

*Don't
you
want
to go
home?*



Sat

sandesh

the
message of the Masters

January 1975

PHOTO CREDITS The cover portrait by Ron Polacsek; page 15 by Victor Ternes; pp. 16-17 by Loi Fager taken during Master's last visit to Rajpur, July 1974; page 18 by Jonas Gerard, taken during a sweet interview with Bob Redeen in September 1969.

ONE FULL YEAR BEFORE YOU

*The talk given by Sant Kirpal Singh Ji
January 1, 1974*

LET THE NEW YEAR START WITH NEW LIFE—
LIFE AFRESH. . . .

Just review your last year and how you stand now as compared with when you started last year '73. Now you are starting '74. How you find now? Better than that date? Are you improving as compared with then?

GENERAL ANSWER: *Yes.*

That's all right. That's what is wanted.

QUESTION: *Master, could you please tell us something from your childhood?*

How will it help you? Suppose I was a naughty boy—then? (*laughter*) Will you copy it? Each man has to run his own course—race—you see? Of course, some people have got their background, but that makes no difference; those who start now go way ahead to win the first prize. They can go quicker and reach there first. They can start now. That depends on devotion, you see, and regularity, and the ruling passion you have got. Why not set an example for others?

So those who have got the man body have the hereditary right—the hereditary right!—which nobody, not even the government, can take away—to know God. That depends mainly on our devotion and ruling passion—passion not for the worldly things, but for God. That's the foremost work, the very private, personal work that you have to do. Most of us are engaged in other work. Take cross daily

and rise above body consciousness. There the ABC will start on the way up to God.

Keep a note of what you are today, first day of the year. And at the end of the year, compare how far you have progressed. If you follow it for one full year—in the schools they take one year to be promoted to the other higher class, is it not? But they have to put in five to five-and-a-half hours in the school and two or three hours at home. If they are regular, they are promoted to the next higher class—those who are not sitting idle. Now a year is before you. Let us see how far you progress in this year. You should go up at least one class from where you are now, to the next higher class. You work for it! It is one full year.

So work in a way that you may be able to fly with the Master within to the higher planes. Have some ideal before you, that's all.

In the scriptures of the Muslims, God says, "God does not change the lives of anybody unless they themselves want to change." If you've got that ideal before you, God will help you. God helps those who help themselves. He is not demanding very much from you. Very much? Too much? You have one full year. From today onward go on regularly. Put in as much time as you possibly can with due regard to your other requirements so that you may see yourself the ideal that you are putting up before you—so that you have got an achievement.

I hope you keep this in view . . . or are you afraid of it? Have you got the will to have that ideal before you or no? Why are you afraid of it? (*chuckles*) As I told you, God helps those who help themselves. God also says in the Koran, "Those who don't want to change their lives"—even God says "*I cannot do it.*" So from today onward you set up such a program. You may see this dream become alive, you see.

It is spoken of one King, Mahmud, who invaded India

17 times and plundered—made orphans and widows and took away all rubies and gold, etc., from India—that at the last moment of his life he desired his ministers to just put all that he had brought from India, all the plunder, gold, rubies, silver in heaps all around and let him pass through that for awhile and see how much he had gathered. So they did. He was looking all around to those heaps of gold and emeralds and shedding tears. And one minister told him, “Well, King, all have to leave; it is no new thing with you.” Mahmud said, “All right; you remind me when I go back to the palace.” And the minister thought, “I will be given a very great reward.” When they came back, the minister reminded him, “Lord, you asked me to remind you.” “All right,” he ordered; “Send him to jail for the remainder of his life.” “*What?* What sin have I committed?” The King said, “When I was making orphans, widows, people penniless—why did you not remind me then?”

So I am telling you now, you see (*laughs*)—my duty is over. I told you very seriously—not joking—after due thought, due consideration. You have heard all of this? This is a timely notice, mind that! So that’s the only thing that will go along with you. This body does not go along with us. But if you have arranged something, then please do tell me too! (*chuckles*) This is your work—your real personal work. This is the work you can carry with you; nothing else. So when the time of examination comes after a year, the man who has been regular throughout the year, he has no fear. And those who have not?—the last month has come up and they will work day and night worrying. There’s no use! Why not start now? You’ve got one full year before you, is it not? One year—12 months—not even one day less. Today is the first, is it not? Just start it.

Always have the highest ideal before you, mind that; don’t be a mannikin. You want to jump ten feet high—then have the ideal of ten feet high before you. If you don’t leap ten feet high, at least you do four or five feet. Hafiz

says, "All right, do something, but have the highest ideal before you"—not two feet or three feet. Have the highest aim and you'll jump up, if not full, at least nearing it. Always keep the highest ideal before you; then you'll do something. If you don't have very lofty ideals before you—if they are average, like that—you will remain where you are. You have got the man body, you see. Nand Lal, a great devotee of the tenth Guru, says, "A man is really worth being called a man if he catches God." If you've got that ideal before you, then naturally you will do comparatively much better.

Man body means the highest ideal is to know God, is it not? Nothing less; nothing more. With all, in relationship to all, you are paying off debts—actions and reactions of karma; but have that ideal. Pity it is we have got no ideal before us. The ideal should be the highest—loftiest! If we start this year with the lofty ideal, I think you'll do that. After all those who found God, they were also men. Do you think they fell down from heaven? They were born the same way as you—or me.

People pray . . . two students were going to school; they were late. One began to pray and run. The other sat down on the road and prayed, "God, let me reach there in time." Which of the two will reach there? The first one runs also; he might be late four minutes, five minutes. But he who sits on the road and prays, "Oh God . . ."—that won't do. When God sees you are running, you see, He will also give you a boost. Maulana Rumi referred to a pigeon who was flying to a place of pilgrimage, Mecca, in the air. You see, pigeons fly about 60 or 80 miles an hour. And he saw one hare also going fast. He asked him, "What are you doing?" "Well, I want to reach the place of pilgrimage, Mecca." He had pity on him; he saw him running, doing his best, so what did he do? He put him in his claws. If you are always lying on the road, who will care for you? So don't be afraid

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THE MASTER'S TALK

Don't You Want to Go Home?

MAY I PUT a question to you? You have been putting so many questions to me, may I also put one question to you?—Well, do you permit me?—All right; if the time runs short, what should we do to lengthen it?—Put chains on the legs of time. We have had a good time for two days, so only one day is left—only one day. You can have the sweet remembrance with you; that can prolong it—constantly—not to forget it!

QUESTION: *On occasion, people question why a Living Master should be necessary since Jesus said, "Blessed be those who believe without seeing."*

This apparently means that those who

This darshan took place at the home of Charles Fulcher in Charlotte, North Carolina on Oct. 4, 1972

have got faith as a result of past actions are blessed, of course. Have you read St. John's Gospel? Yes? There it gives: *He's the light of the world*. Christ lived before Jesus. *I am that I am*. So he believed in God, and as a reaction of the past developed faith; moreover that power works all through. First he said, *I am the light of the world as long as I am in the world*. Then again he said, *I work during the day, because at night nobody works*. And third he said, *I shall never leave thee nor forsake thee till the end of the world*. So that is the Christ Power, God Power, (to my mind), as borne out by all. You should believe in his own words. Somebody on my last tour, or the first tour I think, put the question to me: "When is Christ returning?" I asked him, "Has he ever left you?" Christ said,

I shall never leave thee nor forsake thee till the end of the world. When he does not leave us—then what's the question of returning? So that is the Christ Power or God-into-Expression Power working at different human poles from time to time to guide the child humanity. That is always One. That manifests from time to time as required.

The point is, as I said today in my talk: some teacher is required who can give it to us. Science does not change, it's the same as ever. In all outer subjects too, we require somebody who knows better; but we also need one who can give us a boost. This is something which starts after rising above the physical body. In this morning's talk I said, "Call it by any name, that Power works through different human poles." This has also been said by other Masters: "This has been going on from posterity, where there's hunger there's food; where there's thirst there's water." The child wants it today, and Nature provides milk in the mother before the child is born. It happened in the past, it will happen in the future; natural laws don't change. We want that thing; that is God.

God is Guru Power at different human poles in which it manifests. Some claimed that we are sent by God, others are a little quiet; but most of them have claimed it. Kabir has claimed it, Guru Nanak has claimed it, tenth Guru has claimed it; Christ has also claimed it. So we are concerned with whether we are helped in that way or not.

