

THE LIGHT OF KIRPAL

Heart-to-Heart Talks
between
Sant Kirpal Singh Ji
and
His Disciples

Volume One

September 1969 to December 1970

Chapters 1-37

Ruhani Satsang®
Divine Science of the Soul

The following statement by Master Kirpal Singh explains why all his books are in the Public Domain.

Question: Can we send the circulars that are released to people whom we think might be interested but know nothing of the Path?

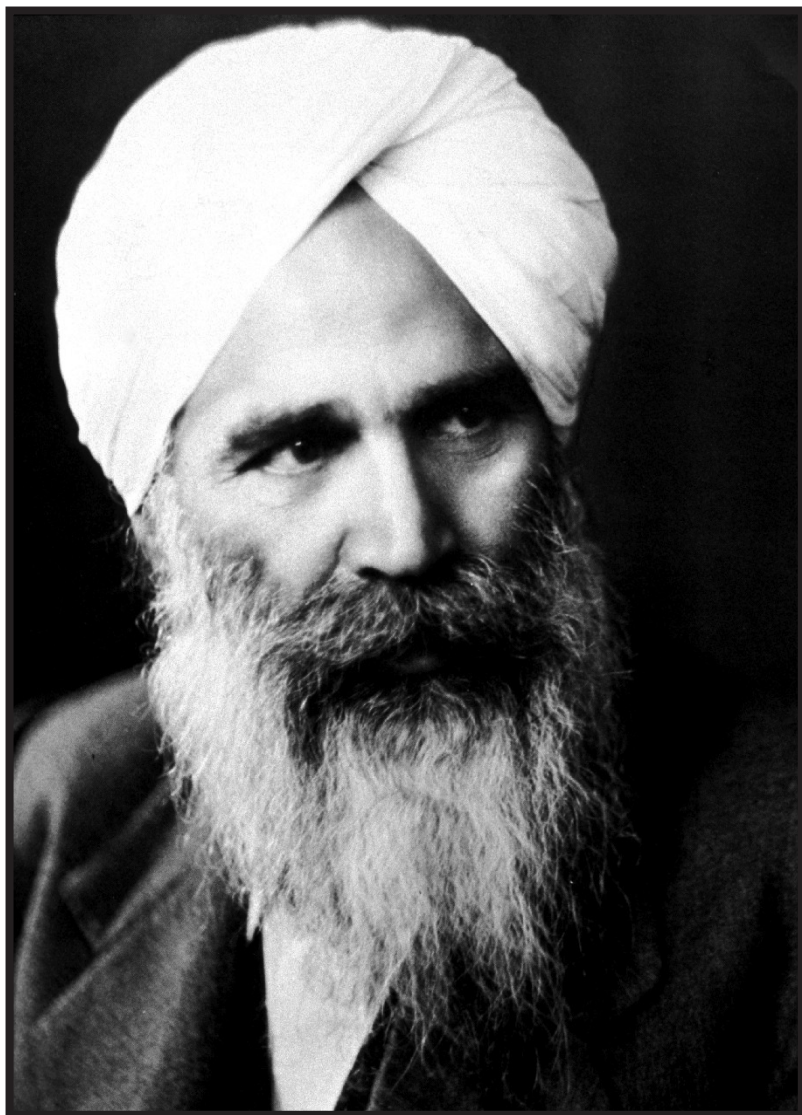
The Master: Oh yes, send them to anybody; it is all a gift of God. I have no reserved rights; even in my books, I have not given any reserved rights. People write a little pamphlet, and they say: "All rights are reserved." I have given out books, and there you'll find: "No rights are reserved"—as it is a gift from God for all of humanity. You'll find this seems very unnatural in the eyes of some people because they want to earn—usurp—some rights. Well, this is a gift from God. If I have anything, that is from God, and God's gift should be given to all. We must learn to stand on our own earnings. And to sell the gifts of God?! Is it not like that? Guru Nanak says it is a heinous crime to sell the gifts of God. They must be given free. *

What are we doing? Any Master who comes up will look at it from that very angle. Nowhere in my books will you find rights reserved. You will find, of course, that the rights of the books are not reserved; for they are given to all of humanity. You can make hundreds of copies and send them out to people at large. That is what I mean. Are there any rights reserved in the Bible? I think they have got it now. Similarly, for the other scriptures too, they have reserved rights now; but it was not so before. Yes?"

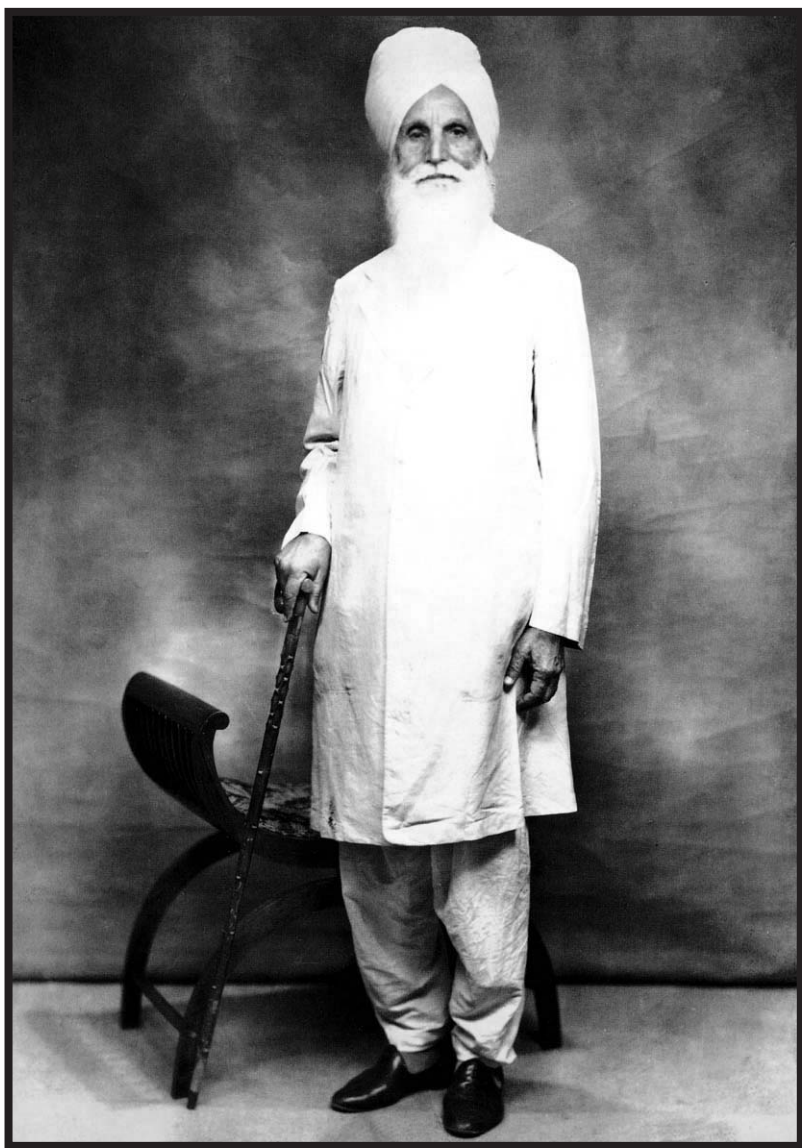
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* The above statement refers primarily to copyright, which Master felt very strongly about and which He spoke about to me personally at great length when He first assigned me the publication work. While Master was always pleased to have His books given away and instructed me to give them away to persons who could not afford them, He recognized that the publication of books costs money, and the logical person to defray that cost is the buyer; consequently, all of His books published during His lifetime, while they were not copyrighted (except when His wishes were ignored) did carry a price which covered the cost of the book and also produced income for other aspects of His work. In some cases, He fixed the price Himself.

*Russell Perkins, editor of *Sat Sandesh*
Source: *Sat Sandesh*, December 1976, page 12



Sant Kirpal Singh Ji Maharaj - 1894-1974



Sant Sawan Singh Ji Maharaj - 1858-1948

*Dedicated
to the Almighty God
working through all Masters
who have come and
Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam — the Word*

Sant Kirpal Singh passed on from this earth in 1974. As such, He is no longer taking on new people to guide out of this world and back to God.

He left many books that explain, as much as can be in a worldly always language, the meaning of life.

The books and the Ruhani Satsang website, www.RuhaniSatsangUSA.org, are maintained to help stir interest in God and to help people know what to look for in their search for the way back home. When asked about a successor, we can only offer this quote from the Master:

“Today, there is a great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one’s life, for once it is born, it does not succumb until it is satisfied. So, make your life an example of the teachings you follow — live up to them. If you have a strong desire to get it, then God Himself will make the arrangements for you.”

[Excerpts from a talk published in the
January 1971 issue of Sat Sandesh]

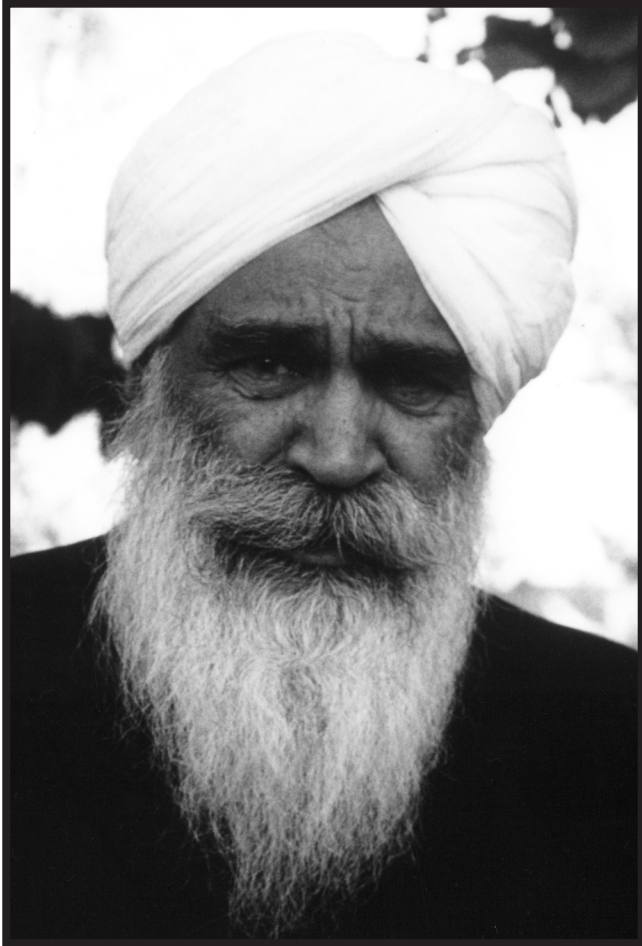


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Chapters 1-37
(Volume Two Includes Chapters 38-87)

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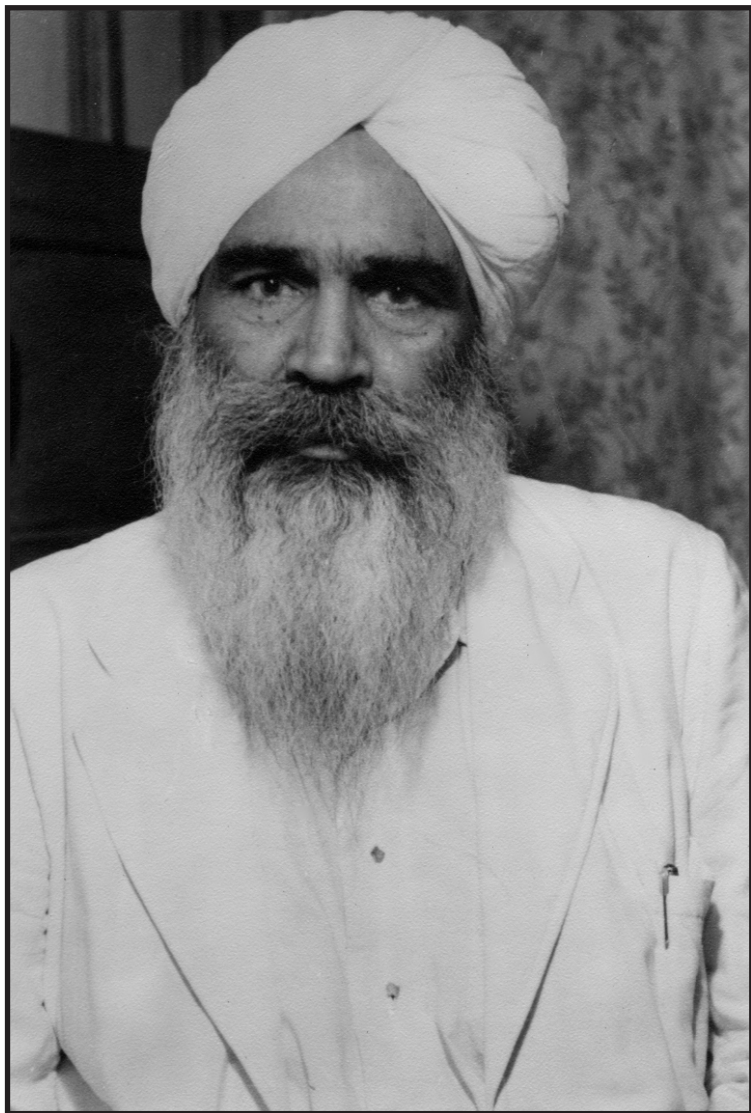


Sant Kirpal Singh Ji Maharaj - 1894-1974

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Sant Kirpal Singh Ji Maharaj - 1894-1974

Introduction

“Masters came from time to time to teach according to the need of the hour. Masters do say, ‘There is God.’ They never say, ‘we speak;’ They say, ‘He speaks.’ They only become a channel. They speak what comes, according to the need of the time, not what They want to speak. They speak books. They speak scriptures; scriptures came through Them, did they not?”
(January 7, 1971)

At no other time in the recorded history of a Saint have His disciples been so fortunate as to have had volumes of His exact words accurately transcribed. These talks are word-for-word transcriptions from taped talks given in English by Master Kirpal Singh and transcribed according to His instructions.

“Whatever is there in the tape, write out exactly. I’ll see to it. Put it into manuscript form in the exact words and give it to me. All those tapes you have got, go through; they will make very wonderful books for you on all subjects. I know what I am saying but put it into writing. So many other men who came here have had a hundred and one questions, very valuable things on all different subjects. So why do I give all of these talks to you; why don’t I keep them reserved with me? Do you know why? I wish each one of you to become like me and even more than that. I wish you to progress even more than me. I wish you, each one of you, to become *ambassadors*.” (February 22, 1971)

Master's poetical expression of the English language has been left intact as much as possible. He spoke the language of the Saints, which is the universal language of Love. These talks are written down so accurately that (barring human error and editing, of course) if one wished to, he could actually follow the written words with the original tape recordings.

The Light of Kirpal encompasses three periods of recorded talks. Unforgettable moments thread through these talks, moments of unparalleled joy as those fortunate groups from the United States, Canada, Germany, Italy, and other places absorbed His radiation and listened to His words.

In September 1970, Bob Redeen, a professional radio commentator, was allowed and even encouraged by Master to ask a “hundred and one questions” at Sawan Ashram, Delhi, India [Talks 2-15]. The second period of talks was at Rajpur [October to December 1970] during the building of *Manav Kendra* (Man Center). In the third period of these talks [January to March 1971], also given at Rajpur, Master gives in-depth replies on individual subjects sparked perhaps by one question. It was during this last period that many of the talks were being transcribed in India, with encouragement and suggestions being given by Master.

During this period, we in the United States were also privileged, having been allowed to participate in the gathering together and transcribing the previously recorded talks. Master was supervising this project Himself, and we were given strict instructions from Him as to how to proceed, but the completed manuscript in book form was not ready for Him to go through before He left His physical body. He did, however, go through a few talks Himself before their printing in *Sat Sandesh*.

One, in particular, was the manuscript of “God Has Entered My House.” When He was asked if this beautiful talk could be checked for printing in *Sat Sandesh*, he chuckled and said, “It is all beautiful; God is beautiful.” He went through the talk during the night and, the next morning, handed it to Russell Perkins. It was printed in the May 1973 issue of *Sat Sandesh*.

It became evident, beginning from June 1974, that Master was giving us direct clues about His imminent departure. But it wasn’t until after He left His physical body that we were able to comprehend what He was telling us. For many months He had been turning over much work to Reno Sirrine, head of *Ruhani Satsang, Divine Science of the Soul*, here in the United States. The final checking and approval of manuscripts before printing was one of the jobs assigned to Reno. Reno was being sent copies of manuscripts and was encouraging our efforts all along until he left his physical frame.

Reno Sirrine, in compliance with Master's instructions not to print anything of a controversial nature about other persons or religious bodies, etc., had requested the deletion of names of controversial persons, such as leaders, organizations, etc., the knowledge of which could not help us in our spiritual development. Our spiritual development was, in fact, the prime, foremost purpose of our Beloved Master's earthly sojourn, His talks to us, and everything He gave out. The love of God manifesting through Him inspired us to seek Him within, to rise above the pettiness of worldly affairs:

“At least of the 24 hours of the day and night, spend some time with Him within you. That costs you nothing. Does it cost you? Then? You've come from thousands of miles. What for? Only to learn these few words. Spend some time within you. 'God says, I'm within you. Don't make a mockery of Me by seeking Me in outer temples.' Is it not a good story for you to write?” (February 20, 1971)

“How can I be pleased with you people if you don't live up to what I say — if you don't put in any time to your meditations and be successful there? I'll be pleased, overjoyed, when you go up, traverse within. So, to live by the commandments is the best thing, the first step. All else will follow.” (March 21, 1971)

He gave us contact with the “Bread of Life and Water of Life” and declared: “That is only the opening. A spring is there, and a little wave will be open — you’ll go and take a swim. It is just like that. But He is not all of the Spring. He is the Mouthpiece of the Spring. Water is coming from where it appears to be working. After all, the water is coming from the Spring, from the Perennial Source. All right, then, why should I waste time — you want to go in There. Then try.” (March 28, 1971)

There isn’t anyone who has had anything to do with these Talks who hasn’t benefited in some way; from those who recorded, transcribed, typed, retyped, edited, retyped, etc., to those who read and “digest.” To His disciples, His Words bring sweet remembrance and inspiration to further put into practice His commandments and seek Him within. Master Kirpal Singh has lit the Light within us and still kindles the flame. To those who have not yet been given inner contact, His Words bring inspiration, hope, and guidance.





Sant Kirpal Singh Ji Maharaj
Talking with Disciples

Chapter One

He Gives His Hand To Everybody

Evening Darshan
September 1969

The Master comes for the sinners. He takes those who come to him up for a while. But to stay up there requires purity. So, to even the most sinful, the Master gives a boost and takes him above body consciousness, gives him a peep through the Door, and he sees Light. Whether good or bad, sinful or virtuous, the Master gives them all, first a boost to come up. Then, if they are not attached to the world too much, they will be able to remain there. For *that* reason, they must become purer.

So, he gives his hand to everybody, even the most sinful. He loves the sinner but hates the sin. He gives all who come to him a boost and something to start with. Unless a man is raised, taken up, how can he see the Light? So, when he reaches It, it is just like a man who had gone onto the roof by going up the stairs. When he gets near the roof, he sees light. When he is withdrawn from outside and rises above body consciousness, he comes nearer to the place where that Door is, the tenth Door, and only then is he able to see the Light.

This the Master gives to everybody. But the point is, if a man is attached too much to the world, naturally, he must be changed; for that reason, he is asked to lead a very virtuous life. I will give you an example: nowadays, we have dry-cleaning, but previously the washerman used to strike the clothes against stones to take out all the filth; even if it was the filthiest cloth, he did not mind. He never refused it. He took it; he just cleaned it. It was his job; he was the washerman, you see.

THE LIGHT OF KIRPAL

Now the times have changed. In the old days, it was arduous work, but nowadays, the dry-cleaning [of the Master] is done by sweet ways, by inducement, by loving words. “All right, please come up, leave all this behind.” And the spiritual diary that the initiates are all asked to keep is only meant for that purpose. But the Master gives a boost to every man. He accepts everybody. He comes for the sinners as well as the virtuous.

Quite a few of us here saw You give a boost to 165 people the other day at their initiation. And of those, 63 of them saw the Master inside, and others — in fact, all of them — had experiences of one kind or another. Would they all have had experiences like that had it been a group of non-Indians?

All get something. Whether they are non-Indians makes no difference. When I went to the West, you know, those who had been given initiation — even those who were never given initiation — all received something. My system has been to give free talks; then after that, there was an hour of questions. Then all were invited to come to the meditation sitting, which was usually held the following morning. And those who came — even those not initiated — had some experience. One lady came to me. She said, “I don’t want to learn any theory. Just give me an experience.” She was given. It is the giving of a boost by helping the soul to withdraw from outside and go up there. So, this happened in the West also.

There have been some who have described the Path that You teach as a science. And, of course, most of us think of a science as something that can be repeated if you follow the exact instructions. But apparently, there is an added element, namely the Master. Now, doesn’t the addition of this added element take it out of the realm of pure science?

HE GIVES HIS HAND TO EVERYBODY

What is the Master? He is not the man-body. It is the Power working through — *That* gives the boost. A small child learns something from his father and mother and from his brothers. In school, he learns from the teachers. Similarly, in this way, those who are adept on the way give a little way up. Not everybody can do it; only those who are competent. Of course, there is nothing lost in nature. But sometimes things are quickened, just as a young fruit tree if left to nature will take about seven or eight years to bring forth fruit, but if in a scientific way it is given some scientific food, it will bear fruit in two or three years.

So, the way up is something given by a higher competent Soul to help another soul to have that experience. So, this has been given in the West. I went to Athens, where I gave a talk, but I did not know the Greek language. A professor there interpreted. Then, after that, there were questions and answers. At the end, I told them, “All right, come to the meditation hour in the morning.” So about 50 or 60 people came; they all got an experience. Then people ran up like anything.

So that professor has written a big book, telling how Pythagoras used to teach the same thing, how Socrates said such and such. They have put my photo in the book and told how I have revived this ancient science. So, this is something given, you see. But to *maintain* it, that’s the point now. We must not be so much attached outside. To live a *normal* life is all right. If you are attached too much to outside things, you cannot concentrate inside; you will be dragged outside. For that reason, the diary system is to be maintained. As regards a Master, He is Someone who can give you a boost. That’s the God in Him, not the son of man.

THE LIGHT OF KIRPAL

On a less high plane, do initiates who propose others for initiation take on the part of the karma of the people they propose?

No, not in the least. It is only God who sends — they become only the medium. Those who are ready, God sends them and brings them in contact through some source. They come to know through somebody, or through a newspaper, anywhere. They are brought in by *Him* — they are brought in contact with the Master. He sanctions their initiation through somebody over there who is not a Master, but that Master Power works everywhere. So, with a little thought he sanctions, gives them a boost over there. They get their experiences, most of them get something. If not, it is because they are either in a hurry or they come very tired. I then tell the group leaders to give them another sitting when they are buoyant and fresh. So, that Master Power works all through; that's the Christ Power, God Power, Guru Power, or Master Power.

My understanding of it is like if you put a little pressure on a button that controls the TV or radio, the pictures and sound appear.

One other question on the subject of vegetarianism, if an initiate has the care of a helpless invalid in his home and the invalid says, "I must have meat to eat," does the initiate pick up karma if he prepares meat for that invalid?

If he is bound by duty, he is not responsible. For instance, if I am a servant to somebody or in the army and an officer orders me, "Do this," I have to do it. For that, the officer is responsible. It is the officer who gives the order, "Fire," and this boy has to do it. The officer is responsible. You are bound; you can't help it. The only thing is, you must not become the doer; then it's all right; you are saved.

HE GIVES HIS HAND TO EVERYBODY

Baba Jaimal Singh was a military man; He served in the firing lines. He was once ordered to distribute meat to the regiment. He did it; He was bound by duty. When you become the *doer*, you are responsible. When the officer orders, “Fire” — fire! It is not of your own initiative that you are doing it. That’s the main underlying thing.

In other words, if you accidentally wash an ant down the drain, you are not responsible; but if you deliberately do it, you are?

The point is even as we breathe, we sin. We kill so many insects which we do not see. So, for the sake of higher things, you have to sacrifice the lower things. Do the *minimum* sin. Even to eat vegetables is a sin, I say. There’s life even in stones, as there is in vegetables, in insects, reptiles, birds, animals, and man. But the point is, it develops more in insects, still more in birds and animals, and is most developed or manifested in man.

All this creation is made of five elements: earth, water, fire, air, and ether. In vegetables, there’s the least, and there is one element, water. If you put some vegetables to dry in the sun, ten kilos will gradually become half a kilo. So, the major portion is water. But life is there. In reptiles, it is more. It is more sin to kill a reptile. There is still more sin in killing a bird; there is still further sin in killing an animal. If you kill a man, where life is fully manifested, you are hanged. If you kill a quadruped or some animal, you are not hanged; you have to pay the fee, the price of it. If you kill a bird, who cares for it? You follow me? This consciousness is manifest most in man. So, in man, five elements are fully developed; in animals, only four of them; in birds, only three; in reptiles, only two; in vegetables, only one. To kill an element — vegetables — enables a man to live, yet that is also a sin. So, this sin cannot be escaped unless you become a conscious co-worker of the Divine Plan.

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That is a most interesting phrase. What is a conscious co-worker of the Divine Plan?

When a man sees that *He* is the doer, *He* is the controlling Power, [then] he sees that Power working, manifesting in all. When he sees he is a mere puppet, that means he is a conscious co-worker of the Divine Plan. Everybody runs to do something — for instance, I will give you an example. A man is sitting at the powerhouse. The whole machinery is run by the powerhouse. But the man sitting in charge at the powerhouse sees nothing can be done without the Power. He becomes a conscious co-worker when he sees that Power is working. Then you are not the doer. Don't commit. You will be saved in that way.

And there we get right back to where we started. In order to see that Power, we have to go through that Door we talked about.

Surely, there a lift is given. The lift is given by the Master to come up there to experience something to start with. If a man tries to remain there, he must be up to that level. Try to. Each man is in the make. Hitherto, in the old days, I tell you, men were first prepared. Only when they were ready did the Master give them something. Now those days have passed; nobody can now live with a Master for years and years and years. Now they must give something and be told to come up to that standard by self-introspection. Times have changed.

I believe there is a story involving either You or Your own Guru Sawan Singh Ji in which someone came to You and said, "Please lift me up." It was a person who was not ready. And the person was lifted up and got struck by lightning. Would You talk about it?

HE GIVES HIS HAND TO EVERYBODY

No, no, not lightning. One day at Meerut, a man came up for initiation. He was given a sitting, and he did not get any experience. I again gave him a sitting. But he would not leave his body; he was always conscious of the breathing; he would not leave outside things. So, I told him, "All right, you have had a sitting. I have explained what to do. If you will do it, you will have it; you will surely have it. Go and sit at home and do what I have told you." In the morning, he came back; he had not got it. I told him, "Well, look here. If you simply turn your face as I tell you, it will be easier for you. If you are dragged, you will fall down and be hurt." He said, "No, I don't mind. You drag me." When he was dragged a little, he struck his head at the back and fell down unconscious. So that is dragging, you see?

You should simply turn your face that way; don't think of the world outside, don't think of the body below, don't think of the breathing going on. This is the only method. Just turn your face here, and you'll be given. That is easier. In that case, there is no anti-power working. When you are stuck too fast outside, and anybody drags you, naturally, there will be pain.

What happens to initiates who are given initiation and then fail to meditate?

That seed is not lost. No power can spoil it. That will grow, grow, and grow, sooner or later, when convenient circumstances arise. So, such-like people, when they suffer some sickness, some untoward circumstances, naturally they say, "Oh God, what have I done?" If a man turns, then he comes around. I have seen cases like that. My Master used to say, "I give a long rope. Let us see how far he goes."

THE LIGHT OF KIRPAL

Then, with a little tug, he comes and answers, you see. Even if he does not do anything in this birth, that seed is not lost. He will reincarnate at the level of man, not below, because the seed cannot grow anywhere else.

Man is in the make, as I told you. Some are ready, and some are not so ready. So, a man who has got this seed and has perhaps done something in the past, that counts to his credit. Suppose a man leaves a school in the primary class; in the next school, he won't read from the first primary again; he'll start ahead.

But there is one thing very definite, I tell you: Love is a great force. If you have love for the Master, even if you are a sinner, you will be dragged like anything.

What is sin? To let your attention be attached to the outside things — maybe good or bad things, excuse me. Even if it is attached to the right things, it is an impediment. You are attached! You must withdraw. Those who have love for the Master, where will they go? Where the Master goes. But that should be the *ruling* passion with love and full faith — only in that case. That is rare, of course. But for those who have done a little work, it is like a canker in the wood which sometimes eats the inner wood itself; outside, it appears all right. Those who are given initiation, that works like a canker, I tell you. Outwardly they appear worldly, then slowly, slowly, slowly, they are detached. Towards the end, they say, "Oh God, lead me on." Help is also coming from within; the Master is there always. We must turn our face to Him, that's all. The more receptive we become, the quicker results we will have.

Thank you, Sir.

All right, I also thank you for your questions.

Chapter Two

The Ultimate: Full Surrender

Evening Darshan
September 8, 1970

We are recording everything. Do You mind?

No, something substantive that should be recorded. Not everything. How did you pass your day today? Very busy in doing?

Well, we did some shopping, and now we'll do no more of that. We got it out of the way. We finished.

That's all right. So, from tomorrow you'll be regular in your meditation.

Yes, Sir.

Tomorrow morning you can go there [*the room for meditation*]; sit down at 7:30. I'll come there when I've finished here at 9:00. Up to 9:00, you will have sufficient time for meditation. That I often do also. Have you any subject now for discussion?

A thing I have hoped for some time is that we could ask You a question such as they asked Jesus, "Lord, if we should pray, how should we pray?" And then he presented the Lord's Prayer. If we asked You that question, what would you say?

I have great regard for Jesus. Jesus was Jesus. He said, "I am a son of man; of course, God is working through me." That's all right. He gave an answer that was quite appropriate according to the level of us more worldly people who think and pray, "God give us this day our daily bread." But there are different levels of prayer. I've discussed that point in the book *Prayer*.

There have been such-like people who pray, “Oh, God, we want nothing more than this: we want one mare to ride on, a house to live in, so much to eat and so much to drink, and this and that thing. This is not taxing. If You cannot afford it, we cannot pray.” Some address God like that. This is the ABC; it’s from the level of man. That’s all right. Ultimately, they pray, “Thy kingdom come on earth.” We, worldly people, need everything. In my book, you’ll find this point brought out very clearly. Perhaps the average man wants not less than \$200 a month; “This is really what I want. If You cannot give it, I cannot pray,” he says. That’s from the angle of a worldly man. But ultimately, as you progress on the way, you’ll surrender everything.

The tithe system has been with us from time immemorial. So first you’ll give one tenth, then you’ll give more, then more, then everything to him. In the beginning, our Master used to give a tithe of his income to the Master, who would use it for the good of the people. Then when he progressed, he gave *all* of his income to the Master’s Feet, and he (Baba Jaimal Singh) would send income for the use of Sawan Singh’s family. This is the ultimate.

But from the level of the worldly man, that prayer is good. Other Masters and Saints have also given out prayers like that. So that prayer befits worldly men like us.

Like us?

Like us. I am a worldly man, you see. I cannot be cast out from the man body; I’m a man too, like you. That is a man, you see. That God Power is making the best use of it. When the rider is good — has two feet strongly in the stirrups — that pays and benefits us. He is safe. So, a worldly man needs everything; but as we progress, we surrender everything to him.

THE ULTIMATE: FULL SURRENDER

Ultimately, we say, “If You give, that’s all right; ...if you don’t give, even that makes no difference; even then, we are satisfied.” That’s the ultimate — full surrender. You’ll find that given out very clearly in the book *Prayer*. I’ve got a copy from America.

We start by asking things from God, but the real prayer is when we surrender everything to God.

Yes, “If You give or not, that’s all right.”

Let me give you an example. I don’t say it fits the situation in the West, but it does in the East. A newly married woman goes to her husband; at first, she says, “Well, I want this, I want that.” It’s but natural. Then she thinks, “He loves me.” When a wife knows that her husband loves her, she will think, “I want this. If he gives it to me, all right; if not, all right.” She does not sulk, “You *must* give me this and that thing; otherwise, I can’t go on.” The lowest form of prayer is, as I told you, “I want this, I want that; otherwise, I cannot pray. I cannot live.” To ask: “Give us our daily bread” — this is normal. The time comes when the wife sees: “My husband loves me even in rags and torn clothes. He sees my condition, and he does not buy me new clothes, but I must be loved by him; if these torn rags appeal to him, all right. The only thing is, I must be loved by him.” This is the ultimate goal. “If he wants to see me in this state and he’s pleased with that; if he knows, he sees and does not give me anything, it means I’m pleasing to him in that manner. My whole job is to win his pleasure, is it not?” So, this is the ultimate. There are stages.

The ultimate evidently has been reached in the East, but in the West, we have a complicating factor: advertising. The wife perhaps listens to television or radio and finds out that she really should have this desire and that desire, and

That's in the beginning. That's quite elementary. As a son of man, you see, everybody wants something. But when a woman comes in contact with somebody who has chosen her as a companion for life, for weal or woe, then she should win his pleasure. Even if she wants something and he cannot give it, she will be satisfied. In the time of Father Abraham, the slaves were bought. He bought a slave, brought him home, and asked him, "Where will you sit?" "I'm bought; wherever you will make me sit." "What will you eat?" "There is no question of my desire; I am bought — whatever you will feed me." Father Abraham sighed. "Oh God, he is a good servant of yours. I am not." So, this is the ultimate.

We have a new factor in the West that enters in, called women's liberation, in which they don't believe in accommodating themselves to the husband the way that You've discussed.

Strictly speaking, husbands and wives should have equal rights. But they must be one soul in two bodies. Otherwise, there's no good family life. God has united them as a matter of reactions of the past. Now I'm speaking very strictly according to principles. You don't mind that? According to principle, when a man takes a wife, and they want to leave each other, then even if the wife remarries or the husband remarries, they are both adulterers. These are the words of Moses. We fall short of these Commandments. And there's real happiness only when one is attached to one person throughout life. In India, this has been proverbial. In the West, there are divorce courts. Every day if some trouble arises, "All right, I'll go (for a divorce)," the wife or husband says.

So, where's the peace? No peace. After six years, just see them. One son has been born here; another is born there. Who claims them?

THE ULTIMATE: FULL SURRENDER

Very difficult situation, I would say. India has been proverbial for family stability, but this disease has now also crept in here too. Divorced people think they are advanced. To my mind, they have degraded themselves by this level of thinking. So, there is actually no permanent peace, union, or integration. You follow me?

We also have divorce courts in India now — not many, but still, they have been started; it is the nation's loss. In the West, you'll find that trouble arises every day. There are very few who are sincere to each other. God has united you as a reaction of the past, so let God disunite. Both of you should go together as equals; both united together, not as slaves — I don't mean that — but as equals, both united.

So, marriage means taking a companion in life who will be with us in weal or woe in our earthly sojourn, and we should help each other to meet God. One duty may be of begetting children. But if divorce comes, they say: "This is my son; you can keep that son." All this trouble is going on. First, a son is living with his father; two years later, he is living with his mother. Excuse me if I say there is no sincerity.

Divorce is one of the main causes of trouble in the West. It has crept into India too. I'm sorry to say. The Mohammedans also allow it, with some restrictions. A man wanting a divorce gives notice for three months, then reconsiders for six months — that's the rule. Then after one year or so, if he and his wife cannot be reconciled, they are divorced. At the time of divorce, the man pays something. You see? This is what Mohammedanism has got. In Hinduism, that has not been the custom. You may approve of divorce, but I say evil has crept in here, too. If a man considers he has to, he will adjust.

THE LIGHT OF KIRPAL

In my letters, you'll find the advice, "Try to adjust, please." And many couples, after having applied for divorce, have returned to each other. Now they're living a good life. When once you think that you both have to carry on, you'll adjust. Otherwise, one will go this way and one that way, and there will be no peaceful home. So, I always tell them, "Be polite to your wife, be truthful, be loving, adjust, control yourself." And to the wife, "If your husband hates you, *you* must be sincere." I've found, in many cases, they've come back to a normal life. So every day, try to adjust.

As it is, a young man gets married. After two years, he divorces; he takes another wife, and the wife takes a husband. After two more years, he gets another divorce. Every time he has to remarry, he has to take the role of a young man again; he's never out of the sensual life. I'm pointing this out from the spiritual point of view. So, these are very strict orders I am giving you: if those who are divorced remarry, both are adulterers. You see, you cannot stamp out good or evil altogether, but we have to take such a recourse in which there is *more* good as compared with evil. Married couples should say, "You and I have to carry on somehow; we haven't adjusted yet. We will try to adjust." But if one partner threatens divorce, then the other will retaliate. That's not the way; there will be no peace with all these frivolous thoughts haunting your brain. I'm just explaining from the practical point of view, that's all.

Once, I had a very long correspondence on this subject. There are some genuine cases too, but they are very few, very few, not like what goes on now. Now everybody with a little excuse can say, "I am going to divorce you." How can you love two men at a time or two wives at a time? After all, there are some obligations. I'm not talking deep philosophy, only common sense. There's more peace that way.

THE ULTIMATE: FULL SURRENDER

I now find those who have come in contact with me through correspondence are changed. Those who had already taken recourse to divorce, that was too late, but those who were intending to divorce have changed their minds. Now they have comparatively peaceful lives. To give you an example: if you have one bangle, maybe of iron or gold, that won't make any noise. But if there are two or three, they will always be jingling. One heart attached to so many places — where's the rest? Sometimes driven that way, sometimes driven this way. So, this is a very important, a very grave question to consider. I'm sorry this evil has crept into India too. Even now, it affects, I think, ten percent of all marriages. You see, once a custom starts, it continues. It will take time, but what they have started will spoil the whole thing. In the case of family planning, India has the highest birth rate now.

In India, one sees billboards everywhere advertising family planning. Do you approve of it?

Truly speaking, I don't; they should maintain celibacy, chastity. This is a very valuable thing. They spoil it. I am not in favor of family planning. I tell you honestly. The point is to conserve that power helps you physically, intellectually, and spiritually. We fall down every moment. I have put one column in the diary for chastity of thought, word, and deed. In these points, I've made it clear what I think. . . .

All right, tomorrow morning, you may meditate at 7:30 over there. If you call me, I will come about 9:00 or 9:30. Then, in the evening, we'll have a heart-to-heart talk.

Now if you don't mind, I'll attend to them. [So many Indian initiates are waiting to see their Beloved Master.] Good night to you all.



Sant Kirpal Singh Ji Maharaj
with Disciples

Chapter Three On Doing Your Work Sow The Big Seed Of God

September 9, 1970

Is it all right if we sit without a chair in meditation?

The best way is that the spine should be straight. There should be no tension in the body. That is the natural way, you see. In the yoga way, you have tension in the Lotus (posture). That's a different, natural way. Just sit in any pose most convenient to you. Only the spine should be straight, that's all — no tension in the body, in the neck, or anywhere. You may sit on the floor; you may sit in a chair, anywhere. But once you've adopted a position, don't change, that's all.

If you get tired periodically and lean back against the chair, that's bad?

The only thing is you should not go to sleep, that's all. Sometimes you sit — you're relaxed — you may feel drowsy . . . because you're fully relaxed.

Is there a better class of distractions during meditation? For example, if your mind suddenly starts thinking about the Master and the Master's work, what He's said, and so on, during meditation, is that a better class of distractions than thinking about other things?

Comparatively, it is a bit better, but not much. Why do you talk outside — why don't you go in and see? I am just talking, standing outside, talking about you, but when I enter, I see you . . . Which is better of the two? His sweet remembrance is all right, pray and sit down — pray and then sit — that's all right, that will create a good atmosphere to start with.

THE LIGHT OF KIRPAL

The mind has a very curious way of deterring us from the goal. You might be talking: Master is all right — he is this — he is that — well, already thought is there. You must see him. Seeing is better than thinking. The only thing is, sit with single-minded attention; He is all alone. He wants everybody to come all alone . . . not to take all worldly thoughts or even the body or the intellect. Leave them. Go straight in to him. Go into his lap. By training, you'll be able to do this. That's after a while, of course, but the man who is lost in bookish knowledge is in wilderness; there is no way out. *We have to understand:* "Well, dear friend, He is within you; go ahead within." Intellect used for that purpose is all right, but once you've understood, then do it. You've once understood something — that is sufficient. Then the only thing remaining is to do, is it not?

That's the hard part.

This is what's wanted. Time flies. The mind tries to evade you from the goal. It will try to — in a very gentle manner, he will come — say, "I've been talking of the Master" — why don't you listen to me? Remembrance of the Master is all right. When you develop receptivity, you'll have radiation — effect of the radiation. But that will come only when there is receptivity. Receptivity develops when you only are there, with nothing remaining between you and the Master. Not even thought. This is something practical.

Kabir said, "Your Master may be living across the seven oceans, and you're living on this side. Direct your attention to Him." Your attention is between you and Him; *nothing* should intervene. Then you'll receive radiation from hundreds and thousands of miles.

ON DOING YOUR WORK: SOW THE BIG SEED OF GOD

As you may know, we were here last year, and then we went back home; and now that we're back here, I can say for myself — I think for my wife too — the meditations suddenly once again are better than they were back home.

Of course, the only point is: We cannot underrate the atmospheric effect of the Presence of the Master. But from thousands of miles away, if you develop receptivity, you'll have that effect. Similarly, when you sit, there should be no other thought, even of your own self. Then you'll have receptivity.

Here in the ashram, we don't have these outside thoughts pressing on us. We are in isolation. We don't get the news of the world. We don't have people coming in and gossiping and things like that, so it's much easier.

What did Christ say? "Shut yourself in a closet." What did he mean by that?

Well, going in here [points to forehead], I'm sure.

Either that or — if you want to see that newspaper, we'll give you one. For a while, you see, it is like a sort of training. For a while, say a week, ten days, a month or so. If you're devoted regularly the whole time, from day to day, you'll develop. When going to a Master anyway, the best thing for you is just to make the best use of your time — put in more time by developing receptivity. You've a hundred irons in the fire over there. Here I think you've not got many. You might create many; that's up to you. But there are not many now.

One should, I suppose, pull each of those irons out of the fire gradually as life goes by rather than leaving all of them in and including a few more.

THE LIGHT OF KIRPAL

I tell you. If you leave it to the mercy of the mind, that time will never come. The mind's work is to go overboard.

Some of us are more inclined toward using the mind, aren't we? I mean, say, astrologically, some people are more inclined toward mind things and have a bigger burden to start with?

Their further progress will be retarded. If for a while you have to do something, do it and see. Our work is to see God. For instance, I will tell you: Go in and see Him first, then do anything you like. We begin to do many things before we see Him. That's all. For a while, maybe a day — ten days — each day, we should reserve some time for that purpose. That is a great helping factor. Reserve some time for that. If it is not a day or two, at least some hours in the day, maybe two — three hours — just cut off from all outside. Shut yourself in the closet in the room, and then nobody will disturb you. This comes from training, of course — there is no high road to that.

Must we sit perfectly still? Now I notice when, for example, Master Ji is singing for You and listening to You talk, he sometimes sways back and forth. Is that permissible?

I tell you, if you think of the body, you'll feel rocking. If you don't think of the body, you won't feel it.

Even if you're swaying?

You won't feel it. You'll be rocking, but if you're not thinking of the body, you won't feel.

I see, yes.

ON DOING YOUR WORK: SOW THE BIG SEED OF GOD

That is why I always say, just fix your gaze into the middle of whatever is before you and in front of you. Not here [*pointing inside His forehead*]. There the body will wake. By concentration, man develops these things. So, there is no high road to concentration, but to concentrate, concentrate, and then concentrate, that will come.

Are there any exercises outside of pure doing it that you can work on in order to improve concentration?

Doing one thing at a time, wholly and solely, will help you. If you are at work, be *fully* at work. When I was in the office, I was sitting there and never knew who was sitting in front of me. I put my whole attention into it, and the work was done [*snaps his fingers twice*] in very little time. That requires training. When you are at prayer, learn to be *fully* at prayer. That's the answer. Prayer, saying prayers, etc., develops an atmosphere for a while. When you have got the right atmosphere, just do your work.

You'd recommend starting meditation with a prayer, then?

Just think of the Master — of the God in Him — not the Master but the God in Him, you see. The God in him. That will create a little pacifying effect, a boost. Pray — sit — go within.

Once, I put this question to my Master very early in my discipleship: “Master, if we are cut off from the outside, and you have not appeared inside, what should we do in the meantime?” That was a very practical question. He told me, “Well, look here, men think of their cattle, of their friends — is it bad to think of the Master for the intervening period?” Then again, after some time, I asked Him, “What should a man do?” He answered, “If the Master whom you want to meet is sitting inside — whether you think of him or not, *go in*, and you'll find him.”

THE LIGHT OF KIRPAL

These two points were very much clarified, you see? First, pray. When you can think of so many things, why not think of the Master? This is much better. As you think, so you become. But it is also not enough — go in and see. You come to the door, enter — go within (you know how to), and you'll find him.

You know, there's a note of consolation in what You've just said — in that, there was a period in Your life when You couldn't see Your Master.

In the beginning, when I went to him, for the first two, three days, I tell you, there was not very much radiance at once. He used to guide me within for seven years before I met him. When he sat there as a man and said, "Go within," that I did seven years before. He was with me. Sometimes I put a general question to him just to solve the riddles for others. For me, it was not so bad because I had that experience. But I asked him what should a person do in the meantime, those who had just started. He said, "Is it bad to think of the Master?"

Well, it didn't apply to you then. This was just a theoretical question?

Yes, just a theoretical question.

From that moment, seven years before You met Him until You did see Him in the flesh, did You seek Him all the time for all those seven years?

No, no. When I sat in my meditation, I found him — I could fly to other places with him. The Mesopotamian War was going on in those days, you see, 1914-1917. In the inner flights — he was with me. In the outer life — I was guided also.

Had You been with Sawan Singh in a previous life?

You see, that Power works all through — not in the same form. But that Power is there. Of course, man is in the make. Suppose I had or not, will it help you? God Power works; man is in the make: some have more, then again, others are not yet ready. But all have the same Goal. Every Saint has his past, and every sinner a future. There is hope for everybody. The pity is, you see, a strong man revels in his strength, and the weaker man wonders how he got it. Questions can be cleared up with very few words, very simple words. But for man who is on the Way, well, Master imply leads him, you see. Others say, “How can that be done?” Time factor is a necessity.

I tell you, when I was a child, I was reading in the third primary. I saw one man giving a lecture. “How he words it! Where do all his words come from, from where is he speaking?” — I was just thinking from the level of a third primary child. I thought, “very wonderful.” Now it seems very ordinary, doesn’t it? So, time factor is a necessity. Those who are more ready will develop quicker. As I told you yesterday, even those who are not ready have only to start now and remain regular: obey the Commandments of the Master, live up to what he says, and he can go ahead of the man who has got background but is not *fully* abiding by the words of Master, that’s all. So, there’s no hard and fast rule for that. But this is the highest thing that we have to do. Main ideal, *highest* ideal, is know God — to see Him. In man-body, you can see God.

Sacrifice everything for that?

THE LIGHT OF KIRPAL

Put God first; other things follow. Do your best for the good of others. No selfishness, no concealing. Self will expand. That will help you, thank God! If you help others, you'll be helped. If you give consolation to others, you'll have consolation of itself. If you won't let anybody die of hunger, I think you will be cared for.

But I believe You said before that we're not in a position to help anybody until we break through.

That is in the spiritual way. In the worldly way, do the best you can. A man should learn to give others something, you see. That has spiritual significance. When you've got no money (in the spiritual way), how can you distribute? These talks are given sometimes from different levels. Sometimes the same words can convey meaning at different levels — each man should sacrifice — live for others. That's the main thing. First, maybe one percent, then 10 percent, then 50 percent, then 100 percent. That's the ultimate Goal. The more you live for others, the more your Self will expand, and the more you'll find peace. If everybody gives, there will be very little hardship.

There are some things Saints give directly, but sometimes they speak in parables. Christ also sometimes spoke in parables, sometimes directly. So, parables are for those who were of average understanding.

There is among the Hindus a parable like that: Lord Vishnu invited all good and evil, the gods and others, for a feast. The feast was served. Lord Vishnu stood up and said, "Look here, dear friends, all this is for you. Eat to your heart's content, but there's one condition — don't bend your elbow to eat." Those who were of average understanding said, "What is he talking about? If we don't bend our elbow, how can we eat?"

ON DOING YOUR WORK: SOW THE BIG SEED OF GOD

They were fed up, you see; they got angry. “Lord Vishnu has simply belittled us. He would not let us eat.” They went away. The gods remained there. They thought, “This is something from Lord Vishnu — that must mean something.” — you see. They went into it. “Oh, very easy! All will be fed if we feed others; then, who is left hungry?” They realized they had to serve the food to each other. These are things to make us understand.

How many different levels should we understand you on?

As a man first, as a man to man. Then in the inner way, you see. First, we are man. A man is required for guidance of men. If He comes from above, then how can we hear Him? Master should be One who has passed through his man-life. You see the difference in Christ as the son of man and as a God-in-man? That’s the first thing. When I went to the West, they said, “He has got a human nature, the human touch.” I’m a man first, of course. We should be man. Man should be perfect all around: physically, socially, lovingly.

These are things only to be explained from the level of man. If you make sure everybody is fed, you won’t remain hungry. If you don’t allow anybody to go naked — you won’t go naked. That’s the only thing we have to learn. And for that, right understanding is: God made man with equal privileges. He has got the man-body. He is not the man-body but the indweller of the body. He’s a conscious entity: a drop of the ocean of all-consciousness. We’re all brothers and sisters in God. That’s the right understanding. If you think like that, then right understanding and right thoughts will come — then right speech will result, and right actions will follow.

THE LIGHT OF KIRPAL

The big thing is in controlling those thoughts; everything else follows?

What are we? We are attention. God is attention, Big Attention. He was One and wanted to be many. All things came into being. We are drops of the Ocean of all that. When we've become fully concentrated, then . . . If God can create the whole Creation, can't you create even one town? You are big — great is man. You'll become that; you see. I wish all of you to become ambassadors for Love. Man can develop; of course, time factor is a necessity. There's hope, definite hope, as two and two make four. The pity is that we don't live up to what is given.

You say You wish that all of us could come up to that stage. Well, what percentage of us will come up to that stage in this life?

Look here, why should you care further? Look at how far you have developed. The sooner you reach your Goal, migration will be over.

You'd rather not talk about when this is going to happen? It's going to happen someday, but You don't care to specify?

Everybody should care; let God come first. See God and then distribute. Don't be the contractors, I would say, for others. You go, and others will go — example is better than precept. Example is better than precept!

Don't worry about the spiritual progress of others— just worry about your own?

That will lay a good example, and they'll follow of themselves. Even one word of yours will help them. But if you don't do anything yourself, you may give very long talks, tall talks, but with no effect. That's the difference. A man speaks from the abundance of his heart. His words or expressions will go out charged and give the same effect to others. Like the air which strikes some ice of snow-clad mountains, it will become cooler, will it not? But if air strikes fire, naturally, the air will be hot. Any words spoken carry the same effect as the condition of your heart. Wanted: Reformers, I would say, not of others but of themselves. And what will be their emoluments? They will get Godhead.

Big job.

Big job? Big *revolution*. And that, we have to do only in the man body. The pity is that we have not decided what to do. I decided this in 1912: God first and world next. I was very ambitious, you see. I was a voracious reader of books. I read three libraries. I was wont to have ambition, this side, that side. I had to decide. And that decision took me step by step . . . And this is for everybody: what a man has done, others can follow. Example is better than precept.

In other words, at that time, you decided you weren't going to make a lot of money or worry about that?

I wanted big libraries to have at my disposal, for instance. All conveniences. I was very, as I told you, a voracious reader of books. This knowledge dragged me to learn all things here and there. I was not satisfied. I would take up at night and not go to sleep until it was finished. Maybe four o'clock in the morning or five o'clock.

And you wanted to purchase a big library in later life?

No, that was an early ambition, to help to know Him. I wanted God and everything to help. That will come. Everything comes to help you.

This ambition for the big library disappeared as soon as You'd seen Your Master?

I saw my Master even previously — but that was because of background. When I was just reading in the seventh class, I read one book — perhaps you have read about the *Life of Ramanuja*. Ramanuja got something from a Master. He came and stood up on a mountain, called all the villagers, “Come on, I’m going to give you what I got from the Master.” People said, “Have you got the permission of Master?” “No.” They told him, “You’ll go to hell.” “All right, I’ll go to hell all alone. Others will be saved — never mind.” The thought struck me at the time: “If I get, I will tell it to everybody.” People don’t give all these things, I tell you. Very rarely will you find someone who gives firsthand experience. It’s God’s Grace.

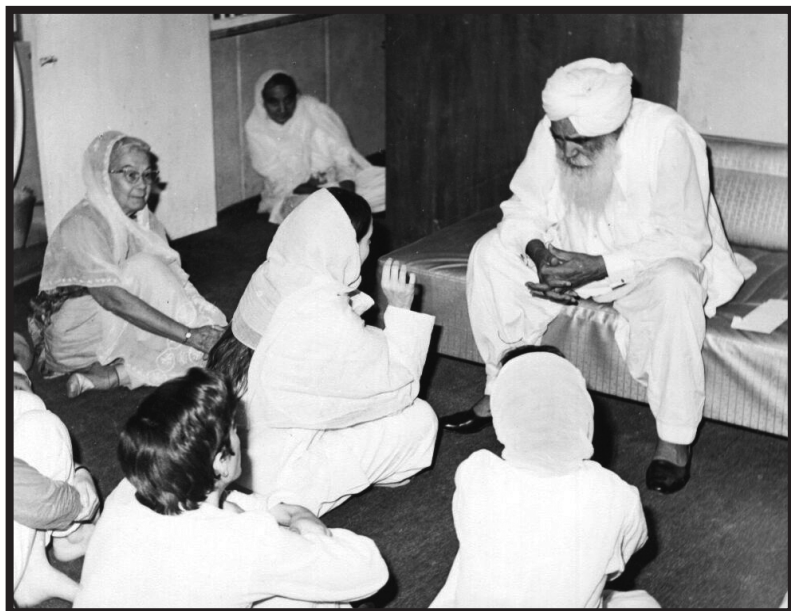
So, my point is: each man has to become man. If he makes himself into a man, I think it’s the biggest service he has done. We don’t live up to it. Even living one word will do, I would think. To give tall talks — lip talks — there are so many congregations, lectures, books — do they help in elevating others? Why? The Saints say: “All right, dear friend” — do Simran. Meditate. His Charging helps. Charity begins where? You tell me. At home. If you do that, you’ll do a great service, I tell you — by radiation — by example.

ON DOING YOUR WORK: SOW THE BIG SEED OF GOD

Everybody coming in contact with you will be guided. Some people say they feel peace. I never tell them to do anything. They receive it. By atmospheric radiation and by receptivity, you can have it. This is no new thing I've got, specially in me. All of you are endowed with That — simply, you have not cared to turn that way, that's all. Lay up your treasures, where? What did Christ say?

Yes, "Lay up your treasures in heaven."

We are to give and take. We have to finish off gladly. God has united you. Some as brothers, some as sisters, or wives. God has united you. Don't sow any more seeds. Sow the big seed — of God, you see — that's all.



Sant Kirpal Singh Ji Maharaj
Talking with Disciples

Chapter Four

Become His Channel

Evening Darshan, Sawan Ashram
September 9, 1970

A number of the Masters who preceded you — Swamiji, Babaji, and your own Master Sawan Singh — all left writing behind them or reports or records. How accurate and how pure are those records today?

Truly speaking, you see, this [successorship] is not a thing to be passed on through papers. It is not like lands or other things which are passed on through papers. It is sometimes passed on through the eyes. So, Masters never do that [pass successorship through papers]. They've never done it.

Well, I mean the writing they left behind. How accurate is it?

Why should it tax us?

Sar Bachan, for example, and some of the other books.

These books are there, of course, there are two parts of *Sar Bachan*. One is a collection of poems. One is in prose. Some of the poetry is by Swamiji Himself. And the other part is from Rai Saligram. Both are combined together and are known as *Sar Bachan*. The prose portion is not the direct statement of Swamiji but of somebody who attended Satsang and was detailed to convey what was spoken there, a third person conveying the talks given by Swamiji to Rai Saligram. So, the prose part is that.

Was Rai Saligram a Saint?

THE LIGHT OF KIRPAL

Yes, surely, he was very advanced. There were three disciples of Swamiji. One was Baba Jaimal Singh, who was very much advanced in meditation. He went to the highest. Rai Saligram was a very loving and devoted disciple. And there was one sadhu whose name was Garib Das; he initiated only those who were sadhus. Rai Saligram remained at Agra along with Swamiji's wife, and Baba Jaimal Singh was detailed to come to the Punjab and continue Swamiji's work. Therefore, this line continued through Baba Jaimal Singh, Baba Sawan Singh, and still continues. Now Swamiji is passed on. ...

With due deference, the only criterion is what you get. If a man gets that much, it is all creditable; it is for the people to see, not for anyone else to judge. With due deference they were the three prominent disciples of Swamiji. So now, generally, these things are passed on through eyes; not through papers. It is not any land or house or anything like that to be passed on. Of course, these things [*land, houses*] are passed on through papers, but this is a gift of the soul through the soul.

The man is trained all through life to be prepared. Everything is in the make. One day doesn't make a man a Saint. All through life he's being made. Then there comes a time when it is passed on. "Well, all right, continue on."

There's not too much point reading what they've left behind, then?

Sometimes it proves not useful, I would say. I have regard for everybody. It is up to people to judge whether they can get anything. If they get the same thing, there can be no dispute between the givers. Maybe there are 100 givers, ten givers, five givers. It's a question of when a man receives, then there's trouble.

BECOME HIS CHANNEL

So, I have love for all. Those who are giving, all right, well, and good. I have love for them. Even though they don't give anything, it is for the people to decide, "Why should I bother about them?" I have respect for all.

To change the subject, someone was asking a little bit earlier today what exactly you meant when you referred in an earlier talk to "two souls in one body." [on September 8th]

Two souls joined together in matrimony should feel one in two bodies. That's all I meant. I never meant any obsession, you see. Marriage is taking a companion in life; they should have one thought, one word, one ideal to follow. They should not be clashing. They should be receptive to each other. So that is what I meant, one soul working in two bodies. It is God who unites. One is born somewhere. The other is born somewhere else. It is the flowing pen of God which unites them. When God has united them, they should work together. "Whom God unites, let no earthly power disunite." So, they should work as one soul in two bodies. Live an ideal life and be of service to others also. An animal can be of service to itself, but man is man who is of service to others as well as to himself.

Your exact quote then was, "One soul in two bodies." and not, "Two souls in one body?"

No, no, not that. That becomes an obsession. Not that. Those whom God has united should remain together through weal or woe; both make an effort to know God. One duty may be of begetting children. One duty. Not all. Anyhow, it is not a machine of enjoyment. It's a sacred duty. It is a sacrament.

Is this a matter of soul mates, really? Half a soul uniting to the other true half-soul?

THE LIGHT OF KIRPAL

You see, according to give and take, reactions of the past, men are brought together to finish up their give and take. Others are brought together as sons and daughters, and so on. This is just to wind up the whole give and take. That's all.

This is just a phrase, then, really?

Yes, a phrase just to let them know they are to work together, not disunite. I think you will have better love this way than the other way, you see. God has united you. What is marriage? Two souls born in different places are brought together. They don't know each other, never dreamt of it, but they come together and become united. From this day onward, their company is sacred so that there will be no corruption. Because God has united them, they will have more love for each other. Try to adjust. They must be of use to others as well as to themselves. Man is one who is of use to others also. The main ideal before us is to know God while in the man body.

Does it often follow that people who are married in this life have been married in previous lives?

Maybe, but may not be. Reincarnation is there, you see. Definitely. Some say it is not. I know suchlike people who do remember their past birth. They gave some thing of their past lives which has been verified.

But you can see it all from the top of the third plane?

Yes, not before. If you knew who is who now, I'm afraid you wouldn't like to see his face or else you'll be more attached. The attachment already brought us down here. So it's better not to know, and clear our way back to God, that's all.

BECOME HIS CHANNEL

Do we meet people from previous lives? If we meet them, do we meet them again? Is it a pattern that we keep on meeting the same people all the time?

Not necessarily. Some we meet. We have to finish our give and take in some other garb. You see? Sometimes you say you don't want to pay any man anything, still he forces you: you have to pay whether you wish it or not. Sometimes you want to help somebody, but with all your goodness, you try but cannot help him. Sometimes you love somebody, but with all the good you do, he does not love you. So, these are due to the reactions of the past.

Where is the decision made as to what role we will play in a given life? On the astral level, or does the Master make it from Sach Khand?

The only thing when a man and son are united — this union comes as a result of the past. When they are brought together, we should be very devoted because God has united them with you. We have been united by the decree of God, as the reactions of our past. Wind up all reactions. So, in both of them, the idea before them is to know God. Pay off all previous seeds, and don't sow new seeds to sprout forth. That you do only when you become a conscious co-worker of the divine plan. Otherwise, every man feels he is the doer. When you are the doer, then whatever you do will react. As you sow, so shall you reap. So, if you have become a conscious co-worker of the divine plan, there'll be nobody to reap, you see.

Madame Blavatsky used to have this phrase, "The lords of Karma." Is that a valid phrase?

THE LIGHT OF KIRPAL

“Lords of Karma” means Negative Power. You see that action-reaction is, after all, controlled by some power. As you sow, naturally, that bears forth fruit. So, we should be very cautious not to sow fresh seeds, new seeds because we have to bear the reactions.

What if, in spite of everything we do, we do sow some fresh seeds?

Yes, that you cannot differentiate now.

That means we have to come back in another life?

Now, as I have said, we do not know what is the reaction of the past or what fresh deeds we are doing. We do not know these things unless we come to the third plane. Now, what to do? Know it is God Who has united and pay off sweetly. Adjust yourself. Don't think evil of others. That's sowing the seed. In thinking evil of others — even in thought, that is sowing a seed. To tell lies, just to say something and mean something else, these are sowing seeds.

So, you should have love for God and love for all humanity. In that way, you won't have any fresh seeds. If anything comes up that will be as a reaction of the past, you are helpless, you will have to do it. But you do not know. Even if you sow fresh seeds, new seeds, and you become a conscious co-worker of the divine plan, they won't react. They will nullify because the doer won't be there.

Suppose we don't get to that exalted state of becoming a conscious co-worker of the Divine Plan, and we do have an evil thought about somebody — in a future life, how would we have to pay that back — by them thinking evilly of us or doing an evil action toward us?

BECOME HIS CHANNEL

If a man becomes a conscious co-worker of the Divine Plan, he *never* thinks evil of others. When he sees He is working, how can he think evil? He sees all are gods, micro-gods. That's understanding. When you get the right understanding, you see that all mankind is one; all are soul — conscious entities in the same controlling power. So right understanding will result in right thoughts; right thoughts will result in right speech, and right speech will result in right action. You cannot do otherwise.

So, it is always better to be guided by the Master. He will say, "All right, adjust yourself. Cooperate to the best you can and leave the rest to God." If you get His guidance, it will help. Sometimes it will help. Surrender: The whole thing lies right there, and that's very difficult. To surrender completely is very difficult. It is better to do your best and leave the rest to God. If you have the right understanding, then naturally, everything will fall off and won't be binding. *The Wheel of Life* explains in more detail.

Yes, I've read it, but I can stand reading it again, I know.

Digest it more, that's all. Master's teachings are sometimes given very straight; they don't mind who's who. People say, "Oh, Master, what is the good of our coming to you if we have to go around on the wheel of actions?" They say if you go to a lion and are afraid of jackals, what's the good of it? It's the work of the Master to wind up in His own way. Any reactions which cannot be set aside are made to happen. Even little thoughts can be adjusted, and those are also finished with.

THE LIGHT OF KIRPAL

But the ultimate goal is to make man conscious of the Divine Plan. An example is given: There are loads and loads of wood, heaps of wood. If you put a little spark of fire on them, all will be reduced to ashes. Similarly, you've committed an unlimited number of heinous crimes in past lives; if you have a spark of light from a Sadhu, that will burn away. That means you become a conscious co-worker. This is something you start to develop. That's not the end-all. You see the Light. Then naturally, you will have the right understanding. You'll feel buoyant to sing in an inspired way. As a man develops, he feels that way. He becomes a mouthpiece.

So learned and unlearned both are sinful. Even good actions are binding. Chains may be of iron or gold. That makes no difference. They are all binding. So, the only way to become a conscious co-worker of the Divine Plan is to know that He's doing it; you are not. You will have to become a mouthpiece of God. Masters speak as inspired by God. And we all have to become that. There's nothing to be afraid of. Every king wants his son to be a king, not a minister. Every Saint wants His man coming up to be a saint. That is why I tell you; you are to become ambassadors. Haven't I done my part so far? It is you people who have to carry on further. You are the budding hopes of the coming generations, I would say.

You mentioned last night that at initiation, as is just about always the case, approximately one third or a little bit more of the initiates saw the Master within. Does that mean at that moment when they did that, they became conscious co-workers of God and will always be regarded as such?

BECOME HIS CHANNEL

That experience is something to show that Power is within you, always watching your every action, whether you see it or not. Then you have to develop. Talk to Him consciously. And that Power talks within, Master does talk. Yesterday at initiation, I asked if Master talked to anybody — “Yes,” one person told me.

That was only to show that there is something. People don’t believe there is anything inside. They say, “It is all dark; what is it? It is all blurred; what is in there?” Thank God people are having proof of this Power. You cannot prove spirituality. Go anywhere; the other gurus simply say, “Go on doing this, go on doing this, go on doing that, you’ll have it.” But a bird in hand is better than two in the bush.

So, Master gives you something to prove that there is something inside, and you testify yourself that you’ve seen. When you have seen, then there’s no evidence required from anybody else. Everybody has his own development, but everybody gets something, some conviction that you see for yourself. So that’s the biggest criterion. Don’t believe even in the words of the Master unless you are convinced yourself. You *do* see. Maybe little or more. That is to be developed.

Well, if you don’t believe in the words of the Master before you have an experience, you have a lot of trouble having the experience, don’t you?

I tell you—no. Books are there. A learned and unlearned man both have to do the same thing. An unlearned man does not require any rules or any evidences from the past Masters, this, and that — he doesn’t care. The learned man would like to know whether it is true, whether anybody else also bears testimony to it; he is taught very cautiously. There is a building with hundreds of stairs to reach up to the top.

THE LIGHT OF KIRPAL

There are two men; one is learned, the other is unlearned. They are told, "All right, you go up to the roof, to the top of the roof, and you'll see the sun rising." The unlearned starts going up. And the other one says, "How many steps are there? My foot might slip down. What will be the proof that I will be saved?" Then he goes up ten steps and says, "Oh, there's no light; how do you know there will be light?" You see? As you near the top, you have some light. When you go up, you'll see. That's all. It's something like that.

Two men, one learned, and the other unlearned, both went to a Master. To the unlearned man, he said, "All right, I'll charge you a single fee." The learned man came up, "I think everything should be free." But the Master said, "I'll charge you a double fee." Why? "Because I first have to make you unlearned, and then you can start. I will have to do this by explaining this and that thing."

One lady came to me: "I don't want any theory; give me experience." She got an experience.

Children see Light. They don't want any theories or any discussions, or what one Master said or what the other said. They simply sit and see Light. That's a boost given by a Master. That's the only criterion of judging whether a Man really has something to give. What he has to give may not be full, but it is at least something. It is a start when you rise above body consciousness. Where all world philosophies end, there the religion starts. "Re" means back, "legio" to bind. People have forgotten, you see. They're giving their whole time to singing, lighting candles, this, and that thing. That's all right. That's preparation of the ground: good actions. But you are the doer. First, see and then say.

BECOME HIS CHANNEL

The difference between a Saint and other men is that He sees and then says. The other men do not see; they simply read and say. So, anyone can say, "God is Light; God is all Light." But one who sees it says, "God is *all* Light," because he has seen He is all Light. A man who is blind from birth has never seen the sun. Similarly, a man who has read in a book, "God is Light," saying "God is Light," is just like a blind man saying he has seen the sun.

All outer performances of what you do are only to help you to further prepare the ground. There is reaction there, good reaction, but there is no emancipation unless you become an initiate of a Saint, and the criterion of a Saint is that he must give something to start with.

A man gives a very good lecture on business lines, very wonderful, very convincing, very helpful, but if the men to whom he is talking have no money, what will he do? Talk to him, give him some capital to start with. So, he must be able to give something. Is there any proof? Where is the proof? You will find there are hundreds of so-called gurus. Most of them advanced by hypnotizing, by mesmerizing, or by radiation. They're also very few. Other gurus simply say, "Go on and do this; you'll have more. Be rest assured your salvation is definite." This won't do. This is on credit, you see; you must have cash.

Do those who take drugs such as LSD and have certain experiences, are they valid experiences?

No, no. They are hallucinations. Any thought reverberating that brings forth a hundred times more, mind that. Why do we stop such intoxication, any intoxication, because we are conscious beings. Anything that makes the subconscious a little morbid we are not to use. That results in the death of the soul. You follow me?

Drugs result in the death of the soul?

The death of the soul, yes. Consciousness is lessened, and naturally, they have to go on to the lower planes. That is what all this intoxication starts. What about taking LSD, then? It is still more death of the soul.

There's a great deal of talk that LSD is the foundation or a basis of a religion of the future, or at least an improvement on the kind of religion that is now existent.

No, no, no. It is deterioration. Definitely going down to beastlihood. Their consciousness is marred. Animals are also conscious. Even a snake is conscious, but they have a different degree of consciousness. Man's consciousness is very evolved. But if you use suchlike things, your consciousness is affected. If you are intoxicated by such means, your consciousness is affected, and you will have to go to the lower planes.

Do those who come to you from a background of drug experience start then with a very definite handicap?

Surely, sometimes at initiation, they are given a double sitting. They are made to sit twice. Hitherto, men were prepared for initiation: those who came to the Master had to live with Him for months. When they were ready, only then they were given something. Now the times have changed. Who can live with the Master for months and months? So, some things are given all at once at the start. Then it should be maintained by self-introspection. It is wonderful, of course, how we can have this on the very first day. All do get something. Some more, others less, that's another thing; but they do get it. It's a special gift of God. In the Iron Age, the worst of times, still God's grace is more so that many may be saved.

BECOME HIS CHANNEL

Of course, it's obvious that when You initiate them here that everybody is getting an experience. I mean, you can see it, you can count it, but I don't know if that is necessarily as obvious when Your assistants do the initiating elsewhere.

I tell you, if the group leaders use their own egos, then they don't succeed. But if they become a mere channel, all get It. I receive initiation reports. Most of them get something, some do not get. I tell the group leaders to give them a second sitting, sometime when they are fresh and buoyant. Sometimes they are hurrying; they come running in and are made to sit. How can they have an experience? The initiation should be done when they are calm and quiet, and when he who is just the means becomes a channel and is not exerting.

So, these things stand in the way. In my time when my Master once came to Lahore, where I used to live, He initiated some people there. Then He told me, "All right, I have sown the seeds; you give them water. You water them." I told Him, "Master, I'm a mere pipe. The water that you'll send, I'll give them." You see? The other pipes are only there so that the water you send runs through them. Otherwise, they are hurt. See the goal — not the personality. I say, "All right, you can give them a sitting." It doesn't mean that he's giving the initiation. The more of a channel he becomes, the more experience they get.

Sometimes they are not ready, or they are tired, or they are hurried up, or the man does not surrender to the Master Power within. That sometimes stands in the way. Some do get very wonderful experiences. Of course, here and there, we find some that do not see. Then I tell them, "Give them a second sitting." Sometimes there's some inaccuracy in their doing the practices; sometimes, the instructions are given hurriedly; sometimes, the channel is just feeling that he's the boss. Then the trouble arises.

THE LIGHT OF KIRPAL

Would you recommend then before a person is initiated, he undergo some kind of preparation for that initiation; I mean several hours of meditation or something of that nature?

You see, concentration can be done only when you have something to stand upon in an effective way. When you close your eyes and if you have nothing to see, to stand on, you've got the darkness before you. There you'll stay like a child shut in a dark room with the door closed; he'll break the door, he'll cry. But if he sees something that's attractive and enchanting, then he'll not cry. So, there must be something to stand on. Most of the, excuse me for saying this, the so-called masters say, "All right, visualize my face." But I never recommend, never tell anybody that. Why? If you visualize anybody, God forbid if he is not perfect, then you'll become what he is. It's very dangerous. It is very dangerous.

God is one who comes of Himself. That figure that appears of itself in the calm and quiet silence in the heart that is from God. You are not to visualize. I never tell people to visualize. They should pray and sit. That's another thing. If somebody is of a higher level than you are and you visualize him, he won't come in fully. Some days you'll see his turban; some days, his hand. Then you'll say, "I saw him there." The mind will be running. Those who are of your level or those who are below you, you'll just think, and you see their face.

So, most of the people nowadays — I've come in touch with all these heads of religions — all tell to visualize a form. They give you a photo. Photos are only for remembrance, just like a friend. What comes of itself within and manifests, that is true.

BECOME HIS CHANNEL

That's the difference. That is why my way is different. Most do see something. But they stay, then leave. Naturally, if they don't stay, they don't get more. You can sit down on any chair as a child, and you'll see His Face.

So light is the only thing to stand on. What light? Not physical light but the inner Light. That is the God-into-expression Power. Some people light the candle and visualize the candlelight. Think of the cow, and the cow will become a sister, is it not? "I think of the Master, all right; he's got a very good face, very good turban; He is a very gentle man; very elegant; He's a very good actor."

But what He is, you see, can be tested only by Initiation. There's a very vast difference, you see. Don't go by propaganda. Propaganda is made when a man fears or is incompetent. Don't go to such a person. I allow everybody to go freely. Go if you can get something better. Then all right. Take me with you. I'll be thankful to you.

Did anybody ever volunteer to take you with them to do something better?

Not so far. Not so far. If he is better, I will go. I see by the parallel study of religions, scriptures, as well as by sitting at my Master's feet — different Masters, seemingly advanced, sat at my own Master's feet — that which I have seen is true and is supported by all Masters who came in the past. Why should I doubt it? I tell them only to save them from going astray. Some people come and say, "Oh, I have found another; highest thing." The result is that some people do go, and they lose what they have already got. They don't get anything further.

When such people return, they are reduced. It happens. I've seen men who were initiated, who got something, and who were progressing. Someone said, "Oh, there's a higher place. Let's go there." They go there. They lose that thing, and further, they do not get anything new. If they come back to their senses, they come back. They are always welcome. Even the prodigal son is accepted, you see.

Occasionally there is a disciple, is there not, who feels that he has climbed to higher areas and sets himself up as a teacher but actually is lost in the astral?

Surely, you see, nobody can boast that he knows everything. Even if we know everything — all creation — what is it? It is one ray of thought. Is it not? Man cannot know everything. At least that ray which is manifest somewhere can give you contact with the ray within you, that's all. No Master ever said, "I am the Doer." He said, "God, the Father, works through me." When he sees some higher power working, how can he say, "I am the worker, I am the Guru, I am the Master?" Those who say that, they are not the Master. They have advanced a little; they just try to hypnotize their followers. His followers are stuck, and his own progress is retarded. He loses. It is a very dangerous way.

Some of your initiates who have sought to use such powers have had the powers taken away from them, haven't they?

They retard their progress. You see, once something is given at the feet of the Master, He never takes it back. Sometimes He keeps something in reserve. What He has given, He does not take back.

BECOME HIS CHANNEL

When it's a spiritual thing, why should you again test it? He gives, but further progress is stopped, and what little he has had is lost, and he repents inside. He cannot tell anybody what his fate is. Such like people who are initiating there, I see their diaries, and I'd be very ashamed. They become bosses. They become generals, and that is the difficulty. If you take them as the be-all and end-all, naturally, their progress is stopped, and the initiates' progress is also doomed. If you have got a little pond of water, how long will it last? Have contact with somewhere where there is a perennial source: hundreds of men drinking it won't exhaust it.

But, of course, you have background with the Indian army. If you see generals who are misusing powers of the commander-in-chief, why not remove them and put in other generals?

I tell you one thing. This question has been put to me many times. We are to carry on with these imperfect people. We have not to ask if they have been matriculated or graduated. You can carry on with others because they're made channels, only to carry on the work. But their progress is retarded. Go and ask them. See their diaries. I enjoin that each man should keep diaries. Even the representatives should send diaries. They don't keep them. They feel that they are perfect, but they are not. But anyway, the work has to be carried further. Those who become a channel, progress.

A thief went to a Master who told him, "Not to tell lies; secondly, not to steal from someone you've taken food from; and thirdly, to stand up when you see others have been martyred on account of you. These teachings you should follow."

THE LIGHT OF KIRPAL

Some days passed, and the thief was thinking, "Suppose a man has got \$10,000 and somebody takes away \$500: that does not affect him. The man who has got only \$200 or \$100 and the whole amount is taken away; he will be affected." So, he thought, "I will go to some rich man." He went to the ruler of the place. So, for going to the ruler of the place, he dressed himself very nicely.

Naturally, if you go to the ruler, you must be well dressed. After midnight, he came to the rich man's house, and there were guards outside who were watching. They asked, "Who are you?" "I am a thief," he replied. He thought, "I am not to tell lies." The guards thought, "It is past midnight now. How can any man with very good dress be a thief? He must be some near relative or friend." So, he was allowed in.

He collected all the money which he put in one place. Then he just saw something to eat. He took it. Now, how could he take the money when his Master ordered him not to steal from whom he had taken food? So, he left everything and came out at about 3:30 or 4:00. Those who were on the watch said, "All right, he has met his friends and is now going away."

The next morning the ruler woke up, and everything was in a pile. "What's all this?" The thief had come, gathered everything but did not take it away. He asked the guards, "Who came last night?" "I tell you; one man came here after midnight. He said, 'I am a thief.' Then he went away. God knows what happened."

Next morning, they summoned all those thieves recorded by the government and began to beat them, asking, "Tell me who had stolen over there."

BECOME HIS CHANNEL

When the thief came to know that others were being martyred for his sake, he came up, “I am your thief.” “What are you talking about?” He said, “Yes, I am your thief.” “How did it happen?” “When I first went to my Master, He gave me three instructions to follow: First, not to tell lies; so, when they said, ‘Who are you?’ I told them I was a thief. I went there and collected everything; then there was something I tasted. Naturally, I was not able to take what I collected because Master said, ‘Don’t take from anyone who has given you food.’ Now, because others have been beaten for nothing, for my sins, I have come forward, as He told me.”

“Who is your Guru?” the king asked. He went to him.

Even if you follow literally, you are saved. The diaries; have you seen that circular on the diaries? [“On Keeping the Diary,” April 1972 *Sat Sandesh*, and *Way of the Saints* book], “What’s the use of keeping a diary?” There are three or four things given: first of all, you become regular; second, whenever you commit a sin, you confess; and third, you remember the Master and God in thinking.

In Christianity, you go to the minister and confess after a month or a week. So many times during a day, you confess. And so many times you remember the Master. “I’ve forgotten; I’ve done wrong.” He says to remember the Master every minute, if not twice the time, if not three times the time. If during the day you commit so many things, you remember the Master so many times, and the confession washes away.



Sant Kirpal Singh Ji Maharaj
Talking with Disciples

Chapter Five
Who Are You? Where Are You?
Where Are You Going?

Evening Darshan
September 11, 1970

Do some of your initiates get to the stage, maybe after several years, when they say, "I can't stand this any longer. I've got to eat meat. I've got to violate the chastity regulation. I've got to forget about keeping the diary," and then they take off and go someplace else?

The point is, if this happens, they are not really hungry for something higher. They want only this life, not the other life. That's all. They had something; they did not live up to it, and, moreover, they did not taste the sweet elixir of being in contact with the Absolute. Sometimes it is because of society.

Sometimes it is because they don't keep their diaries. That is why all these things come up. Remember, that is why such-like people never remain in contact.

Sometimes I would imagine there is such terrible pressure from family members that Satsangis give in.

I tell you. I was born in a family of meat-eaters. As a child, I did not partake of it. Nobody can *force* you. One may refuse. I can love you, but it is not necessary to eat what you eat. These are limited excuses, you know.

Somebody came to India who said, “When any food is offered, it should not be refused — in the Bible, it says so.” So, he cannot refuse anybody’s offer of anything? They have a right to poison you? Good things you may accept. Otherwise, politely you say, “No.” If somebody offers you poison, would you accept it? It’s really not poison, but it affects you. These are only lame excuses for not refusing. If you live for some time in contact with higher spirituality, then naturally, the mind comes under control. Now the mind does not want to give up outer enjoyments. When you enjoy inner bliss, how can you return? In the beginning, at least something has to be done regularly.

So, it’s a matter, I suppose, of not wishing to submit to the initial discipline that’s required.

That is what is strictly required, I tell you. In the old days, demonstrations of these gifts were never given to people at large. Only those who lived at the Master’s feet for years lived up to what He wanted, only when they were ready, were given something. Now the times have changed. Who can live with Master for years? So, something is given, and they are asked to maintain it by self-introspection, by regular devotion of time.

There are many, many people, of course mostly young men, who will spend hours training and preparing themselves for athletic contests. In a sense, this is a similar kind of training, isn’t it?

More lucrative. Such-like profit will never be lost. “Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt.” The main thing is we have to leave the body. How do you stand? What’s your fate? Two things happen at death: you are to leave the body, and you must know where to go. Is it not proper that we should be fed now and prepare?

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

But so many people these days seem to have talked themselves into the idea that there is no further fate, that there's just a bunch of nothingness that's going to assail them.

That's all right. When sulphuric acid is put on copper filings, they will bubble out and disappear. There's no consciousness there. Energy is there, of course. A train is run by an engine. No consciousness is in the engine. You are a man, you are conscious. But after leaving the body, there is a very important question — we should know what is what. As a man, we can do this, and in no other form of creation. Now you have come here. You have seen this place. You have got some guide here. You will come very confidently.

There's a great feeling of peace here.

Yes, yet there's more peace There. All glory and beauty lie within you. Now you don't want to leave these outward enjoyments. Once we have some little experience of that inner bliss, we won't leave it, you, see?

So, it's keeping in training until that experience comes through? It may be kept in training for 15 years.

What do these people want? They get some demonstration of it. What is that? It may not be a lot. It is just a start, but they get some demonstration. It is a special gift. Others who devote hours and hours and hours to the outward performances don't get anything. They pray, they cry, they sit down, and have their candle before them; it is all darkness within. The main thing is you have to leave the body. Who are you? Where are you? Where do you go? How does this body work? I think these are very vital questions, *most* vital, which concern our own self. The Hindu scriptures tell us that when the soul leaves the body, one feels the pain as if bitten by a thousand scorpions.

THE LIGHT OF KIRPAL

I notice that it says that, and yet there are some reports that many people die peacefully, apparently without pain.

I tell you that may be from heart failure; if all their thoughts — desires — remain unfulfilled, they go on circling; their souls grovel around the earth. If a soul leaving the body at the time of death still wants something or is attached to somebody but cannot have it, he grovels around the world.

I know one relative, for example, who said just as she was about to die, "I see Jesus here." And apparently, she died in peace.

I tell you, that's due to a reaction of the past, but every man has not the same story behind him. She might be devoted to Jesus and be of good character. But at that time, when past actions are so near, the end comes only as a result of the whole life's essence. There are various cases you'll find.

So conceivably, she wasn't in so much pain because she had devoted her life in that direction?

Yes.

Then there are the reports of people who have made some of these astral trips, and they say when they go into the astral, there's no pain leaving the body.

When they have learned to leave that body, not before. To leave the body is the first question. When you are in the habit of coming and going daily, death is no bugbear. If you're coming from a hotter to a cooler place, then?

In other words, if you've learned how to do it, then the pain isn't there?

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

No. And further, we should know where we are going. After all, there are worlds beyond. Because of our backgrounds too, we have got something which we are now earning.

Well, the departure at death is a different departure than, say, a departure for an astral flight. The departure at death goes through a different door, with Kal waiting there to gobble you up, whereas he doesn't wait to gobble you up when you go out for an astral flight.

Astral flight — that's just hovering around the world. Quite near the earth, not beyond. I went to London. There was a famous man there. He charged five pounds to have astral people talk through him. So, some friends of mine said, "Let us go and see." The whole room was dark, pitch dark. We sat down. Nothing happened. There was very much acting and posing going on. He'd speak like a child and strain himself: [*The Master imitates the fake trembly voice of the medium*] "The atmosphere is not favorable tonight — I cannot come." You see? It was his own voice. A man can train himself to talk that way in a dark room. There's fraud outside; I'm afraid there's a hundred times more black marketing inside. Those people are acting and posing. That's why people have lost faith in this work.

Too much fakery and commercialism?

Yes, yes. Too much propaganda. I tell you; one American was initiated by me — I've got the initiation report in his own handwriting. Then he wrote to me, "The Master's Form appears to me inside." That Form used to speak to him, dictate to him, inside. And all that dictation was put into a book, and the manuscript was sent to me in 1963. Then later on he started a new religion.

Yes. I've heard of him.

Later he sent me another letter: "Return my book." That is what such-like people will do. They had some little thing, and got stuck fast there. Now he's carrying on propaganda. He says he was never initiated by me. He was initiated in 1955. Some people get stuck fast on the way. This little ego is very difficult to get rid of unless there's some kind of protection. This is a living example. I need not mention his name.

I don't think he mentions Your name either.

I don't think he would. I don't like to say things about anyone. If any man does well, all right. I returned the book. That was dictated by me, and that's all right. He changed that book before printing; where he mentioned my name, he changed it to another guru's name. So, such is the fate of these people. People are fed up with these masters, gurus, and sadhus. Why? Only for this reason. I told you there is black marketing outside but hundreds and thousands of times more black marketing inside.

Do You ever feel at times that You would just like to stay here at Your home in the foothills of the Himalayan Mountains and not issue forth again to the hustle and the bustle of Delhi and other parts of the world?

I'm bound, you see. I am directed what to do. I am a mere puppet. There is no question of *my* will now. That's all I can say. Even in the busiest of times, I've not planned first.

The karma of most people is already laid out. Is it possible for a Master, however, to say that, "All right, point one and point three of that karma will be interchanged." Can He do that?

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

What do you mean?

Well, I mean, if we come down here with a certain amount of Pralabdha Karma that has to be paid off, is there necessarily any order that it has to follow in being paid off? Can a Master say,

“Well, I’m going to hold back on this portion of your karma, and you won’t have to pay it off until you’re 67 years old?”

In one’s own case or in the case of others?

In the case of others. In the case of His initiates.

I tell you; the Master is to wind up all reactions to the best he can. The initiate prays, “Oh God, I pray I should go to Your Home forever, that I should not return.” So, he’s working to wind up all actions and reactions. Most of them are paid off in dreams, and like that, their severity is polished down to the minimum possible. Whatever reactions cannot be set aside, you have got to pass through, but with a little help on the side.

Generally, in the life of an initiate, he’ll find many changes in his life. His life history, according to astrology, does not stand true. Those who have transcended the starry skies are under the control of One who goes beyond those planes; there astrology does not stand true — things are changed. Many things are omitted, sometimes some things are delayed, some things are minimized.

You would not advise people to pay too much attention to astrology then?

THE LIGHT OF KIRPAL

Those things won't stand true always. Many things are cut down, eliminated.

Is it at least a basis by which one can judge someone's character?

By face you mean, or by writing? After all, stars have some effect, some effect. I'm only speaking of the destiny of those under the custody of someone who goes higher than that.

Actually, I suppose I feel a little embarrassed at having sunk to this low subject when we were talking about higher matters. Is there something in this area here in the Himalayan Mountains that makes for better meditations? Or is it purely the presence of the Master?

The presence of the Master, of course, is of great help in that. Solitude also goes to help — any atmosphere which is not poisoned by the thoughts of worldly people. Even Christ used to run away to the mountains, to the wilderness.

Let's see. When Christ was driven to the wilderness, He was taken up on the mountain and told, "You can have all of this if You'll just bow down." He said, "Get thee behind me."

Yes, it also happened to Guru Nanak. It happened with others, too.

This temptation then actually occurs at a certain place on the inner planes?

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

Yes, in meditation. I need not mention, by the way, the Negative Power tells me all that is going on in the world; everywhere you see trouble nowadays. Why are there troubles? He says, "I am bound to do it. After all, this work has been given to me. Those who are not good, they must have punishment. So, you remove [souls] from this place, but this I won't quit. My work has been allotted to me to carry on."

Is the Negative Power an actual person?

No. That very Power is no personality question. Just the Power that is going out is called Negative Power. What is going in, that is called the Christ Power, God Power, Master Power going into expression.

But does the Negative Power on the inner planes ever take the form of something that might look like a person to us?

Yes, it materializes, but it has no special form. There is no special form, of course. But he is a very honest judge, very honest judge. One thing, he won't let anybody go out of his control, out of his pale. He'll give everything to you but not let you go out of his control.

How much will he fight to keep that from happening?

He'll fight up to the third plane. Beyond that, he'll cry, "Oh, my man is gone."

He does not lose very many, does he?

Yes, of course, there are many, not innumerable, but many, you can say.

Hopefully, he'll lose us?

THE LIGHT OF KIRPAL

Yes, he'll cry. Not will cry, but he cried because of those who got out of his Power.

Is that story that was told about Kal a true one, that he told Sat Purush that he couldn't be happy up there and wanted his own realm?

That is a way of expression. After all, this Power has been given by Whom? Suppose I give you now one example. There is a King. He appoints a commander-in-chief. He's the appointing authority. And he's also the appointing authority of a Viceroy. But their functions are different. The commander-in-chief never says, "I convey to you the orders of the King." He says, "I order you." Because he fully knows that Power has been given to him from the higher Power. He has so many colonels and majors. They get a very handsome salary and many concessions, but he won't let those go out of his control. He'll haul them up, court-martial them. When the city is in trouble, it is handed over to the military. It punishes some men, and others are set to put the condition of the town in order. But the Viceroy never says, "*I say*;" he says, "I convey to you the orders of the King." All these avatars: Lord Krishna, Rama, and others, their duty is a different one. They come to punish the wicked, help those who are righteous, and set the world in order.

Saints' ways are different. They don't punish anyone; They seek to bring them around, you see. Their work is just to give them contact with God and let them go back to the Father's Home, not to come back as a prisoner. They might come back as a teacher. That's the difference. They depopulate the world. The Avatar, you see, keeps the world in order, does not let the population grow less.

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

Does each Saint have a quota of souls that He is to bring back to Sat Purush?

A limited amount, of course. Each Saint has his own work to do. The Power is the same, but their functions are different. Each has his own duty; he does it and goes Home.

That figure that always comes up from the Bible is that 144,000 are going to be saved. Presumably, that was true around the year One A.D.

How many? That's only for each Saint, you see. Each Saint has their day. What did Christ say? Do you remember? "As long as I am in the world, I am the Light of the world."

I think that may have been lost in translation in some editions of the Bible, though.

No, It still stands.

Is it there, "As long as I am in the world."

Strange enough, the Christians themselves don't know the Bible. I'm not quoting from my own. Read St. John; I think it is the ninth chapter, verse five. Of course, that's true. Then he said, "I shall never leave thee nor forsake thee till the end of the world." Whom he took under his custody, he won't leave. He is responsible for initiates until they reach the true Home of the Father.

"Till the end of the world," how should that be translated?

THE LIGHT OF KIRPAL

That means until that soul reaches the Father's Home.

While we're talking about things out of the Bible, You recall the story, of course, about the rich young man who came to Jesus and said, "Lord, how can I be saved?" Jesus looked at him and said, "Give away all that thou hast and come follow me," and the young man went away sorrowing, for he had a lot of possessions. Then Jesus turned and said, "It's going to be easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of Heaven." Is that valid?

It means the same thing. Those who are attached so much to worldly things, how can they go back to God? They won't even want to hear about leaving this world. When they leave it, they will be hovering around the world.

Is it possible to have possessions of this world without being attached to them?

Yes, surely. I think you can be attached to only one, not many. You go where you are attached. What is your ruling passion in life? If you have got a ruling passion for the world, you will come back. A man who is so much given up to worldly things and enjoyments naturally cannot go — it is easier to pass a camel through the eye of a needle rather than for a rich man to get into Heaven. You are not to think of the body you are about to leave — how can one who is given up to all attachments leave?

But it wouldn't be possible to just sit back and wait for an income to come in? I mean, put it in a bank and wait for interest to come, and then devote all your time to spirituality and let the income maintain you.

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

This is one thing, of course, but suppose the bank fails? Put it in the lap of God. What happened in Panama when I went last time? I gave my passport to the Pan American Company to get a visa for South America. The Panamanians were fighting with the Americans at the time — the very day I arrived, the building was burned down, and my passport also got burnt. You see? I could not go. So, suppose the bank fails! You still have to leave the body; maybe now or in 10 years or 20 years; you may go to sleep tonight and never rise.

Well, would you advise everybody to sell everything or give away everything they have and come and follow You?

I advise, “Live by the sweat of your brow,” by honest earnings. Maintain your families with whom God has united you. It is the flowing pen of God that has brought you together. This is one thing, and never sow more seeds to be sprouted forth again. Your ruling passion, your ruling attachment, should be with God.

Further, man should live not for his own self but for others. Animals do live for themselves. They fight others with their horns to save their children. If man does the same, where’s his superiority? Man is the ruling Power, you see, the highest in all creation. He has just to support the younger brothers, animals, birds, and reptiles; they are all members of the family of God. They are younger brothers.

We haven’t been doing very well by them.

That is what I say. We are the heads. The head of the family should look after the welfare of all, and we go and eat them. It's not common sense. I love you and eat your children. We say we love God; all this creation is His. Here we have got cobras. If you have love for them, love radiates. They also have some sense, you see. "Be wise as serpents," Christ said. So, our thoughts react; they use self-defense against us, attack. It so happened at Delhi, a Satsang had just started, and a cobra came. There were some two or three hundred people sitting. This cobra came just in front of me and sat like that. To shoot this cobra wouldn't help. The talk was going on. He was just looking at me for more than an hour and a half. When the talk was over, he slipped away. They said, "We should kill him!" But why? He did not harm anyone. We are man, you see. Great is man. They're all our children. It is you who have spoiled the children. All nature is beautiful except when tormented by the hand of man.

And man will have to pay for this?

Reactions, reactions. You should love them. Generally, in the case of serpents, they don't harm any child. Sometimes a child takes a snake in his mouth, and it does not harm him.

Is there any chance that when you kill a snake, you might be killing an old mother-in-law from a previous reincarnation?

May or may not be, who knows? But serpents are only those who are very greedy people; those who hoard money. I tell you one man came here, and he killed a female cobra that lived here. The male cobra came here for months to seek out that man. But he was never here. They're very smart. We have a glorious world, but we have spoiled it by our own thoughts.

WHO ARE YOU? WHERE ARE YOU? WHERE ARE YOU GOING?

In a statement You made this afternoon, I still am not exactly certain what You meant when You said that it was harder to become a man than to see God.

It is easier to meet God but harder to make a man. So it should be: man first, and then Him.

Well, I think if you see God, you would automatically have all these karmas wiped out and become a perfect man.

You're right, but what I mean is to have an ideal man is very difficult. To find God is not. That takes time — to make a man takes *time*. The time factor is a necessity. It is not done in one day.

But if you see God, what do you care about becoming a perfect man? Why do you care?

You get a glimpse of It; to get a glimpse of It is something else. You see the sun for a while, but if you are absorbed in the sun, then?

But only the perfect man can continue to see God?

Only the perfect man continually sees God; that's right. That means that righteousness is necessary. Righteousness: right thoughts, right words, right deeds. That is why this diary is kept until we are perfect.

Man should change inside, not outside. Chastity of thought, word, and deed. That's the first thing required. The second thing is perseverance. These two things are required.

THE LIGHT OF KIRPAL

Is the Master Power going to stop this explosion from coming that seems so inevitable?

Many will be saved who will turn their faces to Him. That's all I can say. The only thing is, we say something but mean something else. That's the trouble. If the governments really want peace, they should have an attitude of live and let others live. Make their countries so advanced and peace-giving that everyone would want to come over there. Each government should make their country into a blooming garden — let everyone come and enjoy and help others bring their gardens into a blooming state. That should be the attitude.

You're painting a very dismal state of affairs tonight. Can't You offer us any hope?

I have said — those who turn their faces to Him will be saved. There's hope. I'm talking about the general state of affairs. The tendency is to remain and enjoy; headlong down they are going. They speak of peace, they speak of peace — lip service, but they have turned away. There's trouble going on everywhere.

Right understanding is required. This is what the Masters did in the past. They went out to give right understanding to the government and wake up. Anyhow, it is past the hands of the son of man — that much is sure. But there's awakening also, and there's a good side. There are conferences all meeting together, and now the trend is to unite all nations.

Chapter Six

Very Few Really Want to Go Home

Dehra Dun
September 13, 1970

I wonder if you'd talk about our home in Sach Khand.

Suppose you've seen a beautiful building or the palace of a king somewhere, and then you go to some small village made up of only earth bricks (not even fully ripened)... I want to give you an example. You may spend some time in the astral, very little in the causal, nothing more. These are matters to be experienced. The stage at which God comes into *full* expression is in *Sach Khand* or *Sat Naam*. That can only be experienced in the spiritual planes. There are physical, astral, causal, and beyond them, the spiritual planes. You can be given some poor description to some extent of the astral and causal planes, but beyond that really cannot be understood in this language.

Is it possible to talk about what it's like living there?

It is just like a bubble of water in the sea, sometimes found up to *Sat Lok*. It is all light, scintillating light, very strong. It cannot be compared with the astral or the causal lights. If you enter that place, it is just like fountains of Light gushing out. Still beyond is the entrance hall to *Sat Lok*. The fountains of Light come gushing out. It is something like that.

Why did we ever leave, or did we have any choice?

You know, God made the world. He sent us to the world. Why He sent us, that is the question. I think it is better to go to Him and ask Him.

Back to meditation.

Get to Him and ask Him. Then you'll not have your intellect, and you will know why He sent us. We are, in fact, in a prison. The house is on fire. Man should not ask who has set the fire to the house. It is better to get out of the house and then inquire. Instead of inquiring who lit the fire, why he lit it, come out; get out of this danger, this house. Transcend; go into it. Then you'll know many things. After all, we will come to know it is His will. Why did He make the world? Why does man give birth to children? It is his wish, isn't it?

I suppose that's to keep Kal's realm populated, isn't it?

Well, it is your wish. You go for that purpose. What is the reason He sent us? We are sent down. Sometimes we were in the lap of Him. It was His will, and He willed it. Suppose I go from India to the United States. There I'll have to abide by the laws of the United States. It is something like that. He sent us. Why did He send us? It was His will. All Masters said like that. Nothing more can be said. Once this question was put to our Master, who replied, "Let us go to Him and then ask Him; it is better."

In some aspects of Indian philosophy, it's described as God enjoying Himself.

A way of expression. Enjoying Himself. Have you ever frolicked with yourself? If you have, you are a miniature God; micro-God. He said that the world is a joy, seeing His own greatness at the same time; what is it? Then it means He was all alone, and He was very much lonely? So, He wanted some creation to feel joy, but why He made the world? Who can reply?

VERY FEW REALLY WANT TO GO HOME

Why He sent us here? It is His will—the first action which reacted in the shape of sending us down. We did nothing wrong. We were sent down. That was from no reaction. In the world, we sow something and reap, isn't it? What seed have we sown? We have remained in Him.

That's the big question.

These are not my words. These are the words of the Master. Now we are reaping what we have sown. But what did we do before we were sent down to the world. . . .

But you do hold out the hope that at least we'll get the answer to that at perhaps the top of the mental realm or the causal. Is the answer there?

Past there. Not there either. Up to there, you will only know the reaction of our own past births.

In Sach Khand, the answer is available?

Sach Khand, no. The information of why you've been born, reborn, here, there, you can have on the causal plane, too. But this very question of why we were sent down into the world cannot be substantiated there. It is for God alone to reply. He sent us. Why did He send us when we did not do anything wrong? Did you do anything wrong? What sin did we commit before being sent down here?

Well, the Old Testament explanation about Adam and Eve — How should that be regarded?

THE LIGHT OF KIRPAL

Adam and Eve in *Genesis* recorded their own names. But how did the creation come into being? Look here, I tell you. Did the seed precede the fruit, or did fruit precede the seed? Did egg precede the hen, or did hen precede the egg? No reply, you see. It is all delusion. It is all *maya* [delusion]. So, there's reaction. Adam and Eve — that's only the position; there's one man, one woman; and they say Adam was first, and then Eve, then she did something — she ate the fruit of the tree. God had come down, and out of him created Eve. Before? But what before that? Suppose you know? How would it help you, dear friend? The house is on fire; let us come out.

Well, we're all trying to get out of that house, but the feet seem to be stuck in the mud there.

Truly speaking, we do not want to come out. Very rarely, we do. And those who do, they change a little bit.

You say truly speaking, most people aren't trying?

No. Most people don't want to leave all this. What is this? To give up this beautiful body they are carrying. All attachments, relations, and these temples, houses and cars, and everything. Who would leave them?

So, most of the people here who are trying stand a pretty good chance of doing it? Of course, with the Grace of the Master.

Even of those who have taken up this Path, very few do really want to go. They put in time, and still, they are stuck fast. They pray to God so that they may have something of the world here and in the hereafter. Very few there are who really want to go home.

VERY FEW REALLY WANT TO GO HOME

What percentage of those of us here are going to make it?

The seed that was sown cannot be destroyed. It must bring forth fruit.

Let me ask what percentage will make it this year?

How will it help you?

I was just reading an article that You wrote that says three or possibly four lives.

I never wrote like that. No, no, no, you might have read this in the sayings of the Masters. I say even the four stages can be passed in one life, not necessarily four lives.

Yes, You say that in the article, too.

In one life. Then why four lives? There are four stages of development. That's all. In the first stage, man is hungry; then he meets the Master; then He attaches us to Naam; then he should be fully devoted to Him. There are different stages of development. The hunger is there; the bread is there; he eats it and is satisfied. Not necessarily four lives. But man is in the make, I tell you. Some are more ready; some are comparatively less ready. But a man can pass through all these four stages in one life. Although we find there are four stages required, some people do interpret differently, that's all.

Is there any way of accurately telling who has succeeded in breaking through into perhaps the first one or two stages just by evaluating their characteristics? I mean, should they suddenly become purer for having broken through into the mental and the astral?

THE LIGHT OF KIRPAL

I can give you some instances. Now I tell you, one lady from the West wrote me a letter. She has passed through *Trikuti*. I put her a question, and she replied. She replied with vague ideas of that plane. She had experienced some but not fully. I explained it to her. She still lives there in the West.

Let's see; that's the top of the mental.

Yes. The people do progress, you see. Here also we have people who have progressed; in the West, too. They're few, of course, but still, there are some.

Are those who have progressed perhaps that far usually the quiet type that never call attention to themselves at all?

Why not? They have got this body, the temple of God. They thank God. They while away this visit by going within. There's very unusual pleasure in God, of course.

I was just wondering if there were any personality characteristics that would identify a person. . . .

The main thing is, he'd be loving. He will be glad to give, not receive. Love knows service and sacrifice. He loves God, loves God residing in every heart, and he loves the animals, he loves the snakes, he loves the birds; they're the younger brothers of the family of God. He wishes "peace be unto all the world over under Thy will, oh God," with no question.

Having gone to that plane or the mental plane, he wouldn't retain any personality quirks then?

VERY FEW REALLY WANT TO GO HOME

Personality blurs. Consciousness of self, unless it is absorbed, as I gave you an example, is like a bubble on the water that then dissipates in the water, and it is something like the water. Let me give you an example. A newly married wife is asking her mother, “How shall I know how it is when a child is born?” You see? And her mother told her, “You’ll have the baby and then tell us yourself.” When you go up, then say something. When you feel that way, you’ll say, “Oh, this is like that, this is like that.” Until then, you cannot even think of any words. He is calling us. You’ll know. Are you sure? Are you satisfied, convinced, that the Path you have been put on is right?

Oh, yes.

Then go on, that’s all. You’ve had some glimpses, if not more. Some proofs?

Yes.

Then go on. If you can have things now, others can be expected. Forget the past and forget the future. What will happen and what will not happen? That’s the question when the mother told her daughter, “You will see, then tell us.” Go on, leave all questions. All questions are only to first understand. When you’ve followed — understood — then go on with it. First, you’re not the body. Are you? Well, let’s rise above it and pass into the beyond. Stay there longer. There’s more bliss there than here. All glory and beauty lie within you. When you are sure and are now convinced that the way is all right, and you come to know something of it, some inner experience, and I say this will follow.

The case of the kindergartner wanting to get to the sixth grade too quickly.

THE LIGHT OF KIRPAL

Time factor is a necessity. As I told you, the strong man revels in his strength, and the weaker man wonders how he got it. Many of you got something. Others [from different schools] have no experience or very little experience. There are hundreds of so-called masters; thousands go to them. They are not convinced of it because they don't see inside. Now at least, thank God, you have something convincing. Master lays out the criterion: "Don't believe in the words of the Master unless you see for your own self." If a man is not convinced that there is Light inside, he will ask, "How can there be light?"

One saint came here, a so-called saint, he was giving long talks. I went to hear what he had to say. He came to know something about me from somebody and began a very long talk. "Well, what is inside; there is all filth, all blood, intestines, nothing inside. If you want to see the sun, you can see it in the high heavens during the day." People were wonder-struck! What was he after?

Well, he came to me. I said, "There is Light inside; you can see." But what about those people who came to him, and others like him? Thank God you are not one of them now. You see, there is something. You bear testimony.

You've initiated yourself some of those people who talk like that. Some of these other teachers, haven't you? I mean, you've initiated some, but they don't like to admit that you've initiated them. I can think of a couple of examples.

There are a few cases like that. Definitely.

Chapter Seven

True Temple Is The Man Body

Sawan Ashram, India

September 13, 1970

Have any blind people broken through other than just seeing Light? I mean, have any blind people seen the Master within?

First time I went to America in 1955, in California, one blind doctor was there — blind — he got Light. This is so. He gives eyes to the blind man. It is very definite in the Bible that that Light is there. You see. It is a matter of inversion, rising above body consciousness. That's all. I initiated more than three dozen blind men at one time. Light is already there. It is just a matter of withdrawing your attention from outside. It appears to be impossible to see Light within. Who will believe? You are light. You are a spark of Light. Some visualize Light. But more people do see of themselves there is Light, very definitely as two and two make four. Pity it is there are few who really know this. In the past, too, there were few. Not hundreds. How many Saints can you count on your fingers: Christ, Buddha, Nanak, Kabir; very few out of thousands and millions and billions of people.