Where the world's philosophy ends, there religion starts. And that faith arises in few; here some higher power is working. They have faith—they are reactions from the past, not now. So what I have seen and what I have understood from the scriptures is, that *Shabda* or "Word"

is the only Guru. Word made flesh, hundred per cent, or seventy per cent, or fifty per cent, as the time required. They worked to the extent that the time required, but the power is the same. Guru Nanak was asked, "Who is your Guru?" He said, "Shabd is my Guru." And Shabd is called the God-into-Expression Power or Word made flesh; you have that in the Bible. And who can give you contact with that? Where His Grace is working, that's all. Our Master used to say, "Simply take me as your elder brother or as your father and go on according to my instructions. When you go inside and find there is more, then you may call me by any name you like." That is a matter of gratefulness, you see? When you have got something very unusual and wished for, for a long time—and you have it—then you naturally say out of gratefulness: "You are greater. You are God." But he cannot be God. God is God. You are also microgods, but where there is full effulgence sent to the mission, that is where his teachings work. One thing: now we are sitting; (excuse me for the words I use), some rogues, some thieves come and they begin to beat you up. What will you do? You will stop them! If someone comes with some commission: "I am superintendent of police. Here, tell us please." This is someone who comes with a commission. Then what? Then words go to the heart, simple of course. And moreover, may I say something more? These histories are written later on, sometimes they are right, sometimes not. I read somewhere that somebody said, "Don't read out history to me for I know that must be false." If something is written by the man himself you don't doubt it. He says, "That Power will never leave us; one bulb is fused, the other

is put in and the electricity remains the same: they are different phases.” Somewhere electricity gives you heat, and somewhere cold; electricity is the same.

Some people come into the world, they’re sent into the world with some purpose, some mission. The purpose of incarnated beings is to punish the wicked, uphold the righteous, and set the world agoing. That is also the work of God; He takes from some of them. And Saints or Masters also come, you see; their mission is a bit different, though it is the same Power working. Their work is to let the people be contacted with God and become conscious co-workers of the Divine Plan. So let the world be de-populated; the more go, the more the population will be lessened, is it not? It’s quite the same power working also. Take another example: there’s a prison house; the prisoners there are in bad condition. One man goes out of sympathy, he was granted a certain amount and asks that they be given good food in the future. He goes back, he did service for them. Another man went; they had poor clothing. He also allotted some money and the prisoners began to have good clothing. A third man went, he saw that they had unventilated places to live in. He also was granted a certain amount and in the future the prisoners began to have good houses to live in. The purpose of all three was to give them good conditions, good clothing, and good food. Another one went who had the keys of the prison with him. He opened the door and let them all go—whoever would. All did good work and sympathized with them; but what do you think of the fourth one? So Masters come here as the last one; they tell all to go out of the prison house of the man-body, of the world. They open the doors and let

everybody go. Those who do not want to go—that’s another thing; but they offer.

Guru Ramdas said, *When a Master comes he cries with his hands up: “Hello, come on, whoever wants to go out of here to your home—come up.”* Here’s the golden opportunity: He comes to take us back home! And who sends them? God. And for whom? Those who are fed up with the world—who really hanker after God. He makes some arrangement for everybody; he sends somebody to tell them to please come back. “You’ve been in exile so long; why don’t you come back and enjoy your home?” So this is something that is true. The same power of course, working in different times for different purposes suited for the time. So who are fortunate? Those who want to go back home, is it not? Doors are open!

It is very difficult too; even though the doors are open—we don’t like to go. It is said of Lord Krishna that his devotee, Udho by name, said, “Well, if you want everybody to go out of all this misery, why don’t you let them go?” He said, “I do want it but they don’t want to go!” “How can that be?” He entered a house and there was an old man there. He asked him, “Would you like to go back to heaven?” “How can I go?—I’ve got my grandson to be married. I’ve this thing to be done, that thing, and you want me to go up? What are you talking about? Go away!” Then, they say, he died and became a parrot. They again went to him, “Well, how would you like to go home to heaven?” “Well, all are sleeping tonight, and I watch them. How can I go?” Then again they say, the parrot died and became a small insect in the gutter. They went to him: “Insect, would you like to go to heaven?” “Why, am I the only man left for you to take

home? Why can't you find anybody else?" Is there anybody ready? Tell me, honestly? Very few; maybe one or two. It is God Who responds to those who want to go home.

Prayer should be quite sincere and true. We say—but we don't really want to go; even in very difficult circumstances nobody wants to go, even though we may say, "I pray."

There is one story: An old woman's granddaughter was sick, seriously sick. So she always prayed, "Oh God, take me in her place. Let her live, she's quite young." She used to pray like that daily. It so happened one day that a cow entered the home and there was one big pot that was black underneath in which things were boiling. She entered her horns into it; they got stuck fast and could not come out and she was going around the house. It was black in the front and that old lady considered that perhaps the Angel of Death had come. She told him, "Well, my granddaughter is there!" Who is there who wants to go? Very few; very rarely. If you really want it—you have it!

Once in the time of our Master, there was a crowd, a big crowd. Master said, "If anybody can give his mind, surrender his mind, he can go to the highest plane all at once." One man stood up, "I want to go." "Can you surrender your mind?" "Yes, I'll surrender it." "First make your mind your *own*, obedient to you; only then can you surrender it." So we say something; we are not true to our own self—honest. If you honestly want something, you will have it. Sure and certain you will have it. What prayer is true? If what comes out of your heart is interpreted the same by the mouth, and that same thought is in your brain—only such a prayer is true. The Lord

is not in the heavens. Swami Ram Tirath says if He is in the heavens, in the sky, He will get cold. He is within you, controlling you in your body. He hears. Pray and wait. Prayer should be true. We, excuse me, we deceive our own self in many cases—most cases I would say. So that is why I always request you people to be true to your own Self—true to your own Self. God is within you, the God Power is within you; if you become true, honestly, you'll have anything you require.

I'll tell you the story of the old lady in the ashram. I ask everybody to keep diaries. (I've been keeping a diary as a student too. I had transvision—I saw that some man was dying.) I ask that nobody come to the ashram without a diary, they should bring it. Now I wanted what—do you know? That they should sit one hour in meditation; only then should they show their faces to me and let me have their darshan. One lady could not read or write but she kept a diary form. What did she do? She offered flowers on it. And some person asked about this: "Are you keeping a diary?" "Yes." "How are your meditations going on?" "I always see Master within me." You see, keeping diary with faith, . . . she sees me. Most of us are giving wrong information on the diary. When some people bring me their diary I simply tell them, "Dear Friend, if this diary is true you must go to the third plane. But you say you cannot see light." (*laughter*) Don't—take seriously what I am telling you! Don't smile over these things. If we are true, my experience is, we get transvision. Let the question of God be set aside; when the water's at rest, no weed on it, can't you see your face in it? The only thing I can tell you: those who want to meet God—they must

—it's their right to meet Him. They should meet Him. — They're sure to meet Him—must. This is God's law. What you want you get, if it is sincere in you. If it is sincere, I say; because we are not true to our own self.

In outer things, in a class, it takes about a year to pass from one class to another, promoted. Sometimes they do work in the schools, sometimes for homework. Now in a year, a year means 365 days, if we spend some time, say at least four hours in the school and one or two hours at home—six hours a day—then how many hours in a year? About 14 or 15 hundred. And how much time do you put in? Let me be a business-like man: some ten minutes, some five minutes, others an hour. Some are not regular, some days they put in time, otherwise not. So time factor is necessary. You understand, no student can go on to the highest class if he does not burn the midnight oil. He has to work for it. No wrestler can become a wrestler unless he puts in time. No saint can become a saint. Every saint has his past and every sinner his future.

When I was in Lahore in 1912 I was very fond of rivers, the waterside. I used to go to the riverside at night. In the winter it is very cold at night. One father wanted his son to be a wrestler. At night he would turn him out in the cold without any coat on; he'd go all through the night exercising. And the time did come when he became the wrestler in India that defeated all wrestlers. So a strong man revels in his strength and the weaker man wonders how he got it. How does someone become a professor? In one day? Or any other line, you see—you have to work for it. Be true; if you are true to your own self, even if you

are not able to do sufficient time—God is within you, grace works.

I was just referring in my talk today to something I think perhaps you people have noted. Those who are initiated, their judgment is not to be done by the Lord of Judgment but by the Master Himself. A father whose son has committed something wrong won't send him to the police; he'll slap him in the face himself. Those who are sincere to the Master will never go to hell. If he wants to send you back he'll bring you back in a very good higher family where you can go further ahead. I've noted that references are given in the scriptures by all Masters. Christ also did say that he was given the authority to judge them. So it is a great blessing to be put on the way, by God's grace. You should work for it! When I went to the Master I was a family man with two children and I earned my own livelihood. I asked Him, "How much time should I put in?" and the Master said, "Five to six hours at least, and the more you can do the better."

God will choose you for any work for which you are considered fit; it is He that takes work from somebody. It does not go to the credit of the man from whom He takes the work; all credit goes to Him. But he should be chosen. All credit goes to God, or the Master, or God-in-the-Master. Man is in the make, he has not just started now. Some come with good background, some little, some start here. Those who have got some background, they begin to see light, hear sound, and I have found suchlike people going to the doctor to get treatment for something wrong with the ears or the eyes; even those who have heard do not know. Even if a man comes with this background, he is here dilly-

dallying; he always puts in less time. And another man who just starts now, afresh, he is more sincere, puts in more time, with due respect to self-introspection; he will go ahead of him, sure and certain. So you're all fortunate you've been put on the way, on the Path. There are millions and millions of other people seeking. These things appeal to you, that is why you've been put on the way. When you've been put on the way it means it is your good fortune: God has selected you for that. Make the best use of it. I am telling you all these things from a common sense point of view; no imposition, you see? You are the better judge.

Be sincere; don't spare yourselves. Judge and you'll see. What are we doing? What are we here for? To see that in the man-body to know God is the hereditary right, I would say; hereditary right! Have you made the best use of it? You're afforded the opportunity and you do not care to make the best use of the time. It is only prolonging our time away from home. I think these things are put before you in a very simple way—from heart to heart. You must work for it!

Once it happened, I was in service, I was in charge of a section. There were others supervising other sections too. My section was all calm, quiet, no worry, and did double the work the other sections did. And one day the other superintendent came to me: "What is this? You're calm, quiet. The men are calm, never fight, they're always working." (And the officers would give me any newcomers that were being added, and without my growling.) I told him, "Well, control yourself. I have self-discipline, you see." Then I told him, "There is something within you—if you withdraw your attention from all outside . . ." (I

was not initiated then, I tell you.) "Just sit to your own self for some time; you will develop slowly." He went away; he began to sit at home. There was one water pump working. After 15 days he came to me: "Well, you told me that, but the sound of the water pump does not permit me to . . ." "All right, be left to your own self solely, don't pay any attention outside." Then he came (he was sincere), he came in another 15 days: "In the beginning I do hear the outer noise, but after some time that goes up, I don't hear it." "All right, go on further." Then again he came after a month or so, he said, "Now I sit; there's no noise." So it is only withdrawing our attention from all outside. You are attention, you see. You'll feel rich, fresh. Your body may not permit you, but with all that you'll be fresh. It's the Bread of Life and the Water of Life, and this you can have only in the man-body. Animals cannot do that. You are all sitting here—can animals come and sit here? No? So I will advise you to keep a diary. I was in the forest for some time—five months. There, in the beginning, I thought about how to induce people to live up to what I tell them. Then I thought, what have you been doing yourself? I kept a diary as a student all through. The event I related to you today: I had transvision, I could see what was happening beyond this wall. Everything calm, quiet, no ripples, no filth in it; you can see your face in it when the mind is at rest. You can have transvision, you can foresee. Those who don't keep diaries they cannot progress.

The diary is meant for two things: one, for self-introspection. Don't spare yourself, criticize yourself as you'd like to criticize others. Never mind if you've got thousands of failures; now you know

some of them, then weed out! To say simply I'm a sinner, I'm a sinner, that won't do. Weed out, and you'll say like Guru Amardas says, "We were some time like you. Now with the grace of God we are not. We have passed through it."

So I submit to you: as a man you've got the heritage, the right to know God. If you don't utilize that, that's a misfortune. Even when God affords somebody the opportunity to be put on the way, and with all that, they don't do it, then it's a great misfortune. So procrastination is the thief of time. This is what we do: "I'll start it when such and such work is finished. I'll do it when I'm retired. I'll do it when that thing is done first." Well, who knows if you'll live longer, till that time? So Masters say that those who do not care while young, when their brain, their memory, their body is fit; then who can do it in old age, when the hairs are quite white? The point is, if you have not lived a normal chaste life, you have misused this life, then who knows if you'll be able to see Him in your old age? You will become deaf; your eyesight will become shortened, lessened; you won't be able to walk. Then can you do it? You can, I think, when you're young, quite fit; you can do that: you can exert, you can put in time. And thank God it is not the way of great penances. It is a very simple natural way: only put in some time out of 24 hours. So maintain your diaries: record how much time you put in; and criticize yourself, not sparing yourself; and weed out all imperfections.

In 1912, I met a professor. He was a Mohammedan; he was a spiritual man. He put a sign on his house that nobody can come: NO ADMITTANCE. But I was free to; I used to go to him when he was

saying prayers. In Mohammedanism you'll find they have five sitting times of prayer. I went on watching him; then one day I asked him, "Well, dear friend, you are authorized for five times a day; you are going on for hours." He said, "These five times are enjoined on us by the Prophet—that is to be obedient to Him; and the more time I put in is to earn His pleasure." We have pity on our own selves and that pleases the One, that God overhead. I tell you nothing new, you know all these things; don't you know what I have submitted? I think any one of you can stand up and give a very wonderful talk in a bombastic way—you'll even break the tables too. At your height of language—what you could cry . . . In churches and some of the schools, they kneel and say, "Oh God." Something that goes out of the heart, that is what is wanted—sincere, true. Don't think God is deaf, you see? He's everywhere. He's omniscient. The only thing required, I would say: we have to be true to ourselves. But for that we have got no aim in life, we are aimlessly adrift. Sometimes we want one thing, pursue it, then other times we want some other thing—we change it. We dig the pits in the ground, some four feet deep, some five feet deep, some seven feet—and water nowhere. So you should decide your aim in life, what you would like to become, what you want. It may take you a day, two, three, four, five days; never mind, this is well spent. When you decide something once and for all, then stick to it! Every step you take you will be nearer the goal.

I can only say for myself that in 1912 it took me ten or eleven days to decide. At night I used to go out when nobody was there; I would decide for or against, what should be my aim. I had

ambition in life too, and I had a little background, with God's grace. So I decided once and for all: God first and world next. All scriptures say, you do that and all things shall be added unto you. I had a good position in the office, the highest officer believed in me more than the comptroller. So my point is, decide what you want! Don't you want to go home? Say no—hands up! No? Everybody wants to go—but everyone doesn't want to work! God is waiting for you and nobody's prepared to go; like that insect in the gutter, "Can't you find anybody else to take home?"

So in man-body you can have that. This is what I say, have some aim set up before you, and work for it. You take one step; when the child begins to walk, when he begins to stand up then the mother gives her hand to support him. The little step he takes at first—if he goes to fall, then she gives support. Similarly, if you want to go back to our God, every help will come. He's more than hundreds of mothers—sympathetic, loving—more than thousands of mothers. Never think you're all alone. Somebody's looking after you. We are all His children; how can He forget? There may be hundreds of children. If you have seven children, would you forget any child? When you go anywhere you take the children, do you forget any of your children, leave them behind? No, you'll count, one, two, three . . . now you're set.

So you are fortunate you have been put on the way. Now it simply depends on you to work for it; to obey; to live up to what you have been instructed to do, and that is in your own interests. You are benefited and you earn pleasure for nothing. Did I say anything unbecoming? or very common sense?

Now I think this will appeal to each one of you. Is there anybody who these words do not appeal to? Hands up please! No? Then you're to do it—live up to them!

I am not telling you anything new, it is the same thing that you know already. I only request you to have discipline. It is high time—we should not put off this work till some other time. Kabir says you are to never put off till tomorrow what you can do today. He says, how do we know what will happen after an hour or so? Why do you put off till tomorrow? This procrastinating habit is wrong, you'll have to repent for it. When you leave the body you'll go crying: "God, I have not done anything." Why not go jolly, smiling—"I am going to my home." The whole thing remains: we should decide, have some aim before us and live up to it. Help will come unasked for. God granted it, all Masters have granted it; that will come without asking for it. Mother knows what the child wants—needs—you see? We are His children.