Were all ten of the Sikh Saints genuine Saints?

They had Sikh Saints up to the tenth Guru. After that, there are six Gurus. [Ratnagar Rao, Tulsi Sahib, Swami Ji, Jaimal Singh, Sawan Singh, Kirpal Singh] I tell you that Gurudom continued, you see. And still, there are few, of course, not many.

THE LIGHT OF KIRPAL

Who was the link between the tenth Sikh guru and the later Sikhs?

I tell you. The tenth guru was Guru Gobind Singh. . . . The times were very disturbed when he was there. He left the scene. He did not die. He left the scene and remained there in seclusion for about 17 years. He took some of the people with Him. . . some state people. Then he initiated one of them and told him to initiate other people of his family. In that family, Tulsi came up. . . Tulsi Sahib. Tulsi was a great saint.

Tulsi was not directly initiated by Gobind Singh then.

Through him.

There was one other person in between. That person's name — is it available?

At least I know; it is not in history.

Well, where did the rumor ever get started that Gobind Singh was the last?

These are the stories that come up. The times were disturbed. Many people asked him what to do. He had to leave, go away. He said, "All right, what the scriptures say, do it." That was a sort of criterion. The scriptures say, "Go to the Master." His ideal was to raise people who are fully effulgent with Light within them. *Khalsa* means he who is fully effulgent with Light within. A Khalsa who has Light within only he can give an experience of Light to others.

I would imagine that last year [1969], when You toured the Punjab, You explained these things that you are now telling me to the Sikhs up there. How do they accept the idea that there has been a continuation?

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They never object to my voicing that. I tell them, “God is Light. The physical body in which He manifests is the Guru. He resides in every heart. Where God fully manifests, we call him Saint. That’s all.” They cannot refute it.

But I mean, are they happy about the idea that the line was continued?

The staunchest have been initiated. The staunchest Arya Samajis have been initiated. The staunchest Jains have been initiated. The staunchest Mohammedans have been initiated. Roman Catholics have been initiated.

Is it making a big change in the basic Sikh church?

Most are stuck fast like other religions — isms. They’re stuck fast in “isms.” That school is better where many students turn out successfully. What is the sign of success? They should see Light within.

So, you’re not trying to change the Sikh church, really.

Well, you see, these things are made with a very noble purpose. All “isms” are schools of thought. When men came to a Master who had solved the mystery of life, knew themselves, knew God, those who came to Him also knew God. Later on, when the Masters *left* the scene, these schools came into being. They are schools. So long as there are practical people, people were getting something. For want of practical people, the same good old custom corrupts itself. Formations result in stagnation, and stagnation results in deterioration. When a Master comes, He says, “Well, dear friend, you have forgotten.” He revives; no new things are given. Ever since this paid preaching has started in all religions, it has played havoc. They’ve not seen. Blind leads the blind. Both falling into the ditch.

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Could religions be kept going if a number of Saints were sent to the world at the same time. Would that solve the problem?

Religions are stuck, congealed now.

I mean, a number of Saints could uncongeal them.

They'd awaken some of them; not all religions as a whole. They consider the performance of certain rites and rituals as the end-all. This is what they have come to see. I'll give you an example; who are you? You are soul, embodied soul. There is a Light within you. There is the right way to know yourself. Now you are identified with the body so much so you cannot differentiate yourself. When you rise above, you know. When you know, you see the Light. This is a fact. This is the *right* way of progressing spiritually. But if you were lighting hundreds of candles outside and praying, "God is Light, God is Light," would it not appear very frivolous? Their chanting, their speakers, speaking in high voices, hands up, standing on their toes, "Oh God, help them." Excuse me, I am speaking very straight now.

The main thing is that you are soul. Have you analyzed yourself? Have you seen God? Compare the man who has done that with another man who, for a hundred years, has been lighting, putting candles in chapels, churches, mosques, or temples. So, you compare that. In India, there is a custom when the girls are about to be married. They learn all these rituals, etc., of the married people. But when they are married, they say all these things are forgotten.

The real spirituality is to know yourself. What did your Guru say? *Jot Niranjan* — you are *Jyoti*. You are Light . . . are you not?

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With your repetition of the names, all these three *lokas* are within you; *Onkar, Rarunkar*, means you transcend these three planes, lokas. Then you feel you and God are one. I and my Father are one; then you rise in it and transcend. These things are not explained fully; that's the pity. You daily say, "*Oh, Jot Niranjana*." What is it? You are *Jyoti*, you are Light, but you are entangled in the worldly things. To really rise up above it and then say, that is something else. To simply say, "God is Light. I am not body. I am not this" — what will that do? And those who are stuck only in the performance of rituals on certain days consider that to be the be-all and end-all. Of course, that is the preparatory ground for preparation. But your ego is there. If you sow good, you'll reap good.

So good and bad actions will result in good or bad because you are the doer. You'll come and go, come and go. You cannot get out of this wheel of life. But if you see that He is the doer, not you, then there is no coming and going. And that comes only when you sit at the feet of a Master, and you see the Light within and hear the Sound.

When Kennedy died, I saw the funeral on television. What was the archbishop doing? He was throwing wine. That intoxication is not the true intoxication, you see. Excuse me, I am just putting before you, things in the right perspective. They think it is the end-all. Do you know that many bishops have been initiated?

Catholic bishops?

Yes, I went to London on my first tour. I said in my talk, "God does not reside in temples made with stone." One reverend stood up: "You have thrown an atom bomb on all our Churchianity."

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The fact remains. God resides in the house which He Himself made, in this body: Who is this body? It was made in the womb. Is there any machinery there? God lives in the temple He has made. Not in the temple made with stone by the hand of man. Now where does all this Churchianity and all the isms go?

Excuse me, if you're going, all right, go on, then rise above it. It's a polite way of telling when you rise above; these things will leave you sure. They go. Masters come to fulfill, not to destroy. All right, go on. There are 700 or more religions. How can you change them? All have got their own ways of living brought about by climatic influences, their own customs, their own temperaments. But this is something clear to everybody. The same speech, the same lesson is given to everybody whether you are made in this form or that form, that makes no difference. But Masters say what they See and let others See too.

Where do all these "isms" stand, with due deference? The basic teachings are the same. It is no new thing I'm telling you. Christ says, "I and my Father are one" . . . "Word was made flesh and dwelt amongst us" . . . "I am the Bread of Life." Didn't he say that? But now the teachings say Christ is the Light of the whole world past and future. One Christian came up to me and said, "Those who will believe in Christ will be saved, others will not." And then I put him a question, "Dear friend, that's right. Those who believe in Christ — Christ is a Power — all right, but of those who came before Him, what will be their fate?" The Christ name is there. That's all right. They may believe him, but those who came before Him, what will be their fate? Well, they are stuck fast, like anything. So, this is the fate, too, of the people in all religions.

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I think the Sikh Gurus made a very universal thing. First of all, they put all the sayings of as many Masters as they could lay hands on in one book. Kabir is there, Namdev is there, Ravi Das is there. There are 72 Saints; spiritual sayings are there. No other religion has done that. They started a very universal thing, and yet they are also stuck fast. They have forgotten.

The golden temple at Amritsar is the Sikh home. The stone was laid down by a Mohammedan, Mian Mir, at the request of Guru Arjan. They were all God-realized people. When you rise above all these isms and bodies, you are one. To show that and the people worshipping those very scriptures are one, Guru Arjan chose as many Saints' sayings that He could lay hands on in the world. He united, put them all together [in the *Guru Granth Sahib*]. Their gurus made mosques for the Mohammedans, temples for the Hindus — they are places of worship of God, that's all. Because the Truth is one. As time passes on, I tell you, people remain stuck to the casing at the cost of the kernel, that's all. This is Truth. And I think quite convincing to any awakened man — awakened man, I would say.

Truly speaking, body is the temple of God. We reside in it, and God also resides there. You see? The true temple is the body. Where God is manifest, Light is there. Outer temples, churches, and mosques were made out of the model of man.

Now in all models, there are similar symbols of Light and Sound. They are in the church, in the Sikh temples, in the Hindu temples, and in the Mohammedan mosques, too. Now, if, God forbid, an atom bomb fell on the church — and all people said, "All Hindus are at fault." They would be ready to kill each other, other people.

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Well, if temples made by the hand of man are destroyed, we also destroy hundreds of “true” temples. Where’s the wisdom in it? Tell me. So, we respect the outer temples because they have symbols of God; there, people sit together, pray to God. That’s all right. But which is better: all of the temples, the churches, the mosques, or the man temple where those symbols are manifest? Won’t you say that? You’ll say that, of course, won’t you?

Yes.

The body is more valuable. The Saint is in him. He is manifest. The others are only kept as symbols for remembrance. This is the Truth. Will any Christian or Hindu, or Sikh follow it?

Let there not be any misapprehension, misunderstanding; we have respect for all places of worship which were made after the model of man body. And therein, we have symbols of Light and Sound. People sit together, pray to God. We have love for them.

But truth is that churches are made after the model of man, the true temple of God. And he who has realized it here — in the man-body — he does not break the heart of others, you see, he does not molest, does not in any way do something which may hurt others’ feelings. He says, “All right. Temples are good, but the true temple is here.” [*Master points to his body.*]

Chapter Eight

Ungratefulness Is A Heinous Crime

Evening Darshan, Rajpur
September 14, 1970

Last night, You referred to “shouting your message from the rooftops.”

Not I, but Christ.

Well, I know, but You also implied that we do so, too.

It is your duty to tell the people over there the Truth, what you have come to know, that there is something.

I was just wondering if You had any suggestions as to the best way that this could be accomplished.

I think you are a better judge.

How do you feel about making use of all of the arts to tell the story? I mean not only in newspapers, radio, and television. What about novels? What about plays? What about poetry? What about music? Should all of them be employed?

These are separate subjects. Television, of course, is a very good medium for telling people. When I went to America, I appeared on television. It was relayed to other stations; they would ask us questions, and they would expect the answer then and there. Someone spoke from one station through the telephone. The man who was interviewing me, by hearing my replies to these questions, got initiated. He wanted Initiation at once.

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My point is, when you see a thing is right and there's no doubt about it, then it becomes your duty to tell others, "Well, look here, dear friend, you're advanced physically, intellectually, and as we are also spirit, you should do something spiritually." If he's got an inkling, that inkling will arouse his interest. If he has no interest, then keep quiet. If he has, then what you say will arouse interest in him, and he will be seeking further information.

A number of the young people who are becoming Satsangis are wondering what kind of work to take up. You insist, of course, that people work to support themselves. Would You recommend that perhaps they look into the field of producing such things as novels, short stories, and so on that have a spiritual twist to them?

Surely, that's all right; that's earned money. A man should stand on his own feet to earn money by honest means. He can write stories with a spiritual theme. Poets and writers, when they're in the mood, are inspired. They cannot write at will. Writers and poets start writing maybe at midnight; anyway, that inspiration comes direct. Sometimes they write what they do not know themselves; that thing comes from within, and they put it down in black and white.

That's true of all the great writers, I imagine. Dictated from above?

Yes, that is why it is said, "Poets are half-saints." You might have read some of Tennyson. He speaks about his own concentration, "A kind of waking trance I have frequently had, from boyhood onwards, when I have been all alone. This has generally come upon me upon me through repeating my own name two or three times to

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myself silently till all at once, as it were, out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this is not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death was a laughable impossibility, the loss of personality (if so it were), seemingly but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

So that state was achieved by repetition, dwelling on one's name. One's own name is finite. God's name is infinite. Tennyson was a born poet. His father did not like him to be a poet.

Is there the basis for a revival of the arts among Satsangis, using Satsangis as those in the forefront? Is there enough talent?

What do you mean by "arts"? "Arts" is a very wide term.

I know. I suppose I think primarily in terms of the written arts.

I tell you, these things come of themselves. I have had experience of that. Look at the *Gurmat Sidhant*, the work I wrote in two volumes; one, 900 pages, the other, 1,100 pages. I used to write at about eight or nine at night. I sat and was writing. One day some writer was there watching me. "From what are you writing so fast?" At about midnight, he said, "Look here, you're writing so fast, you're not copying anything, but how do you write?" I said, "Someone is dictating to me; I cannot follow Him."

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You were writing that in Urdu?

In Punjabi. I have written books in English that way, under the shelter of this tree. There were some sitting arrangements then. [*Master points to a tree nearby.*]

That was dictated by Sawan Singh?

It was intuition; the same.

Of course, You have put His name on the book.

It's all due to Him. How can one be ungrateful? My books are dedicated: "To God and to all in Whom He manifested and Baba Sawan Singh, at Whose Feet I have imbibed the Truth." Ungratefulness is the most heinous crime in the world. Most heinous.

Well, what You're saying then is that the arts, if they are going to manifest, will flow through all sorts of unlikely people, not only Satsangis but many, many others, and so we perhaps should not concentrate on them in Satsangs in order to promote and tell Your message.

I don't get what you mean. Do you mean that those who are not initiated, newcomers, that they should not be told about this science? Is that what you mean?

Well, I had wondered at first if it would be possible to suggest to Satsangis to look around to see if they had a novel in them or a play in them or something of that nature to tell the story that You have put in prose.

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First, tell them in general terms, “We are physically advanced, but how far are we developed spiritually? Man is perfected only when he is developed all around. Otherwise, he is an amputated man.” Then if he is after it, he will put further questions. If he is not, then it is just like throwing pearls before swine. It is better to be quiet. But just sound them out or say something very definite. When I give a talk, I give it purely in the third person. My talks are not in the first person. When those who are seeking have grasped it, they come up. Those who are ready, they will come. Not others.

I suppose what I’m really trying to ask is whether the message should be placed before millions and millions of people or whether it should be restricted in its placement.

I think the reply has already been given by Christ. The farmer has sown seeds: some fell on the rocks, some fell on the ground, but some fell on the ready ground. You are to explain that. Maybe some are ready. I went to a nearby town and was sitting in the morning, saying, “I’ll tell you, there is hope for the worst of robbers.” One head of the robbers was sitting in on the talk. “Is there really any hope for robbers?” “Yes,” I replied. Next day he turned up and requested Initiation. He got Initiation; he left off robbery, and he brought other fellow robbers to be initiated. It is right to speak, but only they will catch it who are ready, not others.

So would You recommend as wide publicity as possible with the hope that someone might see, someone might hear. . . .

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Those who have eyes may see. Those who have ears may hear. Not everybody. That is what was meant: "You speak from the housetops." That was the message of deliverance. Only those will come to you whom God sends. Those are ready, who are on the Way. There is no need for exaggeration. The facts should be there. Sometimes people make a mountain out of a molehill . . . "he was flying in the air; he was doing this and that." Those who have ears, who are ready, only they will come. There are some people seeking, not all of them; they need some inkling, that's all.

Should we submit articles to newspapers? Should we submit programs to television and radio stations?

I think there is no harm. One should be sincere. No exaggeration. No lies. Sometimes people say so many things simply to broadcast the name of the Master. Not that. You can say, "Such a man is coming who is awake. People have derived much benefit from Him." They must at least know. People who are ready for spiritual things are after it. There is hope for them as in the past. Those who would like It may come and have a contact.

So, the kind of things that perhaps would be appropriate would not be something that would exhort, that would try to proselytize, but would just announce.

Announce. No exaggeration, just the facts. You can give articles to the papers on the subject of Spirituality. The general subject of Spirituality can definitely be included. There are publications that do these things now and then, not all the time. Their editors are known to those people concerned over there. Whether they're paid for it, I don't know. The majority pay them. There's no need to pay, I think.

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In other words, You would not recommend taking ads but to submit articles instead of ads?

My point is to place some facts you have fortunately come to know; let these facts come to the notice of others, those who are seeking, that's all. Bare facts. Sometimes they give very long, exaggerated announcements which are misleading.

Would You suggest that placing ads announcing facts in newspapers be a high-priority item for all Satsangs?

I think if you've got something valuable, naturally you'd like to tell others who are near you. You are all brothers; where's the harm? Most people are only interested in an idea when very exaggerated statements are made. If they come and don't see, they won't read anything further. Now Spirituality is a subject which cannot be proved. How many, by only giving a meditation sitting, can give something? Very rare. But I think that will appeal only to those who are searching for it, not everybody. In a town of ten million people, I think maybe 15 or 20 people will be in a Satsang. There are ways to broadcast news on radio and television so that you can make use of it, but not by exaggeration; that is wrong. Sometimes people speak over-enthusiastically, and then the people don't find it up to their expectations.

I can give you an example: There was a man from _____. God knows what expectations were given to him there. He came here. He was given a sitting. He got bright sunlight. He heard the sound of violins. Good experience. That was just a start — I told him it was just a start, you see. Someone had given him exaggerated accounts. He was disappointed; he was expecting me to fly in the air or something like that. But he found me a man.

Have You had many television and radio people attracted to Delhi, to the Ashram, to cover some of the activities which could then, in turn be used in the United States or elsewhere?

I never tried, but I was asked to talk on the radio — twice, thrice. They're after me now to broadcast on television; some talk is to be given. I will go. I have to go. They have come up. I'm not, I tell you, doing very much about approaching them, but they're approaching me.

That's always preferable.

Television people came to the last Satsang; they recorded the talk. They came up of themselves. Now they want to make a regular film. They said, "This teaching that you give out, that is the need of the hour." I told them, "The real integration starts from the individual man. Not from individual religion." They broadcast it so many times. Twice I gave talks on the radio, and they were repeated perhaps 50 times.

The Government asked me for an article on Guru Nanak. I never do anything of myself. When I am asked, I am to do. So, I sent my article; my article was selected the best. Part of this article was issued in *Sat Sandesh* [January 1970]. It has gone out in all languages. It started, "Guru Nanak was not the monopoly of any sect." I touched on His various integration reforms, as well as being a farmer, a lover of God. So, I think there's no harm in telling any friend, true friend — give him an inkling — "There's some hope," but that's all. The main thing is, don't exaggerate; that spoils the whole show. Exaggeration spoils the whole show.

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When I went to America, there was one gentleman, he's passed away now, a Sikh gentleman who was giving talks on payment. He married a French lady. He was initiated by Baba Sawan Singh, I know, definitely.

When he wrote his first book, he sent a copy to Baba Sawan Singh. Master gave it to me. It was a copy of what I had written. I wanted to meet him, but he always evaded me. I was in America four months. I asked him for his program, but he would change his program. We never met. He said he never even saw Baba Sawan Singh and his book is the exact translation of a portion of the book I had written.

Which book, Gurmat Sidhant?

Exactly.

What part?

Certain portions from the first and second part. I asked Mr. Khanna to approach him. He said, "He won't receive you."

I went to California. He left his home. I met his wife. When I was there, he went to the East, and when I went to the East, he went to the West. Only to hide. He said he was a born Master.

Yes, he said he had no need of a Master, that he came directly from God.

That is what I say. And when he went to India, he never met me. So, such-like things are known. After all, the cat is out of the bag. Is it not? To sit at the feet of a Saint, is it a sin? A man who is given up to intoxication will seek those who have sufficient to drink. It is God's intoxication. I have only given out that which I got through the Grace of God and through such a Saint. Then? Where's the harm in it? His foremost disciple [*of the self-proclaimed guru*] met me. He asked for Initiation on my 1963 tour. He was with me in the car; he was asking me questions, one, two, three, a hundred and one, like that. I politely replied quite calmly. He said, "I'm very surprised. Had I talked to him about these things, he would have slapped me in the face. He always gets angry. I put you so many questions, and you politely and very calmly replied to me, but he would have slapped me in the face."

In all fairness, however, his wife suggested that we contact You.

She might have heard about it.

She knew about You.

When I went to California, his wife was there. He said he was initiated by some priest in the Himalayas.

He was actually an initiate of Sawan Singh, wasn't he?

Definitely, I know. He sent his first book to Baba Sawan Singh. I was there. Master gave it to me. He was in a regiment in Amritsar. Such-like things, I tell you, are not good. After all, these things come out.

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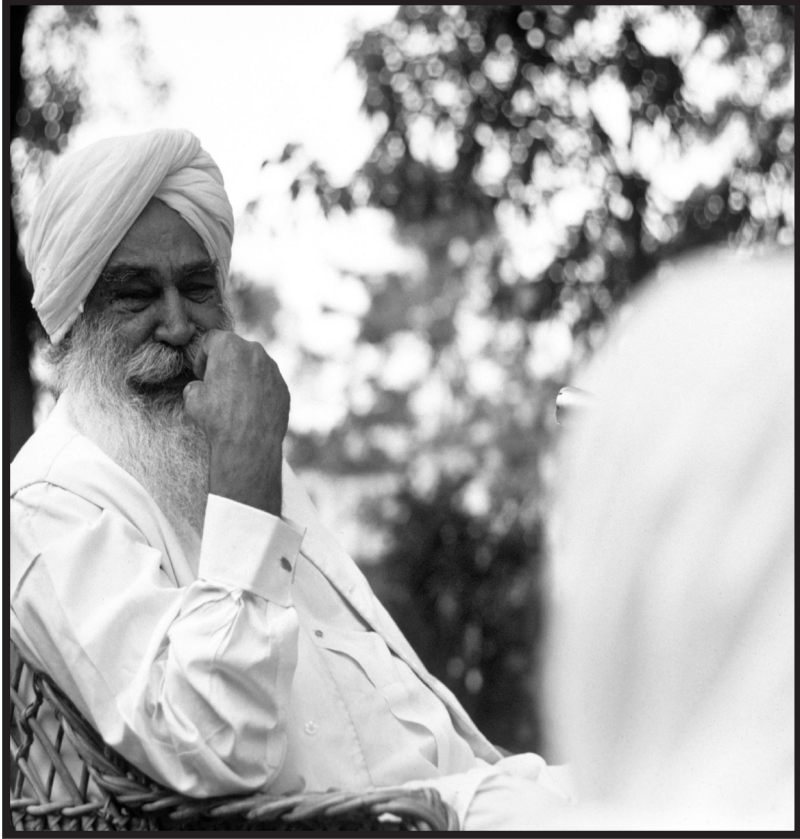
If I have got something, I have learned something from you, and I must be grateful to you for that. Whatever little I have learned from you or anybody. Ungratefulness is a heinous crime, most heinous. The more the sheep bleats, the more morsels fall down from his mouth.

I almost hesitate to ask what would happen to a person who did that.

Why should you worry about this? Even what I have told you, to be polite, this is wrong. You should not broadcast anything which is not correct. If you have \$100, tell people you have \$100. Don't say you've got a million dollars. This is what I mean. People don't believe all these announcements in the papers. That is one of the reasons, you see.

So, these announcements need only be given in a very simple way to attract the eyes of those who are really seekers. People don't like to read long yarns. Simple facts. "Many have benefited spiritually. Those who care may see. Something is there."

No exaggeration. Exaggeration spoils the whole show. Let the others say, "I am this and that." Calmly and quietly, a Godman can give talks for an hour or two, heart-to-heart, never tiring. He can speak all through the day. So honest statements are always best.



Sant Kirpal Singh Ji Maharaj with Disciples
Dehra Dun Rajpur Road, India

Chapter Nine

On Sleeping, Dreams, and Visions

Dehra Dun
September 15, 1970

When a man is involved in meditation, he says, “Oh God, prolong the hours so that they may never finish, never end.” Any time spent in separation should be shortened.

May the time be hastened when I can make that statement.

Yes, prolonged. Pray that the days and nights be prolonged.

My wife was wondering, based on a remark of Yours the other night, if we can work off some of our karma in dreams. Would you explain it a bit more?

Sometimes it happens that man has to go into another life, but in special cases, Master can pass that life in dreams, you see. You will feel, you will see everything. But it happens rarely.

And you can work off that other life in dreams?

The Master makes it work off, not you. Not all.

So, in other words, the dreams that you’re dreaming are working off that extra life that otherwise you would have to come back here to. . .

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No, no, no. Generally, all dreams are only reactions of our many thoughts which occur to us during the day and are not completed. There are dreams, and there are visions. There's a vast difference between the two. Sometimes in dreams, you're not clear at the time; in the morning, when you rise, you think that you have seen something. But in visions, you see; you are wide awake; you see things. You remember at the time, and quite vividly, even in the morning. They are called visions. So, there is a vast difference between the two. Dreams are quite hazy. You are not quite conscious at the time.

Explain dreams a bit more, won't you? Quite a few people say that they have been having unusual dreams since they came here. Someone was saying that tonight.

What sort? Most of them will be reactions of the past that come to view. Some dreams, as I explained, are not dreams; they are visions. You can meet the Master; you can see many future things which are going to happen. These are visions. Sometimes it happens that we dream of something, and years after, you happen to be there. They are visions. Any unusual thoughts, dreams? Let me hear them.

Nobody wants to admit that they had some unusual dreams.

Yes, let us hear one, two, for instance.

I don't try to remember them. I have been having a lot of dreams

ON SLEEPING, DREAMS, AND VISIONS

A dream is always hazy, not clear, disconnected. In the morning, you may have a hazy idea about it, so these dreams are not unusual — any dream which is unfinished, uncompleted, happenstance, some head here and tail there, disconnected. Some dreams, even from the past, do come. They're not reliable, I tell you. Visions are reliable.

When you go to sleep, and you may be half asleep and then you start to leave the body, your soul starts to move up, is that going into a vision or . . .

If you are in a dream, you go to sleep; are you conscious?

No, not if you are asleep. You are going asleep, and all of a sudden, you become conscious that your soul is rising.

Yes, the soul withdraws. That's all right.

So, what does that mean?

You've relaxed. You've withdrawn. In sleep, we are in the habit of leaving the body. We withdraw from the body outside, then go down. You have dreams in the gullet. If you go into the navel, then you're in sound sleep. In visions, you're wide awake; the body sleeps. The more you relax, the more you'll feel withdrawn.

But it feels as if the soul is going up.

Let it go; leave the body. Don't be attached to it. That is withdrawal. That's good. Relax fully [as in meditation]. That is why I say, "Sit there for a while and then rise. Just go. Go up." The question is of full relaxation. You may be sitting, may be lying. When lying, the only fear is of going to sleep. But the same process is there. In sleep, also we withdraw. Once, somebody asked Prophet Mohammed, "Do you sleep?" He said, "My body sleeps. I do not sleep." The soul does not sleep; it withdraws.

THE LIGHT OF KIRPAL

I was very sorry the other evening when you asked us to step into your bedroom; the tape had run out and at that time you had several comments on consciousness that I wished very much that we had recorded. Could you repeat them?

What was the subject? What was the question? I give out as it comes.

I asked you if You Yourself did any sleeping, and then You came up with this answer that I wasn't able to record.

When you withdraw, the first process is the same in both sleep and meditation. The soul withdraws from outside, withdraws from the body below, and comes to the back of the eyes. Eyes are like those in a man who dies, you see. That is the usual process. Now in dreams, the soul descends into the gullet and sees dreams; in sound sleep, it descends to the navel. But [in visions] there, you'll be able to remain conscious, and the body will sleep. So, the need for sleep is lessened the more you are accustomed to it. You can usually sleep six hours, seven hours, five hours, four hours, three hours. We've seen many cases who only sleep one hour, two hours. That is sort of what you experience when you completely leave the physical body. In meditation, the body takes rest, but you are wide awake.

I remember when I asked you whether you slept any yourself, and you asked me, "Are you worried?" And the answer was, "Yes." Perhaps I should not be worried about this, but I have a little worry about it. Do you ever sleep at all? Ever?

Yes, why not?

The rumor is that you don't get much.

Less than an hour or two. That is relaxation, sometimes when I am tired. As you go on, your need for sleep is lessened, as I told you.

ON SLEEPING, DREAMS, AND VISIONS

But in that hour, you're able to recuperate? For the next 23 hours?

Yes, there is recharging. Daily you recoup. Spiritual health depends on the life of mind and body both. Soul withdraws, and again you come back in. That is recharging. When you're very tired, then recharging comes. The curative power is in the soul. Medicines merely help to clear the way, that's all. I remember in 1914, I was sitting in the office of a doctor. He wrote a long prescription, I think with eight or ten medicines, and asked his compounder to dispense. I was watching; he hardly put one thing in it, and then added water, distilled water. I asked him, "What are you doing?" He said, "This is to satisfy the people. The real work is from nature working, soul working. The curative power is there. I give only a little something, a tincture of ginger, acid, soda bicarbonate, and so on, that's all. And it takes effect."

Is there anyone at all in the West today of Thoreau's caliber?

Maybe, how will it help you? Even in you, you have got some light. Is there any doubt about it? Yes, when I initiate, I tell them, "Look here, you have got something with the grace of God." By parallel study of religion, I found that this was the high road, and by meeting different Masters and sitting at the feet of my own Master, I found that which has been conveyed to you, with the Grace of God. I could find nothing better so far. If, perchance, you get something better, I request you to take me with you. After all, we are after Truth. This saved some people from wrong propaganda. They made mountains of molehills, and various gurus have not proved true. They tried to bring their own men to the highest possible by propaganda. That is not right, you see.

I think ____ would willingly admit in India, the spiritual leadership comes from today, but she's being a little provincial and is wondering if North America may not have someone who comes close to Thoreau at least so that we can have somebody seventy to eighty percent over there as Thoreau was; I believe you said the other day. ... [In the talk of September 7, which was not recorded, Master said that Thoreau came closest to being an illuminate in the U.S. — perhaps 70 to 80 percent.]

Maybe less or more. The world is not without them, after all. A few must be there. That cannot be denied. Mainly the center of Spirituality has been India. Central Asia, India, has been the main place. History shows that. But you have got sufficient advancement in the material way. What more do you want?

I wasn't thinking about Satsangis at all, Master. We have You. We don't need any other Master.

I'm not Master, I tell you. God in me is the Master. I never dream that I'm the Master. I see some Power helping others; all thanks go to Him, not me.

You don't mind us calling you Master, though, do you?

This is a misnomer. God is the Master. There is some word for it, maybe Master or Teacher or elder brother or father. If you call me father, your brother, or your friend, what difference does it make?

I noticed the other day someone referred to you as Maharaj.

Maharaj means "highest person." That's all. Words. These are words. Really the Maharaj is that which is within me. That is within you, too.

ON SLEEPING, DREAMS, AND VISIONS

I think somebody had another question back there.

Yes, come up. It may be the worst of questions. Don't be afraid. No reservations and I hope that I will reply to the best I know. Don't feel reserved, you see. Tell me, like the daughter comes to the father, as the son comes to the father, as the brother comes to the brother. Where's the question of reservation? Not in me. Don't be ashamed.

While you have the chance, ask it.

I was wondering, Master, why you give names, separate names, five different names to the Moslems.

Yes, what is the reason? There were saints in the Moslems' religion too. They had the same words translated into Arabic, meaning the same thing. But it is only the charging that helps, not the words, mind that. All scriptures say you must remember God through a Saint. What is the reason? Charging is the action behind it.

I'll give you an example which I tell at the time of Initiation. One man was bitten by a scorpion; there is pain. The man who has got that incantation breathes several words, and that pain is lessened. The same words may be repeated by another who has a Ph.D. and so many other degrees, but those words don't work. The man who has that competence can even ask a little child to repeat the names. His words will help — that is the charging, thought transference, of the words. These names are given in the books. Anybody can give them. Our Master used to say, "Even the spinning girl can give you these five names. But they don't carry the charging, you see. Only the charging will give you experience."

What is the nature of the charge that you put into the words?

Thought transference. Thought transference. It works through the thought transference. The words are *charged* because the thought transference is there. Now I tell you, these names are given by so many, but the people don't get any experience. When anybody [*initiated by another*] comes to me and asks, I simply say, "Repeat these names: all right, now sit down." And by thought transference, he gets experience. You follow me?

And further, one thing more. If you leave fruit-bearing trees to nature, they will take six to seven years to bear fruit. If they are handled by scientific ways, those very fruit trees will give you fruit in two or three years. So, these words coming from a competent Man, will increase your progress within. What you would do in a hundred years, you can do in, say, three years. That's the difference. The words work against the Negative Power behind. Moreover, if the Negative Power appears or there are any delusions created within, and you repeat the Names [*the words which carry the thought transference*], they'll be off. The charging will help.

What you are saying in part is that if you chose, you could pick just any five names at all and give them to us.

Any, yes. That's why I give them in Arabic.

Do you give any other combinations of names — Persian?

ON SLEEPING, DREAMS, AND VISIONS

Persian is Arabic. Any man may say, “All right, say ‘Ram,’ say ‘God.’” That Ram, God, conveys only one aspect of the case. One aspect. Ram is permeating through all creation. And the word Ram means that. That is one side. These five words correspond to different planes and explain the whole creation.

But I mean, You could, at Initiation, give, “Apples, pears, prunes . . .” If You gave it, that’s the thing that counts.

I never give anything, and the people have the experience. That’s thought transference. Children on initiation day — 10-20-30 children — sit down, they see Light. They are not given the names. That is thought transference. You repeat the names. Those who are given names which are not charged with transference say they’ll bear fruit in years. These [charged words] will bear fruit then and there in months. It makes a vast difference. I’ve seen such-like instances. When they’re initiated, they’re given the same names and told, “All right, you go on with it. It will take time.” Then he sometimes starts by putting one hour, two hours daily [with no results], so they are told to put in more time. Such like people have come to me. They said that they were told, “All right, simply put in more time.” They began to give four to five hours a day. With all that, they did not get experience. Fortunately, or unfortunately, they came up to me. “All right, sit down. God gives it.” So thought transference is the main thing. Words are only a means to it, in a very scientific way.

What is the purpose of creating the planet Earth in the divine plan?

THE LIGHT OF KIRPAL

Who created it? You should go to Him and ask Him. What is the purpose for which I'm making Manav Kendra? After all, some purpose is there. I wish it. I'm inspired. I wish all men should sit together without any labels. They may be of any religion, but they are men first. The purpose is there, of course. God wanted to create earth; after all, nobody can question Him like that. When you reach Him, you'll have no intellect, no questions.

Is that answer available at the top of the mental plane, too?

Everywhere.

So, the answer is really, go meditate some more.

You are in a house now on fire. You must try now to go out to save yourself. Instead of your asking, "Who put it on fire? — with what purpose? — why has it been done?" When you come up, you may inquire. Wouldn't that be better? I put you one question: did the hen precede the egg, or did the egg precede the hen? Tell me. These are all questions in the grand delusion. Unless you transcend the astral plane, you cannot know. If a man reading in a primary is put a question in trigonometry, will he understand? When he reaches college, he then begins to understand.

Where do we stand in the educational scheme, spiritually? You spoke of college and grade school. Are we even as far as kindergarten? Most of us? When does kindergarten begin? When you break through? Is that kindergarten?

ON SLEEPING, DREAMS, AND VISIONS

There's no kindergarten here. You start when the kindergarten is finished. You rise above physical body kindergarten. You are in the physical body of the outgoing faculties. When you rise above them, that is where religion starts.

So, you just start school when you get in here [points to forehead]. You're looking in.

Where the philosophies end, there religion starts. *Re* means back; *ligio* means to bind. The ABC starts from there. All other things concerning your outgoing faculties, mind, or intellect are lost. They're all meant for the purpose to understand *That*. Good actions beget good reactions but the doership is not gone. Doership goes when you rise above physical. Daily you rise, and naturally you feel your outward attachments lessen. You'll never be afraid of death. You'll be jolly, glad.

Jolly glad to throw this body away.

Yes, yes. I told you those who were initiated go jolly, smiling. This is the way my wife passed away. She said to me, "I am going on the second. Master told me I am going." I told her, "This is a very busy day; thousands of people will be here. Tell the Master not to take you." So, on the morning of the third, I asked her, "Are you quite ready?" She said, "Yes." "All right, go." She smiled and left. This is a good death. This fate awaits everyone who puts in time regularly. We daily die. Guru Nanak said, "Die a hundred times a day." Hundred times a day. This is daily dying, you see. Take cross daily. What does that mean? Cross? Can't you remember what the Cross is?

THE LIGHT OF KIRPAL

Oh, yes, take up your Cross daily. . .

Yes, this is Cross. [*Master shows Cross as the human body with outstretched arms.*] We have symbols yet have forgotten what they stand for. They simply took the burden of the Cross here on the shoulder and passed through the streets of Jerusalem. That is symbolic, but within is Light. Merely taking the Cross on the body is a symbol. The real taking of the Cross is to rise above body consciousness. This is going up.

You mentioned Guru Nanak a moment ago. There have been some people who have described seeing you with Guru Nanak. But I was wondering how those people are able to identify Guru Nanak. They never saw him in the flesh themselves.

That recognition arises from within. And when you compare with the outward photos, etc., they mostly agree.

But there were never any photos taken of Guru Nanak, of course.

There are some; few.

Paintings?

Paintings. Hand paintings. They all meet inside. You recognize them from the inner sense, from the sixth sense, not the five senses. But I think it is better to go there and see.

I know. That's your constant message.

ON SLEEPING, DREAMS, AND VISIONS

Unless you see for yourself, these things may be interesting to you for a while, but real interest will arise when you See inside.

I wish every one of you to become an ambassador. Saints want everybody who comes to them to become a Saint. Every king would like his son to be a king, not a minister. Do you see? Saints want everybody who comes to a Master to become a Saint — the real Saints and not the business-like saints. That's another thing. What did Christ say: "Beware of the false prophets who come in sheep's clothing but are ravening wolves." They appear to be very polite. The only criterion can be one who can give you a lift, open the inner eye so that you see there is Light there, not tell you that you'll get it in due course. What other criterion can there be, tell me? Their propaganda? No! There is no dearth of propaganda anywhere. Money can buy anything. Propaganda can be paid for. But what is the criterion? Can he open the inner eye, remove the darkness from within for you to see? There you say, "God is Light."

You speak of the false prophets as lambs who are ravening wolves.

I don't speak about the false prophets. Christ did.

Well, others have.

Christ, I am quoting his words.

But you also, of course, have spoken of so-called masters, which is another way of putting it.

A very polite way.

THE LIGHT OF KIRPAL

Yes, but haven't the so-called masters at times been helpful. Now you spoke of one the other night, and we didn't mention his name, but he was of help to me and my wife, if only briefly.

You see, you can learn from some; you can learn in the primary class. If a teacher is there, be thankful to him. I say, be thankful for whatever you learn from anyone. When you go to the middle class if that very same teacher can give you the college teachings, well and good. If not, have respect for him for what you have learned at his feet, but then you will have to go to someone for further way up. This is something. We sometimes say we have got no guru after we learn something from him. Well, everybody has some teacher in the outward way. Even those who are advanced, they also want to sit together and enjoy.

That's a terrible sin to admit you have no guru when you really do.

It is deceiving your own self and deceiving God. Of course, we are thankful for anything we learn at the feet of anybody. They have been the stepping stones.

I've learned so many things, I tell you. Lukmanu the Great was a very wise man. People asked him how he became wise. He said, "From the fools." You see? What he meant to say was that anybody could get the same thing in different ways. The same pain may be expressed in so many ways.

I had an experience once when I went to America. I was called to be on television. When my name went around like wildfire in the United States, some of the heads of the religions sat together and said they would defeat me.

ON SLEEPING, DREAMS, AND VISIONS

They called me on this television show without informing me that anybody else would be on. There was a round table. Four or five people entered, and I greeted them: "All right, how do you do. I'm glad to meet you. Thank you so much. Sit down." One was a Jew, another was a Roman Catholic, one was a Protestant, one was something else, and one was the head of a newspaper. "I hope you won't mind," one of them said, "if we have something to ask?" "No, you're most welcome to ask any questions." The television program started and then all of them, one-two-three, all of them put questions. I replied. "Anything more?" Then again, they asked further questions, to which I replied—the third time around, only two or three remained.

They put more questions, and I replied. It was a round table, you see; underneath they were passing messages. "Put him some more questions," giving signals with their legs with their feet.

Then the last question of all, "How do we know that we have known God?" "How do we know that we have known God?" I told them, "When you have got pain in your stomach, how do you know?" They nodded their heads and said, "You are right." How do we know that we have known God? Basic teachings are the same. Truth is one. That school is all right, that religion is all right, that turns out a perfect man. Definition of a perfect man I showed you the other day in the Manav Kendra pamphlet. (*"Let man's physical body be in full blossom and his soul be full of glory, intoxicated with the Ringing Radiance of God, radiating love all around to the whole creation and wish peace unto all the world over, under His will."*)

THE LIGHT OF KIRPAL

What do you foresee ten years from now for Manav Kendra? What's it going to be like out there in ten years?

That's a place of refuge.

Refuge from what?

From the troubles of the world.

Like bombs, maybe.

Maybe in 20 years.

Twenty years for refuge from the bombs.

It appears like that. You'll have a common ground to sit together as a man. That's the only refuge left now; I think.

That's why you spoke of its ability to accommodate a million persons?

No, that is only because it is a vast place. If all men sit together, even now, when they go there, 10,000 gather together. It is like that in the Ashram, too. 25 to 30 thousand people gather together. In the United States, they also had thousands in one day.

Is this one of the blessed locations that will not be affected by, shall we say, atomic radiation?

ON SLEEPING, DREAMS, AND VISIONS

No place is safe from this atomic radiation. Seasons have changed from radiation, you see. But this is an aloof place, north of India. So, I wish that Manav Kendra should be located not only in the north but also in the east, west, and south — all corners — one in the center, too. Ultimately that will happen.

You imply that India is probably going to be spared the holocaust that might hit other parts of the world. Otherwise, these five centers, of course, would not continue to exist.

India may be the worst.

It may be hit the worst?

It may be a place where there is a field of action. Times have changed for the worse, you see. So far, China came on India like anything and turned back in only a day. India is the home of our Saints — of Spirituality. Spirituality has been radiating from India and Central Asia generally. And the Punjab has been separated from this part. All places [such as this] have lost sanctity, I tell you. Just the same, they still have their atmospheric affect, less poisoned by the people at large from the towns.

When I came here in 1954, it was all isolated. Nobody was seen. There were hardly one or two out walking. All doors were open, no theft, nothing of the sort. There is a vast difference between then and now. It is better here compared to large towns. But you still find so many government offices here, and now, theft has just begun here too. We never dreamt of it before.

THE LIGHT OF KIRPAL

Has theft penetrated your household even?

Not here, not here. God is here, but it is coming in this area, I mean. The poison of the towns has been wafting in now.

As far as we're concerned, here we can throw away our locks.

My point is this place was all calm and quiet at one time. Even now, when you go back, it's more calm and quiet. Have you been to the back? [*Back of Master's house in Rajpur.*]

Yes.

It's very calm and quiet, all wilderness.

It certainly is.

When I am here, usually in the morning, you'll find me there. I come sometimes for a day or two, then go.

Back by that little river back there?

No, by the water tank. It's very calm. Very atmospheric. You hear the Sound Principle when you sit calmly in secluded places where the poisons of the town have not reached. But the best place is within. Outer solitude helps to some extent, but a very air-conditioned place is within you.

All right, good night.

Chapter 10
To Him Who Is Obedient,
The Keys Are Given

September 16, 1970

If you're sitting for the first practice — Seeing — and the Sound intervenes very strongly, what to do then?

I tell you, if you cannot bear that strong Sound, it is better to divert your attention to Seeing. That will polish down.

It is better to divert, like to Seeing?

Yes, to Seeing, to lessen the unbearableness, or follow the Sound; That will drag you into the Beyond. You see? Either of the two, whichever you like. If the Sound is very strong and you cannot bear it, then divert your attention to Seeing. That unbearableness will go. It will become bearable. Or, you follow It, and It will drag you into the Beyond. You follow me? You may sit in the same position; that makes no difference. Sitting on the feet position is always better because it is the position of the child in the womb of the mother. In that case, you withdraw. If you simply begin to sit on your feet, your soul will withdraw. That sitting position helps.

So, I should change? If I'm going to listen, I should change?

All right, you'll just take your thumbs from your ears and See. Repeat the Names. That will polish down. Or, if you follow Sound, That will drag you into the Beyond. Go, and Master will be waiting for you.

Master, how should one conduct oneself in the presence of a Master?

That's different according to each man's advancement. I think by questioning, we put one question, one phase of it, and He replies to that. But if you leave off all questions, simply hear Him, and become receptive; *all* your questions will be replied to. As I told you, I only put two questions to my Master all through my life. The first was about visualizing Master's form that I told you about already (Sept. 9).

The other was, "What is the proof that this Science will remain alive after You?" And He said, "For whomsoever I will order, I am responsible; for others, I am not." These are His words. And then I further put Him the question, "In what form He will be?" He said, "He will be in Sikh form." So, these were the only questions . . . I learned all by simply looking into Him and hearing what He said. Now this is not the fate of everybody. Who has stepped into the intellectual plane must have the whys and wherefores. He must understand. He should put in all questions, clarify always because he won't be able to take up the way unless he's intellectually satisfied and has got some proof. So, it's better always to clear your heart.

As I told you the other day, there was one learned man, another was an unlearned man. There were a hundred stairs to reach the top of the building. The unlearned man said, "All right, if you have to go up to see the sun, go up," and he starts going up, you see. But the learned man says, "Well, first of all, give me any example, any evidence from anybody that I'll see the sun when I go up." Then he says, "Suppose my foot has slipped? Then what to do?" You see? He would like to understand. Then he puts in a day or two, goes 50 steps or 40 steps, but he does not see any light. "It's all dark. No light." Sun is there.

TO HIM WHO IS OBEDIENT, THE KEYS ARE GIVEN

You'll see, when you withdraw your attention from all sides, rise above outgoing faculties. Mind is still. The seat of the soul is at the back of the eyes. Fix your attention just there, the place where the *Shiv Netra*, the third eye or single eye, is. You'll see Light. If you're going up, you'll see Light. So those who've got questions should simply let them loose, give me all questions, and those will be replied to.

Sometimes people write to me: "Where is the proof?" I tell them, "All right, go inside." One writes, "I want time to be all alone with You." "All right, I'll give you this. You come here, sit inside the room, and lock it up and keep the key with you, and don't come out unless your questions are answered." This is what I tell them. Questions are of the same nature, put in a different way, that's all.

Unless you go up, you cannot see. When you're near the top of the house, when you're near the roof, then you'll see little glimpses of Light. When you really go up, you see full Light. So, it is better for those who have entered into the intellectual plane to be satisfied. All these things need to be explained; that such and such Master said such and such things, only for a little courage to take up the way. It appears to be correct to him, but he cannot be satisfied unless he sees for himself.

What's the explanation for the different colors of lights that are seen in meditation?

No book will give you that, I tell you. But there are definite reasons for it. That depends on the inner development, backgrounds, some determining attributes in a person's life, you see. That's the cause of all the different colors.

THE LIGHT OF KIRPAL

So, the yellow-golden Light is spiritual; the pure white Light is also spiritual; the red Light you'll find, at least where there's some pushing attitude. These are different colors for different stages; there are different sounds, also.

Are they different lights for different people or the same progression of lights for everybody?

Those who have got background, they go up further. For those who have to start, there's a regular way. They'll see the sky; they'll see stars, big star, then transcend it; then the moon comes, then transcend it. Those who have got background, they start all at once from there.

Yes, I was just thinking every morning here, when we meet, everybody sees various lights. We seem to be about on the same level, many of us.

Yes, of course. Sometimes...there is one who sees two Masters, Master Sawan Singh and....

That, of course, is beyond most of us.

Not beyond. I get letters [saying Master appears within]. Of those who are regular, they have it. They talk to Master, too.

The blue Light, You didn't touch on that. Everybody seems to see the blue Light. What is that?

That's the first. It denotes a loving attitude. When you see a picture of Lord Krishna, his face is blue, and His clothes are yellow. That's showing the combination of different developments, that's all.

TO HIM WHO IS OBEDIENT, THE KEYS ARE GIVEN

So really, when you start to meditate, you should try to get to that golden Light as rapidly as possible.

You cannot visualize, you see. That comes of itself. When you reach that plane, naturally, that point comes, but that is (as I told you), that is where Master's form manifests.

And these lights just seem to stay for a short time. Will that increase as time goes by?

By regular practice. And that time is increased only the longer you can stay in whatever you see, continuously without a break. The more you stay, the more your progress is also there.

Suppose you have to scratch yourself. Does that take you right back to the beginning again?

If that happens, you've not risen above body consciousness. You're still not at the top of the roof; you're still on the way. If you had risen above, you wouldn't have felt it.

Some people have said, too, that just about all the body consciousness disappears, and there they are, up above, but nothing else happens. That's where the Grace of the Master enters in, isn't it?

Grace of the Master works the very first day when He initiates you. It is there. Money is deposited in your name in the bank. It is for you to go to the window to have the money, that's all. The more you can stay at the window, the more you can have.

THE LIGHT OF KIRPAL

If You don't mind my saying so . . .

No, no, I don't mind anything; the worst possible . . .

I think I read in some books . . .

Written by whom?

Either by You or by Your Master Sawan Singh. . .

That the Grace of the Master is at the pure discretion of the Master.

Surely.

Does that imply then that, on occasion, the Master might like someone more than someone else?

Why? Why? Is He a worldly man?

No, I mean among initiates.

Among initiates who have more obedience, He's got more love for them.

He gets more Grace?

Grace. The more you turn your face, the more Grace you have. If you shut your eyes in a room and say, "I do see darkness and don't see any light," then it is for you to come out, that's all. He has love; that is why He initiates. A man may give you clothes, may give you money, may give you buildings. Nobody gives his life. He [the Master] gives you, His life. His life is Light and Sound. He gives you *Life*, you see, His very Life to start with so that you will develop. So, who can give this? Here also, you'll find very few who'll give their blood. That's a very great sacrifice He has made, but He gives His Life. His Life is what?

Word made flesh. You've placed a portion of Your Life in us?

Well, yes. A man who sees Light within, He can give you Light. He who has no Light within, how can he give Light?

TO HIM WHO IS OBEDIENT, THE KEYS ARE GIVEN

From a burning lamp, you can light another lamp. But from the lamp that is not already lit, how can you light another lamp?

That gets me back to a question that I asked earlier but which perhaps I didn't phrase well enough, but seems appropriate . . . how should we behave in the presence of a Master? Some of us aren't certain. Some of us wonder if we're doing the right thing if we're according the correct courtesy, and so on.

I tell you. Go to Him in whatever attitude you like. If you are really after the Truth, He won't be annoyed by your questions, even if you ask one hundred and one. He'll explain to you, lovingly. You may even go to Him with criticism. He'll reply to them in a very loving way. If (the questioner) understands, he'll change. People come; they put in so many (one hundred and one) questions, and then they see because I told you many things are taught not by tongue, only one-third, two-thirds through radiation through eyes. So, when a man sits in front of a Master, His eyes are the windows of His soul. That also affects.

I mean, do you behave toward a Master as one does toward an Emperor?

Take him as your elder brother; take him as your father, as your friend. Just understand what he says. When you get something substantial for which you bear out evidence *yourself*, you see that it is so, then start; go on with what he says. The highest criterion, I think, is a Master who is able to give something to start with, some capital to start with. That capital is given only by raising you above the body consciousness for a while. Of him, whosoever can give you that, you can say safely, "He's got *something* beyond." How great he is! I think when you know him, you'll become that very Man.

In the early times when I went to my Master, some people asked me, "How great is your Master?" So, I told them, "I don't know how great he is. That much I know for certain; He is more than what I want." A very honest reply. If you know a Guru or a Master, you'll become the Master. He cannot be known. Very few people really know the Master. They know only some part of whatever He condescends to give them.

While You are having this talk here with us tonight, are You having similar talks on other planes with more advanced of Your initiates?

You see, the point is, they are not left alone. Those who have no attachment to the world, they are taken to the different planes, to whatever stage they have advanced. If they have no attachments for the world left except for the Master, they will not even be sent down in the man body. They will progress further. He advises them there. But there's one thing to note. It takes much longer time to have that progress there as compared with what you can have here now in shorter time. What you can do in years there, you can do in months here. Why do I press it (to do your practices here)? Why did my Master press it? A learned man, a scholar, is only a scholar after death if he was a scholar while alive. If I go out of this building, it does not mean that I've changed. Whatever we have developed, we go to that plane. From there, we have to go on. The more we can do here, the better.

But it must be done correctly.

With proper guidance and help, and by receptivity also.

TO HIM WHO IS OBEDIENT, THE KEYS ARE GIVEN

Does incorrect meditation count in our favor?

It is better as compared with not doing it. But it is up to you if you want to progress here. Hafiz, who was a great saint of Persia, said, "Sit down in meditation at His door. Don't think whether He has heard you or not. Your duty is to sit at His door, quite cut off from the world, and that is all, nothing more to be done." Do we sit quite cut off from the world? If so, you will have it. Why don't we transcend? Because we are attached, we've got so many entanglements, you see.

Assuming that we are able to have complete concentration, how long should it take ordinarily for our body to become completely numb?

When Master initiates, He takes you into the Beyond. There are those who see the full sun, full moon, some cross full moon, the very first day of initiation. It happens here. With little thought of his, each man has his own experience according to his background, of course. But there are cases like that, who cross the big star, who sometimes cross the moon or sun. It does not take long.

In the time of my Master, I went to someone's home in Rawalpindi. They invited me to come when I went to my office. I just entered their home, sat down; they were all sitting, the husband and his brothers. "How long does it take to leave the body? To withdraw?" I told them, "Do you want to know? All right, I'll show you." I closed my eyes. They thought, "He is dead." You see? That takes no time for one who is accustomed. It takes practice.

THE LIGHT OF KIRPAL

In the beginning, it is difficult. On the very first day, you do get something. That something only comes when you rise above the body consciousness or are nearing the top. But we have to develop. That's a very regular science, as two and two make four—no doubt about it. People can have *it* and see, and that's the *only* criterion of a Master. No propaganda. People can have propaganda with money; they do so many things. One untruth stated 10 times, 20 times, by propaganda becomes equal to the truth, you see.

Why is it that it's so much more difficult to listen to the Sound than it is to look for the Light?

Because the mind is killed with that Sound. Mind would rather go into the opening of the cannons rather than hear the Sound because hearing the Sound kills the mind forever. He will engage in Seeing all right, but hearing the Sound is difficult. He [mind] says, "My death is come" . . . on account of it.

Do You still want us to have exactly the same amount of Sound listening as sight viewing?

That depends on how far you would like to advance. Excuse me. If you want to advance, you would like to put in more time. Both are counterparts, Light and Sound, you see. I say if you give equal time, you'll advance quicker. But generally, we do not. Simply hearing the Sound, Sound will drag you into the Beyond; you'll see Light. Man must know where he's going; both Light and Sound are a necessity to know where you're going, and the Sound will be dragging you like anything. You do not know where you're going, so both things should be developed. Sound Principle is the guiding principle.

TO HIM WHO IS OBEDIENT, THE KEYS ARE GIVEN

Those who take up only Light, they may be enveloped by Light but do not know where to go further. The Sound Principle guides there. Both things go hand in hand.

I have no more questions, thank You.

Thanks have no value, as I told you the other day. We may give you thousands of dollars. You say, "All right, thank you." But if we give little, you also say, "Thank you, thank you." It's become a misnomer, I would say.

Should we stop saying, "Thank you?"

This is what I say: If I give something from my own self, that requires thanks. But I don't give anything from my own self. What I have got is Somebody's store given to me to look after. That's all I can say at the moment. My Master found me to be quite a spendthrift. So, he'd say, "All right, go on and have it and do it." That's all. Because it is not my earned money; it is only kept in his favor, you see. Man should, but. . . I think it would be better if you put in more time. Sound Principle gives you more concentration. And Sound Principle is the only way to control the mind in a quicker way.

It was said in Lord Krishna's lifetime that he plunged into the *River Jumna*. There was a dragon with a hundred heads. Krishna played on a flute and controlled it. That's a metaphor to show this mind is a hydra-headed dragon within us and how to control it. Mind has a hundred ways to mislead us. If it can be controlled, it can only be controlled by that Sound. Guru Ramdas says, "When you come in contact with Naam, mind is controlled." Things are very clear, like daylight. Not as difficult as people think.

Again, I would say it is difficult to become a man. God is searching here and there, everywhere, for the ideal man. Kabir says, "I'm so purified now that God is after me, calling, 'Kabir, Kabir, Kabir.' He follows me like anything." If a man has got four, five sons, and one son is very dutiful — he just understands the very inkling of what is in his father's mind. He follows without asking for anything. Do you not think father will be after him? Of course, he will give a share to every son; but to the foremost son, he will hand over the keys. [He would want him] to look after the interests of others, too. He won't give the keys to everybody.

That's all I can say. Be regular. Regularity pays. When you are initiated, that God Power resides in you. That is Master Power, Christ Power. It won't leave you until the end of the world. Unless It takes you to *Sat Naam*. *Sat Naam* takes you further, absorbs you into the Wordless State. Now take heed, He is within you. Don't purposely transcend or break His commandments. If a man will keep His commandments, such a man is not to fear, not only in this world but also in the three worlds. When Baba Jaimal Singh initiated somebody, he would say, "Look here, I am now residing in you, mind that. Don't do anything unlawful." Those were his very words. "I am now sitting in you, residing in you." When he [an initiate] came back, he asked, "All right, what have you done? How far have you proceeded?"

Our Master used to ask, "How are you?" And the man would begin to say, "My son was sick. He's all right. My wife was sick. She's all right. I've won such and such litigation case there, this, and that. My son has passed such and such examination." And then he'd say, "Have you done my work so far?" You see? Very politely. "Have you done my work?" This is his work.

TO HIM WHO IS OBEDIENT, THE KEYS ARE GIVEN

Outer things come as the reactions of the past. Of course, Master helps in all our affairs. You see, there's no shortcoming anywhere. He extends his protection, his physical protection always, whether the initiate knows it or not, even then. The only thing is, we have to turn our faces to Him. The rest he is to look after. If a man has three or four sons, one son says, "I want this, Father; give me." "All right." The other says, "I want a cycle." "All right." The third says, "I want a motor." "All right." The fourth is reticent and doesn't ask for anything. Do you think father will ignore him? Do you think he will ignore him? Will father ignore him? He'll keep everything in reserve for him. To him who will follow his beck and call, I think he will give the keys of the Whole Thing. But such a son will never say, "It is mine." He says, "It is my father's."

It's always better to be open-minded; leave nothing rankling in your heart. There should be no reservation, no shame, to the worst of questions. No question should be left, you see. Should there be something not clear, there's darkness. Do you think darkness will leave the room by striking its colors or beating it? A little light is required.

So, if you think anything has not been given—you are most welcome to ask. I haven't said anything imposing or anything like a boss. I have placed before you common-sense talks for understanding.

So, it is a great blessing to have a living Master. I tell you many things are cleared. All scriptures become as open as daylight. Even if you don't understand the language, you'll always see those things. Once, it happened in the time of my Master. I was detailed by him to give talks, to hold Satsangs. Some people came in a very critical way. They thought perhaps I memorized the talk beforehand (that's why I give everything fluently).

One day when the talk was over, I sat with a Sanskrit scholar. He said, "I want you to explain. . ." and then he quoted to me in the Sanskrit language, something I did not follow except for one or two words. It was a description of *Daswan Dwar*. He said, "You give me an interpretation of this thing."

I told him I don't know the Sanskrit language, but I can tell you about the place it describes. "That is a term meaning there is a light-giving tree with so many lights therein." He said, "No, no, no, this word does not mean that." I told him, "I don't know whether your scriptures say this or not, but the place about which this refers is like I described."

Then another Sanskrit scholar who was there said, "This word also means that." You must See things; otherwise, the scriptures are sealed books handed down from posterity to posterity, and nobody understands what is what. They all say something the authors say, but those who now know, See, and they say the same thing.

Chapter 11

On Bhajan: Do One Practice At A Time

Morning Darshan, Rajpur

September 19, 1970

Would You talk for a couple of minutes about Bhajan?

Bhajan? Bhajan means what? There are two practices, one Light, the other Sound. What do you mean by Bhajan, first practice or the second? Second practice is called Bhajan, coming in contact with the Sound Principle. You would like to know about Sound Principle? Light? What?

Master, when I sit in Bhajan . . .

Bhajan means hearing the Sound Current.

Right. Is it correct to put the attention here? [He points to forehead.]

I've not told you that.

Where does the attention go?

Attention is solely in hearing. But the seat of the soul is there. You are always there. If you put your attention there, then your attention will be divided. You should be quite cut off from outside, just hear from within any Sound that is coming.

THE LIGHT OF KIRPAL

If any Sound comes from the left, don't pay attention, that will give a debasing effect. Only listen to that Sound attentively, which is coming from the right side. If it is at a distance, don't follow it. If you are searching for the origin of the Sound, it will grow faint and die out. Hear what kind of Sound comes from the right. In that case, the Sound will come closer, become stronger, and ultimately come from above to drag you into the Beyond. You are *not* to repeat the Names at the time. You are *not* to fix your gaze during Sound practice; the seat of the soul is there. Just hear what comes.

Sometimes a lot of Light comes from the front, and I can't cut it off.

I think I have explained this twice, thrice, four times since you have come. Do one practice at a time. When you hear the Sound, if Light intervenes, don't pay attention. For example, I am talking to you, but looking at someone else; I cannot pay any attention to you. When you are seeing Light and Sound intervenes, put your whole attention into seeing. When you go within, and both of them combine, then that's all right. But initially put in whole attention into one practice at a time. You follow? That requires practice. Practice makes a man perfect.

Food eaten won't give you strength; food which is *digested* will give you strength — otherwise, it will create disease. You will have dysentery; you will have diarrhea. These very things are given in the instructions at the time of initiation.

ON BHAJAN: DO ONE PRACTICE AT A TIME

So, practice makes a man perfect. Theoretical knowledge without practice leads you nowhere. Because you're very rich, very learned, because you hold a very high status in life, or you're a millionaire, that won't save you. Only this thing [the Naam] goes along with you, the very Bread and Water of Life. This is the Real Thing that goes along with you. All other things leave, including the body. On spiritual health depends the life of mind and body. If you stop all questioning and put in more time in meditation, many things are found unasked for.



Sant Kirpal Singh Ji Maharaj with Disciples

Chapter 12

What Epithets Can We Give God?

Evening Darshan, Rajpur
September 19, 1970

Silence speaks more than words. In silence, many things are revealed. . . Why not ask God if there was anybody before Him? You go to Him and ask Him this question, “Where were You before?” In Sanskrit, it is said, “I am One and wish to be many.”

Will we ever be in a position to ask God that question? “Why did You create the material world?”

That is only when you are able to ask Him.

I know, but will we ever be in a position to ask Him?

Then there’ll be no intellect. When out-going faculties are controlled, mind is stilled, then the intellect also ceases to work; it is you who gives strength to the intellect. This question will then not arise.

As I told you the other day, we are not happy here. We are in a burning house. We should come out and then inquire why the house has been set on fire, who did it, and why. Everybody is after happiness, *permanent* happiness.

Like an onion, we have covers, one, two, three, four — go within and taste it. What is the soul? She is all covered. So that is why I say God is a mystery — all have become silent there. They have spoken of God with so many words in so many ways. “How wonderful,” that’s all right. Simply keep quiet. The more you speak about Him, the more you belittle Him, excuse me.

In 1909, I was reading in a Christian mission school; as a teacher, the missionary used to come and preach. I asked him, "We find in the case of other Saints, 'Shri Maharaj,' and 'Holiness,' and this and that, so many epithets we attach to them. How is it that there has been no epithet given to Jesus Christ? Nobody says, 'His Holiness Jesus.' You simply say 'Christ.'" He gave me a very good reply. He said, "Do you put any epithet to God? Do you put, 'His Holiness God,' do you ever say that?" No epithet. Because God, Christ Power, and the God-into-Expression Power are all the same. The *Guru Granth Sahib* is very voluminous, more than 1,300 pages, and nowhere will you find any epithet added to God. Because we are finite, we always speak in finite terms . . . Guru Arjan says we are God. If we say, "I am Mr. So and So," the reason is because we are finite: we have to speak in finite terms, that's all.

They say once the district officer, known as Deputy Commissioner, happened to visit a remote village, and camped there for two days. The village folk came to meet him and greeted him in every possible manner. When the time to leave came, they bade him goodbye and invoked blessings of God, saying thereby, "May God make you a Patwari." A *Patwari* is a government official in the village who keeps the land records, and the simple villagers had never had the chance to see any higher official than the Patwari. Little did they know that the Deputy Commissioner who was just leaving them was the appointing authority of such officials, and the whole district abounds with hundreds of such Patwaris! So, what epithets can we give God?

Chapter 13

Have We Forgotten The Kernel?

Morning Darshan, Rajpur
September 20, 1970

I've been re-reading the introduction to Jap Ji, which suggests that one should not talk too much.

In my introduction to *Jap Ji*, you will find a digest of the whole Sikh scriptures. By referring to parallel thoughts and other things, the basic teachings are the same. We are too much given up to rituals and outer performances. They help to a certain extent, but if man is stuck fast in them, there's no way out.

That is why Ruhani Satsang was meant for spiritual gathering. Man Center means the whole thing is in man. You see? Macrocosm is in the microcosm: unravel it, you'll find the mystery of life solved. Nobody cares for that. They spend hours and hours in outer performances but never put in time to go within. At most, I would say now, one out of a hundred might have a view to do this, ninety-nine percent don't. Well, that's a social sin; excuse me if I say so.

Outer symbols were made to make people understand what is what. So, for want of right understanding — the true company of the Saints — they are stuck fast in the casing and have forgotten the kernel. People come and ask me what temple have You made? I tell them there is no temple. Here we have the earth below and the sky overhead, and the true temple is the body — a miniature symbolic temple.

THE LIGHT OF KIRPAL

Once, the owls sat together and had a big conference. They decided, once and for all, there is no sun whatsoever. Somebody went to them and said, "There is sun outside and also within too." "How can we believe it?" He told them, "I will pray God to give you eyes...."

If any man is going to assert that "I am the Son of God," then they put him on the gallows. Christ said, "I and my Father are One." Guru Arjan said the same thing in his own language and so many others, too. Guru Arjan was made to sit on burning iron pans, red hot. Christ was put on the gallows. Shamez Tabrez' skin was taken off. This is the fate of these people.

Do You think this modern successor group will ever have to undergo such persecution as that?

Times have changed. The way is different; now, it's the polite way. That was a drastic way, by killing. . . . Gold is gold, and silver is silver, and copper is copper, and iron is iron. The true worth of man is in knowing himself, his soul, and God.

Chapter 14

Mind: A Good Servant But A Bad Master

September 21, 1970

My friend, you followed what I told you this morning? I think now you are wide awake?

Yes.

That's all right. Thank God. There is no question of disappointment. Do as you're told, and you'll succeed wonderfully. And do one thing at a time. Don't leave the world and go to the jungle, to deserted places to pass your days. Remain in the world. Swimming can be learned in water only, not on dry land. Don't you think so? You must remain in the world, develop physically, intellectually, and also spiritually. Develop all around. And do one thing at a time. You've started from today. You took my words to your heart, didn't you?

I tried to.

There's no question of trying. To try means not doing. If a learned man says, "Try, try," even he won't do it. Say yes or no. You'll do it. "I'll do it. I *must* do it!" You see? "Trying" means polite way of saying, "No, I won't do it." If you want to do it, you'll do it. When you have decided, you have come to the right conclusion that we should develop all around, physically, intellectually, and spiritually, you'll devote time to those things.

What do you do when the mind is in control though?

THE LIGHT OF KIRPAL

For mind control, you have been given a definite way. For concentration, there is no high road. The only way is to concentrate, concentrate, and concentrate. In due course, it will come. When I joined the government service, I was not accustomed to chairs. I could not sit on a chair continuously for an hour, I tell you. When I was initiated, I used to sit for 12 hours regularly. And at one time, I sat for 36 hours continuously without a break. So, this is a habit. If your mind wants something, that's all right. Put in one hour, two hours, three hours, four hours, and clarify what you want.

If you want something, put in time; out of 24 hours, 8 hours, 10 hours, 12 hours. You should also develop further spiritually. Does it appeal to you? Then do it. After all, you have to leave the body; nobody else has to leave the body in your place. If you now learn to rise above it, then no sting of death is there. One can say, "O death, where is thy sting?"

The last enemy that we have to conquer is death. How to conquer it? No escape. Then learn to die. This is a Way that gives some demonstration the very first day, for a while, before it is too late. And by regular practice, you can do it. Does what I'm saying appeal to you? Common sense. Then do it, please. When you go home, don't say, "I went to the Master, and nothing was done." I wish you progress before you go. If you do it, you'll be *sure* to progress. Did you sit for meditation during the day after that?

Maybe just 15 to 20 minutes because we were outside.

MIND: A GOOD SERVANT BUT A BAD MASTER

All right. If there is any difficulty, I can understand. Just say a little prayer to make an atmosphere, then sit down. It will help.

I find I've been up and down with my mind so many times, and each time...

Is the mind yours, does the mind belong to you, or do you belong to the mind? The mind gets strength from you. If somebody's servant catches you by the ears and drags you by the leg, then? Do you approve? Do you appreciate it? So, the mind is your servant; like fire, it is a good servant but a bad master, you see.

I won't let you go unless you progress. You were telling me, "I'm going this morning." Why? I'll ask the government not to let you go from here, that's all I can do. You're a sane man — I'm talking to you as man to man, as a friend, as a sympathizer. You say you cannot do it? Just obey. If you listen literally to what I say, you'll say that you are progressing. That's why I want you to have regular recourse. You should eat what you are given at the regular times; there's nobody to meet you, no correspondence, nothing of the sort. I think with one or two or three months training, the mind will be all right. It is not difficult, only setting the habit. Would you like I should not let you go?

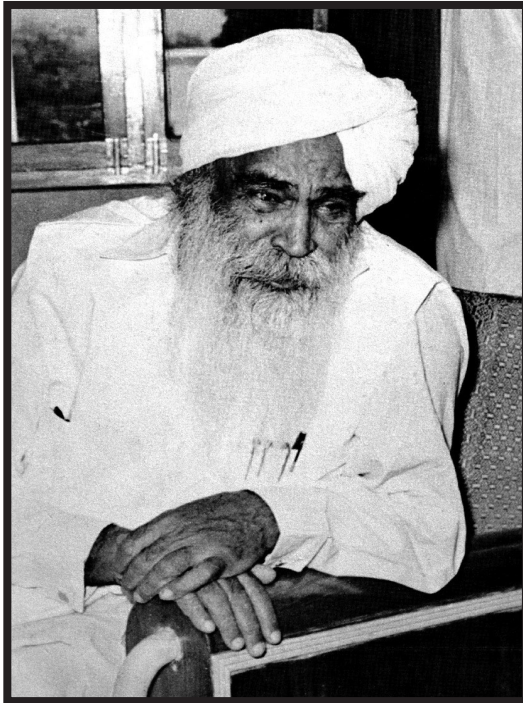
Yes.

Then it's all right. You have come here, spending so much money, only for that reason — you have come here not for any excursion — then make the best use of it.

THE LIGHT OF KIRPAL

I would like it very much.

I wish you to like it. If you like it, who stands in the way? Who is there? Your servant mind that's all I can say. God will help you. It's as definite a Way as two and two make four. In the beginning, naturally, a man has to accustom himself by regularity. What we do today, tomorrow, for 10 days, 15 days, the mind will go there naturally. So, regularity like that pays. Wholly and solely do one thing at a time. Now you say it is like that; later, you'll say, "Oh, it is all right."



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 15

Are You The Servant Of Your Mind?

Evening Darshan, Rajpur

September 22, 1970

You put such stress on not hurting anybody's feelings. What is the spiritual significance of that?

When one man hurts another's feelings unknowingly, that's another thing. If anything is done purposely, that will react. If it is done unknowingly — you never meant it — that won't react. But what you do purposely, that will react.

Will that person chase you around the astral or something like that? I mean, what is the spiritual aspect of it?

If you do it purposely, you think evil of others — thoughts are most potent — you hurt them by words, or maybe physically, naturally this will react; action and reaction will go on. The more still the water, the more it will reflect your Self.

I know, but is that worse karma than other kinds of karma to collect?

We incur many karmas without knowing. Truly speaking, even to eat is a sin. Even vegetables have got life, although in the lowest form, but they have got life. All creation is made of five elements. There are vegetables, reptiles, birds, animals, and man. In man, all five elements are fully developed. In animals, four; in birds, three; in reptiles, two; in vegetables, one.

So, to know God, live on that which causes the least sin. To breathe also is a sin; excuse me; we kill so many insects, and so many get trampled underfoot. You don't do it purposely; all the same, ignorance of the law is no excuse. You should become a conscious co-worker. Then all are absolved — there's nobody to suffer reactions against you anymore.

Is mind your servant, or are you the servant of your mind? If mind is your servant, then it's all right, but if somebody lives in your house, and somebody takes you by the neck and somebody by the nose, or by the ears, and drags you here and there — would you like that? If not, while you are in this body, you must be the Master of the body. On account of you, the body is working. Would you like your mind to come and drag you here and there? That is not honorable, I tell you.

Your mind gets strength from you. Yet your servant, who is dependent on you, is dragging you here, there, and everywhere. Do you think it is honorable? Then why not say, "Wait, please. I'll attend to you later. Let us do this first." The mind wants some enjoyment. Tell him, "All right, dear friend, wait." Make him wait; befriend him, you see. "All right, dear friend, I'll attend to you. Let me do this work first." This is the best way, I think. Try that tonight when you are sitting for meditation. "Well, dear friend, what do you want? We'll see to that. Wait — let me finish this first." Wholly, solely, do it, and you'll succeed. Do it tonight, and tell me in the morning. Befriend your mind; strike up a friendship with him — this is the best way. Try this morning and tomorrow morning; otherwise come along tomorrow — I will give you a sitting. That's all I can say, stop all reading . . .

ARE YOU THE SERVANT OF YOUR MIND?

All reading?

Yes. Are you writing any letters?

No, I just keep a diary.

A diary means that once in a while, when you do something, you put it down, that's all. I am afraid you are not putting in full time into your spiritual diary. If you are watching yourself fully each moment, then where will the mind go? The mind won't affect you.

Should I be spending all available time in trying to meditate?

Not trying but doing.

Every moment of the day?

If you can do it, but you cannot do it even for two hours. Even if you do it correctly for half an hour, you will have the experience. It is not impossible. The word impossible is found in the dictionary of fools — this is what Napoleon said. There is nothing impossible. You're great; great is man. Why are you belittling yourself? Are you not the son of God like all others? What is the shortcoming in you? You are simply led away by your servants. In many spiritual books, you'll find the mind is not spoken of very highly; but I say: Be friends with your mind.

If there is a thief in your house, and you know he is a thief, he will steal all your books, everything. But if you tell him, "You're a very honest man, very truthful. Keep this money with you; I will take it back in the morning." Do you think he will take the money away from you? He is a thief, a professional thief, but you have said, "You are a very good man. You're very honest, very truthful; I leave this money with you."

Don't you think you will save your money in that way? It is possible. You know he is a thief, but tell him, "You are very honest, very truthful; glad you have come here to live with me." I think he won't make a fool of you if you treat him in this way. So, in the same way, befriend your mind. Give him enough to eat, then sit down and meditate, saying, "Now, dear friend, let us remain still for a few minutes." Just try this way.

I remember an incident of a man who went into the street and bought some melons, small melons. He took one or two and ate them. They were very sweet. His mind wanted more; again, he took one or two more. After that, he thought, "they are really very sweet"; the mind still wanted more. Once, twice, thrice, he gave in. He then sat down, "All right," he said, "now eat as much as you want." He finished up to the gullet. "No, no, don't stop; eat more," his mind kept saying. This is a very drastic way which I don't advise. But there have been incidences like that — after that, the mind never wanted anything more! "Take more." "No, no, I don't want any more." You see? He'll say no. Now he can be easily led by you. I don't advise you to try this way. I would advise the other way: befriend him. When he is afraid of you, he'll never dare to disobey you. Be the Master of your house.

When you meet a Master, what does he do? He gives you some way to be the Master of your house. And you are given servants to work at your beck and call, and those are the outgoing faculties. The way is there to come into contact with the *Naam Power* within. With that, the mind is controlled once and for all, forever. By the outer performances and rituals, and doing this and that, the mind is stilled for a while — but then it rakes things up again.

ARE YOU THE SERVANT OF YOUR MIND?

Once, I remember, a very learned pundit came to our Master. I was there. He had a talk with my Master. At the end, he said, "Will you kindly initiate me?" He was initiated. Then he told the Master, "Master, I will become proficient within three months. I'll do everything You say and come back." Master said, "All right, what more is wanted?"

He came back after six months, and fortunately, I was there because I had the privilege to be back with the Master. He said, "Master, previously, I had been putting in eight hours a day in worship, and my mind never disturbed me. Now I cannot sit for a moment." You see? It is because, in the outward performances, the mind gets food. You light the candle, offer flowers, and then you do this and that. The mind gets food. But in this way, the mind meets its death. He would prefer to go into the mouth of a cannon rather than enter within.

So, this is the only means to control the mind. Befriend him; you won't do it the other way, the strong way. He will complain, "I don't like to be such a servant; why should I be?" The easiest way is to befriend him for a while. Then do this. I think you follow what I say? All right, do it! This way is very easy; the other way I don't think you'll do because life is more dear to you. You won't force yourself. But in coming in contact with the *Naam Power* and befriending him, that you can do. What did Christ say? "Get thee behind me, Satan." What does that mean? That means, "Now wait."

So, you've got two prescriptions. And the third one is to keep the company of the Saints, but fully; not when the body is there but the mind is running away somewhere else. That is no company of the Saints. Be wholly there.

No thought should arise of the world while sitting there. And you'll see that the mind will stay still for a while. In the company of the Master, as He is *surat* [attention] controlled by radiation, He controls your attention. Mind gets food from the attention. When attention is not there, it cannot get water. Digest these things. Sometimes we are sitting with the Master and thinking of such and such, "Oh, who is sitting there?" Your body is there, but you are not there. Even the stone, which is put near cold water will become cold, what to speak of a conscious man.

So, anybody else? You? You are going on, all right?

Yes, Master. I wanted to know, is it all right to keep pushing the mind to do as much meditation each day, as much as it possibly can? Just keep forcing it and forcing it?

You see, forcing is all right, but by loving way is better. "All right, dear friend, let us enjoy this for a while." But have some discipline also. You will be able to do your meditation correctly only when you have control over yourself. Sit when you are fresh and buoyant.

We shouldn't try to sit all day, then?

Who can sit all day?

All day means how many hours — 24?

During the day, say 12?

ARE YOU THE SERVANT OF YOUR MIND?

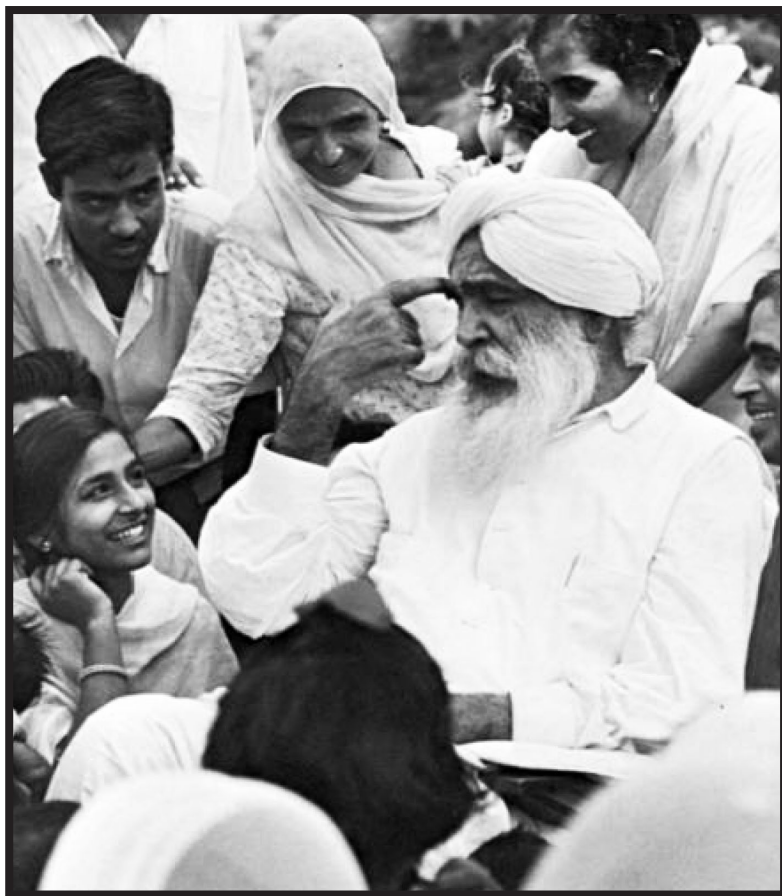
If you can sit even two, three, four hours, wholly, solely, then it's all right. In twelve hours, if you *really* sit three or four hours, *that* you might be able to do. But I'm afraid you won't be able to. In the beginning, start from two, then three, then four, like that; step by step — you may prolong the time. Or there's another way: we fast for three days. What sort of fast? The fast of the mind — remembrance of God and no other thing. Do it!

Temporary fasting, that will help you. After three days, then hunger is not felt. After three days, you don't feel hungry. So, if you can do this — fasting from food — now fast inside from all outward things, having sweet remembrance of God. It helps temporarily. But we are worldly men. How can we do all that? Maybe we can do it for a week. All the Saints in the past did it, you see. Christ fasted 40 days, did he not?

Yes, in the wilderness.

That is a true fast. Empty your mind; there's no harm in it. Do it while you're here. At meal times you might eat something, morning and evening. Then the rest of the time, think of no other thing except God, sweet remembrance of God, or the sweet remembrance of God-in-man. That's a good idea. We go for excursions two or three days in a month. Every week we enjoy one day off from work. Why not have the enjoyment of God every week or *His* excursion two or three days a month? These things are helping. That is required at the beginning, in early stages. When you are trained, even in busy towns, you'll enjoy [His presence]. So do that, please. You are here only for that.

All these questions you put will make a book!



Sant Kirpal Singh Ji Maharaj
Talking with Disciples in India

Chapter 16

Within The Atom: Light And Sound

Evening Darshan, Rajpur

September 23, 1970

Do scientists find it difficult to become initiates?

No, no. When I first went to America, a scientist came up — he gave long talks, followed by long discussions — it took him over five hours. Then I questioned him — I had heard all that he said—I asked him, “You have been able to create energy, but have you been able to create an ounce of consciousness?”

He said, “No.” He was right.

Then I told him, “Well, look here, two halves of a loaf can make one whole loaf; can 100 fools together make one wise man?”

He said, “No.”

“In the field of energy, you have made so many inventions but nothing in the way of consciousness.” Then I further questioned him, “Have you analyzed matter? What did you find?”

“There were elements,” he replied.

Then I asked him, “Have you analyzed the elements?”

“Yes.”

“What did you find?”

He said, *“We found atoms.”*

THE LIGHT OF KIRPAL

Then I further questioned him, "Have you been able to analyze an atom?"

"Yes."

"What did you find?"

He said, "*One circle was revolving, something going in a very fast way, round and round.*"

"What did you find there?"

"*Some sound.*"

You, see? Now they have found Light too. Then he came round, you see. The people who were attending this discussion said he would never turn up the next day for initiation. He was the first man to turn up, and he got the highest experience. Then he invited me to his scientific association. I had to give a talk. These things commonly appeal to them, you see. In the field of energy, there's wonderful progress. Atom bombs, but all for the destruction of man.

Railway engines run at a very fast speed, but they have no consciousness; they are directed by some conscious man. There's no consciousness in trains. Airplanes have no consciousness; they are guided by some conscious man. They can dash against anything; they go where directed.

Have you read *The Mystery of Death*?

Yes.

How did you like it?

WITHIN THE ATOM: LIGHT AND SOUND

Very much, except I did not think I could pass it on to certain people — it would scare them too much.

I think there is no imposition — common sense talk, some spoken by others, quite practical.

How could we make ourselves more humble?

More humble? I think there's a very easy answer. You tell us, please.

By going out and sorting grain and carrying rocks on your head?

[*The Master laughs.*] This is one of the things. Of course, that will give you some humility, not everything. Real humility comes up of itself when you see a Grander Work working. By becoming a conscious co-worker of the Divine Plan, you become conscious of a very Grand Power working and that you are a mere puppet in His hands. The means to that end is coming in contact with the Light and Sound Principle. Humility is the ornament of a real Saint. That requires no acting or posing. People act and pose. They are humble, they are this and that, but at heart of hearts, they feel, "Oh, I know so much." You see?

Real humility will only arise when we see some higher Power working and we know we are a mere puppet in His hands. I issued one circular on humility, two or three pages, I think; did you read it? [*"Humility," Sat Sandesh, July 1971, see also Way of the Saints book*] Some people do say they are humble, but at heart of hearts, they feel, "There is nobody like me." By sitting at the feet of a Master, you come in contact with the God-into-Expression Power. The more you come in contact, the more you will be filled with that Light.

THE LIGHT OF KIRPAL

[Master is counting the days left for a disciple's stay in India.] Seven days. May the days and nights be prolonged. There was one Mohammedan King in India who was enjoying the company of his Master. He said, "O people, just put iron chains on the feet of night so that the night would not pass. There should be no disturbance of this enjoyment. Let the enjoyment be prolonged."

Yes, how did you find today?

It was hard meditating.

You come along with me tomorrow. I won't leave you. *[All chuckle.]* It means you don't sit accurately, that's all.

I don't.

You *should!* If you don't, you should. Why do you waste your money by coming here? How much time did you put in so far?

About a half hour or so.

And what were you doing the rest of the time?

I was reading some of Master's books.

And what do the Master's books say?

They all say to meditate. [All chuckle.]

Then why don't you meditate?

My mind.

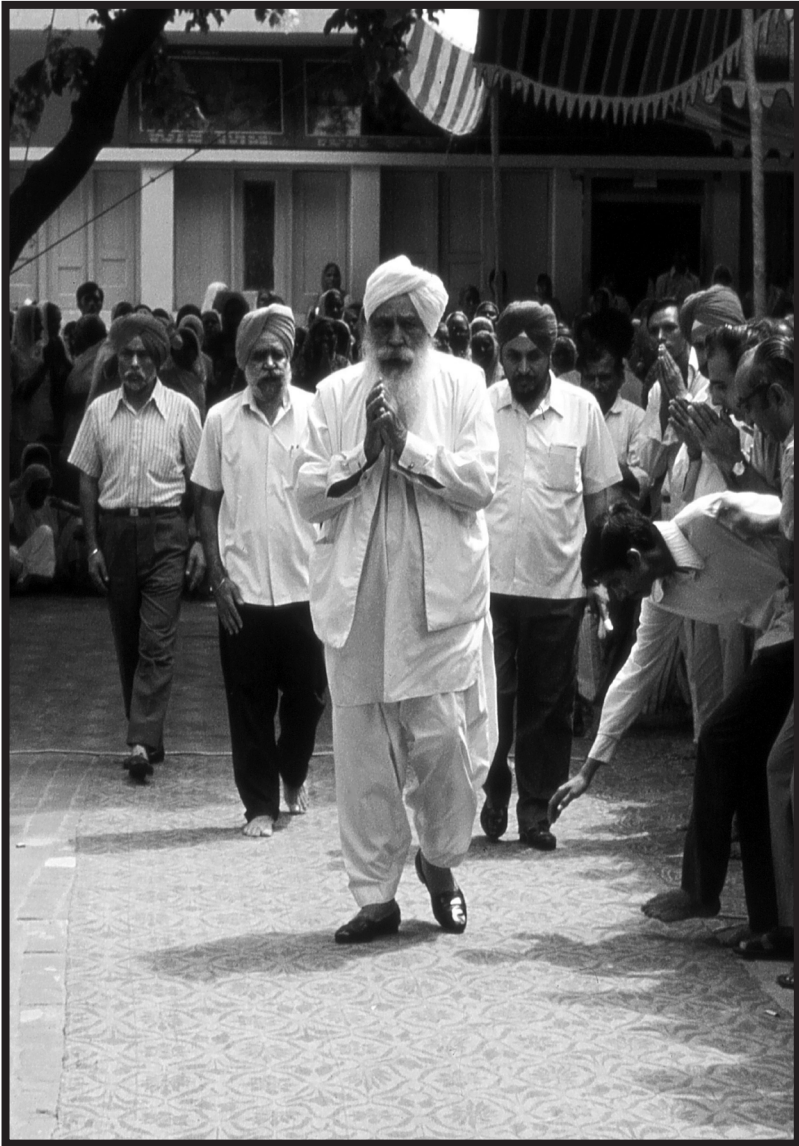
WITHIN THE ATOM: LIGHT AND SOUND

Is mind your servant, or are you the servant of mind? Would you like somebody who lives in your house to drag you here, there, everywhere by the nose, the neck, the ears? If not . . . You are the *master* of this body. It is on account of you this body is working. Would you like for mind to come drag you here, there? It is not honorable, mind you. [*There is a long period of silence.*]

The very silence sprouts forth into Light and Music of the Spheres. Silence is golden. So, all is Nirvana now, is it not? All is Nirvana now.

Well, I think this is the closest we will be to Nirvana for a while.

Yes, be thankful. If you go into the silence for a while, then I think that will result in progress. To go into the silence of the heart, maybe for a while, well, that means progress.



Sant Kirpal Singh Ji Maharaj with Disciples

Chapter 17
Some World Problems
Beyond The Solution Of Man

Evening Darshan, Rajpur
September 23, 1970

We have our problems in America.

Problems are everywhere. Prejudices are everywhere. Not only in America but everywhere. Problems are sometimes man-made, sometimes unavoidable. What are the problems over there? Convey some of them to me.

In America we have racial problems that seem to be coming to a boil now. And also, there seems to be a greater problem as far as confrontation between the generations is concerned.

It's everywhere, but in an advanced country like America, it should be less there.

And we also have a current problem of inflation.

Man will have to learn at a very high cost, in due course. They will come round, but at a very high cost, I tell you. These things lead where? To destruction. Don't you think so? In due course, when these things go on from day to day, more and more, they result in destruction. Too many conflicts will arise. It is growing more and more.

Right understanding is the only remedy. Unless you come to that, there is no peace. Man is being divided, more and more. He is a man first; then the religious label he is carrying, then his racial label, then from which country he comes — so much splitting up. These atom bombs are waiting. God forbid. This is high time for right understanding. The New Age question is coming up among the young. There *is* awakening, but they require right guidance.

Papers, television, radio, they can do much to ameliorate the false position — but they are also going the same narrow way. If general right understanding as an ideal is put before people — they try to publish these things in a very sweet way — I think that might have a good effect, a better effect, to put down these conflicts. There are political restrictions between countries; there are language restrictions, and racial restrictions, as you say. Truly speaking, all this trouble has passed beyond our care.

We can only pray, “Oh God, the world is aflame, it is past our care, we cannot do anything about it. You condescend to send down some Grace to set it right.” Let God save us in any way He likes. We want betterment just now. From day to day these things are growing worse and worse, tighter everywhere.

Is there an explosion coming up soon?

If the trend goes on like this, there will be an inevitable result. If God sends some Grace in any way, He likes to set this right . . . otherwise it is past our care, the care of human beings. Every day tensions are growing more and more. The good we are trying to do is like pouring water into sand — it is just like that.

SOME WORLD PROBLEMS BEYOND THE SOLUTION OF MAN

Unless Grace comes down from Heaven, from God — that's the only remedy. They say the Golden Age will arise from the Iron Age. There is an awakening. With His Grace it may become more. It might meet it to some extent. Every country is wanting peace, peace, and yet they prepare themselves for war. Military expenditures — every country is trying to have an atom bomb; many have it already.

Is India trying to have an atom bomb?

They say they are not after it, but if there is an increase in nuclear arms, they will have it to at least save their lives. This is what they said publicly, "We are not after it; we are not after the atom bomb." Well, I pray God send His Grace. It is past our care already, honestly speaking.

It's taking more Grace from God these days than it has in the past then?

Surely. And still more Grace is required to put down all these troubles which are growing more and more.

Is that additional Grace going to be forthcoming?

What goes out of the heart of the afflicted people, naturally that is sent by God. After all, we are all His children. But suchlike affairs are doomed, I would say, irremediable. They've gone to such an extent; they say, "Peace, peace, peace." They are trying, but with all that, they are preparing themselves for war — as it appears on the face of it. In some places the difficulties are communism; they are provincial or national or racial. And these problems are everywhere.

Since we've been here for the past three weeks, I haven't followed the newspapers at all, and I don't know how the Peace Talks are coming along. [The Vietnam Peace Talks then being held in Paris.]

Actually, what we say we should do, we should live, then it's all right. They talk of peace but are spending more and more on genocide day to day. Don't you think so?

Lots spent on armaments, yes.

If they talk of peace, let them also have less armaments. More than half of the income of a country is spent on that, even more than half. And if this was spent for the good of the people, then? We are all brothers. Each country should advance as much as possible and be a source of help to others. You strengthen yourself and let others also have strength.

In addition to individual karma, I suppose there is national karma as well?

Haven't you read it in *The Wheel of Life*? I mentioned it there.

Is the Master Power going to stop this explosion which seems so inevitable?

Many will be saved who turn their faces to Him. That's all I can say. The only thing is, we say something and then do something else. That's the trouble. If the governments want peace, then where's the trouble? They should avoid encroaching on the rights of others; live and let others live; make their country so advanced and peace-giving that everybody else would like to come there.

Now there are restrictions. You cannot go out from one country into another without a visa. You cannot leave a country without a passport. So, these are strongholds, is it not so? We go around like prisoners. When I returned from the 1963 tour, the airplane was not in order; we had to stay in Cairo. So, we were restrained . . . “All right, leave all your baggage, all your passports.” If we had to go to the bank, there were two soldiers with bayonets this side, and two that side — to go to the bank! This is our fate. Just think . . . if your visa has expired, they won’t let you leave the ship. You will be turned back from the port. This is what is happening.

Rusel Jaque [the author of *Gurudev*] came to India. Perhaps you might have heard about him. He has written one or two books. He has stayed in the ashram. His visa expired. First it was extended for three months, then six months. You cannot stay here more than that. He sent it to Pakistan. From there it was extended. He wanted to live in India. Then again, he came to India; again, his visa expired. Then he had to send it to Burma, the other side. Then again, he wanted to extend his stay. He applied for it and by the time the sanction arrived, his time had expired the day before. So, he was turned out of India. The sanction did not arrive a day earlier, that’s all . . . a true mirror of the fate of the country! He could not remain because the sanction did not arrive at Calcutta in time. It was only a day late. I sent him a wire, but he could not stay. This is a very ordinary incident I am quoting. There are more, graver than that.

There are so many governments. Each man should keep his country in a blooming state, let anybody come in freely and enjoy it, and then help others bring up their governments in the same blooming state. That should be the attitude.

*You're painting a very dismal state of affairs tonight.
Can't You offer us any hope?*

This is hope: there are Saints, of course. Those who turn their faces to Him, who stand at His door . . . but I'm talking of the general state of affairs. The trend in which it is going will end in disaster, headlong down daily. They speak of peace, they speak with their lips, but they act otherwise. "Mohammedan countries form an alliance." "All Christian countries form an alliance." There's trouble going on everywhere.

In India too we have got the provincial troubles. Wheat has been sold at Bombay, say at 100 rupees a *maund* [about 82 pounds]; the same wheat is sold here, 30 rupees; the same wheat is sold in other regions also at a different rate. The country is the same, but one province will not let others help. The same wheat in Pakistan is sold at a much cheaper rate. If we think we are all one, then where is the trouble? Right understanding is required — there's no other remedy — and His Grace. This is what the Masters did in the past. They went out and gave people right understanding and also "wake up."

Anyway, it has passed out of the hands of the son of man, that much is sure. Now it is 1970. Don't you think in 20 or 30 years we'll be in more trouble, if it goes like that? But there is awakening also. There is a good sign.

They are having conferences to bring all religions together. And the religions are forming pillars; and now the further trend is, we should have all world religions united — a world organization. Each religion, whatever they give you, the basic message remains the same. What is wanted is reformers, not of others, but of themselves. Let us reform our countries.

SOME WORLD PROBLEMS BEYOND THE SOLUTION OF MAN

If we're going to reform our countries, it means we're going to have to get into political action. Is this the time for that? I mean, as opposed to reforming ourselves?

Politics cannot be reformed. Here in India, we have more political parties than in other countries where they have only two or three; here we have about nine or ten. Now I've found the remedy for that — for instance, the Delhi area consists of five or six areas; in each of those areas I went out and gave a talk. I told them, whether you are a Hindu, Mohammedan, or Sikh, you are all brothers, you live together. Be responsible for the honor of others, for daughters, and mothers. Be responsible for the life and wealth of others. Those who are sick should be helped; those who are in need should be helped — all should be looked after in your area. If anybody is not good, try to reform him, and similarly, if you do that all over India, let the world governments change or remain the same; what is it to you? If wife and husband go on amicably, what has the emperor got to do with it?

Advocate social rather than political action?

Yes, that you can do. That is in your hands.

You suggest that people of integrity should stand for office, should be voted for, and that would imply perhaps Satsangis. And yet on the other hand, Satsangis, you say, should indulge more in social action than in standing for office.

All are Satsangis. Some have been put on the Way, have been given a touch inside, but they are still yet to become full-blooming Satsangis. All are Satsangis; some have got ingress, others have not, but the Truth is there.

All ministers, everyone, should resign for three months before voting. Then you should vote for the man of integrity. He must have some background of service, selfless service. If he is chosen from any party, he should serve as the son of the country, not as the son of the party. Those who are chosen because of their party, they fight for the party. And who is in trouble? This is what has happened — and is still going on. And moreover, they should have full conviction: Government of the people, by the people, for the good of the people. And once they are chosen, if they have not proved up to the mark, they should be recalled — even the Government.

If they are enjoined to resign three months before the date of voting and these things are followed, then I think the Government will also change. You cannot turn out those who have been chosen now, can you? No. They continue, maybe doing good, maybe bad; they fight for their parties standing against others because they belong to that party.

So, I think this appears to be a very common-sense remedy. I'm not a political man, I tell you. They select me everywhere; all men are dragging me for so many things. They have faith in me; they know what I say will be common sense. Don't you think governments will change in ten years if we go on like that? If they're not changed, even then we can still live amicably. Just have that Inner Way. So, reformers will come up that way. This is the way to develop the Golden Age out of the Iron Age — with His grace, of course. Pray for it.

Both political and social reforms then are needed before the Golden Age comes?

SOME WORLD PROBLEMS BEYOND THE SOLUTION OF MAN

That will inevitably result if you do these things; even the Government can change by voting. But they're not after change, you see.

Do you think that today's youth is fundamentally idealistic enough to bring about the changes that You suggest?

They want right guidance only, now. They've got no right guidance. They are after it, that urge is within them, but they are not given right guidance. If they're given this, naturally they'll take a change in hand in five to ten years. I don't know if anybody's going to tell them these things.

Do You think these things can be told in the regular media of the day — the regular newspapers?

Where's the harm in it? Man is a free thinker. Government might impose, that's another thing. But this is the only way. Before voting, all should resign. Then there'll be fair voting. Now these parties while in power, in the chair, exercise every influence to be voted in again by the people.

Only those who are men of integrity, those who have got some background of selfless service, when chosen, should serve. If he's in America, first serve America, not the party. Now parties are fighting like anything, as I tell you. If two bullocks are fighting, the crops are spoiled.

I get in trouble when I use the word Satsangi, but should we assume, that initiates should not run for office?

If they're chosen, they can behave as I have explained. How does it go against initiation? You wish good for all, is it not so? If such-like people were really initiates, and they're really on the way, they're selfless, they're honest, they've got higher, spiritual strength — they'll work wonders.

I think it would be just wonderful; but wouldn't it take away from spiritual development?

My Lord, how long do you put in for meditation out of 24 hours? You put in two or three hours. In the rest of the 24 hours, how many do you put into your work? Put in some time the right way. You're giving yourself in the sacrifice of others. When a brick is well baked, you can use it anywhere — it will make a strong wall. If a man is changed, he will work wonders in any line he chooses. We've not to stay away and live in the forests. This is very common sense. To me it appears like that, maybe not too many. But as a free man I think you'll agree.

Politicians are the worst people.

They are chosen by us. You curse yourself; why did you choose them? I say sometimes to people when the Government is bad, who is the cause of it? You! Why did you vote for the wrong person? So, for the future, don't do it. If they cannot come round before that period, whatever they're chosen for, three or five years, after that, don't put such people back in office. That is your responsibility. Now people are driven in like animals to vote. Is it not so? In India especially, but I see in every country it's like that. They're fighting like anything among themselves. Whereas all this is meant for the good of the country. With all good wishes, they're splitting up the country. Don't you think physical, mundane, and political problems could easily be solved in the spiritual way?

SOME WORLD PROBLEMS BEYOND THE SOLUTION OF MAN

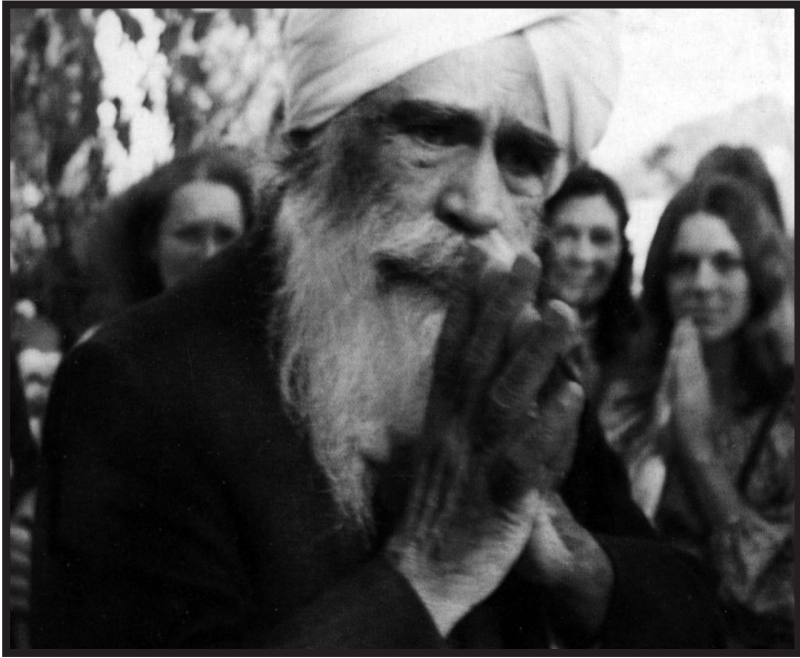
I think it's a wonderful concept — I don't think I've ever heard You say before that initiates should get themselves thus involved in actions of the world.

I've never said they shouldn't. We are not to leave the world and go to the forest. We've come here to live — we have to learn swimming in water, not on dry land. When everything goes with your will and pleasure, where's the difficulty in your being very calm and quiet? But if even in the heat of the moment you remain calm and quiet; that is wonderful. For that you've got the Bread of Life; It helps you spiritually but also physically, intellectually, socially, and politically — everywhere.

Socially, I don't know; I mean in certain social groups I'm aware of I don't know how endeared being an initiate makes you to members of those social groups.

You have something to give to your spirit, to give you strength spiritually. If you're weak, have good food, have exercise; it does not affect your work — that makes you stronger, is it not so? Now we are amputated men. Physically we are developed, intellectually we are developed, spiritually we are nowhere. On spiritual health depends the life of mind and body both. This is a very important phase of life. Everybody is groaning, crying, against governments, this, and that — who is at the back of it? Those who are crying. So, you see, spiritual life does not stand in the way of services, genuine service to society, to the country, to the world.

When we talk like this, time flies. Anyway, this is a very important subject. You told me you had so many problems; we have been talking them over. If you had not mentioned them, naturally, I would not have talked about them. The remedy for all these problems I see very clearly.



Sant Kirpal Singh Ji Maharaj with Disciples

Chapter 18

Hunger After God

Many of us here live at Ashrams or centers or headquarters in the States, and there's a lot of Master's work there, and I know in my case in particular, there's always typing or filing or books to be mailed out.

And you have also told us to put in time regularly for meditation when you suggested at least a minimum of ten percent, two and a half hours at a minimum, and more would be better. Now, after our worldly obligations are finished, when we return and we put in this two and a half hour time for meditation, generally I find that there's some time left over, a few hours. Now, should this time be devoted to more meditation or putting in work, Master's work?

What, in your opinion, is better of the two?

I don't know. I really don't.

Master's foremost work is meditation. Then, do other Master's work. This is good work. It keeps you all along in sweet remembrance of the Master if it's done so [with remembrance]. Sometimes you go on doing it without any thought of the Master, and that is not as beneficial as if you would do this work seeing you are doing Master's work, like a slave. All the time you are conscious of that: then that is something substantial. But, at the same time, you are not to ignore your meditation.

THE LIGHT OF KIRPAL

How much time should we put in when we're back there, then?

Out of 24 hours, how much time do you require for your job?

Nine.

Nine hours?

Nine, yes.

All right, that leaves 15 hours. Then, what about your personal self? *[laughter]* Let's be business-like. How many hours do you want for your own personal self, physical . . .

Including eating?

Everything, breathing, eating, resting, sleeping.

Maybe twelve — sleeping, eating, everything else.

Twelve hours. How many for sleeping?

Seven or eight.

Seven hours. All right, one hour for eating?

Yes.

How much altogether?

Ten.

Now what altogether — three hours for eating? I don't think it takes more than 15 or 20 minutes for eating . . . do you think?

Yes.

Well, come on. So, nine hours for your job. That's all right. Seven hours for sleep. All right. Eating . . . then leaves eight hours. How many hours do you want in all for your personal self? One hour, two hours, three hours, four hours. Even then you've got four hours. It is a lame excuse for not doing meditation. Do you follow me?

Would you suggest any number?

You want number! I have counted in a business-like way.

Four hours meditation?

Four hours are left to you. Well, do some of Master's work. That doesn't leave four hours for eating, I don't think [*pause, chuckles*]. But you have to leave the body. You have to leave the body. I'm not leaving in your place or anybody else's. Wake up, please. If after hard work on Master's work you put in an hour or so, then you benefit more than if you do three hours of meditation. That will compensate you. And all the time, while you are working, are you conscious, always in sweet remembrance of the Master?

No.

Then? It is being done in a business-like way. If you think you are working for the Master but, "As a slave I am doing Master's work . . ." That's all right. So, you must adjust your time during the day to do your meditation first.

THE LIGHT OF KIRPAL

At the cost of meditation, don't do other work. But you've got so many hours you can do more work. Doesn't mean you shouldn't do Master's work. Do more. Is it clear to you now? What have you followed?

Well, put in first time for meditation, and if there's time left over, for working. . . .

If you have to put in more for Master's work, then take it from your sleep or from your other program. Meditation should not be sacrificed, mind that.

That's a very helpful suggestion for me, Master.

Everybody. So, reserve five hours, if you don't have Master's work, all right, do two hours, three hours. Don't leave your meditation.

Master, I would like to meditate quite a lot and go inside. But I find that very difficult. At night, sometimes, I think that I should pray and sit and all that, but then after a couple of hours, about an hour-and-half, sleep comes, and I lie down and sleep.