So this is the question I have put: "Is there anything to lengthen the time? Time is short." I wish to be with you physically all the time, but it's not possible. By radiation you can have the benefit, by developing receptivity. I issued one circular, probably most of you must have it: *How To Develop Receptivity*. If you become receptive—you will ask the same question of the Master and the same question to the one who has developed receptivity, they will repeat the same words. It is just like water, the vibrations go on; if there's no dirt in the instrument—then nothing remains between you and Him. It is all up to you. Now I ask you, "Do

these things appeal to you? Do you have a resolute will to start it all at once?" How many are there?—hands up! I am very fortunate if we have got so many with a resolute will. *Start from now*; not try, mind that. You'll say you'll try; trying means half-heartedness, you cannot progress in any line whatsoever. Start from today and I think so many can become ambassadors. I am a man like you. I'm not just telling anything. What little things I have learned from the biographies of the great men I am repeating to you. I've lived up to them and had wonderful progress on the way. So each great man has some beauty in his life; some beauty. I was very fond of, and I was a very voracious reader of books on esoteric subjects and biographies. I'm not telling you anything new, I think everybody thinks that way. The only thing is, we don't live up to it! We must have some model before us to work by. Just like that old lady, you see, she kept the diary form, only she put flowers on it, incense on it—and she finds Master is going around within. The sweet remembrance of the Master means: constantly. Every time you'll confess, "O God, I won't do it again." In churches you are to confess once a month, fortnight maybe? Now you are to confess every time you fail. So think of God: "O God, I won't do it." Start from today, and in a month or so you'll find wonderful progress.

I am repeating the same thing to you that you know already, only I tell you from my heart, not from my brain—they are charged with my heart . . . my love . . . I wish you real progress; to make the best use of your man-body. That Power still remains in you, that God Power is with you. Once I wrote

to one bishop in London who had written, "Sometimes I read, 'Master Power will be extending all help and protection to you,' then sometimes, 'my best wishes are with you.' What do you mean by that?" So that God Power, Christ Power is with you. Ever since man is initiated, that Power sits in him and watches every action. Baba Jaimal Singh, who was the Grand Guru, the Master of our Master, when He initiated anybody he told them, "Look here, now I reside in you, I am in you. Always remember me; I am watching your every action. Don't think that I am not here; I am residing in you now." When he used to come back, he said, "Well, what have you brought?" Not money, you see. What have you earned out of the ten talents, maybe twenty, or is it all frittered away? Our Master's way was the same. We went to Him: "How are you getting on? Alright, have you done anything for me?" We used to say, "My son was sick, he is alright now." "My wife was on the death-bed, she was saved." We would go on. He would say, "Have you done anything for me?" You see, that is his work. He takes his work and pleads for nothing and helps our own selves. Would you find any man like that who does his own work? The other is only pleased with you when you're doing your own work. Is this not your work? So I'm very glad almost all of you put your hands up, very glad. I wish that in a month or so you'll see progress for your own selves, and I'll see the diaries quite clear; not saying, "Light does not come, it comes and goes away." You see? You'll have that Music of the Spheres going on 24 hours of the day and night, while everything goes on. We have to tune ourselves to



Darshan in England during the Third World Tour.

that, that's all.

Those who are initiated, others also—God is nearer than your hands and feet; you're never without Him. But when you're initiated, something special comes up. So that is why I put the first question to you, "Could you prolong this time?" you see, "It is so short." Do you remember these words? These are not new words. Only try to live up to them and that time is prolonged all along; never forget them. In the Koran, God says, "I remember him who remembers me." So my wishes are there with you. God will help you, He is with you always. You simply turn your face to Him. Sometimes when you forget something, what do you do? Do you know? You turn your thoughts over

there. So this time you put in for meditation is something like that. You wind up the watch, it will run for 24 hours, some for a week, some for a month. Never miss meditation, this is the Bread of Life and Water of Life! I am pleased to be here with you. I hope your hand is up, I can rely on you—you'll do your work and earn pleasure for nothing. So remain in touch, that's all—quite clear. That remaining in touch will come up when you keep diaries. Don't spare yourselves and submit for information how much time you put in, what difficulties are there. I think without even asking for anything you'll find your own solutions clear to you. All right; God bless you all. My best wishes are with you all.

DROPS OF ELIXIR

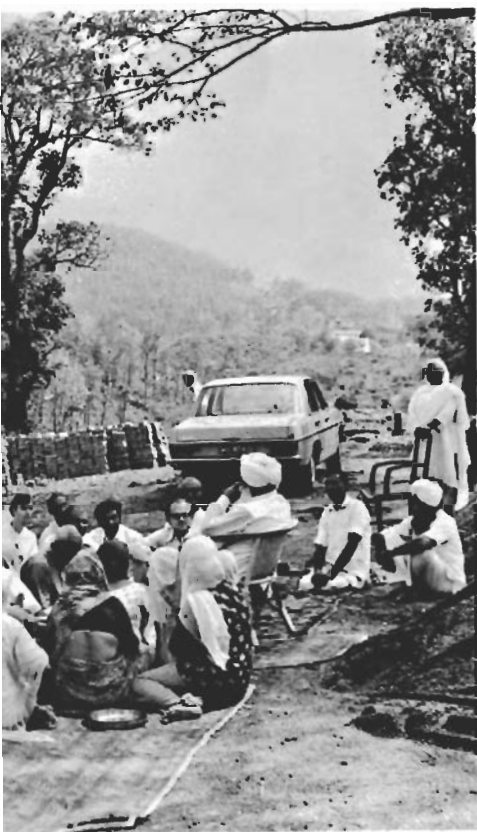
EDITOR'S NOTE: *These letters, never before published, were slated for inclusion in a second volume of Spiritual Elixir. But that never came about, and through Master's infinite wisdom, we have them now, as fresh and new, as relevant as if He had written them yesterday . . .*

WHEN TRUTH grows strong, the Negative Power also intervenes so as to undo the work done for the upliftment of the souls. We are all laborers in the Vineyard of the Lord working through the Master. If we work with that spirit, there will be love around us; but unfortunately the Negative Power begins to find a place in the workers in the form of ego and then each one considers himself or herself as the sole master and dictator in the petty duties allotted to them. This results in a clash of interest among them and they go to form groups setting one against the other, criticizing each other vehemently, little knowing that by doing so they are going astray and off the Way. Those who listen to these bickerings are also badly affected and doubts creep in everywhere and spoil even the meditations of the initiates. The wise way is to refrain from listening and to remain aloof from such a society and continue to be connected within and devoted to the spiritual practices. Even if by chance you hear anything, you should not take it as gospel truth. If still any doubts lurk in your mind, the same may please be referred to the Master for clarification. It is with the Master that you are directly connected



and not to the representative who is immediately near you so as to be helpful to you in elementary matters. Remember that all on the Way are not as yet perfect. We are all on the way to perfection. Each man has some good quality, though not perfect, and has to be put in charge to carry on the work entrusted to him with clear instructions at the time, and again later, to be of help to others and also to set a good example. If any imperfections in him

selections from the Master's letters, previously unpublished, written during the early 1960's



undesirable things, it is wise to shun them, yet at the same time to remain in contact with the Master for right guidance. If one does not do this, the doubts go on rankling in the heart and multiply from day to day by listening to the criticism of those who themselves are not perfect yet, and gradually this shatters the loving faith and devotion to the Master. The kindly Father always loves His children who remain in touch with Him, but He is all the more anxious about His children who are silent. Do not be led away by hearing any criticism from others.

* * *

You need not entertain the idea that Master is far away. He is always with you each fraction of a second, protecting, correcting and patting you internally even when you are fast asleep.

I am glad you are devoting a small time to meditation; try to take a little more time from your night's rest, perhaps the last portion. It will not bring fatigue, but will be very refreshing.

You see blue light with a white flurrying ring around it. Fix your gaze intently and constantly in the middle of that. The Light will in this way become stationary and then brighter.

It often happens that one who sees light inside also sees it everywhere outside even when moving in the waking state. So the circle of light, etc., seen in front of you on the road is Master's gift.

As for describing Master's presence by your side—there are deserving souls whose mind vision is clear and they see

come to your notice, it is not because the Master or His teachings are imperfect, not that the Master advocates or encourages what he does, but simply because he is yet imperfect. To the Master all initiates are very dear. Any such treatment grieves Him the most. The Master works from the level of a man, and issues instructions so as to bring all to the right Path. Judas betrayed Jesus.

If per chance you come across such



the Master clearly as He works overhead. Such souls do come in contact to be put on the Way when their time comes.

Every initiate is connected directly with Master and there is a good deal more in store for every initiate. There are persons who see Master both inside and outside.

* * *

The world is, no doubt, full of adversities and pitfalls, but you have to wade through them all with the sweet and loving Grace of the Master, who helps you, guides you and leads you on the Way. You have simply to follow Him with loving devotion. All of the difficulties will be solved and the apparently dark passages will be made smooth and clean. The Master's love for the children is unfathomable. It is a thousand times more than the love of a worldly father and mother put together. The Master listens to the prayers of His children and extends all necessary help and protection. Those who turn their faces to Him, are truly fortunate and receive His grace and blessings.

I have read with interest an account of your early efforts to become an English-Spanish stenography teacher in one of the higher institutions of special education. Now you have been put on the Royal Road to your Eternal Home of the True One. I hope you will now devote equal attention to this all important matter, with similar steadfastness, coupled with love and devotion. You will have inner progress from day to day.

As regards your wife, please treat her with love and tolerance; she will then gradually begin to understand the true worth of the higher life and she will begin to appreciate your endeavors

on this side. Until such time comes, there is no occasion for you to feel disturbed or work up to a bad temper. After all, at present, she speaks from her own level and when that level is raised, she will come to a better understanding. So she needs your love and tolerance to bring her around. Hate does not make any amends for a bad thing. It is love that corrects. So give her your love in as large a measure as possible.

* * *

I am in receipt of your sweet letter; it stirs me to the very depth of my heart to hear from you.

With all the strength a man can have, he cannot fathom the love of God and of the Master which He has for a loving disciple. The Master stands by the initiates even in dreams. The disciple is guided by His mighty hand each fraction of a second. It is first He who loves the initiate, and the latter's love is only reciprocal. Sometimes there are negative appearances such as you have referred to; they will go away when you repeat the five holy Names.

I note about the household life you are experiencing on account of the behavior of —. You have tried, and find yourself unable to carry on. Yet I will advise you to pull on a little more. Love, more love, and again love achieves a conquest that other means cannot. Karmic debts also come in a man's life to be squared up, but in the case of a loving disciple the dose is generously diluted and is held firm in the hands and charge of Master Power sugared with love. Try again for some time longer, once or twice, talking calmly, and reasoning with her in privacy. When after using your weapon of Love you find that she is still unmoved,

leave all to the Master Power, reposing your all in Him, and act very wisely in a way so as not to allow any shadow of blame to fall upon you.

* * *

I am sorry to learn about the tensions which assail you at times, developed as they apparently seem to be from harboring excessive sexual thoughts from your childhood. The physical disease which has resulted from the above may be attended to by a physician, preferably a homeopath. As to diverting your thinking process, you may, during the day, work hard with full attention; but whenever the mind is vacant, repeat the five Names or remember sweetly the Master. Whenever you have to be in the company of women, which may only be on essential occasions, you had better avoid looking into their eyes; and devote time regularly in meditation. A habit you have formed from childhood has to be replaced with another good habit by:

a. giving regular time to meditation;
b. when at work, be fully at work; and when vacant, occupy yourself by sweetly remembering and thinking of the Master or listening to the Sound Current, if it is so developed as to have become constant at all times even when not in meditation. Let the mind not remain vacant, as a vacant mind is the home of the devil.

c. when retiring for the night, pray to the Master Power overhead for a while, and lie down in the bed duly relaxed, fixing your inner gaze into the middle of what you see before you and repeating the five holy Names, and go to sleep. While doing so, please remember that the Master Power is always with you working over your head and always is at your disposal. Depend upon His merciful Power and protection and look up to

Him for all help and guidance. All feasible help and protection will be forthcoming.

I hope, if you act as suggested, that your life will soon be molded into a new fine and good pattern.

* * *

Grief as well as opposition, if we are not adrift, go a long way to help us in our progress; they will strengthen our souls. Those who turn against us are really our friends in disguise. "Love thine enemies" as was taught by Christ.

There are different stages through which one has to pass. To attempt to bypass any stage would make one short of development in that particular stage and eventually prolong final attainment. Let every one develop steadily and slowly.

* * *

The Journey from the right side is the safe way up to the Beyond. The Journey from the left side should be avoided, as that is the way of the Negative Power.

The traveling soul finds similar constructions on that way and believes she is traveling on the right way, but it is not so. She is hurled into the darkness. When traveling on the right side the Master Power will appear to you. To test this Form the repetition of the five Names is required. You ask Him as to the way and the regions you are traveling. You will receive correct guidance and help.

* * *

One should not be in a hurry. Often hurry is not free from risks or setbacks. These react in one's mind creating doubts and confusion. Lack of faith and devotion creeps in stealthily and affects progress.

I am glad the Master is now clear to you and you are sincere in your efforts. Following initiation one doesn't become perfect all at once. The tender growth in

the disciple is apt to be blasted by the vigorous hot winds. The small seedling needs constant nourishment and protection. Let it grow into a big tree first. It will then be capable of withstanding the onslaughts of the mighty animals and not be uprooted. In its tender stage even a peevish goat can eat it away.

The Master Power resides with the initiates from the moment of initiation. The disciple is then in the charge of the Master Power. He knows and sees everything. Even the minutest thoughts in the disciple have their reaction. That Power will never err. So one should be true to one's Self and to his God overhead. A loving Father always delights to see His children progress on the Path.

* * *

I am in receipt of your letter and note your earnest desire to become aware of the stupendous Truth and to rise into Its realization.

I am glad that your desire for the above is supreme in your heart and you are willing to give up all else for it. Those who yearn for it will get it. There is food for the hungry and water for the thirsty.

* * *

Man is an ensouled body or an embodied soul. The soul is a conscious entity, a drop of all consciousness covered by various vestures, i.e., a physical body, an astral body, a causal body and a super-causal body. Through the grace of the Master, it disrobes itself of all the bodies and reaches its ultimate source or Home, the Sach Khand or the plane of all consciousness and all bliss, never to come back again. This is the first plane which came into being on creation at His Will. Below this there are four planes to pass, the details of which were given to you at the time of initia-

tion. All of these planes are sustained by the same Power of God, called by different names in different planes. Each plane may be said to have its own Lord, or Ruler, and is distinguishable by its own particularly sweet melody and peculiar pattern of Light; which was also explained at that time, and the details of which you will find in the instructions for initiation sent to you. These detailed instructions are not to be given out in open talks but are to be disclosed to the real seekers after Truth at the time of initiation. These five planes have been named by different Saints, each in his own language; Pind, Und, Brahmand, Par Brahmand and Sach Khand and by other names as referred to by you in your letter, but the distinguishing features in Light and Sound of each plane are the basic criteria which they go by, irrespective of the different names by which they may be called by different Masters.

A "Saint" or a "Master" in the terminology of the Saints is one who has the competency to go and come from the fifth plane, i.e., Sach Khand (or the abode of Truth) at His sweet will and pleasure. A *Mahatma* is a vernacular word meant to convey a highly evolved soul, as the name implies. These words are, however, not properly used these days and an ordinary person with a little piety may be termed as *Sant* or Master. But you need not worry about words.

A Master gives an initiate an experience of rising above the body consciousness. This experience, however, varies more or less according to the background which each one has and connects him or her with the lowest end of the link of God's Light and Audible Sound Current, which is the Way back

to God. The disciple has to develop this initial experience day by day with the grace and guidance of the Master until he or she reaches the ultimate goal. In due course of practice, the Master appears to the disciple in the inner planes and talks as one does outside and guides and helps in further progress, inwards and upwards, from plane to plane. The initiate can talk to Him at will and can also meet many other Masters on these planes.

All thoughts leave an indescribable impression in the etheric records.

The word *Samadhi* is used by yogis to denote a state in which one becomes oblivious to one's Self. This takes place even when one is withdrawn from the body and outer environments, and is called *Jar Samadhi*. Saints do not advocate suchlike Samadhi. They preach *Chaitanya Samadhi* in which one remains fully conscious of the Self (of course, not of the body), and of the Overself and ultimately rises into higher consciousness, cosmic and super-cosmic, forgetting oneself just as a river when flowing into the ocean loses all sense of individuality.*

Jesus said: "I and my Father are one." And another Saint, Guru Arjan says: "Father and son have taken the same form."

There is only one initiation that is given to the initiate: by giving him or her some experience as to how to rise above the body consciousness and then connecting him or her with the twin principle of Light and Sound of God, which is nothing but an expression of the God Power and takes the disciple back to God, stage by stage. By regu-

lar practice, one begins to traverse from plane to plane, with the guidance and help of the Master, until the disciple reaches the fifth plane, Sach Khand, the abode of eternal and unchangeable Truth.

I hope the above will clarify this for you. Any points which may not be clear to you and which require any further elucidation, may please be referred to me. You are always welcome to ask for any further clarification you may like.