You must persevere. Habits form habit-forms. By doing something regularly, after some days, trend of the mind may form a habit. Out of 24 hours, you *must* devote some time; you are required to. There are no hard and fast rules for sitting while doing it. You may sit in *any* pose you like, that suits you most. But don't go to sleep. Be conscious of it. Keep wide awake. If you feel that way, who will do it? Nobody else can do this work for you. It is your work to die, not anyone else's. You must learn how to leave the body. Some concession can be there; you have done your best, leave the rest to God. *Some* concession can be there, but all 100 per cent concessions cannot be given.

There is one way out. If you've got *full* devotion to the Master, you have surrendered yourself to the Master, the love in the Master is most in your heart, then you may be saved from coming back, you need not come back. You'll have to continue this further, but it will take longer time there as compared with here. You please.

How does faith in the Master-Power develop?

By regular practice. Faith is, I would say, the root cause of religion. For faith you must have something to stand on.

Some people are in the make already, they have that grown already. Others have to form faith in due course, not all at once. So, it's better when you see you are helped by Master in all your affairs, when you see some improvement in your inner way. First, when you see quite impossible things are made very softened down, naturally faith arises. Faith is the root cause of all religion. If there is no ground, where will the building stand? First, you have to take it as a hypothesis, then you must benefit regularly by seeing or by experiencing your faith. The Masters say: Don't believe unless you see for your own self what is what. The more you come in contact with Master, and the more you become receptive, the more faith you will have in Him.

[Question in Hindi]

They asked, "Should we love only our brothers in faith or others as well?" I told them, those who come in contact with you, those are dearer than anything. Understand my point. Those who are not yet on the Way, after all they have got the same soul in them, the same God is in them. Many are suffering and dying; let us pray for them.

There was a story about one lady saint who went along with others going for a pilgrimage to Mecca. On the way, there was a well. Everybody was given water to drink. But she also saw a dog, who was thirsty, very thirsty; his tongue was hanging out of his mouth. She stopped; left the party and went to the well. There was nothing to bring water up so she tore up all her clothes and made a rope of them; even that could not reach the level of the water. Then she cut her hair and made rope from it and let the clothes soak in water. She then gave the water to the dog. When she sat in meditation, God said: "Your pilgrimage has been accepted." Your pilgrimage has been accepted. Man is man. Leave all narrow-mindedness.

I will tell you the story of the Tenth Guru. Some fighting was going on in the Mohammedan religion. There was one man whose duty was to give water to all who asked for it — those who were being killed and those who were killing others. He was giving water to all. Those people who were not very fully following the theory came and reported to the Tenth Guru: "Our own man is joining with the enemy and giving them water." Guru called for him. "What are you doing?" "Sir, I am giving water to You. Guru has said, 'You are in everybody.'" And Guru told him, "You have understood my teaching rightly." Then He gave him some gift also, some spiritual food.

The man who is really after making progress, but cannot progress; what should he do? He wants to put in time but cannot put in much time. Regularity pays — sit at the door, with full devotion, whether he hears or not. Hafiz says, "Sit at the door! Don't be anxious whether your prayer has been heard or not." You have done your duty. Such a man you will see has got full love for the Master and God. He takes sitting at the door as a sacred duty, thinking all the while of the Master.

HUNGER AFTER GOD

So, in that way a man develops love for the Master, for the God in Him. If he has not done much; well, each man does something; he has a concession. If he has full love for the Master, he is not to return, but he has to make progress on the other side. That will take a longer time.

How can we develop hunger for God in others?

Develop hunger in others? All are not ready, or don't want God. Do you remember what Christ said in that parable of the farmer? He threw seeds; some fell on the road, others fell in the thistle, the one fell on quite ready ground. Those who are ready, your duty is to tell, give them a hint. Those who are ready will grasp. Your duty is to tell them from the housetops: "This is the Truth," like that. But everybody won't accept. Only those will accept who are ready. Some people will take up, just like the grains on the road side, which are eaten up by the sparrows. Those sown in the bushes will not grow any further. Those involved in the formalities of the world will say, "What will people say?" What fell on bare ground, very set, bore fruit.

So first: example is better than precept. Even by radiation, you will be of help to others. How can we develop hunger in others? If we are hungry (for God), our words will be charged, you see. They will go to the heart of others. But only those who are ready will receive. That is why Christ said, "Don't throw pearls before swine." Live it. Example is better than precept. Live it yourself. . . Wanted: reformers not of others but of themselves. An example is better than precept. If you are really hungry, people will come in touch by radiation.

I tell you when I was in office. . . I was a superintendent in one section many long years ago. And there were so many other sections. One superintendent came to me, "Look here. . . in your section we find everything going on quite calmly, very sweetly, no discussions, no quarrels. Why is it?" I told him, "Well, please concentrate within your own self." I told him what to do: "All right, go on, concentrate, start." This was long before I went to my Master. He was a practical man. After two months he came to me: "I sit, but I hear all the things going on around me." "All right, put in more single-minded attention." Then after two more months, "Now in the beginning I hear the sounds of outside; then I don't hear them." After two months again he came, "Now do you hear?" He replied, "While I am sitting there's no noise."

Regularity pays; regularity pays. You are not regular. Sometimes you run. Sometimes you lie down, sometimes you sleep. Regularity pays — at a tortoise rate of speed: regular. Sometimes you go ahead of a hare that runs, then sleeps. So, life affects, you see. If you see a wrestler, then? Are you not affected by seeing? Naturally you receive radiation. If you are really hungry, have hunger after God, naturally by radiation, others will come up.

All are not ready.

Then you can't do anything. Those who are not ready, then what can you do? If you want the seed to sprout forth, that must take time. We are in the make. Those who are ready, they can have it.

I see. Will everybody be ready?

In due course. But that will be quickened by a Master. If the fruit-laden tree is left to itself, it will take seven years, six, seven years. If by good fortune, he comes in contact with other scientific means, then they will give fruit in two or three years. So, society, company radiates to all. That is why, true prayer should be as the Sikhs do: "O God, let us meet a Man who is really hungering after You."

What should one do when one is not true to oneself, and in other words, knows better, knows what you should do, but doesn't do it?

That's all right. Diary is meant for that. Keep your diary, I mean sincerely — be true to your own self. Don't deceive your own self. Everything comes up. If a man having a lamp in hand falls down in the ditch, then? Knowing is not sufficient. You must live up to it. An ounce of practice is worth more than tons of theories. We must live up to what He says. Diaries are for that purpose.

Well, I feel we, I mean myself, we have a lack of receptivity towards the Master and the Master-Power. I was wondering if it comes from a lack of effort or is it limited by their karmas?

Karma, you say, karma? Well, it is in the man-body that we are bound to some extent and free to some extent. All others [other forms of creation] are bound. They are not free. So according to reactions of the past: five or six things will come, life and death, riches and poverty, good name, or bad name. These are bound to come. That you cannot change. The railroad line is set, and the engine must run on that track. For future you are free to choose which way to lay the rail line.

So, in man-body, we are bound to some extent, and we are free within certain limits. We must make use of that freedom. Everything comes. A man with no experience becomes rich, another man has experience and undergoes debt, does not make a profit. This is the reaction of the past.

I wonder about how to rise above the ego.

Ego? How to lose the ego? So long as we are the doer, whether we do good, right, or wrong, we have to bear the fruit of it. Good and bad actions come up, just like chains of iron or of gold. You will lose your ego only when you become Conscious Co-worker of the Divine Plan. You see He is doing — you are not the doer. You are merely a puppet in His hands.

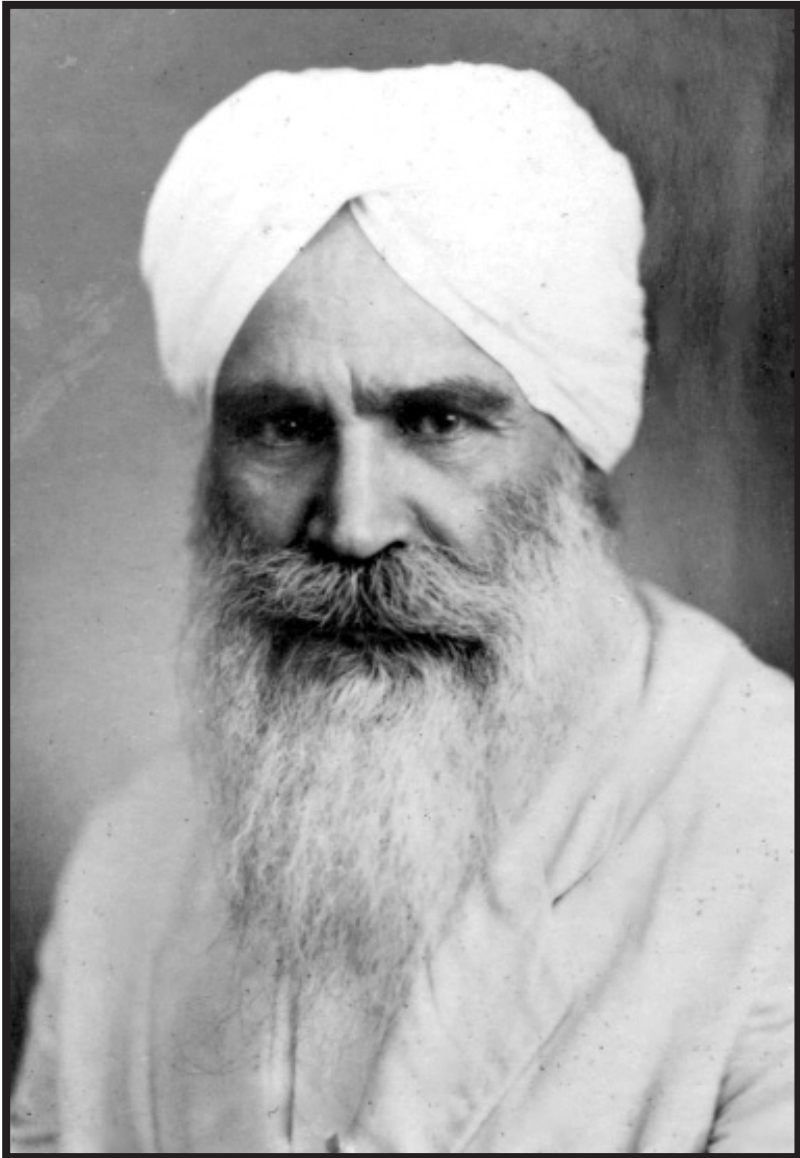
So, this is the only way ego is lost. “I” and “mine” are lost only when you sit at the door of the Guru or the Master, when you are receptive, and you come in contact with the Light of God and Sound Principle. In due course, by regular practice you’ll see some Higher Power is working. It is not you who are working, but some Higher Power. You are merely a puppet in His Hands. That is the only way of losing the ego. You, please?

Why do I feel depressed sometimes when I sit?

This is the reaction of your own past, day to day thoughts. That is why you should weed out all imperfections within you: the reactions, depression, of good or bad. At times you’ll have boost, you will be joyful, at other times, not. Sometimes the society of others affects. If you come in the society of a very learned man, naturally you will feel that effect. If you come in contact with an ignorant person, then?

HUNGER AFTER GOD

Become strong; you should not be affected by others. You must develop strength to affect others. That is why I say, never look into the eyes of others. Eyes are the windows of the soul. Out of the abundance of whatever is there, that radiates there through the eyes. If the other man is good, good radiation will come.



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 19
Look Only Into Master's Eyes
October 21, 1970

Sometimes when I am sitting a lot of figures come.

Figures?

I can recognize them.

Yes.

But it is not in the Light.

Do *Simran* and they will go away, that's all. Don't pay any attention to the scenery or anything else.

They go away, they disappear. Why do they come?

It is negative. Why do they come? They come to retard your attention. So many things come up. When you go into meditation only be after Master, Light, or Sound. Where the Sound is very strong anywhere; pay attention to it. If the Light is strong anywhere, just see it and Master's Form will come up. One of the three you should be after.

[A disciple asked a question in Hindi.]

Her question is what sort of Love can enable us to reach God. You, see? First thing is to obey what He (Master) says. This is first. Do everything required. Then he says, "All right, weed out all imperfections. Don't think evil of anybody else, even in your mind, in thought, word or deed. Don't deceive your own self by telling lies." Don't hate others because their soul is of the same essence as that of God. Love is spirit, soul.

THE LIGHT OF KIRPAL

When you strike a sword anywhere that will cut anything into two. But the sword of love is one which, when struck, it makes two into one; it unifies. This unification is the ultimate result of Love. Then you forget it is He or I. In other words, become receptive, forget everything else, then you forget your own self. That is the first thing. Then you see that, “It is not now I, but Christ lives in me.” — the Ultimate. I think it is such a fire, it consumes everything except God or Master.

I was wondering if when somebody wants to harm us in any way or say false things against us, should we ignore it or try to defend ourselves?

Take defensive measures, but don't have ill will.

Is the mind competent to really know what is in harmony with the Creator of all?

Mind — no. How do you define mind? In the East they consider mind is not conscious; in the West they consider mind is conscious. There is a vast difference. Mind gets consciousness from the soul.

It is the soul which recognizes God, not mind. When the outgoing faculties are stilled, mind is at a standstill and intellect also ceases to work — then He comes up. But it is the soul that recognizes God, not mind. You follow?

Like knows the like. Mind is material. It is the essence of the negative power. Soul alone can know God. That is why it is said, know yourself — know thyself.

LOOK ONLY INTO MASTER'S EYES

All Masters have said like that. You are not mind; you have got a mind. You are a soul. You have a body, you have got outgoing faculties, you have got intellect, you have got a mind. It is you, a conscious entity, a drop of the Ocean of All Consciousness, that can know All Consciousness. So, like knows the like. What else?

You, please?

I have a question about parents, and our responsibilities to them when very often there is a conflict between trying to get closer to the Master and the desires and wishes of our parents, when our parents want worldly things for us, and we are trying to get away from them.

You're taking up so many questions. One by one, now: first?

What is our responsibility toward parents?

Toward your parents? They brought you up while you were in a very helpless state, you could not even move, at their own sacrifice of money, time. Well, your first duty is to serve them.

Serve?

Remember your mother carried you in her womb for nine months. Your first duty is to love and serve them. If the parents are pleased, God is pleased. You may serve Master, but you must meet with their requirements. If they really *need* you then it is your duty to serve them first, *then* the Master.

What if, for example, my coming here displeased my parents very much?

You have no devotion for your father, and moreover it is due to some misunderstanding that you have created, by saying perhaps you are not really after their religion. If you had brought home to them that these are the teachings lying at the very basis of Christianity, they would *not* object. They love you. They are afraid that you are being led astray. First you are a man, then a Christian. First duty is to your Self; keep your body fit; then to those who brought you up; then to those who have been brought in contact with you through the flowing pen of God as a karmic reaction and then further. . . .

So, what to do in a case when parents are hurt because of trying to be more on the Path?

Then that shows want of your love for your parents, I would say. Have you followed exactly what I mean to say?

Yes. That I should have more love for my parents.

Surely.

And in that way, they would understand.

In the West, thank God, you observe Mother's Day, Father's Day. In India we never have such days. What does it mean? You must meet your mother and father and serve them to the best you can and earn their pleasure. By celebrating Father's Day or Mother's Day what does it mean? Does it not show that you have been devoted to your parents? Be thankful to your father, mother.

LOOK ONLY INTO MASTER'S EYES

Sometimes parents have real love for you, but they are afraid you might have been misled, might have gone astray, that's the point. They might get that mis-impression. Sometimes they ask, "Oh, what are you doing?" They are jealous. But really what I'm saying today, is not to hurt their feelings. Love of God is necessary too. Give them right understanding of the Teachings you have got; it is not a new religion. These Teachings are the very core, I would say, of all Masters' Teachings, those who came in the past.

But I am very thankful that they observe Father's Day and Mother's Day. And at the same time judge your question how it stands.

Where is the line, though, between attachment and love in the relationship between parents and children?

Love means charity. Not lust or attachment. Do you follow? Love of God, for God resides in every heart. Love for all is love. When it's only congealed to one object — that is attachment. If it is congealed with the outward sensual enjoyments — it is lust. Very clearly. This you won't find in books. What else, dear friend, anything?

Master, several days ago you asked us to write down any question that came in our mind, and that day I did it. I wrote down and I brought it.

Then?

And then when You asked for it, I became ashamed and afraid. I didn't like the question. I thought it . . . it really didn't matter to me.

Look here, look here. Why afraid? I am a man with two hands, two eyes. I am not a bugbear. Why be ashamed? Children go to a teacher to learn so many things. There is no question of being ashamed. I tell you, bring the *worst* question you have got in your heart. Don't feel ashamed or feel reserved. Bring all your questions for the pleasure of a Friend, put them in writing. Bring them tomorrow, the worst possible questions. Don't be afraid. Don't be reserved. These thoughts lurking in your mind will get you nowhere.

You mentioned in Morning Talks that it's not right for us to touch others if we wish to remain chaste. But in America everybody wants to shake hands. So, what should we do when someone outstretches their hands?

Look here. Children meet mothers, or sisters meet brothers, or daughters meet father or mother. The whole poison lies in the *mind*. You see, mind should be chaste. When a daughter is lying in the lap of her mother or father, how chaste they are.

So, it is the mind; poison lies in the mind. In India also, I think, 40 years back, sisters would like to play with their brothers out of love. Mothers who kiss their children never dreamt of anything. Now because of the values they have got, now everything is different. Now if a father is sitting by the daughter, they will say, "Oh, what is going on?" It is a poison of the mind. I have seen in the West, it is a custom, they shake hands, all right. To also kiss that's a custom. But all the time they don't mean it. Or if a daughter kisses father, do you mean to say they are going around?

LOOK ONLY INTO MASTER'S EYES

I'm glad you answered that, Master, so truthfully. It's wonderful. Because in the West they are absolutely twisted in all things. Even the parenthood in America is disappearing, any regard for the parents. It's really quite terrible. They even undermine the very hand that has been bringing them up and feeding them. They have turned against them and are treacherous. It is very difficult, Master. And I have met all kinds of young people that are really not at all actually regarding their father and mother with any honor at all.

I replied to that.

Yes, I'm so grateful, Master. It is one of the salient things in America, that very loss of love for their parents. It's extraordinary; you meet it everywhere.

That's the difference in the East and West, you see.

Now there's another thing that I would like to say to you. There is a Satsangi who happened to come into our group, and this boy came all stooped over and he wouldn't look at anyone and he wouldn't look anyone in the eyes. And I said, "What is this, son, what are you doing?" Because I couldn't understand how he was going to get through life if he just kept his head down all the time and walked like that. And he said, "Well, Master said not to look in anybody's eyes."

That must be in reply to the letter he sent.

Oh really? Well, I'd love to know how you answered that because it was . . .

THE LIGHT OF KIRPAL

Look here, man gets all unchaste thoughts. When he sees anybody, he gets unchaste thoughts, lusty thoughts. Well, I told him, "To save you from that don't look into the eyes of others."

Well, I worried about him because he has to earn a living.

I tell you, look just for a while, you will see lust attacks through the eyes, anger attacks through the ears. If we don't look into the eyes of others, we won't be affected by what they are. Look into the eyes of whom? Who is definitely chaste, a spiritual man.

Oh, I'm glad to hear you say that because I felt maybe I was hurting that boy, but I was thinking...

That was only in reply to his letter, you see. He wrote, "How to save myself?" I told him to keep a diary, be critical to the utmost as you would criticize anybody else, and don't look into the eyes of others.

Moreover, you are affected by others through the eyes. Through eyes you are affected by others. If you are stronger, you will influence others. If not, you are affected by others.

Well, that boy, I felt sorry for him because I didn't know how he was going to get through life because he went around like that.

Better he should have been explained further after he had read my letters. "All right, don't look into the eyes of others, unless you have got something to offer or look into the eyes of some Man who is higher."

LOOK ONLY INTO MASTER'S EYES

He won't even look at a Satsangi.

Well, do you say Satsangis are saints? They are not all saints. They are on their way to becoming saints. It is safer not to look into the eyes of others. In old days, women in India would never look at any man except their husband. Laxman, the younger brother of Rama, would never look into the face of his brother's wife, Sita. When Sita was abducted and they were searching for her, Laxman could recognize the ornaments of Sita's feet, not of her face. He had never seen her face. There's some truth behind it.

Yes, I know that Master. I was just wondering because in the West when a man fails to look into his employer's eyes, they think they're shifty. They think they're criminals. Criminals do that, you know. I didn't know what he's getting into.

If a man puts a question, he gets a reply only for that question. He wrote, "Is it all right to look into the eyes of others? Please tell me what you have to say."

Thank you, Master, for that. I did have a question of my own. I would like to know the ratio of time on this plane. When you told us last night that if we didn't meditate and do a great deal of meditation on this side that time was so much longer on the other side. What is the ratio of time on the other side to this time here?

What takes a month here will take years there.

A month here will take years there?

Years.

THE LIGHT OF KIRPAL

I heard the Satsangis talking about that and I made up my mind I would ask you and see.

People talk, talk, talk, and don't do anything. An ounce of practice is more than tons of theories that everybody understands. But he does not bring into practice. Even if you bring ten questions into practice, you'll change like anything. You know so many things. Everybody knows. Who is there that does not know? Almost anybody you meet can stand and give a very wonderful talk. But the question is whether we live up to that or not.

Yes, there's a great difference.

Wanted — reformers, not of others, but of themselves; and what will you get? — Godhead.

I wanted to ask you about — I feel that I'm spirit, that —

You're spirit, yes.

And that you're in me and I'm in you, and that when I do something I feel that it is God doing it.

You feel or you See?

I see. I think I see.

If you See, it's all right.

How can I do anything wrong?

LOOK ONLY INTO MASTER'S EYES

If you See, you cannot do wrong. But the question is whether you See or not. The question would not have arisen at all if you See.

Of course, I have a problem with the diary.

Diary problems, you'll still find many things there. Just see to it. You'll find. Don't spare yourself. Try. I have also kept the diary all through life. Just keep that straight, then everything will be remedied. If a man Sees that He is doing, then I think what more . . .

It's only common sense.

Common sense is something else. Seeing is something else. You're talking about common sense or drawing inferences or by Seeing? Feelings, emotions, inferences — they're all subject to error. Seeing is above all. You feel. If you See, then there's no doubt. I mean there's no doubt left. Seeing is above all. If a man becomes conscious that He is doing, sees He is doing — then? Then how can he do anything wrong? But does he really See? That's the point. With feelings, come emotion, emotional life.

If you love the Master, keep his Commandments; abide by them, even if you don't understand them. I will tell you one instance at our Ashram at Delhi. There is one old lady. I asked, "All right, all of you keep the diary." She said, "I cannot write." But I said, "All right, you keep a diary anyway." She kept a diary. She put flowers on that diary form and also burned some incense daily. The result was Master was within 24 hours of the day and night. She followed literally.

THE LIGHT OF KIRPAL

In the diary you are confessing every moment, you are remembering your Master. With inner constant remembrance, there is no difference between the Master and yourself — “It is I, not now I, but Christ lives in me.” In the case of that old lady, it was different. That’s another thing. Diary is a blessing. That will remind you every time — I have to fill in the diary. I’m remembering all along. And if you do something wrong then that’s sort of confession. I issued one circular on that. I hope you must have seen it. [“On Keeping the Diary,” *Sat Sandesh*, April 1972]

Yes, I’ve read it.

But seeing is above all. Feeling is all right. Emotion is all right. Drawing inferences. But they’re all subject to error. Seeing is above all.

I don’t See?

What?

I don’t See.

[*Master chuckles.*] I’m not imposing. I’m explaining the whole thing. I’m explaining the whole thing. Anything else? All right, 9:35. All right. Good enough.

Chapter 20

Love Beautifies Everything

You will have His sweet remembrance. If you want to have love for somebody — remember Him sweetly. That will result in attachment of the mind and outgoing faculties.

When you get sweet perfume in the company of the Saints, it is like a man who sells perfumes; when you go into his shop, you enjoy perfume, even by radiation; and if he will give you a phial of perfume, then — what more do you want? This is the way the Saints develop that love within you. Your angle of vision will be altogether changed. The more you come in contact with the Light and Sound Principle within you, you'll have all That.

These are elementary steps; to live what the Master says — obey His Commandments. The more you come in contact with the Word Power within you, you will naturally overflow with *all* virtues. All virtues will come to you. Faults will leave you. You'll become the abode of all virtues. That requires sincerity and devotion. These are the things to be *lived* up to. They are developed in due course, not in one day. If you begin from day to day — like that — you'll find after some time — just heart to heart communication, naturally.

Love knows service and sacrifice. Love does not want any taking. It is always giving, sacrificing for others. Serve and sacrifice for others; only if we love, you see. God is Love and Love is God. That is why all Saints laid a great stress on the Truth.

The tenth Guru proclaimed, “Hear ye all! I tell you the Truth. Those who love, they can know God.” Only those who love can know God. You may belong to any social religion — that makes no difference. You’re a man, after all. These are only social bodies, the badges of which we are carrying.

And in the Bible, Christ says: “Love Thy God with all Thy Heart, with all Thy Soul, with all Thy Strength,” and the second of the Commandments: “Love thy neighbor as thyself.” If we love God, and God resides in every heart, and you hate, then? Well, He says you are a liar. You, see? So, all Masters have stressed love— laid stress on the term love. They say, “Without love you are nowhere — whether in this world or the other world.”

Love starts from the body but is absorbed in the soul. And that love which arises from within the body and is absorbed in the body — that is lust. That’s the difference between the two. The first is called charity and the other is called lust.

So, love is there. You are love and when you are attached anywhere, you forget all duality. When you have love for the Master then you will feel some day, “It is not I, but it is Christ living in me.” That means to become a Gurumukh: the mouthpiece of the Master.

Put in one ounce of Love in *all* your affairs, even the mundane affairs; you’ll have your happiness. All these strifes are going on for want of love. And the main thing is: Love knows giving. Loves knows service. Love knows sacrifice. If we learn that subject, everything comes in.

LOVE BEAUTIFIES EVERYTHING

There's a parable in the Hindu scriptures: they say once that Lord Vishnu invited all angels and gods and men to a feast. Lord Vishnu stood up and said, "Look here, all this is for you. Eat to your full satisfaction. But there is one condition: do not bend your arm to put food into your mouth." Those who were worldly people said, "How can we get the food into our mouths unless we bend our arms?" They became angry and left the scene. And the other gods who were there said: "This is something Lord Vishnu says, so there must be some secret in it." They thought over very gravely: "O, that's all right. Why bend our elbows — we can give food to the other, and he can feed me."

You bend your elbows. That's the basic cause of the world troubles. . . the basis. If you learn to give, give, give, then where is the trouble? If you won't let anybody remain hungry, can you remain hungry? If you won't suffer anybody to remain unclothed, you cannot remain unclothed. If you make everybody happy — then? Generally, we live for our own self — the whole trouble is there.

We should learn to live for others. Then there will be happiness in the world; heaven will come unto the earth! It's all the feat of love. The whole trouble is we want to congeal within ourselves and have everything for our own selves. We are man; animals live for their own selves. They fight like anything to be the king of the other. We have to learn to live for others. The world is full of those who have love for themselves. Only he is a man who lives for others, not just himself. Then he has the right to be called a man.

He who is overflowing with Love — only He is a man. He will have no attachments. All strifes, all conflicts, all troubles go when you live for others. This is the main subject — the main teaching the Masters give.

Guru Nanak said: “Peace be unto all the world over, under Thy Will, O Lord.” “Hear ye all, I tell you the Truth. Whosoever loves God, He meets Him!” Very strong words. God is Love and Love is God — and the way back to God is also through love. And that is already innate in you. You see, you don’t have to buy it from the shops or grow it in the fields — It is within you. That can have a boost when you come in contact with Someone who is overflowing with Love and Intoxication of God.

Chaitanya Mahaprabhu was a great Saint in the Bengal area of India. He used to repeat the Name of God: *Hari Bole, Hari Bole*. “Speak the name of Hari.”

Words coming out of the Saints are charged, you see. He went to a place where all the washermen washed clothes and stood by one who was washing. “Speak this: Hari Bole, Hari Bole!” The washerman thought: “Some mendicant has come — he wants some money.” So, he said, “No, I won’t say it.” “You must say it!” Then the washerman thought: “All right, he does not leave me, let me repeat it. Then he will leave.” But when he repeated the word of Hari, he was charged. He left the washing and began to speak: “Hari Bole, Hari Bole, Hari Bole!” And the other friends came: “What is wrong with you?” — “O, Hari Bole!” And all the washermen began to shout: “Hari Bole!”

This is what you get in the company of the Saints, by radiation, direct. When the thought is pure, that which you see goes to the heart; it goes to the heart. He speaks to the soul direct.

LOVE BEAUTIFIES EVERYTHING

So that is why we want and pray for the company of the Saints. “O God, let us have the company of those who love You.” Every night we should pray: “O God, let us come in contact with those who are overflowing with the love of God.”

You have to find *no* outer performance or outward this and that thing. What is the ultimate object of performing the outward rituals in this way or that way? It is to develop love for Him. Again, I would say, it cannot be bought from the shops, nor grown in the fields. It is given from One who is radiating, overflowing with love. That is why they have stressed: “The company of Saints for an hour, for an hour only, will give you results which you could not have of your own self for years.”

Love is everything, you see. If we but love. Develop love; it is already within us. Put in an ounce of love in your home affairs — there is Peace. Put it in all your rapports, outward and inward, you’re at peace. Put in love between religions, there will be Peace. Put in an ounce of love between countries, there is Peace.

So, we should learn to live for others. That saves. That’s only the result of love. If you love, you will learn to give. Love knows service and sacrifice. You live for others, that’s all. That requires no special drawing inferences. Solid facts, you see. All your outward affairs will be beautified. They will become a source of joy and peace. This is the basic teachings of all Masters who came in the past.

By radiation our souls are drawn to become One with the Oversoul. So, love is everything. To keep the Company of the Saints in sweet remembrance, and contact the God-into-Expression Power, are the main things.

THE LIGHT OF KIRPAL

For whomsoever you develop love, you also love those near to Him. Suppose I love you — if your children come to me, don't you think I would love them also? Naturally. If we say we love the Father, but not His children, how can that be? That is why Christ said: "Those who say they love God but do not love other men, are liars."

Where there's love there is peace, bliss, joy. For want of love, all these troubles arise, whether it's the worldly way or any other way. Unfortunately, people say, "We love the Master," but they don't love one another — those who also go to His Feet. Can they be telling the truth? They say, "Love God," and fight within themselves. Where's the teaching?

The main thing is to come in contact with that God-into-Expression Power which is already within you. Fortunately, you have got a contact with Naam. Come in contact — you will change, within a month or so. Spirituality is not difficult — but to become a man is difficult, this I would say. God is after finding a Man.

Baba Jaimal Singh went about 200 miles from Beas to find Baba Sawan Singh. Was there nobody else to give Initiation? Saints know what is what. A man standing on the top of a hill knows where fires are burning. Kabir says: "I've become so purified within, that God is after me, calling: 'Kabir, Kabir, Kabir.'"

So, God is *seeking* you — He is within you. We simply go astray. Direct your attention towards Him, you'll be attracted like anything. What you get by meditation you'll have all at once! That's a step for going up.

LOVE BEAUTIFIES EVERYTHING

And how fortunate you are, you have been given some Contact to rise above body consciousness for a while on the very first day. When you rise above body consciousness every day at your will, this is the ABC to start from — that's not the end-all.

So, love is a great blessing, you see. As I have already defined, love is not love which begins in the physical body and ends in the physical body. Love is that love which begins in the body and gets absorbed in the soul within. Then you forget everything. When you have love for somebody, you may be sitting in a gathering of 2,000 people, but your whole attention is on the one for whom you have love. You are sitting amongst so many but still you are not sitting amongst them. So those who have love for God — they live in the world.

Why should we love the Master? Once our Master told us, "Master has already love for God, He has no need of your love. We love Him only so that all of the outward attachments are broken and come to one point." He used to give an example of a pipe with so many holes in it — if the water flows through each hole in the pipe, drop by drop it will ooze out. If you close all the holes except for one, then the water will sprout forth — shoot forth.

To love the Master, the God in Him, is to direct *all* your attention to Him. That gives you a boost. To love the Master — what is it — *Vairagya*, renunciation. True renunciation is to love God with the whole attention. Then naturally you are in the world yet out of it. Boat is in the water and not water in the boat. That's all.

THE LIGHT OF KIRPAL

So, love is a great blessing. So, we should love the Master — the God in Him. Master used to say: “Well, Master does not need love of you at all.” It’s for our own purpose, we become overflowing with love by coming in contact. If you are sitting by the side of a fountain, you will not get wet. But if you just sit under the fountain, you’ll be drenched with water.

So, love is a great blessing of course. Why do we pray for the company of the Saints? So that we may have some injection, you might say, something to start with by radiation. And if He gives you the means to come in contact with God Power which is All Love — then? That is the greatest blessing you can have.

If you have love — naturally you will have no ill will for anybody else. No. When a child is besmeared with the filth, the mother washes him with love and keeps him to her breast. She does not kill the child. Hate the sin but love the sinner. This is within you all; we’re brothers and sisters in God.

When we have love, it is a great fortune. Such a one lives for others. He always thinks of the good of others — he lives for them. If it’s necessary, he will sacrifice his *everything* for the sake of others. He is prepared even to give his own life. You know, the Master gives you the contact with the God Power, which is already within you. He is Word made flesh; He gives His whole life to you people.

Take the example of matchboxes. You may have dozens of matchboxes put under an oven, but will they heat the water? But if you ignite one . . . the whole thing will be ignited . . . then the water will become hot.

LOVE BEAUTIFIES EVERYTHING

Do you follow what I mean to say? If a Man is already ignited, and you come in contact with Him — you'll ignite, you see? The fire is within you already, and that will sprout forth.

That is why we need the company of a Saint. He is all the time conscious of that God Power within Him. He always differentiates between Himself and That. He says: I am the Son of man and God is in me. Christ, in His life, too, said this: Son-of-man and the Father lives — talks to you — “Who have seen me have seen the Father.” So, this is the Truth given out by all Saints who came in the past. This is a digest in few words.

So ultimately, love knows what? Unification. All duality is gone. It cannot remain two. It becomes One: two in one, you see? Gurumukh means: He who has become the mouthpiece of the Guru. “Father and Son take the same form,” as Guru Arjan said. St. Paul also said, “It is I, not now I, but Christ liveth in me.” See for yourself.

Sometimes, when you are absorbed, you don't know whether you are speaking, or your Master is speaking — you cannot differentiate. So that's the ultimate end of a soul. Of course, that cannot be developed in a day. It comes by regular devotion of time, and constant Remembrance, and also coming in contact with that God Power which is already within you. You have not to buy anything from outside. It is already within you.

Great is man. All these things are given in scriptures and books. The very Source of all this, what they gave out in the scriptures — you will have in first-hand contact. You will speak books. You will see books in rivulets and sermons in stones. So, develop love please.

THE LIGHT OF KIRPAL

He is the greatest man who has love for God. And His Power goes all around him in whom He is already existing. It is just the Controlling Power in you. He loves the snakes; He loves the birds. He loves all Creation.

As I recently mentioned: One day the talk was going on, when a cobra came up and sat in front of me. “Here is a cobra, don’t mind.” The talk was going on for an hour or more — all the time he was looking at me. When the talk was over, he sneaked away. They said: “Let us kill him.” “Why?” It is only love — that beautifies everything. Even the children sometimes take the snake and put it in their mouths — they don’t bite them. When you see and think, “Oh, kill him,” — that very thought affects him. He takes defensive measures. But he will not harm. The great men’s lives had many instances like that all through.

Guru Nanak was lying in meditation in the field when the sun came over His face. One cobra came up to give shade to save Him from the sun. When His sister’s husband saw this, he exclaimed, “Oh, Nanak is dead.” But when he came closer the cobra went away and Nanak was all right. They will love you.

So, love is a great blessing. We have developed love for our own self. Now help one another. If you live for others, only then, not otherwise can you be truly called a man — in the terminology of the Saints. Learn that lesson — we are already blessed. Everything will be beautified. Love beautifies everything. Love knows service and sacrifice.

All right, God Bless You.

Chapter 21
Avoid Nature's Bill
Don't Worry About Past Or Future

Morning Session, Rajpur
November 26, 1970

Prophet Mohammed once commissioned one doctor to attend to any sick people. The doctor remained with them for six months long and nobody fell sick. He went to Prophet Mohammed and said, "Well, I've been here six months — there appears to be no need of me, I had better go."

Mohammed said, "Look here, I ordered them to eat one morsel less than their appetites. 'Leave off your food when you've still got some hunger, and exercise.' That is why there is no need of any doctor." This is the best prescription you have been given. Eat a morsel less than you really have appetite for. Leave the table still a little hungry. We eat to our full, you see. If the stomach is so full, digestion is not all right and, in this way, you go sick and run to see doctors.

There was one doctor in Paris. All doctors ran up to ask him for advice — what he had discovered in the medical way. He said, "So long as there are free doctors — nature's doctors — no doctor is required: Ample sun, air and water." So long as these three doctors are there, there's no sickness. So, use an abundance of water, abundance of sunlight, and abundance of air, that's all.

THE LIGHT OF KIRPAL

Swami Shiv Dayal Singh said: “Those who want to do Bhajan, they must have only one meal a day.” The more the stomach is empty — the more you can be concentrated.

Bibi Hardevi used to do this. I’m not advising you to do that thing, but I’m telling you what some people have been doing. They eat less, only that much that can be digested. If you leave the table with a little appetite still, then naturally that food will digest and there will be no derangement in your digestion. Nature does not spare a little carelessness, as I told you; I think you are the better judge. These are very ordinary things, helping factors.

Hafiz says, “You may fast for years — do you mean to say that will give you something?” No need of fasting. Sometimes a day or two days fasting might clear your system — that’s another thing. That’s a helping factor.

But the best thing is: Eat a morsel less than you need — take leave of the table when you are still hungry a little. If you eat to your capacity, sometimes your digestion helps, sometimes not. Machinery used too much will be worn out — you see, it wears away. There’s a grinding action in the stomach — machinery-like.

Anything more?

It’s all love! One Power is going into Expression: Causing all Creation — Sustenance and Maintenance — going out. The other Power is receding, pulling you back to your home, that’s all.

It seems to be the Power against Light — the Power of Darkness . . . where does that come in?

AVOID NATURE'S BILL

There's no darkness. He's all Light. It is all God's Expression. If you close your eyes, you see darkness. When they're open you don't see any darkness. What goes into expression . . . if your thoughts go out into expression — that is going away from your own Self. You have to withdraw from outside, come into your own Self, then you see He is already waiting for you.

These Powers, the going out and pulling back, are expressions for explanation. After all, it is all the God-Power — no other Power was created. Are there two Gods? You would have to think there are two Gods — one evil and one good. But it is all the whole Creation of God. Was Satan born before God? Then? Don't go into these things — the house is on fire — get out and see who put it and why he put it on fire — that's all. Go up! Many things will be solved. You see you have got something very definite. Are you satisfied — does it appeal to you intellectually? Are you on the Way? If so, then go on with it. See for your own self what is what. Outer Guidance *is* necessary — you may ask for it.

As I told you last night, the more you come in contact with the Sound Principle, you will become the abode of all virtues. If a tree is to be cut . . . then it is better to shear off all the branches first, then cut the stem. So self-introspection means to cut off the branches. The ego, the stem, will be cut only when you come in contact with that Sound Principle or Light Principle — you'll see that, He is the Doer — I'm not the doer.

If you come in contact, everything will be all right. Spirituality is not so difficult as people had thought it to be — It is very natural, a simple way — but we have made it hard to understand, you see. What is it — withdraw from outside — close your eyes — the seat of the Soul is back of the eyes — that's it: the whole world is there.

THE LIGHT OF KIRPAL

From there the ABC starts. A plane leaves from where? — from the airport — and this is the airport from where the plane flies. And don't be afraid that you are going to die.

For that, little things have to be observed. The first thing is accuracy. The second is worry. Don't worry. Worry kills a man — it puts the *whole* system out of order. Avoid these two things; you will have it. The more you will come in contact with the Light and Sound Principles, the more fresh and buoyant you will become: And One — two in one.

Master, if I or if we followed your teachings exactly, how long would it take us to reach the inside?

There's no hard and fast rule for that. The more accurately you live it — you'll have quicker results. Some men come with background — they start — if they go on like that — regularly — then they will go on progressing. Another man — who has started here afresh — who has no background but is really on the Way . . . If both of them go on regularly — that's all right. But if the one who has got background — goes by fits and starts, first runs like a hare sometimes, then sleeps sometimes; the other man who has started afresh and who's regular, will go ahead of him. You follow what I mean? Regularity pays. Even those who have got background will have more if they put in more time. If they have background and they don't put in more regular time then, naturally, the other man will go ahead.

So, there's no hard and fast rule for that. You can finish it all in this one birth! The proper guidance and help is there, and you are to *live* up to that.

Chapter 22
On Controlling Our Thoughts
and
Living Up To The Teachings

Morning Talk, Rajpur

November 27, 1970

When it comes to the diary — when we have criticism in our mind of other people — we see them doing something and we say: “They shouldn’t be doing that” — Does that come under non-violence or does that come under...

Non-violence.

Non-violence?

Surely. Look here, there are two ways. If you find any shortcomings in anybody — the best way is to tell them privately, friendly, lovingly — “Will you kindly change?” But if you’re only spreading gossip like a plague rat — going around telling, “He is like this, he is like that” — that is bad. If you are bringing them around, friendly, lovingly, privately, that is the best way. If he does not come around — you are not the commander of all. Each man will suffer for what he is doing. Give him a hint. If he comes around, well and good. In your private life you can in some instances tell him. If not, what can you do?

But if I still have the thoughts and I keep seeing what they’re doing...

THE LIGHT OF KIRPAL

Look here. A child is a child, if he is besmeared with filth, mother's work is to wash him. Not kill him. Is it not so? All are gods in man. Each soul is of the same essence as that of God, of course environed by mind and outgoing faculties — identified with them. All the same, it is gold. Look from that angle. Beg pardon?

I'm just saying I'm deaf, can't hear.

My Lord, I must sit by you then — while we talk. That's all right. So have love for him — tell him privately, "Dear friend, come around." It is of some use if we do like that. But it is of no use spreading like a plague rat — here and there — he's such and such — the more you think like that, you'll become that. Thought waves are very potent. You see? If there is anything at all — like a child besmeared with filth — mother won't kill him — she lovingly washes.

All the same, we are all gold. If cleared from the filth and other things, it is gold. You see you are all souls. Have love for all. Wash with love. Do not spread like an unpaid apprentice of the CID of God. "He is like that. He is bad." That affects you — as you think, so you become. If you always think evil of others, you will become that.

I tell you, in the beginning the missionaries went to Japan. They preached there: "Thou shalt not strike a woman." After a few years preaching, they [the Japanese] asked, "Is it in your country that they beat the women?" And they began to beat the women. Negative thoughts. Avoid that please. If you see anything wrong with anybody — tell him friendly, bring him around lovingly.

ON CONTROLLING OUR THOUGHTS

He wants to know, when you have these thoughts, where to put it down in your diary.

That I've told him — under violence — non-violence. In the negative way of thinking, you are sending thought waves against him. Thoughts are more potent. I tell you — thoughts are very potent.

Once, I told about Akbar the Great — Emperor of India who had a very good minister: Birbal by name. Birbal told him, "Thought waves are very potent — don't think evil of anybody. Always think peace, joy, happiness for others." He said, "How can that be?" He said, "All right, come along — we'll show you how this is so, then you'll find for yourself." They went outside all alone. Akbar the Great was going bareheaded. One man was approaching from about two furlongs distance — so Birbal told him, "Just think about this man who is coming. Then when he comes near you, ask him what thoughts struck him when he saw you." So, when that man came up, the Emperor thought: "I should kill him — shoot him." When he came nearby, the Emperor said, "Well dear friend, I forgive you. Don't be afraid, tell me what thought occurred to you when you saw my face." He answered, "I thought of beating you with my fists — to break your head."

So thought waves are very potent, you see. You have to use control — you have to control the thoughts. Don't fritter away your life and strength in thinking like this. Think positively. If you think somebody's good, you'll become good. If you think ill of others, you'll become like that. That's the secret of Saints, I think. Even those who would kill them, they wish good for them.

At the time I came to my Master there were some religious bigots who were very strong. The men of the village where I lived were gathered together and said I should be excommunicated. They called me to the temple where I gave a talk. They had nothing to say against me, yet they passed a resolution that I should be excommunicated. There were five people there. Then one man took the vow, “I will kill him this night” — me! This was many years ago, 1924. I didn’t tell anybody. He did come at night, but he would not dare to kill me. Then after a year or so, he came to Lahore where I was. I met him on the way and said, “All right friend, come on, have your meal with me.” Eventually he said: “Dear friend, I was after you.” He told me everything. So, thoughts are very important, you, see?

If we control our thoughts, we can control anything. God, with one thought, made the whole creation. And we are drops of that All-Conscious, can’t you make a town even? You are micro-gods. Great is man. You’re the sons of God. When you meet a Master, you are a son of God, because in the Master, God is working. He doesn’t unite you with Himself, as the son-of-man — but with the God-in-Him. That is already within you. He unites you with That.

There are only some things written in books, but what you have from the word of mouth gives you very direct — brings it home. Note down this point, very important point. Diary is very helpful — if you keep it strictly — don’t spare yourself — you’ll change in a month or two. I issued one circular like that, you remember, on the diary — and also one circular on humility. [“On Keeping the Diary,” April 1972, *Sat Sandesh*; “Humility”, July 1971 *Sat Sandesh*; also, *Way of the Saints* book]

ON CONTROLLING OUR THOUGHTS

You see, the humble are the peacemakers. If there's humility, where's the strife? So that is why the Saints say: "Peace be unto all the world over — under Thy Will, O God," of course.

So, these are things not only to be understood, but lived! The more you live them, you'll change. You'll become a Saint. Saints have their past. They were sometimes like us. A man who has become a strong wrestler has not made himself a wrestler in one day. He has been working for it — day and night. A strong man revels in his strength and the weaker man wonders how he got it. When he first takes exercises, his muscles begin to pain. "Oh, ho, ho, this is wrong." But if he continues, his muscles become strong.

So, this is what is wanted. You are in the make. Make the best use of it. You *must* change. I wish all of you to become ambassadors of Light. This is what Christ said: "What you've learned in secret go tell from the housetops!" If you don't live it your own self — how can you say? The words of a practical man go to the heart of others. His words don't affect others if he is not living up to them. Any arrow stretched to the breast will go to the target. If it is left dangling? Words coming out of the heart go to the heart.

It is said of Mahatma Gandhi: One lady came to him, "My child eats sugar." Gandhi said, "All right, come again tomorrow." Next day when they returned: "Well child, don't eat sugar." Mother said, "Well, if you had to say only that much, why didn't you explain it yesterday?" He replied, "Because yesterday I was also eating sugar."

THE LIGHT OF KIRPAL

So how can our words affect others if we don't live up to them? Listen, understand, and live it! Live it! If you don't — what's the good of it? The stone may remain in water — cold for a while — then, not. Even with the Sweet Company — also live up to it! — try to live up to it! The diary is meant only for that. People confess to ministers or priests after a week or a month. This diary is confession every moment — you'll see your faults and say: "O God, I am wrong. . . I have done . . ." Confession is almost a washing, you, see? When you repent, "O it's done — all right, be careful!" Our Master used to say: "The poison you have taken — that can be washed away. But stop taking more poison." No more poison.

That's the point.

Yes. Stand somewhere. That is the reason why sometimes our meditations improve — sometimes go back, proceed, and again recede. Diary is a very strong helping factor. And that is the pity — generally we don't keep it. We spare ourselves — well, the God in you knows it! How can you deceive Him?

[After some conversation about whether the group should remain in Rajpur or go with Master to Delhi]

I want everyone to be with me — not away from me. I don't like to part with you — how can I? You have to come to me — so dear to me. I think you don't know how dear you are to me. This heart goes to heart. Heart goes to heart. All right, be jolly today!

Chapter 23

Keep Your Mind Occupied

December 2, 1970

How much time did you put in yesterday and today?

Yesterday, I guess, about six hours.

That's all right. What do you See?

I see a little ball of Light. It's as if it's veiled. It's a little ball of Light. It's not in the center. It's to the side. I can't seem to get it in the center to focus.

Don't worry about it. That veiled Light — put your attention into the middle of it, that will grow bright and burst. The Sound is all right?

I hear a very loud and constant ringing.

That's all right.

But once in a while I hear tinkling of tiny bells, very far away.

THE LIGHT OF KIRPAL

No, whatever is out at a distance, don't follow it. Put whole attention into what is clear only. Sometimes the Sound is at a distance. If you follow it, it grows faint and dies out. Listen only to what comes from the right side. That will draw nearer and then ultimately come from above to drag you up. You're keeping your diary? That's all right. Do you have any questions? Yes, come on . . .

Master, is it possible to hear the Master's voice and not see the Master's Form?

Look here. When you hear a voice, tell him to come forward to manifest to you. Sometimes the Negative Power imitates the voice of the Master, and a man is misguided. If you hear any sound, tell him to come forward — appear to you. If he appears to you, then repeat the Five Names. If he is a man of the highest, he will stay — others will go away. If it is the Negative Power, he won't stay, mind that. Many are misguided by the negative way. He can imitate the Master's voice, and the man is under the delusion, "Oh, it is the Master speaking to you, follow him" — you may go amiss. That's it.

Yes, anything else? Are you putting in time all right? And you? It is getting better? No. Then what's the use of it? There's something wrong somewhere. Sometimes you say you are getting better. Sometimes you simply just nod your head. How much time do you put in daily?

About six hours.

That's all right. Then why is it not better? There is some reason for it. What are you doing the other 18 hours of the day and night? [*no answer*] Do you keep a diary?

KEEP YOUR MIND OCCUPIED

No, not fully. Sometimes . . .

This is wrong, you see. Sometimes won't do. When you have self-introspection, you are going within all right. When you are led away by sense attractions and other things, naturally that affects your meditations. Obey. When you are told to do something, why don't you obey? If you really love me, then: live up to what I say. Let not your mind remain vacant. A vacant mind is the home of the devil. Forget the past, as I told you; forget the future. Live in the *present moment* as I told you. If each moment is looked after — a vigilant watch is kept — then? Everything will be all right.

Do you understand me? Then why can't you live up to it? Try to live up to it. As I told you, even if you live like that for a few days, you'll change.

Yes? [to another disciple]

It's not getting better, Master.

It is not getting better. What do you have? That's the point.

Well, I have Light . . .

Ever since you have come — are you improving? That's the point. If it is getting better, then it's all right. The word better means more than before. You, see? What do you See now?

Well, I see Light at each sitting, but it's dimmer now than it was before. I have difficulty with my mind, controlling my mind. I try to keep remembrance . . .

THE LIGHT OF KIRPAL

No, no, no. It is not you who are to control the mind. It is that Power within you, the contact of which has been given to you. The more you come in contact with That, mind will be controlled. It is only God Power that can control it, and you have been given a contact with that God Power in the form of Light and Sound. The more you come in contact with That, the more the mind will be stilled. When that Sound begins to be heard, without closing your ears, all the time, then your mind will be controlled.

Do you hear the Sound at any time without closing your ears? Yes? It means that will develop, and you will hear *all* the time, you will have a sort of intoxication, that will just keep your mind controlled . . .

Sometimes my meditations don't seem to get better during the day, and at night they get better again, then in the morning they . . .

You are living every moment of life, if any thought crosses your mind, that affects it. Keep a vigilant watch over your mind. Keep your mind engaged. When at work, be fully at work. Work is worship. When you eat, be fully at eating. God has blessed you with that food; thank God. When you're in good health, thank God you're healthy. All the time, remember in some form or the other. Forgetfulness results in drawbacks.

Master, what is the effect when you do Simran while walking through busy streets — you can't close your eyes?

Look here, don't close your eyes on the way — you'll dash against something. *[Everybody chuckles.]* See impediments, see, and hear what is going on, but have Sweet Remembrance.

KEEP YOUR MIND OCCUPIED

But does it have an effect?

You'll keep your mind engaged, that's the effect. The vacant hours always bring trouble. Look at what is ahead of you. The regular way up is by sitting in meditation. Have sweet remembrance of Him, of the Master or the God-in-Him all the time. You can be doing so many works and all the same be remembering somebody with whom you have love, can you not? You are not to speak with words. Words are only the expression of the love within you, that's all.

The thing I don't understand is . . . I feel the Master Power sometimes on the subway and places like that, and then in my meditations I don't.

In meditation, you sit, cut off from all outside. Power is working, that's right. Sometimes you see that Power is working, but if you sit in meditation, you'll go up.

But why is it that I feel It in the most unlikely places, the presence of the Master Power.

That's all right . . . That saves you if your attention is directed to That; you won't be affected by outward environments. Just as in an air-conditioned room, you won't have the effect of the outer influences.

Any news from New York? You have been the latest . . .

It's growing. Everybody is anxious for you to come.

THE LIGHT OF KIRPAL

I'm also overanxious. They are anxious, and I am more anxious. God willing, I'll be there. Man is a mere puppet in the hands of God, you see. Man proposes and God disposes.

[Master speaks in Hindi or some other language about the Satsang and the circular message being prepared — the Christmas message.]

The real Christmas message has been given here. The messages convey the same things that I tell you now, the same thing in one form or the other, you see. Every time you have the same thing in different ways. You have your food; sometimes you prepare it in one way, sometimes in another way, but it is the same thing, our present food for thought.