* * *

A person is accepted for initiation when he or she has fully understood the theory, and has lived on a vegetarian diet, i.e., abstaining from all meat, fowl, fish or eggs for at least three months prior to initiation, and promises that he or she can adapt themselves to a strict vegetarian living. In dealing with all, the Master usually takes every one at his or her word; and even when one does not keep the promise afterward, the Master Power above does not leave the disciple until the end of the world.

A genuine or True Master is invested with unlimited powers from God and is chosen to distribute and extend His unbounded grace and mercy to any one coming with a sincere heart in his or her search for the Way back to God. When he or she is accepted, the Master knows how to correct, mold and uplift that soul, for the soul is of the same essence as that of God and the Master looks on all as embodied souls. So all are dear to Him and He wishes them to reach the True Home of the Father. Even a repentant sinner coming to Him with a sincere heart is acceptable to Him. We are all sinners. We come to Him in order that we may be cleansed.

* See *The Crown of Life*, p. 77, for further explanation.

BEFORE THE WEDDING



a story by
Tracy Leddy

IT WAS THE FEAST of their betrothal and everyone was happy. The husband to be sat like a king on a throne and all the guests thronged around him, admiring. The bride to be was young and very shy: she stole many a glance at this man she was to marry, thinking all the while, "How is it that I of all people am fortunate enough to marry this great one; see how beautiful he is and how kind! How lucky I am!" And the husband to be, as though he could read her thoughts, returned all those glances, feeding fire with far greater fire.

Once during the festivities, he called her to his side and heaped gifts upon her. One gift was three gowns which fit over one another.* The outer one was a magnificent, long robe made of heavy red brocade. It was embroidered richly with gold and silver threads and with pearls and precious stones. The second was a simpler gown of soft, grey satin. It, too, was long and rich-looking, but it had no ornaments on it. The third, the innermost garment, was a plain, short silk shift of dazzling whiteness. When she was dressed in these and came hesitantly before him again, he filled her arms with ripe fruit and laughed into her eyes. "I think you have everything you

need now," he said merrily. Then the little bride to be became intoxicated, overflowing with love and joy, and the fire in her grew and grew. "All I want is to be with him," she told herself fervently; "All I want in the world is to be with him, forever." And she danced her joy before him.

It was such a happy time.

Then the bride to be thought to herself, "But he has said nothing yet about our marriage plans; when will that be?" And she plucked at his sleeve and murmured, "... and our marriage?" "Soon, soon," he replied easily, "I'll be around." And with this vague reply the bride to be had to be satisfied.

He *was* around; she saw him from time to time and each time she was with him his glances kindled her more. But the times of separation grew increasingly painful for the bride to be and she longed for some definite word of their marriage.

Once when they were together and she was weeping over the length of their most recent separation, he took her on his lap and comforted her like a small child. He told her, "There is a way to be with me all the time if you really want to be. There is a secret stairway leading to my home. When you really want to be with me forever, climb that stair. It is one hundred steps high and very, very narrow and you must leave everything behind and climb all the way to the top without thinking once of anything else but me." He stroked her hair and smiled down at her, his face radiant with love. "I'll be waiting for you there," he

* A Christian source, St. John of the Cross, has mentioned three similar robes as symbols for the divine attributes of faith, hope and love. The red gown represents love.

said, "Rest assured of that."

She heard his words, but she didn't pay close attention: it was enough that she was with him again for that time and that the fire in her steadily grew and grew.

He was around, I say; they saw each other more or less frequently and then one day, without any warning at all, the bride to be received word that her beloved had suddenly gone home.

She was bereft; she was inconsolable. She could not sleep or eat; she wept continuously. It seemed to her that all the light, all the reason for living had gone out of the world. Could it be that he did not want to marry her, after all, she wondered. No, no; the memory of his countless radiant glances and of all his loving care assured her that could not be true. Well then, could it be that he didn't think she cared enough to want to marry him? That thought was even more painful to her than the first.

For a time she wandered around in this sad world with a broken heart, wondering where "home" was to her beloved and how she could possibly follow him there. And then one day, in all her misery and loneliness, she finally remembered what he had told her that time when he had held her and comforted her like a small child. He had told her the same thing at other times, too, she realized, but she had been forgetful, so forgetful! There was a stairway, one hundred steps high, very narrow . . . if she wanted to see him she had to climb the entire stair and think of nothing but him . . . All the time he had been around she could have been with him in this way but it had not seemed so important, then. Now, now that there was no other way to see him . . .

She sat down very, very quietly, and

suddenly, through her tears, she saw the stair. And it *was* very narrow and it *was* very steep; she could not see the top of it, but the memory of her beloved's glances seized and held her and the fire inside her burned and burned. She thought to herself for the millionth time, "All I want is to be with him; all I want in the world is to be with him, forever." And she began to climb.

It was not easy. In fact, it was the most difficult thing she had ever attempted. She soon found that, for all her love, other matters kept crowding into her mind causing her to slip and slide back down the stairs over and over again. But her love was strong and ever-growing and she would not be discouraged. After all, had he not assured her repeatedly that he was waiting for her at the top of the stair? Gradually she began to forget all that was going on in the world around her as she bent more and more concentrated attention toward learning to climb that stair. And little by little, love crowded out all other thoughts in her mind until she was left at last with only memories of her beloved's radiant face in her mind and a burning desire to see him again in her heart.

And the day finally came when she did attempt the stairway and managed to climb all the way to the top without thinking of anything at all—even once—but her beloved.

Lo and behold, at the one hundredth step a door opened and light streamed out. There he stood like a king at a palace gate, his arms opened wide. "I knew you would come one day," he said, laughing into her eyes as he drew her toward himself inside the door. Then he turned and signaled for the marriage ceremony to begin.

Love: The Way of Self-Surrender

George Arnsby Jones, Litt. D., Ph.D.

HIS LOVE for the mystic adept is a fathomless ocean in which the disciple is totally immersed, for he has sacrificed his own ego, his own personality-life, on account of that love. True love is a way of self-surrender, as Hafiz has informed us: "When the Emperor of Love presented a robe to me, the meaning of the gift was very clearly explained to me in the following words: 'O Hafiz! be careful. You must remain quiet because this is not the path of the talkative. It is the path on which one has to merge oneself in Love and become Love itself . . . Have patience in your heart, for so long as you do not sacrifice your life on this path, you cannot travel up to your Beloved.' "

The law of love is the Will of the Supreme Lord; and this Will is manifested through the living mystic adept, who is an incarnation of love. The true lover of God bows his head in obedience to the commands of the Lord, for the selfish personality and the aspiring soul cannot live together and still experience the higher transports of love. "If you wish to taste the nectar of love," said Kabir, "you cannot be arrogant. Two swords cannot be sheathed in one scabbard." If love imbues every cell of the aspirant's being, he cannot still aspire to worldly honors and name and fame, for he has been given the mightiest power of all. Can a man yet desire a box of cheap tinsel when he has been presented a chest of precious jewels? If one demands the riches of the world from the Supreme Lord, he separates himself from the ocean of love and bliss; and if one is not content to surrender himself to the Will of the Supreme Lord, his de-

scent from the realms of love is immediate.

The Will of the Supreme Lord is the Alpha and Omega of all life for the true devotee. Heaven is the dwelling of the Supreme Lord, and any sense of separation from the Supreme Lord is hell. The true devotee expects nothing for his devotion to God; to give love to the Supreme Lord is all that he desires. "Where there is love, there is no thought of personal gain," said Maulana Rumi. "Both cannot exist together. When the body is dyed in the hue of love, it is cleansed of all evils and desires." But this grace of God is only bestowed upon the selfless lover, as Kabir has testified: "Love does not grow on trees; love is not sold in the marketplace; on this path, rich and poor are on the same level. Whosoever surrenders himself, gains thereby."

The mystic adepts have symbolized the surrender of a disciple's ego by stating that he must sacrifice his head (ego) at the altar of the Beloved, if he is to succeed on the Path of Love. Hafiz has told us: "The least condition that love demands is the surrender of one's head. If you are unable to do this, you should not even speak of love." Kabir stated that love is not an easy thing for the average person to attain, for "only he can enter the abode of love, who is prepared to leave his head on the ground and then step on it. If one can do this, he is ready to tread the pathway of love; for then alone he will be able to taste the elixir of love." To cut off the head and step on it means, in the terminology of the mystic adepts, to crush the personal ego to powder in complete surrender to the

Supreme Lord. Thus the Path of Love is not open to those who are still attached to worldly belongings and transitory objects of pleasure.