Master, how can we comprehend your love?

Have you got love for anybody? A brother or anybody?

You.

No, no, that comes next. I'm talking about in the world. How do you develop that? By constant remembrance, being constantly in touch. So, to be in constant sweet remembrance sprouts forth into love. Again, where there is love there is constant remembrance. You have to develop love in this way.

The same rule applies here too, you see. This is one way. The *most* effective way is to come in contact with or enjoy His presence. Once you have enjoyed somebody, then naturally his sweet remembrance will go on.

KEEP YOUR MIND OCCUPIED

Once you have eaten a very delicious, sweet fruit, whenever you think of that fruit, you'll have sweet remembrance. When you come in contact with the physical presence of the Master, by radiation what you get carries constant remembrance. To keep sweet remembrance, you have to develop love — have the sweet remembrance of Him all the time. When that develops, then naturally you'll have Sweet Remembrance. This is one way. And when you have seen Him, His physical body at your own level talking to you, have enjoyed His presence, then that effect carries sweet remembrance all the time. Naturally you see, there's no difficulty.

So, this love is not grown in any fields or sold at any shop. It is within you. You are love. The main thing about love is to be attached to somebody. Our soul is a conscious entity — it has to come in contact with All Consciousness. It has to come in contact with the physical too, but that is perverted love, that's all. The love of the soul should be with the Over-Soul. Love is within you. By inversion, you come in contact with Him. When the Master gives you contact with Him, you have to develop from day to day. The more you put in, the better. When the seed is planted, water it daily — regularly; regularity pays. Also, sweet remembrance.

You, ____ do you have to say anything? Nothing? If you go away, you'll say, "Oh, I had to ask this thing and I had to ask that thing." Then . . . when you go away, you'll just say, "Oh, I should have talked to Him and asked him this and asked him that." Now you have nothing to say. How are you getting on? Quite fine? You? Does the carpet help? You must be cold on the ground. No? Love knows no inconvenience.

That's all right. Yes, anything come up?

Master, I was wondering would it be because of work, work-a-day life, that my meditations before seemed to be better. I would progress more in a two-hour sitting than as I would in about four hours here now; would that be because I was working there and I'm not here?

You see, man cannot put in longer hours in one thing unless he does it by regular practice. There you only had one or two hours, but you put your whole attention into that time. Now you are going at ease, "Oh, all right, I'll do this and that . . ." You are simply loitering away time. How do we live it? There you were occupied with something. You kept your mind occupied; you see. Work is worship. Your whole attention was there. Vacant mind is the home of the devil. Now, you've got more vacant time. You must be more vigilant.

Master, but most of the time is pretty well put in, for meditation or one of the other things are occupying my mind, but I don't think it has the same effect.

No, no, no. Follow what I say. When a donkey is burdened, it will go on all right. But when you take off the burden, he will play frolics. So, keep your mind occupied, that's all. Work is worship. Keep your mind engaged with some pure pursuits. When you're not engaged, remain in sweet remembrance — you are here only for that purpose, and no other. Keep your mind engaged in, I might use the word, "pure pursuits." Pure pursuits, not sensuous. That will help in your occupation, and you'll have better results. Everybody should go on progressing.

KEEP YOUR MIND OCCUPIED

If you do not go on progressing, there is something wrong somewhere, and what electricity you get is earthed [grounded]. If you live only a month or two like that, you'll change. Have you got any other job here?

No.

Let it [mind] be occupied fully on that. You have to change the course of your mind. Keep it occupied, in a righteous living, that's all. And it cannot be controlled, as I already told you. It is the God Power within you, by coming in contact with Him, that mind is controlled, no other way. Outwardly, even your chantings control the mind for a while, then it runs away again. Just as a fire which is under ashes appears dead, but when the wind blows, the fire is set ablaze there. But if you put water on the fire, then even a cyclone may come but it won't have any effect.

Try to understand — live up to it, that's all. To know a thing is good, to understand the theory is all right, but unless you live up to it . . .

There's a story in India about Lord Rama and Ravana that you might have heard. Ravana was a very learned pundit — he knew all the four Vedas, all six Shastras, and more. Knowing all that, he still abducted the wife of Lord Rama.

So, with all that knowledge he fell down. Knowing is not sufficient unless you live up to it. You may be doing so many things, you may have all kinds of foods, but if you don't digest them, that will cause disease. The more the food is digested, that will give you strength. The more you know of what you say, then the more you will live up to it.

There is a story of five Pandavas; they went to their teacher. He gave them a lesson: “Speak the truth! Always be truthful!” Then he dismissed the class: “All go and memorize it.” The next day, four of them came up, but one did not come — Yudhishtira by name. He asked them, “Where is Yudhishtira?” “He says that he is still memorizing the lesson.” One day passed, two days, three days, four days, a week passed. And then they said, “Look here, teacher, you told us that we must live up to the truth; we learned that, but that very blockhead has not learned these few words so far even in seven days.” Finally, Yudhishtira came up, and said, “Master, I have learned it . . .” And he lived all through life being truthful. This is really learning. He never spoke a lie all through his life.

When you see a thing, live up to it. Simple learning by rote or only by memorizing, won’t help you. I am afraid that will make you worse. If a man having a lamp in his hand, falls into a ditch, what is the good of the lamp? You have light before you: Be careful.

With all your learning, you are nowhere. Learning only means understanding. When you have understood, that is also not sufficient, unless you live up to it. This is the only secret — this is *the* secret.

We know so much, I think if any one of you is made to give a talk here, you would give a wonderful talk. But the question is of how you live. We ask so many questions — we ask 100 times. We read books, scriptures, that’s all right. But again, the same questions come up? Why? Digest it, live up to it. Or if you live up to, do only one thing, say for instance, “Be truthful,” all the other things follow. Deeds of darkness are committed in the dark, not in open day light.

KEEP YOUR MIND OCCUPIED

The difference between one who is advanced on the way, and one who is not advanced, is that he lives up to what he memorizes, the others don't. The learned know so many things, of course. I think each one of you could write a book. You would write wonderfully in your own language. But there is radiation going on, how you are, how you live. Even the consciousness of a learned man appears in how he lives. You need not speak; the radiation will go out. And this is what we have to learn.

Do you know that telling the truth is all right?

Pardon me?

Do you know that telling the truth is all right?

Yes.

Do you know that to be chaste is all right?

Yes.

Do you know not to harm anybody's feelings?

Yes.

Do you know that you must help the others who are in distress, having some difficulties? I think you know intellectually. Then, do you live up to it?

Sometimes.

Sometimes? And the other times? That makes the difference, you see. Take one virtue, all other virtues will follow. Or if you come in contact with the God Power within you, you will become the abode of all virtues. You have not to think for this or that; everything will follow.

Outer self-introspection, as I have told you so many times before, is only like when you are going to cut a tree; you have first shorn off the branches; then the stem is cut. When the stem is cut, all the remaining branches naturally fall away. That stem is ego within you, and that can only be set aside by coming in contact with the God-into-Expression Power, the contact of which has been given to you.

No more lectures are required, like Yudhishtira, go on doing and come up to me only after you have set it. You need not ask any questions. When I came to my Master, I did not ask any questions. I simply sat by Him and got by radiation. So only one-third, as I have told you before, is given by word of mouth, two-thirds by receptivity, by radiation. Soul speaks through the eyes. Eyes are the windows of the soul. Through eyes you'll learn so many things. The eyes speak such a language that cannot be expressed in words. Very wonderful are eyes; are they not? You speak through eyes such-like language which even the words cannot express. Is it not so? Perhaps that is why it is said that it is better to enter the world with one eye rather than two which will take you to hell. These things are given out in our scriptures. We simply ruminate over them, that's all; we don't digest them. An ounce of practice is worth more than tons of theories.

You know all these things. Why should I repeat them? I am not telling you anything new; only you are not living up to them. For that I have to prescribe keeping the diaries, this, and that thing. Have the physical presence. But even from thousands of miles, you can have the same effect through receptivity, that you have got through the physical presence.

KEEP YOUR MIND OCCUPIED

Of course, physical presence cannot be underrated. You get the radiation. When you enjoy that, then naturally you always carry the sweet remembrance when you think of Him. No more lectures are required. That's all, it's a very simple thing. There are no very strenuous penances that you have to undergo, simply sweet remembrance. What does it cost?

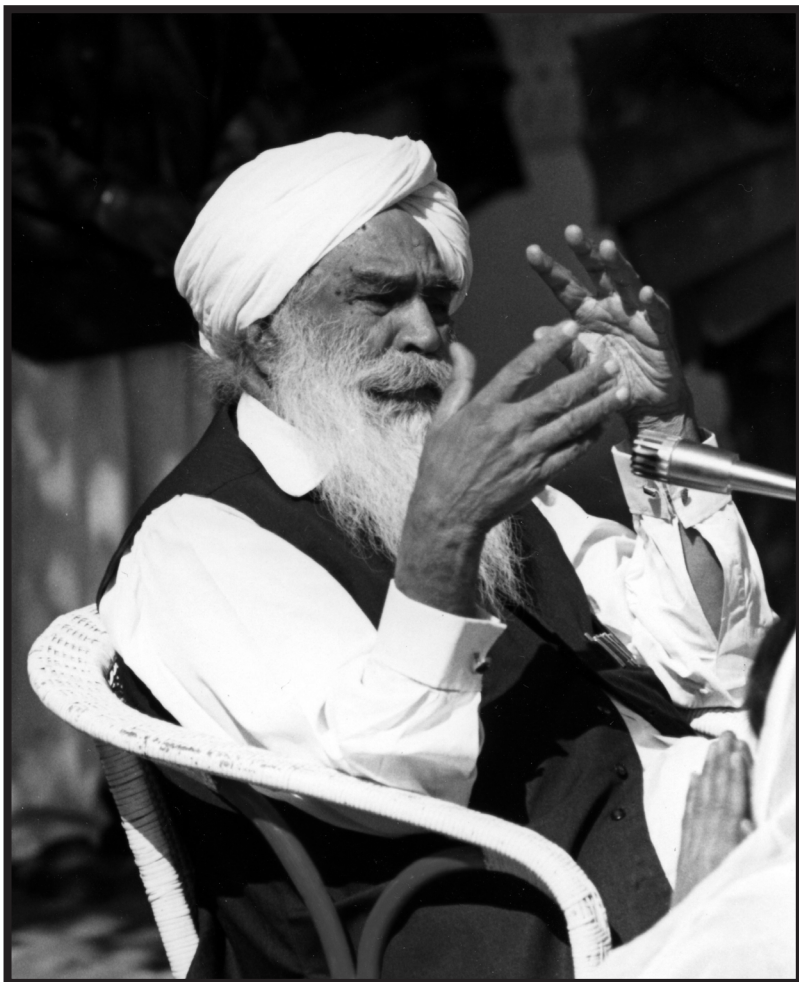
Nothing, Master.

Kind words don't cost anything.

You may make your brain a storehouse of *all* scriptures, of the East and West, but if you don't live up to them, then what is the use. That makes you more haughty — your ego is strengthened. "I know so much, I . . ." But you know little or nothing. So, the question remains of whether we live up to it or not.

Try to live up to what you know. If you've got one virtue completely, then all others will follow of themselves.

When you come in contact with Light and Sound Power within, you have not to adopt any virtue, but everything — all virtues — will come within you of themselves. You will become the abode of *all* virtues; you'll learn all virtues given in scriptures, the more you come in contact with that Power within you.



Sant Kirpal Singh Ji Maharaj
Darshan for Disciples in India

Chapter 24
Rise Above
Come Out Of This Delusion

Rajpur Road
December 3, 1970

How are you feeling — you were sick yesterday?
Are you better today?

I feel good now.

You must be feeling cold. Or are you cold proof?
Yes. Who are you. . . Hmmm — behind the shrouds,
watching. Let me see. [*Master spots one shy disciple
behind a tree.*] And you, friend?

I've been having some lusty dreams.

That's the reaction of the thoughts during the
day. That's all.

Everything else is fine, progress is good.

That's all right, thank God. But keep a vigilant
watch over your thoughts during the day. Don't look into
the eyes of others. That's the main place that you get the
infection. Eyes are the windows of the soul. So only look
into the eyes of someone who is chaste. All right, if what
you want is to look into the eyes, you will be affected. If
you're a strong soul, you must affect others. If you are
weak, others will affect you; it is but natural.

THE LIGHT OF KIRPAL

Keep constant vigilant watch over your thoughts, every moment. If you watch the present moment, that will go on till eternity. Nothing can go wrong. It is what you digest — reading and amassing your brain with facts and figures, all scriptures of the world, won't help you. Right understanding only comes with God's Grace. Even if Grace comes, unless you live up to it, something is still lacking.

So that is why it is said: First is God's Grace. He has given you human birth. This means you can go up: go back to your home.

Again, His Grace — the second Grace — you met somebody who was Word made flesh. This is His Grace. Then that Word made flesh — (Grace was there) gave you something to start with. So, all this — God's Grace and Master's Grace — is done. So many thousands of dollars have been deposited in your name.

Now comes the third Grace — your own grace — have grace on your own self and go to the window where that money can be drawn. So even God's Grace and the Master's Grace does not help much unless you have grace on your own self, you see. The whole thing depends on you. When you have the right understanding, that's all right, that's His Grace. When you have the right understanding, that you have been given something, some capital to start with, and you don't go to draw the capital? Whose fault is it? Tell me whose fault it is. Ours? No — it's your fault unless you have grace on your own self, pity on yourself, I would say, God's Grace and Master's Grace do not fruit fully. Do you follow me?

Yes, Master.

There's some thief watching over there — behind a tree. Send someone to catch her.

All right. I think this is the main thing. Have pity on your own self. Don't be thinking of saving others but save your own self first. When you are saved, you can save others. How can the man who is always worried — flowing down the river, sometimes breathing, sometimes going under the water — save others. He must save himself first; become a sailor, you see, only then can he save others. You see, generally when we have got something — little or more — “O let us save others.” If you can, that's all right — but if you drown your own self, then? Even if a man who is a swimmer goes to rescue some drowning man, the drowning man simply catches hold of his neck and the swimmer will also drown. This is how it happens. The whole thing boils down to that: You help yourself.

Those who help themselves, God helps them. Now the whole defect, whole shortcoming lies where? Do you know? You can use the information well; do your best and leave the rest to Him.

Hafiz says: “Sit at His Door completely shut off from all the world over. And also, from your own body. Sit at His Door.” Don't think of what He has given or not given; it is for Him to give. When somebody sits at your door, continually sits, you may not ask him for one day, two days. But eventually you will say, “Well, dear friend, what are you here for?” Would you? This is but natural. When you sit at His door, naturally He will ask, “Well, dear friend, what do you want?” This is a very simple thing, you see, it doesn't require long eloquence or acting. Simply understand.

THE LIGHT OF KIRPAL

A thief is going. *[Disciple leaving her position behind the tree.]* Catch her.

Any other thing? These are small heart to heart talks. They will help you much if you live up to them. Simply knowing won't do.

How can you avoid looking into the eyes of others?

How can you avoid it? It is you who have to avoid it. Don't look into the eyes of others, that's all, what to speak of the opposite sex. Out of the abundance of his heart a man speaks. And the abundance of heart comes out through the windows of the soul. A weaker vessel will be affected. Even if you're strong enough — you affect others, otherwise you'll be affected. And how can you become strong? By giving the Bread of Life to your soul.

The Sound Current is the best it's ever been.

The whole atmosphere is ringing. You go behind that tank — the atmosphere is ringing like anything. That is more solitary than here, too. Have you been in back? Back there — in the garden [Master refers to the garden area behind His house in Rajpur] — there's a small tank with no water. You sit by it; you'll find that is a gift of God — it is already there, but we simply have to attune ourselves, cut off from outside.

Make the best use of your time here — that's all. In the worldly daily life there is not so much time at your disposal, it is not so? Now you are here exclusively for that purpose.

Master, one question. How should we deal with worldly people in the business world who have no ethics?

RISE ABOVE - COME OUT OF THIS DELUSION

Avoid them. If you cannot, then have self-control. Have self-discipline. You must not be aggressive, but you must be defensive with no thought of harming anybody.

It's like the story of the cobra: he said, "I told you not to bite, but I didn't tell you not to hiss."

Yes, yes — that is exactly what I mean. Have some respect for them — the God in them. Only mix up so much as you are not affected. For work's sake say: "All right dear friend, go on with it." If he does not want to do his work, "Well, you are paid for it. Please do it. I will help you." That's all. I've been in service in the world for 46 years now. Through worldly life we learn how to swim in the water. When everything goes according to your wishes, you are a saint. You are not perturbed or anything like that. If anything goes against your wishes, then you can adjust yourself. This is what you learn only in water, not in solitude anywhere.

Anything else? You say something, Yogi. [*Master speaks to an English Yogeshwar.*] You have so much experience in this life too.

I'm learning, listening to you, Father.

That's all right; listening gathers much of course — that's right. I learned only by listening. If you listen to some Saint regularly, you learn so many things, even those things which you never had a thought to learn. The difficulties of everybody are the same — maybe in a modified form, that's all.

THE LIGHT OF KIRPAL

You are going on all right with your meditations please, you?

I was sick for a couple of days, and the Sound current became very weak. But it seems to be getting better.

You were sick or your body was sick?

My body was sick.

Oh, then it's all right. Anything that's wrong with the house can be repaired, is it not so? When you go sick, then everything goes sick. So that you learn only by withdrawing. Not as a matter of inference, but by rising above body consciousness.

So daily practice — regularity pays. In due course, everything comes up. When you are withdrawn, you'll find every time, "I'm working through the body." Your whole angle of vision will change. So, all right, good day to you. Make the best use of your time today. I have to go there [*Manav Kendra*], you see.

Chapter 25
When We Are In Control,
There Is No World

December 5, 1970

Where does the will of God originate?

Where? It is better you should ask God. Don't you see? It is better to go to Him and ask Him because there was nothing before. All became only after Him. His Will only after *He* wished it. Just ask Him.

What does it work through, Master?

It is His pleasure — why He has done it — we should go and ask Him, I tell you. There is no other reply — all Masters have said like that. Why He did it? One thing: The house is on fire, and we are hemmed in that house. What should we do? Should we find out who the man is who put the house on fire? It is better to get out and then ask.

Ultimately, all Masters have said, "It is His Will." Why He created it? Kabir says, "He is just like a juggler. He sustains all His things." It is all His play. Why did He want it? There's no question of why He did *not* want it. All these questions cease when the intellect ceases to work. We rise in our own consciousness then, but that's only a drop of water in the ocean. It's a play and can only be given by God Himself, is it not? All Masters spoke like that. When a child stands up by his mother, "Mother, I know you." Well, what can a child, a small child, know about his mother? You, see? Why did she give birth to him? It is something like that.

So, there's something — these things go on like a mystery circle: was there first the egg or the hen? Which was first, the egg or the hen? Were you first? The seed or the tree? How? He is something going complete in Himself. He put in something — action — all complete in Itself. Nobody knows whether anybody else is at the back of it, or if that goes on just of itself: that inner Way. In *Jap Ji* perhaps you have read, "Once He created It; It is going on of itself, automatically." And why did He keep it? This a man cannot understand. The more you go in, the more you are absorbed, these things are seen. Try to know yourself. Rise above body consciousness. ABC will start from there. ABC will start from there. Where the world philosophies end, there the word "religion" starts. Philosophies deal with theories, but mysticism is direct contact with the God-into-Expression Power.

Does it work through the mind, Master?

Mind is a vehicle. Mind works only when it gets strength from us. There's a difference in the East and the West in the definition of mind — what is that? East considers mind is material. West considers it is conscious. It is soul which gives strength to the mind. The mind is a vehicle.

There is a misunderstanding there.

And within, when you are absorbed, where's the mind? Or where's intellect? It is we who keep all the machinery going on. Look here — I am absorbed in you, solely; all others are forgotten. If you direct your attention to someone, you see only that much. We have to control our minds. Thought is the outcome of your attention. You are at the back of it. It is like ripples in the sea. The more you come [inside], you'll simply lose

yourself, that's all. All Masters were quiet. "There is much more. . . Nothing more to say." With intellect we say, "It is mine, it is mine. It is not God's plan." The Masters say it is He working.

We see that all the machinery goes on when we direct it by our attention. In other words, when you are in control, there's no world. We create the world, do we not? Best thing is to know oneself, by self-analysis. Then something comes. When you have got a lantern with you, it means you light the way about ten yards. And when you go further, another ten yards is lit. The more you go, the deeper you go. . . . The Ultimate — it simply baffles your intellect. It is not a question of intellect. You are not the intellect. Intellect is also a vehicle through which we work, that's all. We are at the back of the intellect. We can look into our own selves. That is why it is said: Self-knowledge precedes God-knowledge; or Self-knowledge *is* God-knowledge. The more the Self expands, the more it expands into Him, and one loses one's self. These are delicate questions, I tell you. People are baffled in that.

One lady was in a family way. She asked her mother, "How will I know when the child will be born? Will you please inform me." She said, "You will know of your own self and will tell me." When you come, you'll see for your own self. You'll see for your own self. It appears to be a sort of mystery now.

So, by and by, you'll know yourself — really know yourself. Not by feelings or emotions or drawing inferences, but by really rising above body consciousness, by self-analysis. Then you'll see things in their right perspective — not before. We are all under a grand delusion, I would say. That delusion subsides when you rise above it.

When you go in a plane, you see the world in its right perspective: very big mountains appear like mounds, very big rivers like rivulets or small channels — like that. The greatness of the world is lost when you rise above it; it is illusionary. Now we are attracted to it so much that we think it is the be-all and the end-all, but it has little or no value. It has use in its own way — that's all right, so long as we are in the body.

But when you rise above, you see all the world here is very good for enjoyment. Just as you go up in a plane and see all around — there are so many layers of clouds, one, two, three, five, go up, go up, you'll even see the sun there. Now the sun is covered by clouds. When you rise, you see still higher, and that sunlight is very sweet the more you go up. These things are solved of themselves as you go up.

So, the first thing is to know yourself. All Masters who came in the past gave out: Know Thyself. Guru Nanak says, "Unless you know yourself by self-analysis, the delusion cannot be set aside."

There's a big factory which is run by a powerhouse. The different departments of the factory are run through switches connected with that department and the powerhouse. Whichever switches you turn off, that department ceases to work. If you switch off the main line switch, the whole factory will stop working. It is something like that.

To know one's self is the first thing, and the foremost thing. Unless you know yourself, you are not in a position to know Overself. Even then you do not know fully — you are simply to be absorbed, that's all. It cannot be expressed in words. There are no words to explain.

WHEN WE ARE IN CONTROL, THERE IS NO WORLD

Understanding is greater than intellect.

The right understanding will give you right thoughts. You'll see the things in their right perspective by understanding then right thoughts will be the outcome. Right thoughts will result in right speech. And right speech results in right action. There are few who have got *real* right understanding.

The understanding comes without thought.

Thought is the result of understanding. You understand one thing, and that you give out. It's almost the same, but still a very fine difference. You understand something, then you say something — mentally or by word of mouth — if you've understood.

You can rise into understanding...

Yes. If you can control your thought — it is only that thought that entangles; and back of thought is your consciousness.

Master, understanding comes only through experience, doesn't it?

What do you mean by experience? Define, that I may give reply. Experience by physical...

You can't understand... can you understand the spiritual realms unless you go inside and see for yourself?

Understanding is first learned at the level of the physical plane; by learning from word of mouth, seeing, or going through the sayings of the teachers who understood. They gave out something to help others to come to that understanding.

So, these are helping factors. Right understanding is that you are a soul, oversoul — conscious entity. You are a soul — that is Oversoul. That is the right understanding, but you have not realized it. Do you see? That is why Masters say: “Meet somebody who has right understanding, by meeting whom you’ll come out of the delusion. View things in their right perspective.”

Those who have Seen sometimes give you a little demonstration, you might say. When you sit in meditation you forget your body, you see some separate something: This is only a little beginning. When you rise at will, transcend into the Beyond, then that is also not the end. There are veils under veils — physical, then the astral, then the causal. And you are at the back of it. I tell you; these are delicate questions. Unless you rise above yourself, you cannot really follow.

So, first thing is, come out of the house which is on fire. That’s all. That happens when He is able to withdraw you from the body for a while — give It to you. Then go, day to day by regular practice. Practice makes a man perfect. Then help others to go out of the house, which is on fire, if you can. These things are not very clearly given in books, they are just given in digest form. But I have followed it and found almost all [scriptures] say the same thing. The mode of expression may be different; the way of a language may be different, but the basic thing is the same.

I got a letter the other day from one very learned man — he always puts questions in a very intellectual way. So, he referred to some book — he says on such page it says like that, on such page it says like that.

I appreciate that he's a good, learned man. He's an initiate, but his letters are always intellectual wrestling. So, I answered him: it sometimes required one page, two, three pages to reconcile. "The basic principle is that God is Spirit, and you are Spirit. You can pray with Spirit only, you see." He says the soul does not dwell in the body or work through the body; what difference does it make? These are his questions. He says some other power works through him. He sees it. We are conscious entities. So, these intellectual wrestlings or wrangling, I would say, will lead you nowhere.

Some letters are very interesting. There was one — 40 pages. O my Lord, he asks questions like anything — 101 questions. I think three pages of questions — I had to write three pages to answer one question. It's just at the intellectual level. Granted that helps you in understanding a bit, but the whole delusion does not become clear unless you rise above the intellect.

So that is why it is said: It is not known by the outgoing faculties, mind, or intellect. Be still, then — you'll see you are at the back of it. So, these things are explained in different languages, but the basic principle is the same. When we dip into it, we See, "Oh it is all the same." You see sometimes the Masters say something from a certain level.

Different levels of consciousness.

You say so, but really there is no difference. Man sees from one level — that is all right. He is on the way; we have respect for everybody.

You are given something, the very core. Be thankful to God, you get something. If you have to work through levels, that takes time; after all, this is a shortcut. But you have to prepare yourself by self-introspection. That cannot be avoided. You cannot do two things. You cannot do three things. You must see from that angle. Everything will be clear. If you want all these outer enjoyments when all the same, you know they are diametrically opposite. . . But if you know God and through that angle of vision you see everything, that's the point. I've just replied to the intricate point in a very simple way.

So, first of all, know yourself, be able to rise above body consciousness at your will, and transcend. And that is not also the end-all and be-all, but where the ABC starts. That requires time factor. A strong man revels in his strength and the weaker man wonders how he got it. Well, he did not get it in one day.

When I was at Lahore, I was very fond of rivers, this, and that thing. I used to go to the riverside at night, even in the cold winter. There was a wrestler there. His father wanted to make him a wrestler. He turned him out of his house in cold weather all naked except with one pair of knickers on. The whole night he was exercising to keep warm. When I was there, I used to meet him. He was doing exercises all the time till morning — then he turned out to be a strong wrestler. People would say, “Oh, he's a wrestler — he defeats everybody!” How did he become a wrestler? That took time. So regular practice makes a man.

Try to understand this — not the words which may not be very good English or very learned talk. Learning sometimes takes you *away* from the point.

WHEN WE ARE IN CONTROL, THERE IS NO WORLD

I'm giving you in heart-to-heart talks what I have come to know, with the grace of God, of course. So that is why I always say to make the best use of your time here. You know when you go away, you'll be doing other things too. Out of 24 hours you'll have to put in eight to ten hours for your livelihood... looking after your family and this and that — of course those, these things cannot be ignored, but you have to find time for your Practices.

Now you are here solely for that purpose. You may live here for a month — make the best use of your time here — you'll learn more than if you would remain here six months and not put in your whole time, full time.

All time does not count. I mean the time you have really put in meditation, that counts not only the time by your living near. By living here, if you make the best use of the Radiation, that will help you. That will give you a boost. But if you put in time, that will give you more — better results compared when you do your Practices all alone anywhere else, unless you have developed receptivity; that is different. By developing receptivity, you can have the same thing even at thousands of miles away. But until then, the Physical Presence cannot be underrated. That gives you a direct atmospheric boost.

If you're sitting for meditation, say for five hours, six hours, what is the result? You must progress from day to day — if not, there is something wrong somewhere. And for that, diary is meant. As I told you in my message this time, you remember, right use of the present moment will go on till eternity. You've understood basic things; live up to them, that's all. Understanding also won't do, you see, unless you live up to it.

THE LIGHT OF KIRPAL

Did you put in time as I explained to you last night?

I put in an hour last night and an hour this morning, but I didn't...

This morning. You had no time. Please find time.

I had time but I had such bad dreams last night when I woke up in the morning...

When you woke up, you had no dreams.

No, but I was all tense.

You are not having dreams now — Go and sit down. You have been explained the difficulties on the Way — why you are not having any experience. That, as I explained to you last night: Don't think of the breathing going on — don't think of the withdrawal; don't pay any attention; don't look up, strain your forehead or eyes — just look intently, minutely to find out what is in there — patiently. If you continue like that . . . If thine eye be single, thy whole body shall be full of Light. This is how the eye becomes single. Follow me? *Do it, please.* You must have something before you. While you live here, you surely will have it as two and two make four. You'll have it.

That's the only reply. But you cannot go to Him unless you know yourself by self-analysis. So, first thing is: the house is on fire. Come out of the house on fire, then ask why this fire was put by somebody. That's the next question. And there the ABC will start.

Go jolly.

Chapter 26

Five Charged Names

December 10, 1970

In repeating the five Names, does there come a time when just repeating Sat Naam is sufficient or is it necessary to repeat them in order every time?

Look here, there are five planes, five planes. The Power is the same, working in different planes, called by different names. You start from the physical, astral, causal, slowly, and then go up, step by step. The Power is the same. Just as a powerhouse in one building which lights up all the rooms in the building, the same powerhouse power in each one goes to the second plane, then the third, then the fourth. The Power is the same, Naam or Word, only one. God has hundreds and thousands of names. But appropriately speaking, there are five planes and the Names given are according to these planes, one by one.

So, it [*Simran*] is for remembrance and is how a man can go to Him. For instance, they learn, “I am not the body, I am Light.” Then all three *lokas* are working, then they pass away. When you transcend the three *gunas* you feel I and my Father are one. Then we are one, no returning. But we have not to think of the meanings. These names were given according to each plane, but Master can give any word that strikes Him, that’s another thing, because this is a science, a regular way.

So whatever Master gives, that charging will help you. Do you follow me now? When you've been given the full theory and you sit inside, Master says, "All right, say *Sat Naam*," He gives you a boost. The five names are given only according to the planes. For the fourth plane, you say *So Hang*, which means I and my Father are one; you feel like I am One with Him. Then you say that power into expression only is the cause of all these five planes. But you're not to think of the meaning. That's only for your intellectual understanding.

So, any word given by the Master is sufficient. This is a scientific way you follow. Masters give some words and say, "All right, go on, that charging will help. You are not to think of the meaning. If you think of the meanings, then the intellect will work. Unless the outgoing faculties are controlled, mind is stilled and intellect is also stilled for a while, you cannot transcend." Do you follow now? All right.

When a new man comes up, the theory should also be explained to him. Why is the theory not explained to new initiates? They should not repeat the Names, dumb-like, parrot-like. Why five words are given and why we can't learn them from books. These names are given in the books too, but they are not 'charged' from a book.

You see, ordinarily, if the seed is sown in the field, that will generally grow into a fruit growing tree in about six to seven years. If you give it food in a scientific way, that very tree will give you fruit in two to three years. That quickens. Charging quickens the result. Do you follow me? And moreover, the charging helps to work as a sheet anchor against any negative apparition within.

FIVE CHARGED NAMES

What is there to guide you, to protect you? It has a purpose behind it, you see. The same things are repeated by an ordinary man, that has an effect. There's nothing lost in nature, but it takes time to sprout forth.

A Man who has that power, if he is sincere, can say to *even a child*, "All right, repeat these names." They're His words. Even if he does not know the meaning, those words work on account of the thought transference or charging behind them. That quickens the results and also works as a sheet anchor against any negative power within.

In some Satsangs no explanations are given. They feel you should read only Master's words.

What I have given in the books I have experienced, digested, and given in my own words, shorn of all terminologies— hard facts. That you will grasp quickly. You may read other books. There's no harm, if they're on the subject by others who have been given some glimpses of the thing.

Yesterday, I got a letter from a very intellectual man, who always splits hairs. He referred to a book, *Answers by Zoroaster*. I had told him I had not seen the book, so he sent it. He quotes from the 47th page, "It says so, like that, but your teachings, *Ruhani Satsang*, are not according to that." I read the book. Then I explained to him that these words are explained in a natural way; they mean the same thing. The language may be different. The way they are put may be different, but the purpose is the same.

So intellectual people simply split hairs. They cannot come to the core of the matter. For this reason, what I have given is a digest, you see, hard facts. I think that those who have really gone in may have referred to a step, two steps, three steps like that, but they were all on the way. They only gave that much in their own way: what was necessary to meet with the times.

Further, one man wrote to me, "Prophet Mohammed referred to the horrors in the other world." I tell him, "Well look here, you do not know the circumstances under which he had to work there." All were heathens. They were after worldly enjoyments. He told, "All right, you go up, you'll have more enjoyments." In a way, this was to give them a boost to do something. When they go up, they will see for themselves what is what, and more. On the way too, those whose character was not sound, fell down in the astral planes. There are reasons. We do not know the pros and cons and the basic things of why that man has said so, or why this man has said so.

We only read from your books. But I meant to stop and explain a certain point to the people, who are not yet Satsangis or who are. Some people take objection to that. Some people feel you should only read, and some people feel you should explain.

No, no; don't be too narrow-minded. This is given; there is, for instance, an almond with the shell around it. If you break it and get the real thing, then? This is what you have been given — the real thing, without any casing outside, direct facts. The intellectuals want to know why this is so, why this is not a necessity. So, this is what I got in that letter. I had to explain to him not to be too sticky, "Don't lose the spirit."

FIVE CHARGED NAMES

Whatever I have given I have given for an average layman who can follow exactly what is what. No hidden terminology or round-about sayings — direct. So, it is easier to grasp things, but it is not a hard and fast rule not to look to the books of others.

That is why I gave the digest of whatever little I came to know intellectually by study or other scriptures in *Naam or Word*. I have also written a comparative study of all Yogas [*Crown of Life*]. You generally won't find books like that.

Each man says his Yoga leads you to the ultimate goal. Well, this is not so. Each yoga has its own scope. And by giving a comparative study of religion it is explained that *Hatha Yoga* is only to develop your physical body, that's all. *Prana Yoga* can prolong your life. In *Bhakti Yoga* you'll have to make an hypothesis.

I have referred to Ramakrishna as an instance you may have read. He was a worshiper of the Mother, Shakti. He saw Mother all around. He went to his Guru and said, "Well, I cannot transcend into Oneness." Totapuri struck him here [on the head], and he rose. He gave him a boost. *Jnana Yoga* is a matter of drawing inference for intellectual giants; not everybody's work. You can have dips — glimpses of Truth — by these practices.

But this [*Surat Shabd Yoga*] is direct contact with the God-into-Expression Power, Light and Sound. You've been given a contact with That. This is not a new thing we are now giving. Masters have all along been giving to a selected few. In the old days, Rishis used to give children of five, seven and nine years old, a contact with the Light and Sound.

On the 7th of December, I gave Initiation. Some lady who was very intellectual came up and asked if she could attend. “Well, come on, visit, see for yourself.” So, she was convinced. Facts are facts, you see. And this is a *rare* opportunity due to the grace of our Master, I would say, that people are having firsthand experience all free. You’ll very rarely find this. I’ve been in contact with most of the heads of other religions. They have no inkling into it in a practical way.

Some Masters do know too. Swami ____ knew this thing, but he started from the lowest center taking them up step by step. And this has been given to you direct; that’s the difference. By going through here, there, everywhere, ultimately you come there, to Eye-Center. Why not have this on the very first day? But that depends on the *competency* of the one who can give, that’s all. Who can give you a direct contact with That, is the only criterion of a Saint or a Master. You are having something. To raise you up from the body consciousness is a very difficult thing to start with. For that the Yogis have to do *Kumbhak* (a Yoga practice involving breath control) and so many other things for years and years. You get on the very first day a glimpse of That. This is a great blessing, you see. You cannot ever judge His greatness, but still, you can see there is something.

Do you follow why the five Names are a necessity? What’s the purpose of it? Masters can say, “Say flower, flower or rose.” Word ‘rose’ does not accomplish anything in itself but if they’re according to scientific creation, then ...? The names are given only for the reason I have explained. When things are not explained to new people who come, they say, “What is all this?” And they object to repeating parrot-like, saying this, and then?

FIVE CHARGED NAMES

They're right. Now the world has grown intellectually. They don't like any imposition or anything. Explain to them.

Who knows the inner planes? References are written but very few have gone. They have given references, not details. Even if that is given in books, and people are telling you parrot-like, "Oh! How will you judge that he really is the son of God or not?" The only criterion is that He can give you a boost, a way up, on the very first day, whether young or old, He gives you something to start with. The more you go, the same God-into-Expression leads you to the place from where It emanated. So, this is a very natural way, but it is difficult to give firsthand experience, maybe little or more.

In the old days, you know, the people were made to sit at the feet of the Master for years. It is said of Ibrahim — Ibrahim Adham — who left the kingship to have spirituality from Kabir, that he remained three, four years, very obedient to Kabir.

Loi, who was a worker in charge of the household, told Kabir, "Well, he has been here for three years. It is better to give him something." He told her, "Oh, he's not yet ready." "Why do you say? He obeys every little order of yours, lives according to what is given to him and does not do anything of his own will; anything."

"All right, when he goes out of the door, throw the rubbish of the whole household over his head, then hear what he says." She did this on the following morning, throwing all the rubbish of the house over his head. He said, "Had I been in Bukhara!" [where he was king.] That I-hood was still there, with all his obedience.

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So, Kabir said, "I told you he was not ready yet." Then after two, three years more Kabir said, "Now he's ready." She said, "What is the difference? We don't find any difference outwardly." "All right now, when he goes out, put all the refuse of the house, including the night waste over his head, and then hear what he says." She did the same thing. He said, "Oh God, I'm still worse than that."

You follow me?

It's fortunate you've come in contact with the God-into-Expression Power by which you lose your ego. The more you come in contact, you become a conscious co-worker. And that starts when you rise above the body consciousness. That is what Masters have been stressing: "Learn to die so that you may begin to live." At the time of death, the soul withdraws from outside and rises above at the back of the eyes, and you see some Power is working. When you rise above body consciousness daily, you see some very strong Power is controlling the whole universe. And fortunate you are, I would say, with the Grace of our Master, you are all having it.

So now it is for you to develop by regular practice and ethical living. And the diary is meant only for that purpose. You are given something the very first day, something you should have had only after years of preparation, when you are ready, like Ibrahim. So that's the golden opportunity you people have got. I'm only the midway and nothing else. The instrument is there, and that God Power is working. No son of man can do it. It is He, the Christ Power or God Power which never dies, you see.

They asked me in America, "Tell me, when is Christ returning?" I told them, "Has He ever left you?" He says, "I shall never leave thee nor forsake thee till the end of the world."

FIVE CHARGED NAMES

All Masters say that. You may leave; He will never leave you. Our Master used to say, He won't leave you unless He takes you to the Feet of the Sat Purusha. You may leave Him, but He has a long rope, you see.

So that Power works, that Power at different times and through different human poles according to the needs of the times. He knows best. And the only criterion is that He should be able to give you something, some capital to start with, maybe little, maybe more. And that can be developed more and more, not through the word of mouth, mind that, but through receptivity. One third is learnt through word of mouth, and two thirds by receptivity. Eyes are the windows of the soul. When soul is absorbed in the intoxication, well, you'll have the same injection in your soul.

Once I was sitting by the Master. He used to make me sit and give a talk. He was training me like a child, you see. I used to repeat my questions and thoughts to Him. I used to turn to Him and talk and the people enjoyed. Once I told Him, in the old days, there were customs. They [Masters] would dip the large toe of the foot and give the disciples the water sanctified by this charging. Then the times did come when they were made to sit before Master's Face and look into His Eyes. Soul speaks through the eyes, and they were charged. Then the time would come when they would bring something they had made to Master, some silks or something like that, and He charged their work. He touched it, "All right, you have it."

Then again, the time came when they used to bow down and touch the Master's Feet. And our Master used to say, "Well, what is lying down there? I'm here. What are you up to? I'm here, through the eyes."

And now I say, “Well, all right, folding hands is sufficient.” Folding hands means you look into the eyes, and you see. Why bow down, why not look direct? That is direct contact, through the eyes. Do you follow these purposes? So, eyes are the windows of the soul, you see.

These things are not yet explained in books very clearly, I tell you, but the facts are there. If you read all scriptures, you ultimately conclude that there is something. What’s the use of these words [*Simran*]? Charging helps, not the words. The words only explain the planes according to creation, that’s all. The newcomers want to understand intellectually why it is necessary. Previously nobody questioned it. Masters said, “All right, go on, go on.” And charging helped them. Whether you know the whys and wherefores of things or not, the charging will help.

What do the children see? You saw the other day, I gave a sitting to the children outside. “All right, have it, sit down, see here.” What explanation is given to them? Nothing. So, it’s the charging that helps. That comes from the soul in whatever state it is in. That is why you can enjoy this even from thousands of miles when you develop receptivity. Of course, physical presence cannot be underrated. That is direct, by radiation. Radiation can be had even at thousands of miles as I told. Only direct your attention. Let nothing remain between you and Him, not even your body.

So, when you have understood, do it. Derive the full benefit. Do you remember Christ said, “Eat me, drink me.” How to eat Him? Not the flesh, you see. He is Word made flesh. It is Word you have to eat. And what do you have to drink? The nectar of the Word. That is within you, and you have been given a contact within. So, this is an explanation of the five charged words.

FIVE CHARGED NAMES

These are outer lectures, because they are given out heart to heart, there it is. The whole theory is explained in these talks. . . Read *Crown of Life*. Read *Naam or Word*. Very clear, whatever could possibly be given to you in words, is given therein. The question is to digest, to live up to it. If you follow correctly, then everything will be all right. Newcomers are very intellectual. They will not take a step unless they understand why it is so. “Why should I repeat these words? Why not others?”

So sometimes the group leader over there does not explain. I told him that they have told you the Names but not the whys and the wherefores. Perhaps for want of time . . . How can these things (explanation of charged words) be explained in their general lecture, you see? There the theory is explained. They’re right so far, I supported them. But they should now, I think, give explanation privately as questions come up.

Very intellectual people do want. Some people come up to me, “I have come. Will you give me time?” “Oh yes, do come on, bring all your questions. Sit inside, lock the door. Keep the key with you. Don’t come out until you’re satisfied.” What more can I say? With the Grace of God, of course, I know that Truth is Truth and cannot be made untruth. I am giving you what I have found with the Grace of the Master.

Are you doing all right with your meditations, please? Don’t keep reserved. You’re here only for that purpose. God will give you. He’s within you, waiting for you, anxiously. Would you keep Him waiting? Then hurry after Him. Thank you.



Sant Kirpal Singh Ji Maharaj
Darshan for Western Disciples

Chapter 27

Privacy

December 11, 1970

Don't throw pearls before swine. To those who really want, there may be 2, 200, 300, the theory is explained, openly. What you have learned in the secret, we're speaking from the housetops or from the stages. But for the purpose of getting that experience, only those should come up who really want it. Not everyone wants it. Some only come for curiosity sake. Now when they come here for Sunday Satsang there are 2,000, 3,000, 4,000, 5,000 and then at three special occasions there are 25,000, 30,000, 40,000 people [February 6, Master Kirpal Singh birthday; April 2, Master Sawan Singh death anniversary; July 27, Master Sawan Singh birth anniversary]. I give them a sitting for one hour, all of them, whether new or old, without exception. That will do. But in that way, we cannot ask each man individually about his experiences and guide him. You can tell only a few out of a large group what's wrong, what to do, but everyone does get experience. Even the new ones get experience.

Master, is it all right to sit on a bus . . .

While hearing?

Yes.

I think the same question has been put before. Did you hear it? In the world if you have got love with somebody, how can you have it without bringing it to the notice of others? This is something like that — your love for God. Why do you make it public? Christ said, go into the closet. For a while you can go in, then outward things won't affect you.

As I was saying yesterday, solitude, loneliness, that is necessary. Let the wildflower grow in darkness. Let nobody have notice of it. When it is in full bloom, then let everybody see. When the tree is laden with fruit let everybody eat it. But when it is beginning, it has not as yet sprouted forth fruit, go on doing your spiritual practices without bringing it to the notice of anybody.

They say three things should be done in solitude. One — bhajan. Two — when taking food, eat all alone to your own self, that's always best. If you're with others of the same mind, like on a picnic, that's another thing. But when you eat give thanks to God for the food, He has given you. And the third one is when you have the worldly connection. These three want secrecy. Most everything else does not require secrecy. Deeds of darkness are committed in the dark, you see. When you have found some seclusion for the sake of some going down, then that is a sin. Don't have that further.

The three things are bhajan, taking food and . . . ?

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Third, worldly connections for matrimonial purpose, when needed. Married life is no bar to spirituality if it is conducted according to the scriptures. Even the Saints had children. When they took up this role, they gave up these things — controlled it.

But there are some things which should not be done in secret in addition to these three. Two things: when you want to do something all alone, and you think there is something wrong there. Or when you have done something and somebody asks you, you have to tell a lie. These are some tips.

If you are on guard, you'll be saved many troubles, many things. So, deeds of darkness are committed in the dark. When you do a thing, let us cover up, "Oh no, I didn't do it." You have to tell a lie. Just note these two questions, and you'll save many failures in life. You want to guard against these things for making your life pure.

All our children copy us. They watch closely, what we are doing. If you want your children quite chaste and spiritual, you must observe celibacy. Don't you think that children are watching you? They copy your way of living. You may say, "No, no," but they see. Those who want to make their children quite chaste, and everything must set them an example. This is no spirituality, but it will save you from many failures.

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So, we are responsible for the coming generations. If we want the coming generation to be up to the mark, then we should set an example. They will copy — you need not tell them anything — they will copy. So wanted: reformers, not of others but of themselves. If you reform your own self, all others will follow you. What will you get? Godhead! That's the remuneration or the compensation you'll have.

If you're sitting for seeing, and Sound comes in?

I explained to you yesterday, I hope you remember. Do one practice at a time. Fully, wholly, solely. When the other intervenes don't pay any attention. Inside you may have both together when you go up. If you're sitting for Seeing practice, then Sound comes in when you go up. If you put in the attention, you won't progress in Seeing practice.

It was after I was listening to music from a record player, loud music.

Well, avoid that thing to the best you can, I say. Outer music is only to bring in together, to gather people together, nothing more. And outer music will lead you to the end of matter, not transcend it. You may have concentration for a while, but no further way up. So, this inner music starts when you rise above matter. There is a vast difference between the two.

Don't be given up to outer music. Make the best use of it. But generally, people who are involved in outer music require very chaste life. Outer music will lead to matter. Mind will take you outward. Mind is material.

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What is the difference between East and West? East takes it that mind is material and takes life from the soul. In the West, they say mind is conscious. This is the difference. So, mind will drag you to the material side always, like a clod of earth thrown into the air. However strongly you throw it up, it will come down to the earth because the Mother Earth is there. If you light a candle, the flame will go up. The source, the sun, is above. If you upturn it — even, then the flame goes up.

So soul is of God. Whenever it is cut off, it will go up to God; that is the natural tendency within. In outer things, material things lead you to the material. The Power is there; it will give you some concentration but won't let you transcend matter. This is a very delicate point. People very rarely watch it.

That is why Saints have used music, but only to bring men together. Now in all religions they have forgotten the inner music and are given up to the outer. They dance like anything in ecstasy and emotion. That does not lead you above body consciousness. For a while you may be soothed by ecstasy, but it doesn't let you transcend it. Guru Nanak, whenever he sat anywhere, "Well all right, here it is, music, musicians, all right, play on." Then when the people came, he began to preach. That's only a good source for calling people together.

If I have a musical, I think all people will come up here and to the detriment of others who are really after *It* [the real Music]. Music is in all the churches. They have put music in churches from the very beginning, but now they don't know the purpose of it.

Outer music leads you to the outer things, that's all. You may use it as I told you to bring people together, that's all right, but we are generally given up to this. We have to be very cautious. You can have the outer music for one hour, two hours. Even paid music you can have for one day, two days, how many days? Hafiz says, "When I sit here, I think my musician comes and plays without any payment to him." Again, he says, "A thief comes in the darkness with a lamp in his hand." So, every moment some guidance is necessary. (These are references to within.) Mind is prone to material things, you see.

An hour with a Saint gives you more than all the books for years of studies and everything. He gives something very straight, which books cannot give in detail. If He wrote it all down, then how long a yarn it would be! These are practical things.

I was thinking about people that live in places where it's impossible to get vegetarian food, like Eskimos.

I have not followed.

Suppose you take Eskimos.

What Eskimos? Are you paid for them?

I was just wondering about the karma, that they can't in wintertime get vegetarian food.

Well, look here: Animals, what do they take in the wintertime? Do they take almonds? Well, I think that is a complete food in all vegetarian natural diets. Eskimos and others, even if they do not get anything other to eat, let them eat. When you go there, you may mind your own business.

PRIVACY

I think you are not a — what do you say — advocate to plead for all the world over. Plead for your own self. What Eskimos eat, do, or what others do, let them do.

If you set your own house right, that's all right. If you reform yourself, the whole world is reformed. We work like unpaid apprentices of the C.I.D. of God. Mind your own business. You'll develop. Everything will be done. An example is better than a precept. We know so many things, we don't do. We are only asking, "Why this?" and "Why that?" A tree is growing, "Why is it not bearing fruit?" Well, when they grow — for what reason — you cannot know. Man cannot know everything. God makes the arrangement. Whatever is your sphere of life, you have to just make the best use of that and go up. That's the ultimate goal.

The main principle lying behind is to be harmless, that's all. Harmlessness will come where you love. Where there's love, you're harmless, that's all. And love knows service and sacrifice. Not to sacrifice others for your own self.

Here, in 1957, the World Fellowship of Religions Conference was held; I was there as President. One representative came from Pakistan, and the question was going on about harmlessness, about giving sacrifice. Mohammedans believe in sacrifice. In India they sacrifice goats and sheep and different things. When that rule for harmlessness was passed, one Mohammedan came up, "Oh well, we don't believe in this sacrifice." Others said, "We will offer sacrifice." They were giving trouble to representatives from all countries. East and West were there, more than 100 people.

They could not come to any conclusion, so I came up, “Well look here, sacrifice for others, that’s good. But don’t sacrifice others for your interest. That’s all. Sacrifice is all right, but the difference lies in the way you do it. If you sacrifice others for your own personal interests, this is a selfish motive. Don’t harm others for your own personal self, but you may sacrifice yourself for the good of others.”

In another conference at Calcutta, there were Buddhist delegates — there are two classes of Buddhists — one believes in God, the other does not. The resolution had the word “God” in it and those Buddhists said, “No, we don’t agree, the word ‘God’ is there.” Again, a very big row. I was there. “Well, look here, do you believe in the sayings of Buddha?” I called their leader in charge there. “All right, would you interpret what Buddha says?” Then I quoted from the Buddhist sayings, you see: “He says you must rise into your Overself. Our self finds refuge in the Overself. What other refuge can there be? But it is hard to gain. The Overself is God.” Then the resolution was passed.

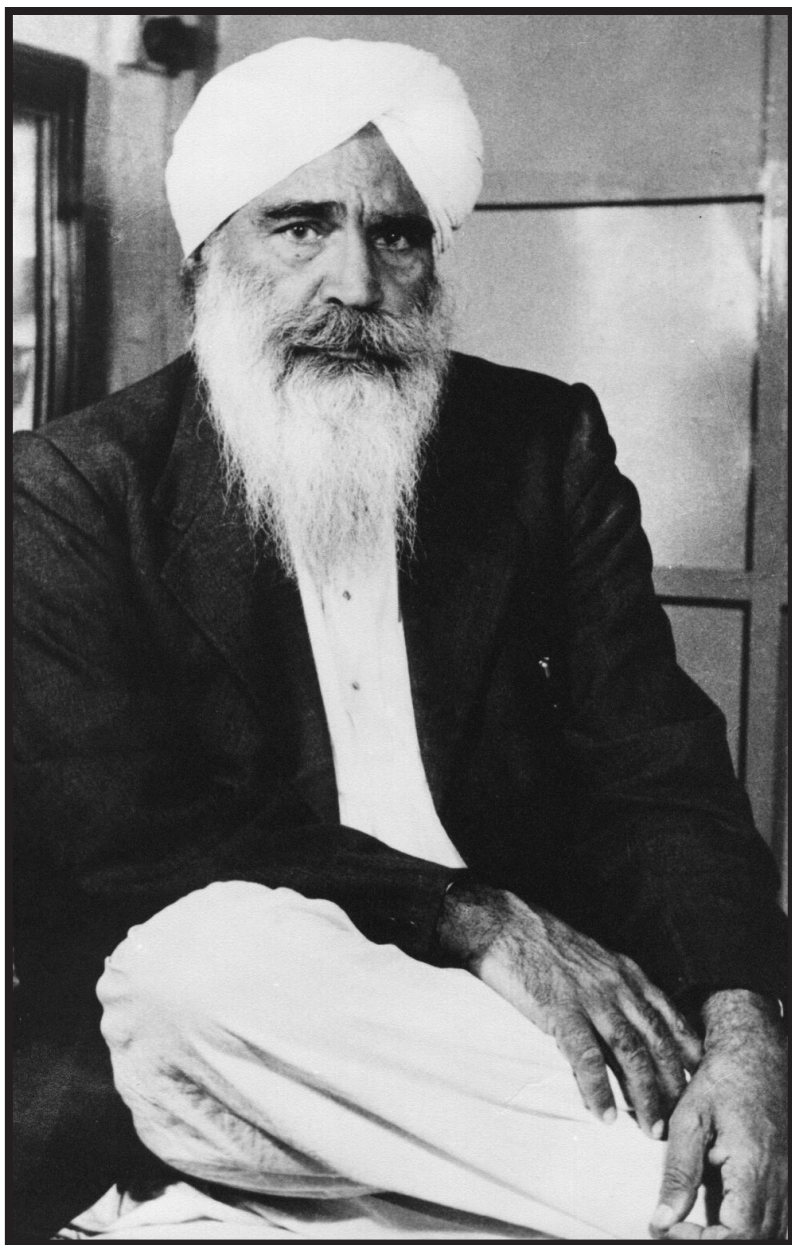
These things do rise up. Very delicate points. They don’t know what their teachings are at home. We are only ruminating over scriptures, not going deep down into what they are. This is what Buddha said. People said Buddha was not a believer in God, but he *was* a believer in God. So perhaps you have read that book, *Naam or Word*? There I have quoted 25 pages from Buddhist literature. So, at the end of His life he called for all his disciples, Ananda, and others, and asked them how they get to Golden Samadhi. All spoke about the Light. Last of all, Buddha said, “Intrinsic hearing is the only way back to Golden Samadhi.”