“God does not bestow the pangs of love on those who are lost in worldly greed,” said Sarmad, a Muslim saint who was executed as a heretic on the orders of one of the Mogul kings of India. “How can a bee realize the burning desire of a moth, which loses its life the moment it sees a light? It takes a long time to meet the Beloved, for the treasure of love cannot be given to everybody.” The Path of Love enjoins even the sacrifice of intellectual theorizing and metaphysical speculation, for, as Hafiz has expressed it: “So long as your mind is spread out in cleverness and knowledge, you will not be able to know the real Truth . . . You should not admire yourself, but destroy your ego so that you may attain freedom . . . Do not try to search for the pearl of love in schools; if you desire it, you should go beyond them. You should hide your heart in the locks of the Beloved’s hair, and become totally oblivious of the world.”

When surrender to the Beloved has been achieved the disciple needs no prayer or other spiritual striving, for his loving devotion is complete prayer in itself. True love does not disintegrate as the outer life of man eventually disintegrates, but it constantly expands into the wider cosmos, radiating its fragrance to all beings. “The spring of love is always fresh,” said Bulleh Shah. The disciple recognizes the transforming power of love as the fabled Philosopher’s Stone, for love transmutes the unregenerate natures of men into the spiritual qualities of gods. Love is the great purifier, which washes away the dross of the lower worlds and enables the soul to ascend to

the spiritual regions of the True Lord.

Love sees no duality in life; it is beyond the concepts of good and evil. Khawaja Moeen-ud-Din Chisti, a renowned mystic adept who came to India from what is now known as Afghanistan, stated the following truism: “There is no evil. There is no good. I am so absorbed in the form of my Beloved that He has become my form within me, and I have become His form. We two have become One.” Such exalted love from the heart of the disciple enables him to unfathom the mysteries of the Supreme Lord. “The attraction of God’s love is more intense than any other attraction,” said Maulana Rumi. “It is the attraction of the devotee for the Beloved, and this is also the key that enables one to unlock the secrets of God.”

On the Path of Love the heart is more effective than the intellect. The intellect gives certain knowledge, but the heart produces the power of spirituality. An intellectual man will often display his knowledge in a show of egotistical pride; but the heart of love is far removed from egotism and pride. Shamas Tabrez has expressed this truth in the following manner: “Knowledge may appear to be attractive, and its attractions may also appear to be pleasing to the heart; but it is like a thick covering over the soul and life, and the path of spirituality is hidden. You cannot unravel your way through this path with your intellect. When you disengage your heart and your life from the grasp of the intellect, then only will this path become easier for you.” Hafiz also asserted that one who has received the secret of love will no longer require the assistance of intellectual cleverness: “You should become so mad in the intoxication of love that others may be worried about you. On the other hand, an increase of intellect and

knowledge in you will bring a corresponding increase in your worries." Swami Ji has also informed us: "In the eyes of a devotee who goes up to the spiritual regions, people who have only intellect and knowledge are considered to be ignorant."

The surrender of the intellect can be one of the most difficult tasks on the Path of Love, for the intellectual often considers his store of knowledge as a commodity which elevates him above the masses of mankind. Shamas Tabrez made the following pithy comment upon such an attitude: "True lovers say that you may be as learned as Socrates, but we will have nothing to do with you. Your path is different and you must go your own way. Our path is the Name of God, and we cannot join hands with you." Shamas Tabrez also enjoins surrender to the loving will of the mystic adept as the true pathway to the Supreme Lord, and continues in the following vein: "Without the help and guidance of a Master, the soul is unable to reach the goal of love. Limited knowledge and intellect alone cannot reach the place where only the ecstasy and madness of love can go. The heart of a lover cannot be trapped by the net of the body and physical attractions, because it has already reached a place which is nameless, limitless and beyond the reach of matter."

Hafiz has also declared the infinite benefits to be obtained by surrendering the intellect to the mystic adept: "A Master is the king of lovers of God. He has pitchers full of the Elixir of Spirituality for releasing people from the bonds of limited knowledge and the intellect. Whenever a person of high attainments, be he a philosopher like Socrates or a physician like Luqman, comes to the Master in search of Truth, the Master

makes him as innocent as a child by giving him a glimpse of Himself, full of the light of spiritual knowledge; and he fills such a one with the currents of the intoxication of love. Then all limited knowledge and argument is destroyed, so the mind is no longer confused."

Intellectual knowledge cannot save humanity from error, as the present state of the world testifies. Today, we live in an era of incredible developments in human ingenuity, science and technology; but it is also an era of global madness, destruction, hatred and despair. Man has traveled to the moon, and will soon journey to other planets in the physical universe; but he has yet to traverse the inner universe of love. We may use reason and intellect to guide us during the initial stages of our spiritual search; but when we have arrived at the commencement of the pilgrimage of love, convinced that this is the path we should follow, then we should use only love as our motivating power. In the Upanishads it is written: "The senses of knowledge and mind should be concentrated and stilled. The intellect should also stop working. In such a state the highest spirituality is attained." Also, concerning renunciation and sacrifice, the Upanishads state: "Whatever has been given by Him, you should enjoy by renunciation. Do not be attached to it. And do not covet the wealth of another."

Self-surrender to the mystic adept is but a prelude to the gaining of a greater inheritance of love, the attainment of conscious awareness of the higher spiritual self. Dadu Sahib, a sixteenth-century mystic adept of Rajputana, expressed it thus: "A lover becomes the Beloved—such is the alchemy of love." And Kabir asserted: "The world is lost in reading

scriptures, yet never comes to knowledge; but one who has a jot of love, to him all is resolved. Sufi mystics have described such self-surrender as *fanafil-sheikh* (annihilation in the Master), and Christian mystics have stressed the necessity for "death in Christ." This merging of the personal self into the all-enfolding self of the mystic adept or Master, so that the very thought of a separate self disappears entirely, was spoken of by St. Paul: "I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the son of God, who loveth me, and gave Himself for me." (Gal. 2:20).

The mystic adept is the true intermediary between the disciple and the Supreme Lord; but he is even more than this, for he is the very incarnation of the Supreme Lord. It was the sense of the immediacy and the living presence of the Godman that made Kabir cry: "The Master is greater than God." He was not committing the unpardonable sin of deifying a flesh and blood man, but was stressing a fundamental truth that "devotion to the Master carries one back to God." Sehjo Bai, a nineteenth-century woman mystic, affirmed that, "God drove me into the wilderness of the world, but the Master has snapped for me the ceaseless chain of transmigration."

Between the mystic adept and the disciple is a unique relationship which finds no parallel in any other human situation. It is one of pure love, untainted by any other form of materialistic bondage whatsoever. To effect such a relationship between the mystic adept and himself, however, the disciple must surrender himself to the mystic adept. The word "surrender" often falls harshly on occidental ears, but in the spiritual

sense it denotes that the disciple has a proven confidence in the competency of the mystic adept, and thus he follows his instructions scrupulously and unerringly. The spiritual aspirant who accepts the mystic adept as his true guide and preceptor, does so after making the necessary tests as to the qualifications and competency of his spiritual mentor. Through the grace of the mystic adept, the aspirant receives a second birth into the spiritual realms of reality. He experiences consciously that beatitude which keeps his inner attention focussed at the very shrine of his spiritual self, the third-eye center. The mystic adept draws back the dark veil from the disciple's inner vision, revealing the resplendent glories of the inner worlds. At the same time he breaks the seal from the inner hearing of the disciple and enables him to hear the supernal music of the soul.

Thus surrender to the mystic adept is the key to safe travel through the inner planes. When a traveler crosses the Atlantic Ocean in a jet airplane, he puts his faith in the competency of the captain of the airplane; similarly, when a mountain climber wishes to scale the heights of Mount Everest, he puts his faith in the competency of an experienced Sherpa guide. In a far greater sense, the mystic adept is the disciple's guide and pilot through the immensity of the inner universes, with all the perils and pitfalls that are therein. Surrender to the mystic adept, therefore, is not the acceptance of some form of bondage, it is a loving mandate presented to a true spiritual guide, so that he can eventually liberate the aspiring soul from thralldom to mind and matter. Hafiz declared this fact in no uncertain terms: "Dye thy prayer carpet in deep wine color should the Master so desire, for He alone knows best the why and wherefore of what He

ordains." And the Koran states: "Who-soever surrenders his purpose to Allah while doing good, his reward is with the Lord, and no fear shall come upon him, neither shall he grieve."

Self-surrender, then, is not an act of giving up one's individual autonomy, and thus becoming a mindless automaton. On the contrary, it is a state of spiritual attainment which produces a pure spiritual consciousness in which all material desires are burned up by the inner progress beyond the attractions of the world. The true disciple is constantly engaged in devotion to the Supreme Lord and has sacrificed his desires for all worldly objects and attainments. He does not even desire heaven; nor does he have any fear of hell. Bu-Ali-Kalander, a mystic adept, has stated: "Lovers of God are not afraid of the fires of hell; nor do they feel tempted towards heaven. They are the lovers of their Beloved. What should they do with the beauties of heaven?" And Sheikh Saadi, a Sufi mystic, when he was asked if he wanted heaven or hell, declared: "Do not ask me anything about them. I want only that which my God wishes for me." Muin-ud-din Abdulqadir, another Sufi mystic, also expressed the same sentiment: "If a person wishes to enjoy heaven and its pleasures, he should turn his attention away from worldly objects and desires. But if a person desires only nearness and communion with God, he should turn his mind away from the desire for heaven."

To attain the spiritual realms, the aspirant must forget this world; but in order to attain union with the Supreme Lord, he must then forget the spiritual realms. The world of scriptures may prove some assistance to the aspirant, but mere reading of the scriptures alone will not help him to attain self-surrender

and union with the Beloved. "O my Lord! teach us the one word of your love," pleaded Shah Niyaz Ahmad. "I do not wish to waste my life in reading stories about you." And Farid-ud-din Attar has said: "An atheist and a religious man may be happy in his atheism and religion respectively, but O my Lord! grant my heart a particle of the pain of longing for you." A true lover constantly endeavors to merge with the Beloved in self-surrender. "So long as a lover breathes, he seeks the Lord and tries hard to meet his dear Beloved," affirmed Guru Amardas. "He keeps awake night after night in devoted attention to this end."

The religion of self-surrender is love. "This is not love which is generally experienced in this world, and brought about by luxurious living and rich food," said Maulana Rumi. "Here, love means attraction for God, which is the true purpose of human life." Such true love and self-surrender transcends the doctrines and dogmas of the philosophies and social religions of the world. Bulleh Shah expressed his distaste for the machinations of professional religionists: "In temples one finds robbers; swindlers are to be found in mosques. But lovers of God remain aloof from these things." Khusro Sahib, an Indian poet-mystic who is credited with the invention of the sitar, also confessed an indifference to institutionalized religion: "I have become an infidel on account of love. I do not need this superficial religion of mine. Every cell of my body has been filled with the rays of love. I do not even need the sacred thread. We lovers have no anxiety regarding the dissolution of the world, because our aim is to continue to see the glory of our Beloved."

Hafiz has spoken of the true disciple's

indifference to the beautiful things of the heavenly worlds: "For a lover, the feet of the Beloved are the feet of God. He considers the gardens of heaven, the beautiful trees there, and the palaces with beautiful women in heaven, as being no better than a particle of dust in the Beloved's lane." "Even death cannot mar the happiness of those who have been pierced by the pangs of love, because contemplation upon the face of the Beloved has become a shield for them," said Shamas Tabrez. "How can the arrows of the world pierce them?" The eyes are said to be the mirror of the soul, and Kabir stated that a lover conceals his Beloved in his eyes: "O my Beloved! come into my eyes. As soon as you come, I shall immediately close them so that I may not see any other person and that You may not see anyone else." Self surrender means renunciation of worldly wealth, and the true renunciate possesses only those worldly goods that are sufficient unto his needs. "I need only the bare necessities of life," proclaimed Kabir; "that is, wheat, flour, a pinch of salt, a little pulse—as much as will keep me alive. Then I also need a bed, a pillow, a mattress and a blanket to protect me against the wind and the cold. I do not want anything else except the privilege of being devoted to Thee with all humility. I have no desires except Thy Name." And Guru Ramdas affirmed: "If the precious jewels and treasures of all the seven worlds and the seven oceans were to be taken and placed before a lover, and someone were to ask him whether he would prefer this wealth or

the Beloved, the lover would not even consider the treasures."

The mystic adept is the perfect man, the Godman; and within him the sun of spirituality shines unceasingly. He is the embodiment of love throughout creation, from the highest spiritual realm to the physical plane. Through surrender to the will of the mystic adept, the disciple will experience the full reality of love, light and the life more abundant in spiritual riches. "God is the Elixir of our life and you should love Him," said Guru Nanak. "As your love for Him increases, your soul will blossom on the water of love like a lotus." And Guru Arjan stated: "Just as a butterfly is intoxicated with the fragrance of the flower, so much so that it confines itself within its petals and dies rather than come out to save itself; similarly, a lover should have an equally great love for the Lord and should attain eternal life by meeting Him."

The mystic adept descends from the highest realm of the Supreme Lord, traversing the intermediate planes of existence, and incarnates into the physical world in order to manifest the saving grace and love of God for the world-weary seekers of eternal life: "Come to me, all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28). And Maghrabi, a Muslim saint, affirmed: "When I looked in, I found within me that which has been sought for ages by all mankind, from one corner of the world to another. We have been searching for it for many ages here and there, but we have found it only in our heart."

A Message for the New Year

DEAR BROTHERS AND SISTERS: *May the grace of Hazur Maharaj be with you all. . . . Although the Great Master is not amongst us physically, His all-pervading Spirit is guiding us as a beacon light in all spheres of life—mundane as well as spiritual. He blessed us with the best of vision and right understanding.*

In order to glorify Him and His exalted mission, we should keep His holy commandments both in letter

and spirit and translate His teachings into our practical life. Besides this, we should have unshaken faith in the Master Power as He alone is our refuge and strength.

With these words, I wish you all the best. Let the New Year bring all peace, prosperity and spiritual progress under Master's benign grace.

Yours affectionately,

HARDEVI (Tai Ji)

COMMENTS & NOTICES

IN A CIRCULAR letter accompanying the message above, Bibi Hardevi recalled last year's mammoth Birthday Celebration and Unity of Man Conference and then commented:

"But alas the great Master is no longer with us in the flesh. This is our great sorrow and misfortune. The pangs of separation are indeed unbearable. The immense love, the radiation, the charging, the relief, and the consolation which our lacerated hearts received at His Holy Feet is something which is totally missing now. In other words, a vacuum has been created in our life, which is not worth living in His absence. But what cannot be cured must be endured. His all-pervading spirit is with us in all spheres of life. He is our unfailing friend both here and in the hereafter.

"It is indeed a Herculean task to carry out the mission of the Great Master. But with the devoted and dedicated efforts of all satsangis in His Name, it is surely not impossible.

"As usual, the 82nd Birthday of Hazur Maharaj will be celebrated at Sawan

Ashram, Delhi, during the first week of February 1975 when we can sit in His sweet remembrance and revive His Holy Teachings. Therefore, all dear ones are earnestly requested to participate in this occasion and extend full cooperation so as to make it a great and grand success."

* * *

We are grateful to the Master for the marvelous letters that have surfaced after so many years, a few of which are included in "Drops of Elixir," beginning on page 16. With His grace, this will be a regular feature for the next few issues. We feel that these letters are His gift to us: reading His wise, loving, infinitely patient replies, some of the pain of separation is relieved.

But while Master had no objection to the publication of His letters, He once pointed out, when He was talking to me on this subject, that, while letters may have universal application, they are written for specific situations and to particular individuals, and we should bear that in mind while reading them.

R.P.

One Full Year Before You

(Continued from page 4)

—you'll get help. The Master is seeing that you are also doing your best.

Our Master used to say, "I go around during the night to give grace to everybody; but all are asleep. Nevertheless, a few people are waiting for me." He goes around to shower His grace, but nobody is there to receive. So He goes around during the night, you see, taking—what would you say?—the pill of everlasting life; he distributes it; and those eyes which are drowsy, they are left alone. I'm only quoting these things to give you new incentive, you see—up! So why be like a mannikin?

This is the New Year's message to you, is it not? And God also helps those—what else?—those who are helping themselves to the best they can, and others who?—do not help themselves . . .

And this message, today's message for the New Year: let us see how you find yourselves at the end of the year—God willing, of course. If you are spared, then—who knows? Man may be cut off at any moment. The sooner man reaches the goal the better. Once you reach the destination, then lie down; but the man who is lying at the very start—?

Don't forget this. I'm absorbed in the duty of Mahmud (*laughs*).

All right, have your breakfast. God bless you.