PRIVACY

We don't know what our own scriptures say, that's the pity. We have only superficial knowledge. We must go to the heart of it. They had some truth. Why do people follow in thousands? There's some attraction, some reality. How far they have gone —that's another question. But they're on the way. The basic teachings have been seen by all. If there appears to be some difference, this is for want of going into the depths, to the bottom.

So, sacrifice for others is good. Suppose some people come to harm you here. I would go sacrifice myself to save you, is it not right? You, see? If you simply sneak away, here, there, all will be killed. That's the law of sacrifice. Law of sacrifice is for the safeguard of others. After all, we have to leave the body someday. Why not in the service of others?

The main purpose is to be harmless. Ahimsa, nonviolence in thought, word, and deed, you feel a sort of blessing. Especially those who are after that. Sometimes, out of the air, they kiss their own body. Blessed is the body in which that Water of Life runs through. All this comes when you apply yourself wholly, solely in the contacts you have been given.



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 28

Humility

December 14, 1970

It is very difficult to leave off ego, “Oh, I am great.” So that is why Christ said, “Blessed are the humble. They are the peacemakers.” Humility cannot be had by mere intellectual wrestling. That comes only when you see some higher Power is working—when you say, “I’m merely a puppet in His Hands.” Only then true humility comes, not before. This little ego is Satan-like, I would say. It drags everybody, in whatever line he is working. Even preachers say, “Oh, who is there like me?” “I am the greatest preacher. I can do everything. Everything is under my thumb. I can make and unmake things.”

So that true humility can come only through coming in contact with the God-into-Expression Power which is within us. That’s all. By mere intellectual wrestling we can come up for a while but not permanently. That is the whole trouble underlying *everything*. If all become servants, that’s all right. But we want to become bosses: the whole trouble arises there.

Those who are attached outside cannot leave the body. “I have to do this. I have to do that. I have this job. Who will look after these people? Who will look after my property?” Well, this very body is left at death — what about the outer things? Our vision does not become very clear unless we rise above body consciousness. Then you’ll see things in right perspective. If we leave, then where’s the world? All the material world is gone.

That is why Christ said, it is easier for a camel to pass through the eye of a needle than a man who is expanded — a wealthy man with all outward attachments. The teachings of the Masters just cut down the very stem of the whole trouble. When you rise above body consciousness, the physical ego is gone. But the astral ego, causal ego is still there. Complete humility arises only when you rise above three planes, not before. In the beginning you'll begin to have a little humility. Even those who go to the astral plane, they're also not free from ego.

We fight for all these outward things. This can be explained in these two words — women and gold. And all is left at the time of death. The very body is left off then. So, we have to know ourselves practically. The more you are able to rise above body-consciousness at your will, that is what is wanted. The whole angle of vision will be changed. When you go up in an airplane, very big mountains appear like small mounds. When I passed over the Suez Canal on my first trip, they said, "We have passed the Suez Canal." You say the Suez Canal which has been the apple of discord; it just looked like a very small stream, a gutter, I would say. So, all this greatness becomes very little.

One detailed circular was issued on humility ["Humility," July 1971, *Sat Sandesh*; also, *Way of the Saints* book]. With God's Grace we are put on the Way. Guidance is there also. That will cut the tree from the very stem, from the very roots. So, world is there. Now if you take "L" out of it, *Word* remains. That's all. But He likes who more? I think you can reply better.

The ones who obey Him.

HUMILITY

Those who obey Him and *progress*. Merely sitting won't work. We sit down and don't do what He wants us to do.

When I was in school, there was one geometrical problem, and the professor came into the class and said, "You could not solve this geometrical problem last year." He addressed me and one or two more, "Try tomorrow — tomorrow is Sunday. Try to see if this could be solved." The next morning, I went and sat down. First, I solved that problem in a very long way, then in a short-cut way. On Monday we attended the school. He asked, "Well, have you come to any conclusions? Have you solved the problem?" "Yes," I told him, "I have solved it in two ways." I showed him on the board. Teacher naturally likes students like that.

I was among the very lowest set of people who sat at the Feet of our Master, but through His Grace, He liked me. So, you are dear. All of you are dear. Don't think you are not dear. But more dear is he who makes progress and lives according to the commandments. That you can only have if you live a righteous life and also progress spiritually. Perhaps you people do not know how much I like you. I don't think you know at this level. A child does not know how much the mother likes him.

So, rest assured I have love for you, more especially you who sat at the Feet of my Master. There is one old one here too, who sat at the Feet of Master. This relationship of brothers and sisters cannot be broken — a relationship which cannot be broken after death.

THE LIGHT OF KIRPAL

Remember His Commandments. If you love the Master, just abide by His Commandments. If I love you all then what do I expect from you — your progress. A seed is sown — it could sprout into a tree and bear forth — laden with fruit. This is what I wish for you. I wish you to progress more than me.

Have courage, don't be discouraged. Go on doing and help will come. At every step help will come, unasked for. And that help is given by that Power which is within you all. I have got a little ingress with the Grace of my Master, that's all I can say.



Sant Kirpal Singh Ji Maharaj
Reading in Dehra Dun in 1970

Chapter 29

On Selfless Service

Dehra Dun
December 15, 1970

She told me just now that she is going tomorrow; she is very sad. It would be very kind if she could remain here. When she comes to Someplace let her remain there forever, not to go back. You have come here, certain friends don't allow you to remain here, then what you have to do is unavoidable. When we come Home, we should not go away, you see. Our Home is the Father's Home. You have come from There, so you have to go back. We might be sent, that's another thing. We should not come of our own accord.

You feel sad when going back, and naturally I have not got a stone heart. I have got a heart of flesh and bone. I do also feel, you see. But it is unavoidable, we have to go back.

Anything special?

I have a question to ask, Master.

Yes, please.

About selfless service financially.

Beg your pardon?

THE LIGHT OF KIRPAL

Selfless service on the diary, financially. Now when we go downtown, some of these little children and the beggars come up and they pester us for money. And I don't want to say, "Go away," and yet I don't want to give them money if I'm not supposed to.

Beggary has become a profession. If you investigate, you'll find that they are master of hundreds, thousands. I have seen beggars here, who left twenty thousand and even more. That becomes a profession, you see.

What about the crippled children? There is a boy in Delhi who has no leg, and he is only seven years old or so.

This is a reaction of the past. We can't help it. What to do?

We should just not give. It is better not to.

We have to see. You can see; if they really need it, money might be given. Generally, it is a profession.

Those who are really needy, there are some, that's all right. You have just to look, out of the compassion of your heart, how you feel at the time. Needy people really don't beg, I tell you. They're dying and they will prefer dying rather than begging. Such like people are many. They are ashamed to beg. So, such like people should be helped most. When they make a profession, children go around begging, bring the money and they split it. They are given something, but not everything they bring. That has become a profession everywhere.

ON SELFLESS SERVICE

That would answer the same purpose, Master, that people who won't help themselves, you shouldn't keep on helping them. If they won't help themselves, you shouldn't keep helping them.

Help them to stand on their own legs, that's all. That's all right. It is a better way to help somebody to stand on his own legs. You might help them temporarily to stand on their own legs. To make him lean on you all through life is making him a cripple. The intention behind should be good, that's all. I have seen people who would prefer dying rather than begging. Such like people should be helped most. If anybody is in trouble, dying from hunger, give him; there is no hard and fast rule not to give to anybody.

That is why Swami Shiv Dayal Singh tells in his view which is probably correct to some extent. (I use the word extent. People may take it as a very narrow way.) He says, "Give everything to the Master. He does not want it for Himself. He will distribute to *really* needy people, and you will earn His pleasure." He doesn't keep money and worldly things; He distributes. He lives on His own earnings. So, if you are giving to someone and it is helping him to go down that also brings on some karmic reaction, you see. If you use it for public good, or to those who are needy, who are sick, this and that thing; that is the purpose behind giving it.

Suppose a man is a drunkard and cursing, and you help him. Then? You help him to drink more, is it not? You might help to bring him around to leave off drinking, that's another thing. The same thing is done, but the result will be according to the intentions.

To help others, serve and sacrifice for others, that is good. But sometimes we serve with the result that others go down. When you see anyone dying of hunger, needy, or he may be a family man or all alone, give to him. But give. Don't give it as alms. Give, share with him, you see, share with him. To *share* with others is good. To give alms is no good because that reaction will come.

Every twelve years there is celebrated the *Kumbha Mela* on the River Ganges. Thousands of people gathered together. Last time at Hardwar [1968] there was a very big gathering. Some people invited me to preside. They said, "You may give some talks over there, you will preside; it is better to spend a week or ten days there." So, I went. I wrote a notice outside our camp: "Please don't give alms" in big words. And the result was — our camp had 6,000 to 7,000 people.

We had two hours of meditation in the morning, two in the evening, and one during the day — five hours meditation daily! 5,000 people sat. There was a two hour talk in the morning and two hours at night. So, it was all calm and quiet. We had a common kitchen, the minimum price was charged — eight annas, half a rupee. You know how much that comes to? Very little. We offered them rice and pudding and everything. The result was that all of the men from the other camps came running there, and another more than two hundred were given free food. With all that there was not profit, but no loss.

The police officers who were in charge there, came up and heard the talk. They were so absorbed in the talk that although they had to go on duty at eight, they forgot till eleven. So, people came to our camp freely, no worry, we did not put any hindrance on them.

ON SELFLESS SERVICE

The result was on the 13th of April (that is the harvest day when thousands, thousands of people come and have a bath in the Ganges River. On that day they don't allow anybody to preach), they made a special camp there for a talk. I gave a three-hour talk there. I said, "Share with others." And some people said, "Well, look here, he should not be allowed to come here to the *Kumbha Mela*." I was breaking the law you see. [*chuckles*]

So begging is no good. Sharing is all right. He is your brother in God; it is your duty to serve him. But not to those who have become beggars as a profession. Just see into him, go sift into it, what is what. While one action binds you, the same action under other circumstances is not binding on you. If you give to someone, share with others, that is all right. "Well, he is a son of God. I am a son of God." If you give alms, then reaction will come, and you'll have to receive it. Is it not binding on you? Things are very clear. People go on in a business way, give, give, give. I will take compassion.

Take compassion on your own self, and you have got the opportunity to help your brother. We are all brothers and sisters in God, are we not? And the Master unites in that real relation which already is true, which lasts even after death. It does not break away. In Hindi the word "dhey" means "give." The same word "dhey" also means "body," you see. Two words, two meanings for the same word. Kabir says, "So long as you are in the body, in the dhey, dhey, dhey — give, give, give. When you are no longer in the body, who will ask you to give?"

Master Sawan always used to say, first develop the light of spirituality within yourself, then you can give to others.

It is better that there should be no reactions, basic thing. If you *share* with others, that's all right. If you *give* you have to take back. If people give only so that they may have some return from that here and hereafter, that is a business. Who will be able to give in the right way? One who is spiritually progressing, not otherwise.

So, man is one who lives for others. Animals live for themselves. They fight with each other with their horns. If a man behaves in the same way, then? Who is he? He is not a man; he is a beast in man. Man must earn his livelihood by sweat of his brow, maintain himself in a simple way to the best he can, then live for others.

If one man leaves body, his thousands or millions, everything he has is left behind. Why not make the best use of what you have to serve others. Serve others — not others — but your brothers and sisters in God. So, serve others physically, financially, intellectually, and last of all spiritually, to raise them up. What you have been given, share with others. That will grow more, more and more. By keeping reserved, things reserved, will not grow more. Have love for all. That requires no philosophy, only common sense.

Once Master Sawan Singh, our own Master, went to war. He was an SDO, subdivision officer in construction. When he returned from battle (he remained for a year or so), there was a saint at Peshawar where I also had my school career. He used to go to him. He used to offer him ten rupees every time.

ON SELFLESS SERVICE

One time He came He was told, "I will have twenty now." He said, "Well, well, Baba, have you become greedy?" "No, no, no. This is only to take away something out of your earnings for the money you have received which you did not deserve. You did not do your duty fully. So, this will take away that poison out of your earning. I won't keep it. I will distribute it."

To give, this is usually in all religions; tithe, giving tithe. In Mohammedan it is a fortieth portion. This is a minimum. Our Master used to give in the beginning one tenth of His earning. Then later on, He brought all his earnings before His Master, put it before Him. Baba Jaimal Singh sent it to his family, you see, and never spent it for His own purpose. We have to slowly give *everything*, body, mind, and soul. That will come.

When you give everything, what is left to you? You are all alone with God. These are the entanglements that bind us to the world by give and take. And man-body is a very golden opportunity we have got in which we can wind up give and take; finish off and go back to our Home. Don't sow more seeds to be reaped. Give, give forever, never dreaming of return. That will only come when you share with others, even if you only have two loaves of bread. Even those who have millions they also require the same; how much can you eat? You can wear only one dress, even though you have hundreds of dresses in the closet. That very thing you can share with others who are needy. The self develops, service and sacrifice.

Is there much of a problem about give and take among the initiates?

I tell you, if you have given up the whole to the Master, you don't think of anything for yourself. But with how many men can you share, those who are really needy? You may give to the Master, not to the initiate. If you give to the initiate, then you'll have to take back. After all, the account is there, that can be readjusted by the Master within your own pale, that's all right. But if you have the same thing with others who are not on the Way, then their account is kept by that power (negative power). Those who are needy, give them. Even those who are initiated, they are not to lean on you. Make them stand on their own legs, that's all right.

To help anybody who is in need, and is on the Way, that's all right. But if one man is dying, and you help another man who is an initiate who can well live on his own earnings, ignoring that man who is dying, then that is, I think, not wanted. After all, he has got the same soul within him; the same God Power within him. The only difference is you have been put on the Way and he has not been put on the Way. The *same* privilege is in him too, as a man.

I'll tell you a story. Tenth Guru, Guru Gobind Singh, fought for the sake of keeping honor of the ladies of those times. There was one man on duty, Kanaya by name. His duty was to give water to whoever wanted it while fighting. He gave water to whom? To all who were initiated and to all those who were *not* initiated. And the men, initiates, who were not all saints, (they were on the Way), complained to the Master, "Look here, our own man has served enemies." "All right, call him." He called him, "Well, do you give water to everybody?" He said, "Yes." "Why, Kanaya?" "Because I see the same Light within them too." Guru Gobind Singh said, "He has understood my teachings in the *right* way."

ON SELFLESS SERVICE

So, these are the teachings of the Masters. So, all are Satsangis, I would say. The only difference is that you have been put on the Way and they have not been put on the Way. That's all. The same treasure is within them. You have become a little conscious that there is something, and they have not; that is the only difference. When you'll see all men as alike, you'll love everybody. "Peace be unto all the world over, under Thy Will, O God." That will come out of such a heart.

Christ said to the rich man that he should "Leave all and follow me." Sell everything, distribute everything, and come to Me. We are sitting like cobras on the wealth underneath. We won't use it ourselves and we let nobody else use it. Leave all and follow Me. You've read the Bible. That means that you give up everything and distribute it. We are controlled, we are bound by those things.

So, darkness cannot be removed by fighting. It is removed only when a little light is brought in, that's all: Then everything becomes clear as daylight. But we are environed by, imprisoned in our own way of thinking. We cannot look beyond. We should rise above and see what is what. The same view will bind you; the same view will free you. It is all Yours, I give it back to You.

If a banker is there, he gives you, say, \$1,000 or \$10,000, and says, "Well, all right, give \$5,000 here, and \$2,000 here." What is your job? To give it. It is his money, is it not? All is given by God; it is His Grace. Share with others. You follow now very clearly what is wanted? This is a way of living, which makes you happy here and hereafter too, and helps in the spiritual way. So, give, give, give, so long as you are in the body. This is what Kabir said, "When you are no more in the body, who will ask you to give?"

THE LIGHT OF KIRPAL

It is always through the Grace of God we sit together, in His Name. When we sit in His Name, He is there. Christ said, "If you sit together in My Name, I am there." God Power is there. That way you'll feel blessedness. Even in the atmosphere, effect is there, charged.

So, anything else? Any questions?

I think, they are all definite subjects. We need these things very much. They are not new things; they have already been given in the scriptures, but we have not digested them, that's all.

All right, I have to go.

Thank you.

Chapter 30
Purity Of Heart
December 17, 1970

Do you meditate now?

Suppose I say yes or no, how will it help you? Look here, an actor acts in all phases of life on the stage. His nature has become centered in acting. When you develop, would you not like to dip into the sea of immortality? We can. Even outside, Master's inner vision is wide awake. Even while working outside, he's enjoying. That comes in due course.

Once Ramakrishna Paramhansa — perhaps you have heard his name — the guru of Swami Vivekananda, had one plate full of honey. He said, "Well, look here, Vivekananda, if you were a bee, from which side would you eat this honey?" He replied, "Well, I would eat from the corner." "Okay, why?" He says, "I'm afraid my wings would get entangled and would get stuck. Then I would drown." Ramakrishna told him, "Well, it is a sea of immortality; plunge headlong into it. You won't die."

So, develop that vision all around. Man is in the make but that's the ultimate goal. I also like to cut off from outside and enjoy fully but I'm only a puppet working in the hands of God, you see, His Grace working. So, as you are enjoying this, I also enjoy. He is in you.

THE LIGHT OF KIRPAL

You follow me, what I mean to say? Even if you get for only a few minutes, dip into it. It is all an ocean of intoxication. Is there any place where God is not? Is there any place where God is not? It is all His apparition, you might say.

All this came into being from one Word of His. *I am One and wish to be many.* It is all His expression. When the inner eye is open, then naturally you enjoy. A fish is in the water and asks where the water is. He becomes conscious only when he is in the water. Our very life is water. May I give you an example? There are so many insects here, in this atmosphere, which you cannot see now because they are more etherealized; we are not at that level. If you see through a microscope, that magnifies — 700 times more than it is. The tiny things, which are not visible to us, can be seen as insects.

When your inner eye is open, you see Him outside, inside. Like a fish you enjoy. Don't you follow? So that can be had. That is the fate of everybody whose inner vision is open. You see Light inside and you see all is the expression of God. It is all Ringing Radiance going on. Ringing Radiance, I would say. Radiance which gives out ringing. You'll live like a fish in the water and enjoy even the outer things. That's the ultimate goal of this course. This is awaiting each one of you. Little work has to be done, that's all.

Even at work you enjoy it. We have not written of this finiteness. Just like a microscope, you see the forms there; when you have got that single eye open, you see inside and outside also. So, we're all children of Light; only we have become identified with the outer things so much so that we have forgotten ourselves.

PURITY OF HEART

For ages and ages, we have been identified with these things. Now it is time to rise above them. This is the first step. We are light, and the same thing within is also light. But it is denser light, you might say. You'll find out. Strange enough He's here in us and we are in Him, and we don't know.

Somebody asked Master, "Well, is there a God?" "Where is God?" He asked him, "Where is that place where He is not?" It is all His expression, you see. The ideal man sees Him in everything and everything in Him; then he's enjoying the Radiance, the Ringing Radiance.

So, the ideal is to become an ideal man. We are already really men, but we have forgotten; we are identified in the outside so much so that we have forgotten ourselves, that's all. You are princes. You are sons of God. You are micro-Gods; there is no doubt about it. But unless you realize it, you should not affect (others), as this is misguidance. Masters say, God is manifested in them, but never, they never say They are God. They See and They help others to See. He gives them something to start with, which is to be developed from day to day.

So that Power never leaves us; we are swimming in Him. That Power is the very life, just as water is the very life of the fish. When a child starts to read, in the beginning, he learns A, B, C, D. He then learns to just join letters and to read words; then he goes on to learn the lines from day to day, remembers them, next day he forgets. Again, he remembers, then he becomes adept, and he speaks. I tell you, when I was a very small child, reading in the third primary, one man came up and gave a lecture. I looked into his face and thought: from where is he reading this? I'm telling you, my state.

Now I see it is a very natural thing. But in the early stages we wonder how can that be. The Master is working, digging, doing this and that thing, still He is in There; how can that be? It is something like that, you see. These things are learnt only in the company of a Master. How many things can you write about? Main things, salient points are given, that's all. So that is why the physical presence is important. It gives you 100 times more than you get from a book.

Maulana Rumi says, "If you sit by a Saint for an hour, you'll learn more than what you learned in a hundred years of meditation." Because you get everything. You ask questions, you learn, and you have got that Radiance.

So, how can you learn that thing: By silence. One-third is given by word of mouth and two-thirds by radiation, through eyes. I never questioned my Master throughout my life except one or two questions, of course. "What is the proof that this science shall remain alive after you?" That was a very impertinent question, of course. But still He answered, "Yes, that will continue, but only to whom I will order." I simply learned by sitting, that's all. You learn many things like that.

So, physical presence cannot be underrated. Sit by him in silence; silence of the heart and mind — no ramifications, no current of thought running through. Still. You'll have it. Learn many things by radiation. Do you follow what I mean to say? That becomes a question of receptivity, I would say. You're as good as I am. That very power is within you. You have not yet directed your attention towards that, that's all.

PURITY OF HEART

One saint said, "Well, how far will you be playing with the dust?" You are princes. It does not behoove you to be rolling about in the streets and enjoying only dust. Well, this is the time, man body is the time in which you can see God. It is already there. You have to become conscious of It, that's all.

Master?

Yes?

When I'm doing my diaries, the last few days it seems I don't have much to put down and I felt that can't be possible, that I must not be looking hard enough.

I would say that is good if you've got nothing. What more do you want? When we can put nothing down then it's all right. But, still have self-introspection. Later you won't need it. On the way, we still need it, now and then something creeps up.

When you say "self-introspection," you mean watch everything we do all day as we're doing it, to see what we're doing?

To see if you have love for all, no attachment, no ill-will against anybody. Naturally if you have no harsh words, you won't backbite; you won't call names; you won't strike anybody, is it not so? You feel and see God in every man, they're all chaste. You see Him in everybody, you'll love everybody. No hatred. You'll be of service to others. When you're serving man, you're serving God, then? This is what you have to come to, is it not?

Diary is a blessing, I tell you, for all. I have been keeping one from my student life, too, you see. Firstly, the number of failures grow more. Don't be afraid of that. It is not growing more; it is only that you are now becoming more conscious of those failures which you are doing. So, don't mind; there may be hundreds. Then weed out. When all failures are shorn, you'll have blessedness. You'll feel purity. You'll kiss your body. Body is the temple of God. Just as Saint Paul says, "It is not I, not now I, but Christ lives in me." So blessed are the pure in heart for they shall see God.

Purity means to have no thought other than God. Then? This is true purity. Blessed are the pure in heart for they shall see . . . What is purity? Not only to be chaste, you see. But not to have any ill-will, any hatred. Don't deceive anybody. Don't usurp anybody's rights. Where you have love, all these things follow. But there's one difference between love and charity. Love begets attachment sometimes. You are bound. You are caught. But if you have got charity, then? That's the difference between the two.

You now understand what is purity? Whose heart is pure in which no other thought than God comes up, while eating, drinking, sleeping, anywhere. That's the ultimate, you will have the Ringing Radiance. It is going on already. But so long as these ripples are in the mind, in the reservoir of mind, you cannot see your face. If you are still, you can see your face there. So, these are things on which you can keep notes. You won't find them given very clearly in books.

PURITY OF HEART

There is something very beautiful in what the Masters say. Blessed are the pure in heart for they shall see God. So, purity lies in that thing. In few words, no thought other than God arises within, that's all. That's it, purity, true purity. When there's otherness also, that is not sufficient; there is duality.

Master, I've heard of different aspects of your life from childhood, but everything seems to be perfect, something like you have to be perfect all through life in order to reach God.

Love beautifies everything. When you see through the eyes of Love, that beautifies; even the darkest thing will appear to be very beautiful. But really, man is in the make. Some come as made, some are made here. This fate awaits everybody. Every Saint has his past and every sinner a future. If you continue to have only thoughts of God, say for a few days, you'll feel blessedness. When you eat, thank God that you're remembering. When you go to sleep, all right, "I'm going in Your Lap." You're not to leave or go into the wilderness. We have to learn swimming in water, not on dry land. To be aloof, ascetic-like, you won't learn then. That is why in the lives of very great Rishis there were failures. A cobra or a snake is very harmless — but when you make him angry? You must be air-conditioned, that's all.

You mentioned a cobra just now. I live near a river, and we get rats to come in the house. I would prefer to get them out without killing them, but I don't know how to do that. Must I kill them?

Look here, obey the physical laws; abide by the Health Department instructions, that's all. For instance, rats come, they eat your crop, then? If you have a lot, give them something. Rats don't usurp; they want something. They've no homes where they store food. Just try for a few days. Keep some grain outside in one place. Rats won't run through your rooms. They will simply go there. They have to eat. Buy, borrow, or steal, what to do? Is it not? Buy, borrow, or steal, you don't share with them. They're also the younger brothers, you see. Rats and reptiles and everybody — we've got it set up like that. If you give them something, they won't harm you. It is because we reserve ourselves, we don't like them; we kill them. Still, they will buy, borrow, or steal, that's all.

We have fire ants, little ants that sting very bad, and they're all over the garden. I have to poison them.

Go by the instructions of the Health Department. Finish off. For higher things you have to sacrifice small things. It is a sin to breathe even, I tell you. We kill so many insects in the air. You trample so many under feet. Then? How can you be saved by accounting? It is only a matter of Grace. Do your best and leave the rest. Only don't have the intent of harming anybody, that's all.

So that's the first qualification if you'd like to meet God. Don't harm anybody. Harm comes through thought, through word, and through physical action. Very simple things, you see. We have made it hard to understand.

PURITY OF HEART

As for hornets — if you keep some separate thing for them, outside, they'll go there and won't enter your rooms. Because we don't share, the same principle works, you see — buy, borrow or?? They do their best. How can they live without food? It is a pity. All these creatures are the members of the family of God, some lower, some higher. You love everybody, they will love you.

Last night, one man — I was just told — came from the village to Manav Kendra. Some dog was barking at him and began biting him. He cried. But it is all wilderness — nobody heard. Then he called my name. "Oh Master, save me." The dog left him. Even the dogs have the sense for something higher. Why not a man? Last night, the day before last night, that's the statement of a man who was crying out for one half hour. Nobody could hear because of the distance. So, I've asked them to have some guard during the night there from today on. But he cried for the Master, loudly, and the dog left him. They have got some sense too.

So, we're all brothers and sisters from the reptiles to man. All are younger brothers of one family. This ultimately will come too. "Peace be unto all the world over under Thy Will, O Lord."

In 1948, I was living the other side of the *Ganges*, in the jungle. There were scorpions, so big. They never hurt me, neither did the snakes. They have senses after all. Why not a man, you see?

THE LIGHT OF KIRPAL

You follow what I say? Very simple thing. No philosophy. No drawing inferences. Hard facts. So, truly speaking, “Blessed are the pure in heart for they shall see God.” They shall see God — where? In and out. He is already there, you have not to create Him. Our inner eye is open to see, to find. So, you can regain your Godhead, day by day. It is there but we have lost it.

As I told you the other day, a strong man revels in his strength and the weak man wonders how he got it. You, see? Time factor is necessary. Every man is in the make. Some come as made. They also become Saints. Others are made here. When a man becomes an M.A., whether he has got that degree here or from the past, he is transferred as an M.A. to some other department. That makes no difference, he is an M.A.

Lectures don’t give us much. These heart-to-heart talks give you more — digest. All these talks if they’re recorded, will be a very helping factor, very informative.

All right, you enjoy your meditations during the day. It is getting 9:30 now. Time flies away, you see. That’s all right.

God bless you all.

Chapter 31

Develop All Around

Morning Darshan
December 18, 1970

Sometimes in my meditations I feel afraid; I'm about to break through the Light.

You see Light. What color?

Bright.

The further thing is to learn to look into the middle of the bright light, not the whole — that will burst.

Sometimes I feel the Light start to break, and I become afraid.

Don't worry, just look into the middle and that will open, break. You'll pass through — you'll find Master's form at the back. Perhaps you may think you are dying. You won't die, I'll give you that in writing. Rest assured that you won't die. But you will *learn* to die. What is death? It is only a matter of transference. I have left that place — I am dead there and alive here. But I'm the same man, am I not? You won't die. Sometimes a man is afraid, sometimes breathing is involved. If breathing is *not* involved or you are not conscious of the body — then there is no fear. If you're conscious of the body — you sometimes are conscious of the breathing going on, and you say, "I'm going to die."

So, when you sit for meditation consider you are dying. These outer entanglements won't let you go up. There is nothing to be afraid of, you see. If you find the Master there, then won't you be pleased? Won't you be pleased? But you have to take cross daily. Taking cross daily — what does it mean? Do you know? What is a cross like? It is just like: [*Master outstretches His arms in a cross-like position.*] This is a cross. Take up your cross daily. [*Master makes a vertical portion of the cross going up.*] You are *taking* cross, are you not? You are simply carrying that symbol. That's a symbol.

Taking cross daily.

It does not say to *carry* the cross daily, no. It's not *carrying* the cross, but it is *taking* the cross. You'll rise up.

This is what is meant to die while alive. That is why they said, The Kingdom of God cannot be had by observation, so long as you are outside — observing from outside; it is within you. It is a very glorious thing. It is joyful. Why don't you go? Why are you afraid? Your attachments outside won't let go. You'll have to pay the price: take cross daily, that's all. But at the same time, I assure you, you won't die. The reason is that the karmic link with which we are bound with the body, called the *Silver Cord*, is not broken. Unless that is broken, you cannot leave the body and go forever. Do you follow this point? Then be joyful. Go and meet your Lord There.

Mira Bai, a Saint in India, says: "My Beloved is awaiting me, but you have to take the cross shuli." *Shuli* means, there is a cross — the cross is like that. Shuli is like that, learning to rise above.

We have to sacrifice by coming to the cross. And SEE. If you find your friend beyond this wall, this hedge, won't you plunge? You will plunge — that's all. That is plunging into the Beyond.

Take the case of a child. He's sitting on top of the roof. He sees his mother — he plunges. Then, do you think the mother would let him fall down? She'll catch him. It is a plunging into the Beyond, that's all.

I think you don't like to meet the Lord within? Yes? Then you must pay the price. And what is the price? Take cross daily. No money is to be paid. Take off the dirty clothes and go up. This earth, physical body, are only the clothes we are wearing, that's all.

In *Gita*, Lord Krishna says: "We have to change our clothes." Take this off, then take off the second layer, take off the third layer, then . . . you are There. So, we are identified with outer forms so much that we have forgotten ourselves. You have got the tickets, and you don't like to go to the other world. It is just like that. Train is waiting for you, God is giving the train signal, *hurry up, hurry up, hurry up, hurry up*, and you don't even like to entrain yourself? An airplane leaves only at the airport, not at any other place. And this is the airport. [*Master points to the region of the third eye.*] You have got the ticket. Those who have been initiated, they have been given a ticket; now it is for you just to go. You've not to be anxious or worry, no effort, nothing. Simply hear, come in contact. All worries will go. When you put any filth into the fire, all is burnt. All worries, disappointments, hopelessness, everything is burnt away when you come in contact. But we don't like to remain in the Light — that's all.

When Light comes, darkness will go.

Yes, surely. But we don't make the best use of the thing we have got. This is a privilege you have got. It is said, "One Saint had pity on some very poor man. He gave him one touch stone, which when rubbed on any metal, would turn it into gold. He gave it to him and said, 'All right, you have it for one month; make as much gold as you like.' So, he went to the market to find out the price of iron. 'Oh, it has become dearer. All right, we will wait, let it become cheaper.' After a few days again he went. But the rate went up further. 'This is still very dear.' Then he would wait. 'It is dear.' He was waiting and waiting for the metal to become cheaper, but the one-month time of allotment was over. He did not make the best use of this touch stone so now he had to return it; it became an ordinary stone."

This is something like we are doing. What do we have to pay? Leave off all attachments, that's all. If you cannot leave off all attachments, come in contact and these will be burnt away. Daily dyings, worldly worries . . . won't let us go There. We think, "Let these worries be over *then* I will go," is it not? This isn't true. These worries will continue until you leave the body. Why not make the best use of that time now?

You follow me now? Time is passing. Time and tide wait for no man. Someone brought a horse to a water wheel. When the machine is going and the wheel goes around, there's noise . . . and water comes out. He was standing by that water pump. The man in charge said, "Why don't you have your horse drink the water?" "No, when this noise is over, only then will I water the horse." The man replied, "When the noise is over, there will be no water."

So, these things go on. We never dream this will happen; that we will have to leave all these things. The only price we have to pay is to take cross daily.

These are different ways of making you understand what is what. The only thing: you have to come in contact. You have to entrain yourself at the railway station, or you can sit in the plane at the airport, not in your streets. You have to go There. You'll cash the check only at the window. That's the window here. *[Master again points to His third eye.]* Try some day . . . all worries will leave you. Truly speaking, we have not realized the value of this Truth we have got. So fortunate we are! With all that, still we are worrying, wringing our hands, nodding.

So, I think the course is not difficult. Only we do not put in regular time. If, say for one, two, three months you put in whole time . . . cut off from all outer things — even from your attachments to your body; you will have It. There's no question of where, it's already there — we have to invert, that's all. All worries will be over. What is worldliness? It is when you forget the Lord, that's all. Money, family, other things are delusions of Maya. Maya is when you forget God.

If you can take cross hundreds of times a day, it would be better. The hanging of the cross — well, this is a symbol to show that you must take cross daily. It is quite a model of the man-body, when you stand like that — is it not so?

Master, do you advocate that men should get their hair cut when they become Satsangis? Should you get your hair cut if you have long hair?

No, I don't say that. Whether you have long hair or not, that makes no difference for spirituality. It is only the social life which may be affected. If the social life is affected, then you can't have an easy time. People of the world will be pointing out: "Oh heretic, heretic" — they may even hate you. When you've got no social life, what to do. . .that's a social matter, not a spiritual matter. For spirituality, whether you have long hair or not, that makes no difference.

But there's some principle behind having long hair. Saints are the worshipers of Nature. They don't destroy Nature. When the leaves are dried, they fall down from the trees; the green leaves don't fall. So, we are the worshipers of Life. When you comb hair, all dead hairs go out. Even if you cut your hair, even then it will grow. That's Nature's Law.

In this age, there's a question of hippies. They are not taken on good terms now — everywhere they are hated because they have been taking drugs. The Indian government doesn't like them. This is a bad habit they have got — otherwise the word hippie means peaceful life — lover of Peace. But are they lovers of Peace?

Intoxication of the soul comes by coming in contact with higher consciousness. They take, they borrow, and that goes to mar their consciousness. We have to become more conscious. If you come in contact with the outer intoxicants, naturally your consciousness is affected, and you will have to go back to the lower strata of life. Do you follow what I mean to say?

Because you people are stuck fast in the social customs and don't think of the outer things — you simply see from your own angle of vision. Even if you cut fingernails, they will grow; that's Nature. If they don't grow, that's all right. So, Saints are worshipers of Life. That's all. They leave things to Nature. Any dead hair comes out by combing.

And we are all worshipers of Life: Consciousness. That's the principle behind what I am telling you. Whether you keep hair long or not, that has little to do with your spiritual life.

But for spirituality you have to rise above the physical body. You've got a ramp to learn how to cross — take cross daily — then whether you have hair or not, what difference does it make? You are not the body.

Master on Hearsay

Why do you go by hearsay? One is led away by hearsay. First, don't believe unless you see for your own self or hear with your own ears. Don't believe anybody. He may have some purpose behind — some selfish motive, some mischief. Believe only when you see, not only see, but hear too.

Seeing also sometimes misleads a man. Suppose a daughter is sitting by the father. People say, "Oh, what is it — they are sitting both together." But hear them — what sort of talk they are having? People see from their own angle. Those who have got clear-cut view. . . .

Master on Drugs

Master, most of us here, before we came on the Path, have taken drugs. Will the fact that we have taken drugs adversely affect our spiritual progress?

Surely. I tell you; we are conscious beings. We have to become *more* Conscious. Anything which has gone to mar our consciousness — that will take you to the lower strata of life. That is killing yourself, I would say.

A lot of us became aware of the spiritual life through drugs. . . .

Leave it, that's all. Don't take more poison, that's all. A little poison taken can be . . .

But our progress now will be affected by what we did before?

Only if you put in more time [*in spiritual practices*], these things will be cleared. Put in more time. Don't leave off that effort. That's all right. Whatever poison you have taken in your stomach can be washed out. But stop taking more poison, that's all. What more is there?

On Social Life

Social life is only a way of living. There was one atheist in Lahore, I think 40, 50 years ago. He challenged all heads of the different religions there to prove that their religion is necessary.

Generally, people take the word “religion” as social religion, not that “re” means back, “ligore” to bind — they don’t dream of it. They came up — that’s a very interesting question. I also joined in to find out what was what. I was sitting in the front row. All heads of other religions stood up to prove their social way of life. Sikhs said there should be long hair, and this and that thing. Hindus spoke up for their own outer forms; Christians came up with their own thing; Mohammedans came up. . . .

All were finished and that atheist stood up and said: “Look here, dear friends. If you want to marry, stand before some man of God, through the hands of some pious man, maybe a bishop, maybe a pundit, maybe some other pious man . . . before 100-200 people — From today onward their connection is legal. . . is right. Now that girl goes with the husband, and nobody points out. Before that everybody: ‘Oh, what is going on?’” Then he added, “What difference does it make?”

I was sitting in front. I stood up: “Dear friend, now you are denouncing all forms of social religions.” “Yes,” he replied.

“Suppose you have got 10,000 people of your way of thinking. You’ll have to form a society. You will lay down certain rules to go by, is it not so? After some time, you will see that this rule was not correct — you will amend it. You know life is very precious — every moment of life. Would it not be well to remain in your own social customs, which have been proved by time, AND take up the cross, rise above body, know oneself, and know our Overself?”

“You are right,” he admitted.

So, we are stuck fast. Social bodies were formed only that so many people may derive the benefit of the teachings which were given under the guidance of some awakened man. But for want of awakened people the whole thing goes wrong. And ever since this paid preaching has started in all religions, there is havoc. I think this is a very clear talk, no dubiousness. Masters come from time to time to revive that very old thing. I am not giving anything new.

Social religions have found a certain way of living and consider this is the end-all and the be-all. The casing is meant to safeguard the kernel. God has provided all fruits with a casing. But if the casing deteriorates with no thought or care of the kernel, what is the point? We are only wearing the badges of some social form of living, that's all. This is no religion — this is social order you might call it. True religion — “re” means back, “ligore” to bind — to bind back your soul with God — that's all — that is religion. That will come when you take cross. If you cannot take cross daily yourself, someone should give you a boost — to have something. Then, go on under His guidance.

So, Masters come to preach to all the world over. They don't look to the labels or the badges we are wearing on our body. They say, “You are a man first, born with the same privileges from God, outer and inner. You are not the body — you are having the body, you see. Golden opportunity is to know yourself and to know God, Who is controlling you in the body.” That's all.

Does it not appeal to you?

Very common sense, no philosophy required, no inference to be drawn. So, remain where you are. That's all right. For want of practical people all this deterioration resulted. So, People again come to preach to you from the level of man. The Manav Kendra, what does it mean? It is a center for man — not of religions. Religions were meant to turn out perfect men. You have seen that definition of perfect men in the Manav Kendra brochures? Then. . . remain where you are. In all churches they have lights outside, but the Light is within you — invert and see. What is the use of having symbols outside unless you see the real thing of which they are models?

This is called *Apra Vidya*. All methods relating to outgoing faculties, limbs, or intellect — they are all *Apra Vidya*, exoteric not esoteric. What you have been given, that is esoteric. There is no need of changing your outer form. Because you are stuck fast, you have the narrow angle of vision from which you see. Rise above!

Fly in a plane. You'll find all the outside things lose all importance, I would say. But it's all right to start, as ABC. I have not advised you to change your religious forms. Have you? That's all right.

I'm only giving you that which is underlying the teachings of all social religions.

If you can do so of your own self, well and good. . . A blind man needs two eyes to see. If not, let him seek help from someone else. And who will help you? The God in Him. He is not to unite you with His own Self but unites you to the God within you already. That's all. This is a digest of all scriptures I am giving you in few words.

THE LIGHT OF KIRPAL

I wish you all to go jolly. Let your face shine — bright eyes, no brooding, no wrinkles. Learn to smile. Where's our friend Mr. Smiling? [*a disciple who always had a smile on his face.*]

Joy, you see. It is just giving oil to the machine. If you get something — be thankful for what you have got. Go on further. Time is passing. Your time is become short, has it not? Every day, every minute brings you nearer to the end of the time that you have been allotted here.

Always weigh: God first or the world first? Then you'll be all right. You say you love God. You say so. But in a matter of living, you love the world more than God. If you say something, but do something else . . .?

God wishes every man to come to Him all alone. No family, no attachments, no worldliness. Even not your body, you see. All alone, He'll be pleased. When you go to Him you take your body. "Oh, I cannot sit. There is my brother sitting — my wife sleeping there." — So many worries of the world. — How will He be pleased? Do one thing at a time.

Is it difficult to understand? Then live it. Live up to it, that's all. If you live like that for some days, then naturally you won't like to live the other way. When you do something for one day, two, three, four, ten days or a month or so, mind has a tendency to go that way like an ass or a donkey. If you lead a donkey around in a particular way for some days, after that even if you close his eyes, he will go that way.

So, this regularity gives us a habit. Then mind will naturally like to go There. Now, it is too much attached outside. That is why it does not like to go There, because the 24 hours of the day we are attached outside most of the time. That has become a habit, and habit turns into nature, and we have to unravel it, that's all, by attaching it to the other side. When you are attached to one thing, wholly and solely for some time, naturally you are detached (to all else) — that is true renunciation.

So, remain where you are; in whatever social life you are. Maybe as a worldly man, maybe a Sadhu, or anybody, then go up! All have to go up. Inner way is the same way for all. Of course, there are some harder ways, difficult ways . . . the Path you have been given is natural, even a child can do it. Only a little boost. . .

This is the Ashram. Body is the Ashram. He is waiting for you There. You have not to call Him. He is waiting for you.

A man was addicted to gambling very much. His father was very ill at home. People said, "Well, will you come? Your father is dangerously ill, on deathbed."

"All right, I'm coming," he said. But he was still very much engaged in gambling. "Just another game."

Again, they came: "Now he's having his last breath." "All right, wait, I'm coming." Then they said, "Your father has died."

"All right, I am coming. Prepare the body."

Still, he was gambling. They said, "They are carrying the dead man to the cremation place."

“All right, I will come when he reaches there.”

This is what we are doing, you see. We are so much engaged in gambling in *trifling* things that we say: “All right, we will do, we will do, we’ll come. I will take off tomorrow, day after . . . this work has to be done, that work is being done, only when it’s finished will I come” . . . until the last moment comes . . . then you have to leave the body.

Is it not something like that? Well, what remains now? You have understood it, live up to it. That’s the only thing. Not by understanding only. That does not take you anywhere. It gives some intellectual satisfaction. But you remain where you are.

You are to take the plane; go to the airport, that’s all. You have got the ticket; nobody even lets you enter the airport without one. That is free for you and then, what do you do? — You say I have to take this; I have to do that. That is why Saints, from the very childhood, develop all around: physically, intellectually, and spiritually. Even the children have the right understanding. Why don’t you? Children learn more. They copy you. Young or old — all should start.

Who knows when life will end? The end may be in early life, maybe young life, maybe old life — we are not given any guarantee. The time is appointed, but we do not know it. It is already dated. Develop all around.

We must take an example before us to follow. First, learn to leave the body.

That’s all I would say. God bless you.

Chapter 32
True Meditation and
The Virtues To Be Developed

December 19, 1970

Yes, come up. Are there any questions? Instead of giving a lecture, it is better if you have got any questions in your mind, they should be clarified. Yesterday morning's talk, do you remember, I mentioned that all worries can be wiped away by coming in contact with the Sound Principle within. You recorded that talk.

Yes.

These are not only for recording but are a remedy for all your ills. [*Master asks everyone there how much time they have been putting in for meditation.*] The point is, as you are putting in more time, are you improving as compared with before? The longer you can stay inside when you see the light, continuously without break, the more improvement will come. If that light fades away then continue looking without break, constantly. It will stay if you continue to look. The longer time you can put in at that time will give you more, better results, you see, better results.

Yes, beg your pardon?

Can it be harmful to force yourself to sit longer?

I'm not talking about sitting longer. You may be sitting for five hours, ten hours, but when you see Light, you do not stay there longer. It is the time when you should continue longer without break. You may be sitting, but mind may be rambling outside, then? Your body is there sitting at the Door, but your *mind* is rambling outside. The time spent in sitting alone does not bear forth fruit unless your mind is there continuously without a break. That will grow more. Whatever experience you have will grow more and more from day to day.

On our diaries, should we include only the time spent in concentration, or should we include all the time spent sitting?

Truly speaking, the time spent, as I now explained to you, will bear forth fruit. So, out of, say, five hours you sit, if you've stayed an hour or two, that will also give you something. I'm just explaining in which way you can have better results. At first sittings, you were not accustomed to sit for a long time. Now you have begun to sit longer. But your mind should not be wandering away. As I told you, do one thing at a time, one thing, wholly and solely. When you are with me, be wholly so, forget everything, your body and everything. When you are with the God within, then be constantly, wholly, and solely there. Don't think of the body or the outward environments, what to speak of other things. So, when you sit, sit quite cut off from outside, your body and your mind.

Thank God, now you have begun to give more time in sitting. Then out of the sitting, what is the substantial thing you can have for some better results: *the longer you can stay*.

If you meet me, for example, I'll be sitting by you and my mind is wandering — that is no sitting. When I sit by you, then wholly, solely you'll be with me, and I'll be with you. You, see? That will give you better results.

As I told you, God is all alone. He has got no father, no mother, no brother, no sister, no friend. He wishes everybody should come to Him all alone. Who are you? You are a conscious entity, not the body. So, He does not like to carry your body along with you. It means don't even think of the body you are wearing. Be all alone with Him.

Kabir says, about sitting, "You sit at the door and wait without wandering outside. Some day he will ask, 'Well, dear friend, what do you want?' " You see, if somebody is sitting at your door daily; you pass, come, and go and see that he is still sitting. You will one day ask him, "Well, dear friend, what do you want? Why are you here all alone, day and night?" So, when you sit at the door, don't think of whether your prayer has been heard or not. Yours is to sit at the door all alone, quite cut off from outside. It is for Him to give. You need not be anxious. You are at the door. He will ask you some day.

It's like attending your everyday duty. Be fully on duty. And wait. He is very anxious to look into your eyes. After all, he must ask, "Well, what are you after?" So, it is better to sit at the door wholly and solely and all the same when you get something be wholly absorbed in it. That will give much better results.

Spirituality is not difficult if you learn how to do one thing, wholly and solely, at a time. If I'm sitting by you, for instance, thinking of somebody else, what's the good of sitting by me? Is it not?

When you're at work be *fully* at work. When you are eating, thank God. "O God, thank you." Do one thing at a time. That will give you better results in every way of life. Why do other things haunt us, do you know? I'll give you one example. Suppose you come to me. You have something to say. I simply partly attend to you, not fully. So, you'll be waiting. Somebody else comes — I attend to him only for a few minutes. I've not attended to him fully. He still has something to say. Then again. Now all of you will be hovering over me. So, it is better to dispose of — finalize — then there will be no new problems every day.

Because you don't attend *fully* to them, they will wait for you, won't leave you. That explains why these other thoughts haunt us. At every sitting these thoughts of the past or future come because we haven't attended to them fully. So, when you sit for meditation forget the past, forget the future and, what did I say in my message? Forget the present but live in the living moment. This is what I conveyed this time in my message.

If your every minute is vigilantly watched, then? You will go on like that for eternity. You know these things but knowing them is not sufficient unless you live up to them. You may have many things to eat but if those are not digested, then? That will bring out disease. Each one of you knows many things. When you are asked to give a talk, you'll give a wonderful talk, I think. Even better than the Saints give. But the point is how far you *live* up to them.

Well once it so happened, you perhaps have heard about the Pandavas in the *Mahabharata*. Five Pandavas went to their teacher, guru, he gave them a lesson, "Well, look here, be truthful. All right, go and memorize, then come to me." In the old days one thing was given and they

were asked to live up to it. Next day all turned up, except one, Yudhishtira, who did not come. He asked them, “Where’s Yudhishtira?” “He says he’s memorizing that thing — to be truthful.”

Two days, three days, four days passed, and Yudhishtira did not return. Others said, “Look here Master, how dull headed he is! He cannot memorize the words, “Be Truthful.” After some days he turned up. He said, “Master, I have learnt now, be truthful.” And all through his life, he was truthful — never told a lie. So, such like living is required. You know so much.

Your diaries are there to just bring the failures to your notice. Why don’t you live up to those virtues? If you live up to one virtue, suppose you are truthful. Continue for six months. Then you won’t dare to tell a lie. *Then* habit will turn into nature. Be chaste. In word, thought, and deed. After six months you’ll find you can have no unchaste thoughts. Diary is meant for that. This is one side. And the other way is to come in contact with the God-into-Expression Power, Light and Sound; you’ll become the abode of all virtues. Both things are given in your diary, be strictly accurate in keeping your diary.

I issued one circular on the diary [April 1972, *Sat Sandesh*; also, *The Way of the Saints* book]. You must remember these circulars are for your guidance, and to be lived up to, that’s all.

The pity is we know so much. We can give lectures, talks. Very tall talks. Very tall talks, I would say. But these are affected only by our radiation, not by mere words. So, it is always said, “It is better to reform your own self.”

THE LIGHT OF KIRPAL

Swami Ram Tirath was a great Saint, who said in the papers, “WANTED” — what? “Reformers.” What sort of reformers? “Not of others but of themselves.” What will they get? — “Godhead.” This is what is wanted.

All of you can become ambassadors, only if you live up to what you are told. Then your words will carry weight. We say something but live some other way. We appear very virtuous but underneath we are trying to cut the roots of everybody. You cannot deceive. You can deceive men, but you cannot deceive God Who is within you. Be truthful to Him, then everything will come. Have one virtue, the other virtues will follow.

So, diary is meant for two things. One, weeding out all imperfections; two, coming in contact with that Power.

The more you come in contact with that Power, the more you sit by fire, *all* cold will go away, all chilling. So, there will be no chilling. I am giving you no inferences to draw, but a very delicious dish is served to you; see now that you eat it. Another thing: even if you eat it, but you don’t digest it. . . . Don’t fill your brains with so many things. Eat one thing. Digest it. Other things follow naturally.

So, to meet God is not difficult, but to make a man is difficult. God is after finding man — any man who is there — a God in man body. We are beasts in men, not men in men, you see. All religions were meant to turn out men, perfect men, ideal men. All schools of thought were meant to turn out perfect men. Schools are there. Their dresses are all right. Their buildings are all right, but how many men are turned out of them?

And the ideal man is one who has the Ringing Radiance, in and out. That is the Bread of Life. So, this is the ideal before you. You are here for some time to make the best use of that. Even when you go away, keep these things, live up to them. Only try for three months, six months, you'll find change, a radical, drastic change.

Kabir says, "My mind is so pure, God is after me, calling, 'Kabir, Kabir, Kabir, wait.'" So, God is running after each one of us to find a man, somewhere. Master, the God manifest in Master, is also trying to make men. The pity is we don't live up to them. Christ said, "If you love me, keep my Commandments." If you live that way even for a month, you will progress wonderfully. If you live with the Master for 100 years but do not care for what He says, it is like a stone in the water, you might be cold while in the water, but when the water is away, then? When the cobra is in the snow, he is very cold; when it gets a little warm, he is hissing.

So, we have to learn while in the world. Swimming is learned in water, not on dry lands. And man-body is the golden opportunity we have got for that purpose. You may remain where you are. Outer performance, rituals make no difference. That is only a symbol on your body. You are not even body, then?

First of all, you're Light. You are the children of Light. *Jot Niranjan*, you are. We repeat these words daily but don't even have the right import of what they say, God is All-Light, is It not? All-Consciousness. God is spirit. And we are? Spirit. And spirit is God, and God is within us, naturally; so, what is the difference?

THE LIGHT OF KIRPAL

So, facts remain like that, we are children of Light, the children of God, we're all brothers and sisters in God. Whether we are wearing one form or the other, that makes no difference.

It's just an amazing thing.

Amazing? God is amazing — you are God. God is within you, but you are not with God. That's all. Just like fish is always in water. Fish lives in the water. Water is the very life of the fish. If it is taken out for a little while it will die. She will die. We are in Him, and He is within us. We are having our being in Him. That we will come to realize by rising above body-consciousness, not before. There's a great Light that enlivens our body. We are a small, tiny light.

Now, do you know how great you are? You're a micro-god. The outgoing faculties are only to serve you. But you simply become a servant to the outgoing faculties. It is through you only that outgoing faculties work. If your attention is not with the outgoing faculties, you won't hear, you won't see, even with open eyes. Your attention is absorbed in something higher. This digest has been given in few words, in a very simple way. You have simply to live up to it.

If the shell of the almond is taken away, then you have got the real protein there. This is the real protein I am offering you. You know already. It is no new thing. I am only reminding you of the facts which are already there, and we never cared for them, never lived up to them.

All right, any other questions? It is 9:30. Make the best use of your time, please.

Chapter 33
The Master's Message Of Love
*(Recorded in Dehra Dun on the occasion of an
American disciple's departure for home.)*
December 21, 1970

Convey my love to each one of them. My only message is: That we are all laborers in the same field. The harvest is rich, laborers are wanted. There is no otherness, but the Negative Power intervenes and tries to spoil the whole show.

If we all work as laborers in the field with equal rights, you see, to be guided by some laborer who is a little bit ahead of you, if I may say so. My only message is to love Him. If one man can do so, let others do so; both should put shoulders to the wheel. "My shoulder is better than the other shoulder" is wrong.

Moreover, if any good goes out of us, we should not be aware of it because it is His Grace that is working. We are mere pipes.

Some 40 years ago, our Master went to Lahore where I was conducting Satsang (there was a big gathering there, sometimes 5,000-10,000 people.) Once He gave Initiation to so many. Then He told me, "Look here, I have planted the saplings; you give water — water them." I told Him, "Master, whatever water You will send, that will be given."

You see, we are mere pipes. So, pipes remain cold as long as the water is running through them — if no water, then? So, this is the true position. If any good goes out of us, that is His Grace. We should never dream that we are doing. If we are doing, then the whole thing is retarded. And if whatever water in a small pond is drained out, then what will remain? — all mud. This is one lesson we have to learn; you see. If that is learned, then there is peace.

I am digging; you also dig; we all go on digging; then the work will be finished in no time. So, there should be no otherness, I tell you. And this is the *last* shortcoming that even the so-called saints have got. Sometimes group leaders think they are bosses. They should realize they are the means. That is why I told you: all are spiritually connected with me. They are there to conduct, to arrange, to help you; to bring together for other facilities; sometimes they can help by words of solace. And that's all.

So, love God, that's all. Have respect for others. And those who are co-workers: put shoulders to the wheel — both together. If you drag a wagon and you have ten men to drag it, dragging it becomes easier, does it not? So, this is the only message that I have to give you.

But I have pity because all are not Saints. They have to be persuaded. My way is persuasion; to bring them to know what is what, to stand on their own legs.

I see all of you can become ambassadors. Very humble — simply live up to it. Live up to Them, that's all.

THE MASTER'S MESSAGE OF LOVE

God made men with all equal privileges; no high or low. Simply, One has regained His Godhead, that's all. I am using the word "regained." You have forgotten, that's all.

So, convey my love to each one of them. These very words — you can repeat them.

I have got appreciation for all. Those who are group leaders and representatives and others also who are there. They are all on the Way; so, help each other. You have to help the Master's work, not any individual man. It is God's work. Master's work is God's work, not his personal work.

The best way to serve is to do meditation, progress in the inner Way. Then everything will come up.

My wishes are with each one of them. . . . They are the shareholders of the Father's belongings. So, you are all dear to me. Father has love for all, and He has keys to the Room; so, it is quite worth living up to the Master.

So, it is not a matter of show to others. It is to be sincere to one's own self. God is within you, Master is within you — if you are true to Him, then? So that is why I always say, "Be true to your own self." The God in you is more near than the God in the Master, I tell you. He is One. So many vibrations, that's all. The very God is within you too. The same vibration is going on there. We simply have to invert — withdraw from outside.

[Master gives everyone His loving glance.]

THE LIGHT OF KIRPAL

There is the love of the parents, you see — the love of the Master is hundreds and thousands of parents' together. So, love cannot be expressed in words.

Rest assured you are dear to me—that's all I can say, you see. Now your part is just: Live up to what I say.

[Tears well up in the eyes of the Master and of many of the dear ones present. The Master gives the departing disciple a present for his wife and addresses the next few words to him] — Now I wish you to be one in two and two in one, from this day onward. So, convey my love to her. I wish you both to be one in two and two in one. In very few words: God has united you and it is your first duty to help each other to know God; both should put their shoulders to the wheel to reach God. That's companionship — true companionship. And God has given you a companion; it is not man who has given you.

Does she send her report, her self-introspection diary? —

Yes —

Convey my love to her and accept the same for yourself.

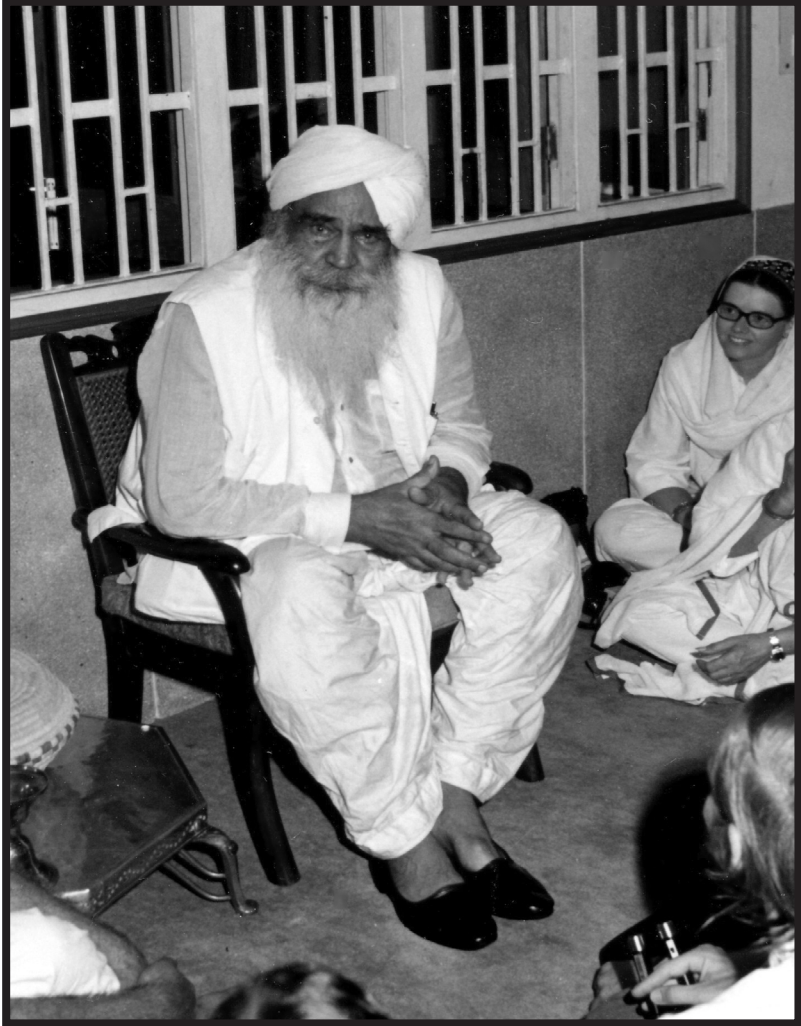
Sometimes tears roll down from the eyes; that is the loving tears for you all. You don't know how much love I have for you. Perhaps if you knew, you would be dancing all around.

THE MASTER'S MESSAGE OF LOVE

So, convey my love to each one of them. They are near to me — not away. I wish all of you to be progressing on the Way.

We should be all honest, truthful, chaste, so that if any man comes: “Oh, he’s going to such and such a Saint, he can’t tell a lie.” We should prove worthy of our connection with the Satsang. This is outer; the inner you have got, fortunately. So, what I have mentioned, don’t forget, that’s all. If any good is going out of us, it is the Grace of the Master. All our differences should be sunk down, you see, in the waves of love — surging. Any questions? You understand what I have said already? You follow? I am not a speaker or lecturer, that’s the pity. Otherwise, I would be bombarding you with words ... Heart to heart talks

God bless you.



Sant Kirpal Singh Ji Maharaj
Talking with Disciples

Chapter 34

Be In Charge Of Your Machinery

December 22, 1970

It's cold outside, isn't it? Do you feel? A little? All right. Yes? Going strong, each one of you? Going on all right with your meditations? Thank God.

When a man is within, he does not feel cold. It's only when he's thinking of the body and outside that he feels cold. Keep your consciousness engaged. In that way you will be air-conditioned, you, see? Then you won't feel cold.

Once it happened, I'm talking now of 50 years back, that I was detailed by my Master to give talks. It was a hot season. There was a big room, of course, but it was very hot. The ceiling fan, and the other fan broke; each man was perspiring. I said, "Look here. Engage your attention here. [*Master points between the two eyebrows.*] You won't feel the heat." They listened to the talks for an hour and never felt heat. It is we who feel because we are identified with the body and outside. When you get an injection (from a doctor), you just concentrate, "All right, now do it." Then you feel very little pain. The more you are concentrated, the less you will feel.

So, it is a question of controlling your attention. *You* are attention. You give strength to the body. The whole machinery works on account of you. It is you who is working at the back. If you come to your own Self, then the whole machinery is at a standstill, this is what you have to learn.

It is all a play of your conscious self. We have not known ourselves, who we are. We have known as a matter of inference or as a matter of feeling, but not as a matter of self-analysis. A factory, any factory, is run by a powerhouse, there are switches connected with each department of the factory. Whichever switch you turn off, that department ceases to work. And if you turn off the main switch, the whole machinery stands still. It is on account of you that you are hearing, you are seeing. It is because you do not know how to cut off from outside, that's all.

You may have had this happen in your experience too: Sometimes you're sitting very absorbed; somebody calls you; your ears are open, but you don't hear. He calls you once, twice, thrice. He comes up to you and says, "Well, you have not heard me? I have called you so many times." "No, I have not heard." "Why?" "My attention was engaged somewhere else."

So similarly, it is your attention that gives life to all your outward things. You are the giver of all attention to these things, and you are dragged by all these things. How shameful it is, I would say. The whole thing is topsy turvy. It is you who give the strength to your mind, to your outgoing faculties; and what has happened now? Outer things attract your outgoing faculties; and faculties control your mind. Mind controls intellect. And poor fellow, Soul, is being dragged about. Is it not so? Just come to your own self, that's all I can say.

You know who you are? Now you understand? Forget all outward forms, everything like that. Master does not give you anything new, only [the opportunity] to come to your own Self, that's all. You may learn it in a day, ten days, ten years, ten births. Why not learn now?

BE IN CHARGE OF YOUR MACHINERY

Man-body is the golden opportunity you have got. In this body only, you can do it. This is really your own work, personal work. All other works are the question of give and take, finish off. Wind up the whole thing.

Do you feel cold now?

[Master tells us about His appointment today at Manav Kendra — The Man Center being built under His daily supervision.]

Everybody runs there, you see, because man is in search. He's doing something, and still with all that he is not satisfied. By talking about bread your hunger won't be appeased. You, see? By taking food, digesting it, your hunger will go. Everybody is doing something in his own way; with all that he is not satisfied.

So, when death comes, it is no bugbear; it comes. Man will shudder, "Oh," if he has been only talking about these things and not *lived* up to them, that's all. This is a Way which we can give to you, of practical self-analysis, rising above body consciousness. If you want That, daily rise and go, and you'll feel pleasure. When there is heat outside and you go into a cold place, well naturally you feel very different, you see.

So, try to put in more time [in your spiritual practices] and make the best use of the time you are here. That's all I can say. There also, that God Power is within you, with you, guiding you when you go back. If you withdraw you can see that.

We are one There.



Sant Kirpal Singh Ji Maharaj
Speaking with Indian Policemen

Chapter 35
Be The Master Of Your Self
December 23, 1970

[Speaking to someone sitting in the doorway.]

Are you guarding the door so no one would run away? *[chuckles]*

Master, when I stand on my head, do a headstand, the Sound Current gets really loud; how come?

What do you mean by that?

You know, when you get down, and your feet go up and your head is down.

Sound is there; that makes no difference.

It seems to get really loud when I do.

Where you put your whole attention, naturally there you'll go. Similarly, if your whole attention is there, you'll have it while sitting. When you stoop down, your whole attention *[goes to your head]*, that's all; and the result will be when you are withdrawn you will fall down *[everyone laughs]*. Sit at right angles. Even if you withdraw, you won't fall. Whichever way you are leaning, you will fall down in that way. This body, what is it? It's like earth, stone. When you are withdrawn, what is it? It is a clod of earth, after all.

And also, sometimes when you get out of bed quickly in the morning, the blood rushes to your head, you feel dizzy.

What are you talking about? Blood is always going through the veins even while sleeping, hard at work. That dizziness may mean there is something wrong physically.

A lot of people have that, it happens to a lot of people.

You're a spokesman for all of them? [chuckles] Do you have something like that, tell me? What about you?

Well, it hasn't happened lately but sometimes when I would get up from sitting and get up quickly, I would feel.

If the soul is withdrawn, you cannot stand. You are There, and unless you descend into the body, you cannot control yourself. The seat of the soul is at the back of the eyes from where it works throughout the whole body. Have you followed?

When you leave meditation don't stand up all at once; *slowly*. Then the soul current, sensory current, works through the body. You follow? When you are withdrawn you see it is inert, body is inert. If all at once you rise, then sometimes soul is not in this physical body, you sometimes cannot think what you are doing. Even if it happens so, then again sit down in meditation. Come down slowly, not all at once. You are not in this physical body as yet. You feel something.

Sometimes you cannot think. If anything happens to you like that, then sit down in meditation and think of God. That's the only remedy. These things are not given in books, I tell you. They are practical difficulties.

So, when you are in meditation, if anybody wants you, he should let you come down slowly. Slowly. Don't leave all at once. Because after all, the spirit current has to work through the body. The prana current goes on, it is not disturbed, it becomes slow, steady, rhythmic. It is the spirit current, sensory current, which is withdrawn. That's a point to be remembered. So, if this thing happens, never rise all at once, mind that. When you rise up, rise up slowly; feel your arms.

Master, in this case it wasn't that. I wasn't even meditating. It's just that sometimes when I'm in a bathtub, my body gets very hot, and when I stand up the blood rushes from my head sometimes. And I was just saying that when that happens now, I hear the Sound Current; this happens occasionally. . .

Well, rise up slowly. Why all at once? The house has not gone on fire. When you are all heated and you leave off covering, then naturally you'll feel uneasy.

All it is, when that happens, I hear the Sound Current very loud.

My Lord, again that comes. Sound is already there. When you are concentrated, whether lying, or sitting, or stooping, or reclining, your attention should be there. That makes no difference. You may sit headlong down, even then you will hear. This is because you are always thinking of yourself as a body. Don't think of the body at all and you won't have any suchlike feelings. You follow me? These are some practical difficulties which do arise. That is why guidance is required, unless you become adept in that. In most books you won't see a reply to this, but in a way the reply is there. The only thing is we don't digest. First understand; then digest.

So, what does Master do? Listen carefully, I would say now. You know it is we who give strength to the outgoing faculties to work. If we are not there, outgoing faculties do not work. I gave you an example the other day. When you are sitting quite absorbed in something, if somebody calls you once, twice, thrice, you do not hear. He comes up to you and says, "Well, dear friend, I have called you so many times, why don't you reply?" You say, "My attention was somewhere else."

Unless the attention is in the ears, ears don't work. Unless the attention is in the eyes, eyes won't see. Attention is to be controlled. How to control? If you withdraw completely, concentrated at one center, the outgoing faculties will not disturb you. The outward things also won't attract your outgoing faculties. You know the whole machinery of the body is working on account of us. Is it not?

When you leave the body, it is a dead machinery lying there. So, what does Master do? He first gives you a control to your own body. How? By giving you a lift, an experience, a demonstration to be There. They [Masters] give you something to stand on. If you are fully absorbed there, the whole machinery stands.

So, somebody asked Guru Arjan, "What did Master do for you?" He said, "He has made me the master of my body; I am the queen of the body." "Well, how many servants have you got?" He said, "Ten, ten servants." "Who are they?" "Five outgoing faculties, physical outgoing faculties, and five, the inner working through them."

So, ten servants you have got. But they have run amuck, revolted. They drag you any way they like. When you concentrate There, then all outgoing faculties do not work.

So, first lesson which He gives us is to learn to do that. Now we are dragged by the outgoing faculties. The outgoing faculties are dragged by outward enjoyments, and outward enjoyments control the outgoing faculties. Outgoing faculties control the mind, and mind is controlling the intellect — and the poor spirit is being dragged, just like in a chariot that is drawn by so many horses. The driver is there, the horses are controlled with the reins, and the man who is sitting in the chariot is being dragged by them. It is something like that.

So, we are in the chariot of the body. Outgoing faculties are the horses, each running in its own way. And mind is controlling. So, if you concentrate, it is the mind that gets strength from you. If you are centered There, then mind and intellect are the horses. That is what is with you the very first day.

Intellectuals might understand in that way. When you are withdrawn from all outside, the result will be? You are spirit, God is spirit, and spirit is God. You are a drop of the Ocean of All-Consciousness; naturally that will go back to its own source. It is but natural. Just like a lit candle, the flame goes upward always. If you upturn it, even then it will go up. Why? Because the *source* of light is the sun outside. You will go up. If you throw a clod of earth very far into the air, that will come down to the earth because its source is there.

So, mind is material. It will *always* lead you to the downward things. And when you are cut off from all these things, naturally you will want God. Nowadays we have got airplanes, previously we had hydrogen balloons. They were filled with hydrogen gas and were tied down to the earth with some rope. When those ropes were cut, they flew into the air. It is something like that, you see. When you are cut off from all outgoing faculties, naturally the soul will go to the Oversoul, it is but natural. I would say we have got a *real* innate hankering to go to our own nature, source, God.

If outward penances or other methods are done, it is just like a lady who is going to be married away, and always trying different ornaments. It is all outward. Whatever method you adopt; you sing, you do this thing or that ritual; this is only to prepare you for meeting God, that's all. But unless you are the master of your own self, you cannot proceed further, you are dragged like anything.

So, first thing is to be withdrawn. This is the very first lesson given to you, and also something is given to stand on within you, on God, the outward expression of which is Light and Sound. It is very scientific, very natural. If you understand me, and live up to it, you'll become like I am too. That ABC will start from there. Now we are not completely withdrawn. We are dragged by outward things. If you put in more time and become absorbed in the Light and Sound Principle within, then naturally what will be the result? You will have bliss There. Now mind won't permit you to go in. But once it has tasted that bliss, it will never like to come out. So that is why I say, put in more time. In a few months you must have that bliss, then naturally whenever you have vacant time, you'll try to go in. Yes?

Master, we have desires, all of us have desires. They vary from person to person. But is it necessary to live out the desires, to fulfill them, or can we by meditating?

What desires? Carnal desires should be avoided. How can you control yourself? Outward give and take as a reaction of the past, that is something else. Desire — you say you want to drink, then? You want to drink; you desire to drink.

Drink what?

Wine.

No.

Then? Be desireless, all Masters say this. Lord Buddha says be desireless. It is desires that drag you out.

Sometimes I have read that you can't leave this world until all our desires are fulfilled.

Not *desires* but the *reactions* of the past. Never sow new seeds which will have to be reaped. Past give and take should be wound up. If you go on enjoying desires; they play hell like anything. If a butcher desires to kill animals, do you think it is all right? You are conscious entities, you are men, not animals. You have to know yourself, and the ultimate goal is to know the Overself. You have to leave all things that bind you to the outside. Let give and take be reconciled, that is another thing. But desires, carnal desires, I would say now, let me use the word carnal desires, or outward desires that bind you to the outside world, have to be used in a temperate way, so that they may not stand in your way to God.

By meditation can they be washed away?

I told you just now, you become master of your outgoing faculties. For that you have been given a demonstration. Well, go on with it. You'll be absorbed into It, and outward things won't affect you. You will become air-conditioned. This is the first lesson to be learned, and this is the first lesson given by all Masters the very first day, a demonstration of which is given. We do not appreciate the valuable thing we have received. You always revive outward desires. I just told you; mind is material, it will always drag you to the material things. Soul is not material, it is conscious. It will go to All-Consciousness when it is cut off from all outside. Ultimately, everything boils down to that.

Can you know yourself? Sometimes you have a dip, then you are dragged outside. You have not become the master of your body. The ABC starts when you rise above body consciousness. Body consciousness comes only through outgoing faculties. We are identified with the body and outside world so much so that we have forgotten ourselves. Go on, do it, and you will see the further way very clearly, and you'll run up like anything. It is worldly desires only that drag us down. If you are like that, you'll leave the body at death with nobody to care after you. Then you will have to come back. The initiates have a concession. What? You know what? It's given in the books.

They won't come back lower than the man body.

Yes, yes. Why?

Because the seed is in them, the only way the seed could fructify....

BE THE MASTER OF YOURSELF

That's all right. If he has love for, a ruling passion for the Master, then?

Then he won't have to come back.

That's all right. He will go where the Master will go. If He is not to return, how can you return? So, this is what I was telling, you see. Don't ruminate over books, I would say now. Read, understand; but understanding intellectually also won't do anything, unless you live up to it. You sit in meditation — all right — the world is not there. But when you come out, the world is there. It is you who make the world. Yes?

Master, if a person is. . .

I wish your ifs and buts to be finished. They will be finished only if you live up to what you have been told. All right, go on.

If a person is very starving, or very hungry all day long, and all he can think about is where he is going to get his next meal from, then isn't it more difficult for him to have desire for God, because all his desires are for food, and. . .

You must earn your livelihood. Stand on your own legs. Don't depend on others. If you are dependent, it is better to die. Earn your own livelihood, stand on your own legs, earn your livelihood by the sweat of your brow, and share with others.

Won't it be hard for that person to progress spiritually because all his desires are for food and shelter?

One is carnal desire, the other is spiritual desire. Learn to differentiate between the two. One is noble desire, the other will keep you down. Digest it, grasp it. When you grasp it, live up to it. Even if you don't grasp it in one book, other books give the same thing from a different view. It is 9:30. Pity I have to run up there too [Manav Kendra]. Enjoy your meditations, to the best you can.

Do you give Satsang for the Indian people anytime here in Rajpur?

What is Satsang? This is Satsang. It clarifies certain things by heart-to-heart talk. Lecturing only gives theory to you, so that you may grasp something. Direct talks are given here, clearly. Just like the cracking of the almond to give you the real thing. Casing is taken off and only real things are given.

An Indian tailor downtown said he thinks he would like to see you, and so I said in the morning here.

They are welcome anytime. This is Satsang.

These heart-to-heart talks given to you are the very gist of the whole thing. But in Satsang it is by radiation that you get it, things become very clear. The same thing given in books will not be so clear now, because the charging and the words coming from the heart go into the heart. Only an arrow which has been drawn to the breast will go to the target. If it is not drawn to the breast, then it will fall down.

So, words coming out of the heart, go to the heart of the people. That's the point.

Chapter 36
Remember The God In Him
Christmas Talk 1970

So, happy Christmas Day to you all. We should rejoice in the birthdays of all Godmen who came to earth from time to time to guide the child humanity. We have respect for all. The best way of celebrating a great man's life is not by singing, eating, or drinking; the best way is to follow the teachings they gave.

First of all, they say that there is God. There is "my Father" — they have seen, and they say so. Saints speak of what they see, not as a matter of feelings or drawing inferences. They say, "We have Seen." They have not only Seen but they also profess that, "I and my Father are One. He is in me, and I am in Him." People asked Christ to just show them the Father. What did he say? "Who has seen me has seen my Father." Who has seen me has seen my Father. If you can't believe whom you see, then how can you believe in Him whom you have not seen. Do you follow me?

So, God manifests — He resides in every heart, of course, but He fully manifests in some human body; we respect that body. Masters never say, "I am Father." They may say, "I and my Father are One. He is working through me," but they never forget the Father. Some so-called great men never talked of Father. I am giving you a delicate point now, very delicate.

Tenth Guru, Guru Gobind Singh, was one of the Saints who gave the clue to where he was in the last birth. Very few Saints have done this. He said, "I was at such and such a place, I was there, I was doing penances, so much so that I and My Father became One. So, God ordered me to go to the world." He did not like to come and give up that bliss, you see. But God persuaded, "You go, you have to go." "All right, what should I do?" And God said, "I have sent so many men, but they have preached in their own names and not mine." You'll find, Lord Rama came, and everyone said, "Ram, Ram, Ram." Lord Krishna came, and they said, "Krishna, Krishna, Krishna." Although in their teachings they have said very clear-cut things, they somehow or other gave the wrong impression, I would say. The people began to worship them and not God. In *Gita*, which is the sum total of the teachings of Lord Krishna, He has referred to this point.

One man came to me who was very much adept in the *Gita*. He told me that he could not differentiate what Lord Krishna meant when sometimes he said, "Come to me — think of me," and sometimes he said, "Think of Him." I told him this is the very point that you have to follow. He has referred to Him in an ambiguous way, I would say.

Krishna was here as an incarnation to carry out a mission to have the peaceful Kingdom on earth, where they could dwell. But the Avatars did not speak directly of God. Christ did say, "My Father has sent Me." That is his greatness. Tenth Guru very clearly said, Kabir also said the same thing. Kabir says, "I have been sent by God to convey His message to you." You, see? So, you'll find the majority of people are following only these gods.

REMEMBER THE GOD IN HIM

So, Masters never give the misconception that they are God. Master may say God is in him, it is He who works through him: It is His Grace. All the same, we respect him because he is the very blessing from God in human form. He resides in every heart, but somewhere He is working: He is manifest. God already resides in you all, but as you are identified with the physical body and outward things so much so, you have forgotten your own selves. His work is just to withdraw you from outside, raise you up and give you a glimpse of God. You see what the greatness of these real, note the word I am using, 'real' Masters? Other saints do come for the time being to meet with the times.

I'll give you an example. There is a king. He appoints a commander-in-chief. He also appoints viceroys. The appointing authority of both is the same God or king, but their functions are different. Commander-in-chief fully knows that he has been appointed by the king, to carry out what? When there are any disorders, to set them right, punish the wicked and to give the virtuous a boost. That is his job: To set the world in order. What is the viceroy's work? A viceroy says, "The king has ordered, I am conveying the orders of the king." The commander in chief says, "I order." "Fire, control, seize." He gives these orders, you see? You follow my point now?

Kabir said, "I have come only to convey the word of my Master, of my Father." Christ also speaks like that. Tenth Guru has also clearly referred to his past birth. It is rarely that Saints do this. They might have given a very hazy view of their past life but not so clear as the tenth Guru gave it. That place has been found, marked with a card. There is a valley of flowers, very perfumed outer atmosphere. There are four scenic hills. So, they have found that place now. I was there — he came up.

So, they do come. What for? So that the people may not forget God. There is God, they have seen Him. They give testimony that they have seen Him. And people asked, "Where have you seen Him?" And he said, "Within this man body I have seen Him." Why can't we see? Because our soul is under control of mind, mind is under the control of outgoing faculties, and outgoing faculties are driven by the outward enjoyments.

So Master, the God-in-man's work, is to withdraw your attention from outside for a while, raise you above the outgoing faculties, and give you a glimpse of God. So that is why Christ said, "Those who have seen me have seen My Father." Is it not so? Once he further said, "If you pray to God, He might give you, might give you or not. If you pray to God in my name, He may give you." These are his Words. "But if you ask me, you will surely have it." You follow what is meant by that? We have not seen God. We have not been fully convinced whether there is God or not. We pray, "Oh God." We don't know to whom we are praying. We are not definite. If you pray to God in the name of the Saints, then you have some conviction that there is a God because Masters say so. But if you see God in him, then you will surely have it.

So, follow the difference. Mark the difference of every word uttered by a Saint. They say something, with something definite in view. All the same, those who realize: "I and My Father are One," don't forget that there is a God. Can a drop of water say, "I am the Ocean?" It can say, "We are part of the ocean: He is in us, we are in Him." Do you follow me?

REMEMBER THE GOD IN HIM

On this day we celebrate the birth of such a great Saint, and the best way of celebration would be to be in tune with him, to the God Power that is one. I gave a talk in America on the 25th of December 1963. Master Power, God Power, or Guru Power is the same Power that works on human poles at different times. Those poles are blessed through which It works from time to time, but that Power, the Christ Power, never dies. He never leaves you till the end of the world.

When I first went to America, the people asked, “Well, when is Christ returning?” They said that he will return. So, I put the question to them: “Has he ever left you?” He said: “I shall never leave thee nor forsake thee until the end of the world,” did he not? Then what is the question of returning? That Power works at different human poles from time to time, to guide the child humanity. Is this not so?

Guru Arjan collected the sayings of every Saint on which he could lay his hands, collected them all together to form the Sikh Scriptures. They are all brothers in God, you see? We respect everybody — those who came in the past, those who are now working and those who may come in the future. After all, that very Power works, does it not? So have respect for all. I have respect for all. There is a God. You have at least seen some manifestation of It. Light and Sound are the manifestations of the God into Expression Power. And that leads to where? From where that God came into expression. There was a vibration and vibration resulted in Light and Sound. So blessed you are, you see. Happy Birthday. Happy Christmas Day. But the best way to celebrate is to live in contact.

There is a God, definitely. Saints say they have seen; you can see. And what is the criterion of such a Saint? He can give you some demonstration. Lectures, long, tall talks, are quite a different thing. That is speaking of the bread, not giving the bread itself. He must be able to give you something, little capital to start with. Where? Within you. Not telling you to wait, that you will have in due course after years, or after death. Who can give you some glimpse of it, more or less, according to each man's background, take him as a Saint — you won't be deceived.

So blessed you are, you are following the same teachings that were given by all Masters. In the book *Naam or Word*, I have given excerpts, quotations from the scriptures saying that Light and Sound is the only way back to absolute God. Other yogas have their own scope but this is direct contact. You have not to make any hypothesis nor infer that you see something. See and then say. Now we say something when we have not seen. Excuse me if I use the word blind. It is like a blind man who has never seen the sun saying, "The sun is very much ablaze, very beautiful." This is what we do.

So, Masters enjoin you to see and then say. Their company gives you a direct radiation that you can enjoy even at thousands of miles away when you have developed receptivity, when nothing remains between you and him — not your body, not you, not any of your outward thoughts, and you direct your attention to him, you'll develop receptivity. That is why Kabir says, "The initiate might be living this side of the world, and your Master is residing on the other side of the world, say America or India. Direct your attention to him, that's all. You'll have all that bliss."

REMEMBER THE GOD IN HIM

It takes time to develop receptivity; and how is receptivity developed? You might have read one circular [*How to Develop Receptivity*," printed in *The Way of the Saints* book, and in *Sat Sandesh*]; I issued for only a bird's eye view. If you have gone through it, you'll find how receptivity is developed; the first step is sweet remembrance. Sweet remembrance comes when? When you have seen somebody; you have enjoyed somebody; you cannot forget. Whom you have not seen, you might be in doubt. So physical presence cannot be underrated. That can be developed from even thousands of miles by developing receptivity. So, with these words I may again wish you Happy Christmas Day. Enjoy it in the sense I am putting before you.

There was one pundit who was a follower of Swami Dayananda of Arya Samaj. He had an M.A. in chemistry. People asked him to write his Guru's life. All right, he was a learned man. Three or four months later they asked him, "Have you written something?" "I am writing hard." Again, after six months, "Have you completed the book, the life of Swami Dayananda?" "Yes, I am writing very hard, day and night." In a year or two after, they again said, "Have you finished that book?" "I am still writing very hard." "Oh, what a book you must be writing. This is two, three, four years now." "The best thing to write is just to become what He is," was his reply. This is what we should do.

You see, we should have the same qualities developed in us as in the Master or the God in man. This is the best way of writing; an example is better than precept. You may write hundreds of books, but if your life does not prove it, you have the same tendencies as stated before, then?

So, this is why I am telling you the best way to celebrate. That God Power worked through Jesus and others. In the books you will find what I have given is dedicated to my Master Baba Sawan Singh. Have you read my books? Well, if you have got any book, I'll just read out, to bring home to you what I have written. We simply ruminate over books, I would say. On each book you will find, you see, "Dedicated to the Almighty God, working through all Masters who have come, and Baba Sawan Singh Ji Maharaj, at whose Lotus Feet the author imbibed the sweet elixir of Holy Naam." To all Masters, past and present, with whom I came in contact.

So, we have love for all Masters, you see, the God in them. They are not Jesus or Singh or Kahan or Kabir or anybody, but that Power that worked through Them. This bulb is only giving off the light sent through it. For the light it gives, this bulb is respected, is it not? So have respect for all. I have respect for all; what I have come to, and I think all Masters have come to.

So, I had the good fortune to sit at the feet of my Master to imbibe this little understanding that I am putting before you. Live by it. Your best devotion lies in the fact that you live up to what you are told. What did Christ say, "Keep my commandments," that's all. If they never told you more than that [it would be sufficient]. So become a true Christian, true Hindu, true Sikh, true Mohammedan; the basic teachings have been the same.

Outer differences are due only to outward climatic differences or customs prevailing. Outer ways of living may change. This is what we have in the social religions.

REMEMBER THE GOD IN HIM

So, we have to live in some social body. Even if we don't like to have any society and so many thousands of people come up to your own way of thinking, then you'll again form a society. You cannot escape it.

So, it is better to remain where you are. Those are the outward symbols we are carrying. We are men first, then souls, conscious entities. A drop of the ocean of all consciousness and the same God overhead, called by so many names.

So, this is what I have to tell you in a few words, heart-to-heart talk. Happy Christmas to you all.



Sant Kirpal Singh Ji Maharaj
1894-1974

Chapter 37
World or God
December 26, 1970

The day before, Christmas, was a feast day when Master allowed those visiting initiates to literally stuff themselves. He fed them as much as they could eat, but the next day...

How did you all find your meditations last night ... and this morning? ... with what results?

I was sick last night.

Are you better this morning compared with last night? We'll get you some medicine.

You please?

Last night I saw blue sky Light. This morning I put in a little bit of time.

And you, please?

Yesterday I over-ate, so I got sleepy. I was greedy yesterday. ...

[Laughing] The real enjoyment is within. . . . And you please?

I put in three hours this morning, but I didn't have any Light again. But it will come. I'm going to devote today eight or nine hours.

It is there. It will come. Concentration is required.
And yesterday?

Yesterday nothing either.

You saw Christmas!

Yes, I think I got too involved in the outer . . .

This is why. So anyway, you enjoyed Christmas —
the outer. And you, please?

*I've been oversleeping and I went to the doctor,
and he gave me some medicine. I'm sleeping about five
or six hours less.*

Sleepiness is due to something wrong with your
stomach. Eat less, that's the only remedy.

Do you remember, once one doctor joined
Prophet Mohammed. That doctor remained with Prophet
Mohammed for six months. There were about 40 men
following Prophet Mohammed, here, there, and nobody
became sick during these six months. The doctor came
up to Prophet Mohammed and said, "I've been here for
six months, but I'm not needed because nobody has
fallen sick." Prophet Mohammed told the doctor, "Look
here, my instructions to them are to eat one morsel
less than they really hunger for. Leave the table a little
hungry. They also do meditation and work hard. So, as
long as they obey these orders, nobody can get sick."

The doctor gave you something for digestion. It's
better that you have a morsel less, that's all. That's the best
remedy. When animals, dogs, go sick, they stop eating; they
never eat anything. You'll find they've got innate sense.
They select some grass to eat and that is their medicine.

WORLD OR GOD

So, the best prescription is, eat a morsel less than you really need. Leave the table a little hungry — not full. You must have paid a fee to this doctor? Did you pay?

Yes.

What?

Just 10 rupees.

Ten rupees! If you had told me, that would have saved you ten rupees.

That's true, very true.

You should not have gone there. You should have told me. You are here — you are not uncared for.

Master, for the last few years I've had a strong desire to see God but because I was not always happy and life was grief, and now earth life is becoming very enjoyable, and I've lost quite a bit of my desire to see God.

Because you are indulging in outer things, that's all.

But maybe if I got sick again?

Look here, outer things are for your help — not for enjoyment. Make the best use of them, that's all. You have begun to enjoy them, and naturally the tendency is changed. If you have got more desires for the worldly things, naturally the other side will slacken. So, the best motto should be, "God first and world next."

I don't desire anything outwardly. I don't want anything in the world.

Your own statement is contradictory. Now you say your desire for God is lessened, is it not? Have I followed properly? Before it was very strong. The reason is apparent — your tendency has changed more toward the worldly things. If all desires are stopped, then that is good. But that will come only when you come in contact with the God-into-expression Power, not before. *Upanishads* say, "What is that by knowing which all other desires are finished?" That is by coming in contact with the Way you have been given.

Perfection walks slowly. Time factor is necessary. Go on, regularly; after some time, you'll find that you are on the way up. Sometimes you advance a little, then recede, then again you get some advancement. So, diary is meant for that purpose. Keep your diary very strictly, like a hard task master. Don't spare yourself. As you criticize others, so you must criticize your own self. By leading such a life, in two or three months you'll change, sure and certain. We spare our self. We see we have something wrong, but think, "Don't tell it. Who knows it?" But the God in you knows it. You cannot deceive Him. So that is why I always say, Be true to your own self. God is within you and the Master Power is there. You cannot deceive Him. Be sincere to your own self. I don't say, "Be sincere to me." That God Power is within you already. You cannot deceive Him.

Why do you loiter away — waste — fritter away time in useless pursuits? You're here only for that Purpose. I have told you, I think, more than a dozen times this very thing. Make the best use of your time here.

WORLD OR GOD

Stop all thinking of past and future. Forget. Be here wholly, solely; live in the living present. Live in the present moment. If you continue; that will continue for eternity.

The child does not learn running all at once. He wants some support in the beginning. He then wants to stand, after attempts, falls. Then the mother helps him. After some time, he begins to run. So go on with it regularly. To meet God is not difficult. To make man is difficult. You must make a man out of your own self. God is after finding such men. He's going around, "Is there any man?"

Kabir says, "I'm so much purified from within that God is running after me, "Oh, Kabir, Oh Kabir, where are you? Come up." So, God is very near, and Master is running very close behind you all — calling: "Wait, wait, wait," if you purify yourself. Blessed are the pure in heart for they shall see God. Purity lies in what? You know? Purity of mind lies in the fact that no other thought than God should remain, come up. God is in every heart everywhere; we are swimming like fish in the Waters of Life. You may have many things in your brain. You may fill up your whole brain with all the libraries and the scriptures of the world, but that won't help you. Only that much will help you which you have formed as the very part of your life.

The food you digest gives you strength, buoyancy, freshness. That which is not digested, sleepiness. You see? Your mind wanders away. One man came to Shiv Lal, a devotee of Rai Saligram, and said, "Well, look here, I get sleepy." "So, take care of your stomach," he replied.

Another man came, “My mind wanders away.” He said, “Take care of your stomach.” Sheik Saadi tells us if you want proper meditation progress then keep half the stomach filled with food, one fourth with water, and let the other fourth remain vacant.

Whatever dreams come up from indigestion will rake up and affect your brain and cause laziness. And the very prescription I have told you — leave the table when you’re still a little hungry; don’t eat until you’re full. And Swami Shiv Dayal Singh says, “Those who want to prosper wonderfully on the way should have one meal a day.” The highest thing for those who are solely for that purpose — one meal a day. The more the stomach is empty, the better.

As I told you the other day, first is a meatarian, then a vegetarian, then an airarian. They go up like that. I quoted an instance yesterday. There was once with our Master a lady about 30 years old; she would not take any water or food, and she was working all day long. The real Bread of Life is within you. But you come up to that in due course, not all at once. So, all these troubles can be avoided if you leave your table having eaten a morsel less. If there is something tasty, you take too much, and the result is?

*Yesterday I wanted one chapatti and when You came
You said, “take half for me.”*

All right.

*But I think it’s an example — live your own way like
you live in the West but leave a little bit for me.*

Yes.

So, the food didn't mean anything.

That's your understanding, right understanding.
That's all right.

I understand so many things which I already practiced before, and everybody says I'm wrong and they don't feel so good but now you're approving these things . . .

Thank God. Thank God. That's all I can say. Any others also?

You please?

You want to know about my meditations?

What else am I here for? Are you better today, after you enjoyed Christmas yesterday? That's all right. And you? Can I ask you? I think you must not have taken any food. That's Bread of Life, be regular. Let no day pass without giving Bread to your soul. That is within you already. That is why Christ said, "Man cannot live on bread alone." Outer bread is only to sustain your body, a good horse to ride on. That's all. If the horse is strong, he will even carry a broken carriage. Is it not?

So, spiritual health depends on the life of mind and body both. We give food to the body, to the intellect, but we care little for the soul. So, you are here only for the Bread of Life and Water of Life. And it is not lying outside; it is within you already. It is a matter of inversion. You have to pay nothing for that. Have you had to pay anything for that? No outer fees are required. It is a gift of nature, like other gifts of nature, you see.

It seems the people that have the Truth burn with passion to share it with others.

Why is this so? God has sent them for that very purpose — to distribute to His children. Remember when I went to America for the first time in 1955? There, as everywhere, talks were given all free. Hitherto, these places had donation boxes and sold tickets. I told them that we didn't want these things. On the first day when I gave a talk, one man stood up. "Where is the secretary?" "Why do you want him?" "I want to donate \$5,000." "What for?" "You've given a wonderful talk." I replied, "It is a gift of nature, and like all the gifts are, it will be given free." You have not to pay for air, sun, do you? So, when I left, people offered some bags of money. I told them to just spend it in this Mission here. They were in tears, telling me, "It would have been much better if you had taken away dollars, you're taking away our hearts." So, this is your gift — free within you. Who is retarding you from that?

"God does not change the life of a man who does not like to be changed," the Koran says. If you have a little inkling that way, He will help If a child wants to stand, the mother comes up to help him. If he is lying, sleeping, no help is given. She has many other children to look after first. So, we're all children of God. The Master is there to help you — the God in him.

The gifts of God are life and free will.

Yes. This is what I am telling you.

I think man's position should be, since he has got free will, to will such a life of praise to God — acceptable to God.

That comes when a man is fed up, when he comes to that ultimate urge within him. Naturally that would be a most fortunate day in the man's life when this urge comes up within him. Then, naturally the help will come. Where fire burns oxygen comes to help. So, it is a matter of your decision — decide one way or the other. When I left my school, educational career, I had to decide. What? There were two things before me — God and the world. It took me about seven or eight days, all alone at night, in a very lonely place, reflecting on what should be the aim of my life. I am speaking to you about a question that came up in 1912. I decided: God first, and world next. God first, and the world next.

So, if you have got some definite aim before you, even if you take one step towards that, you will be nearer the goal. But sometimes you are for God, sometimes for the world. Plus/minus nullifies everything. So, decide finally what is your aim in life.

Decision is important.

Surely. We have not decided yet. We are trembling here in the way. Sometimes here, sometimes there. And mind comes in like a very good gentleman. "Look here, this is your duty, why don't you do it?" Help your children, that's all right. I also will help your children. God has united you. Why have not others been united to you? It is the flowing pen of God that has united you, as brothers, sisters, wives, husbands. Attend to them properly. Pay off give and take. And? You have got the human life to know God; that's our ultimate goal. Don't sow more seeds. Wind up all your affairs. And Master helps you in that winding up, give and take, that's all. You simply live up to what he says.

THE LIGHT OF KIRPAL

It seems so easy, simplicity leads you to eternity and complexity will lead you to perplexity, because you have too many things to distract you.

Simple food, simple living, simple life are helping factors.

Once there was a chief minister of Akbar the Great, a great emperor in India. One day, as was the usual course, ministers keep standing up while the king comes in and sits down on his throne. But in that overcoat which he was holding over his arm, there was a scorpion. Now out of respect, he could not move and the scorpion bit him here, there, then again. He could not move because that would have been disrespectful. When the king sat down, he said, "Well, look here, out of devotion to the king I have not even cared that the scorpion bit me so many times." Then he threw off his overcoat and ran away. "Thank God; God I will be your devotee."

Akbar the Great said, "This is my chief minister, I rely on him for everything. Why has he run away?" So, he sent a minister to request him to return. The minister pleaded, but he wouldn't return. "Oh no, I was once his servant. I was doing everything he wanted. And now I have become the servant of God." Then the king himself came and told him, "Well, dear Wali Ram, you are my chief minister. You are the big wheel of my empire." "Dear King, I was fully devoted to you for the time I was there; now I've changed my devotion to God." "How will you eat?" "I've got hands to eat. I don't need any plates."

WORLD OR GOD

Yesterday morning — perhaps you were there — some people were eating vegetables on leaves, there were no plates.

“Well, what will you have for your pillow?” the king asked. “My hands.” The king then asked, “Tell me what you want.” “Well, I want you to be away from me.”

So simple life is the *ultimate*. We take hours to make ourselves ready. We take hours to adorn ourselves. Give rest to the body, save it from cold or heat outside. That’s good. Give it food. Give rest to the body, so that it may work properly, but not all 24 hours. If you take too much work from a horse, you see, it will not help you.

If you work too hard, that’s not good?

Not too hard, but as much as the body bears. Sometimes you have to sacrifice for the good of others, that’s another thing. That’s the law of sacrifice. Love knows service and sacrifice. Give rest to the body, save it from heat and cold outside so that it may be strong enough to carry on your work, that’s all. But all the time you spend in getting ready, well, you’re wasting time. Keep the body clean, that’s all right. It’s a temple of God. Keep it clean outside and also inside. See things in their right perspective. Simple life and high thinking will work in no time. Simple life and high thinking. That’s all.

THE LIGHT OF KIRPAL

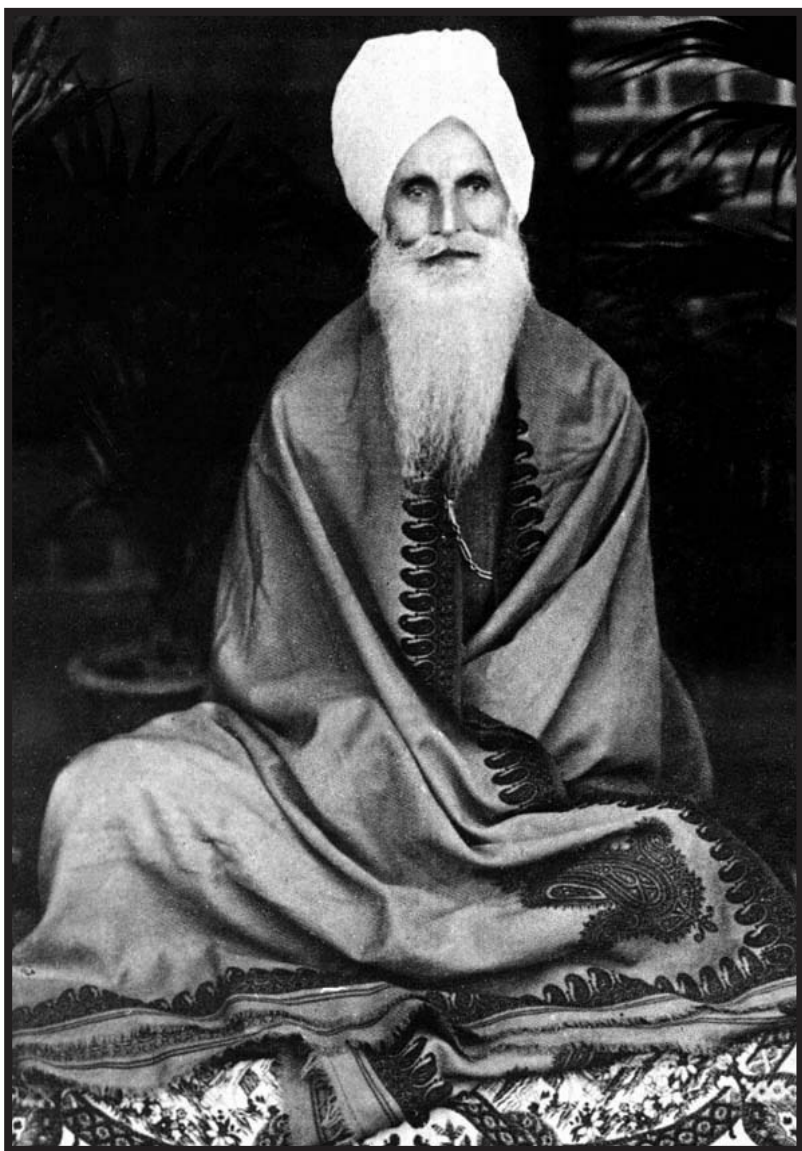
These are only subsidiary questions. The main thing is to come in contact with God who is within you already. You have not to go anywhere. Outer temples are made after the model of man-body. Why leave the original temple and go to the temples made by the hand of man? God resides in the temple which He has made in the womb of the mother. Is there any machinery lying inside there? That's God's work.

So, you see, take a little less, one morsel less. Keep that thing which is more delicious to be eaten at another time, not necessarily at the same time. Because if you go amiss, you have to pay for it in some other way. Food that is digested will give you strength.

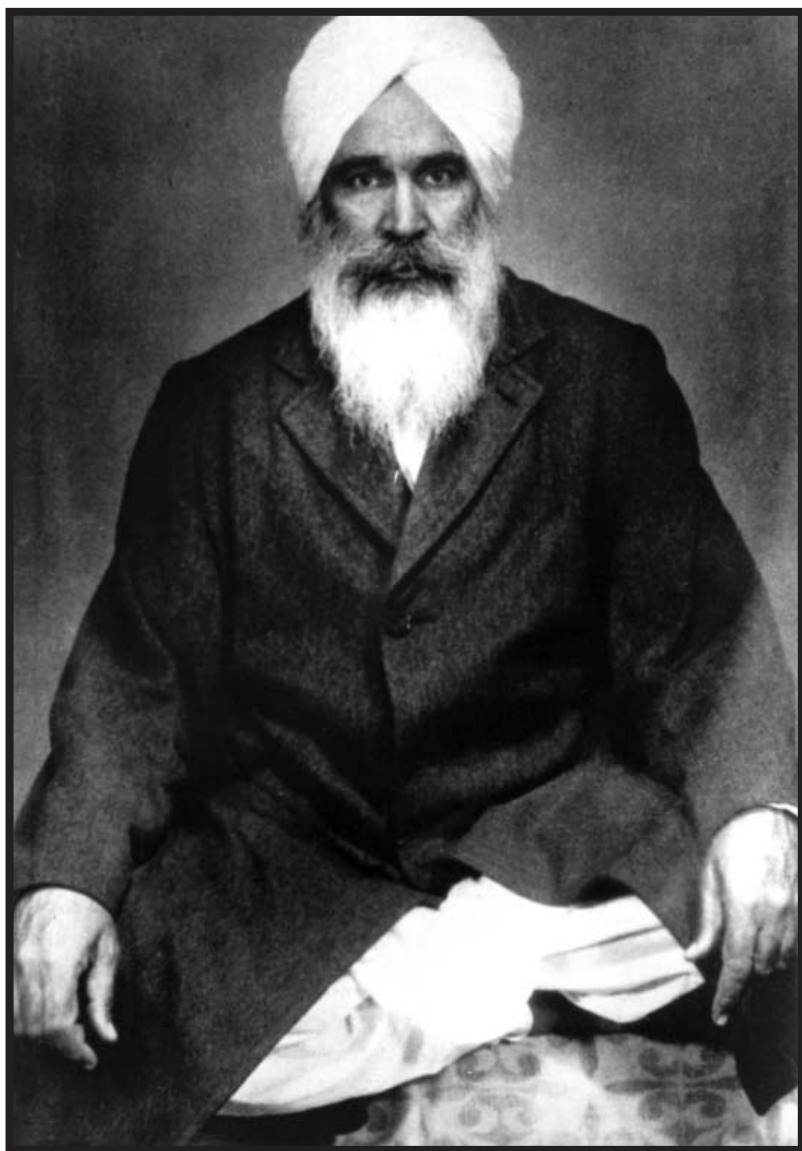




Sant Kirpal Singh Ji Maharaj
Southhall, England After Satsang 1972



Sant Sawan Singh Ji Maharaj
1858-1948



Sant Kirpal Singh Ji Maharaj
1894-1974

BOOKS by Kirpal Singh

- Crown of Life
- Godman
- A Great Saint: Baba Jaimal Singh
- His Grace Lives On
- Jap Ji: The Message of Guru Nanak
- Light of Kirpal (Heart to Heart Talks)
- Morning Talks
- Mystery of Death
- Naam or Word
- The Night is a Jungle
- Prayer: Its Nature and Technique
- Spiritual Elixir
- Spirituality: What It Is
- Surat Shabd Yoga (Chapter 5 of Crown of Life)
- The Teachings of Kirpal Singh
- Way of The Saints
- Wheel of Life
- Love, Light and Life: A Biography of Kirpal Singh

BOOKLETS by Kirpal Singh

- God Power / Christ Power / Master Power
- How to Develop Receptivity
- Man! Know Thyself
- Ruhani Satsang: Science of Spirituality
- Seven Paths to Perfection
- Simran: The Sweet Remembrance of God
- The Spiritual and Karmic Aspects
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