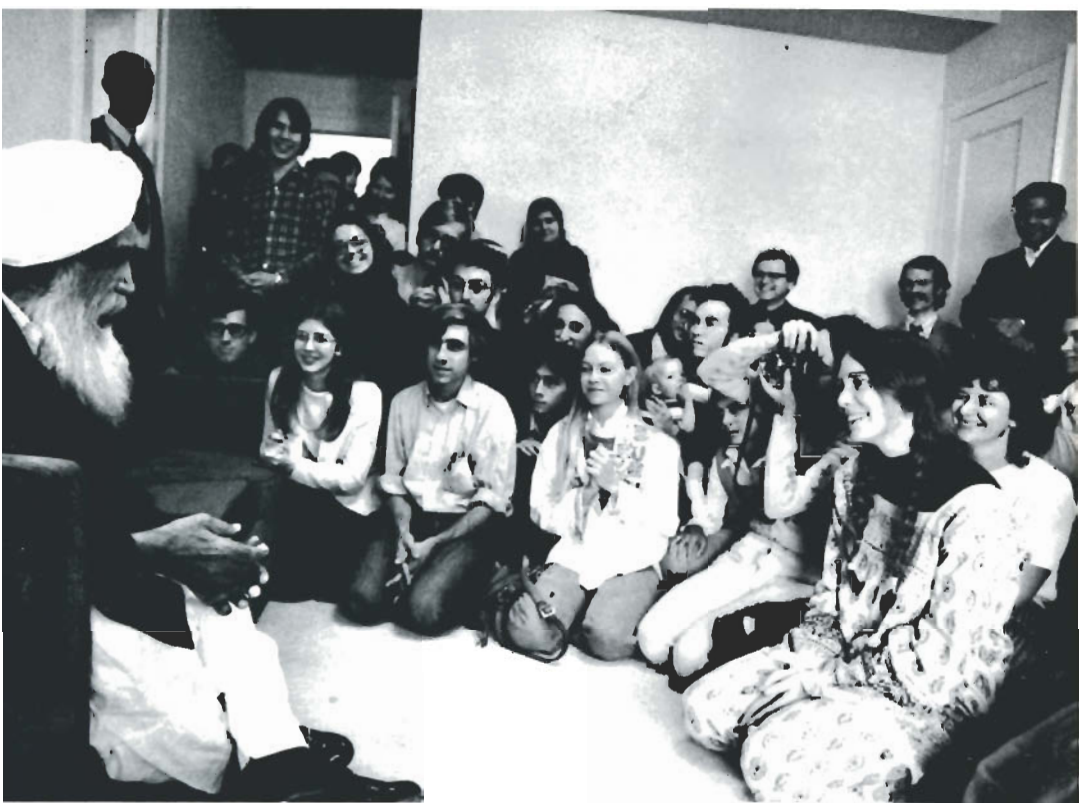




March 1975

PHOTO CREDITS The cover picture was taken by Robert Leverant in Dallas, December 1972; the beautiful portrait of Master on page 17, also by Robert Leverant, is from India at the time of the Conference in 1974. The stunning evocation of Master as he looked 20 years ago on page 16 is by an unknown photographer; the intriguing snapshot on page 31 is by Eileen Wigg. The pictures of the recent celebration on pages 21 and 22 are by Studio Asia. Please see page 32 for a correction of the credit for last month's cover.

Sat sandesh



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THE MASTER'S TALK

The Birthright to Be God

I AM GLAD to be amongst you again after three and a half months.

We are all children of God. God is all Light and we are also Light, being children of Light. But our Light is enveloped by so many coverings, and we are so identified with the coverings that we have forgotten ourselves. The cause of this identification is that the attention, which is the expression of our soul, is, through the outgoing faculties, diffused in the outside world.

We have, as a man, this man-body—a very wonderful house in which we live.

This talk was given by Master at the Friends' Meeting House, Washington, D. C., on January 19, 1964 at 4 p.m.

It is considered to be the highest in all creation. All Masters spoke very highly of it. They said that it is next to God. We are divine in nature; we are Spirit in man. As Spirit is eternal, we are also eternal. Why do we fear that we will die? But this greatness of our own, which is innate in us, we have forgotten.

So all Masters say: realize the Godhood which already exists in you. You are not to put in anything from outside. When a Master meets you, He does not put in anything from outside within you. Our attention, which is the expression of soul, is diffused in the world. He simply helps us to withdraw our attention from outside and come to its source, which is our own soul, at the back of the eyes, where our soul is withdrawn from

the body and goes at the time of death. If we can do that, we realize that we are no other than God.

When the Masters come, they say: "We are in a very pitiable state. We are living in a house in which so many outgoing faculties are working. They were meant to serve us; but unfortunately, instead of serving us, they have control over us. They are dragging us like anything."

Take the outgoing faculty of sight: since the day we were born until the present time, our attention has been diffused through the eyes to outside things. We have been receiving so many impressions through the eyes: it is considered that about 80 percent of all our impressions come through them. Of the impressions that come from the other outgoing faculties, the most frequent is audition: we receive about 14 percent of our impressions through the ears. The remaining six percent comes through the other three outgoing faculties. Now what happens? When we see something, we are attracted like anything. We receive so many impressions through the eyes, the ears and the other sources, that our subconscious reservoir is overflowing with the impressions we have been receiving all through life. Even when we dream, they react there.

If we know how to withdraw—that is, liberate ourselves from the outgoing faculties—there is some hope. But our soul is under the control of mind. The soul and the mind have become one; combined they are called *jiva*. Soul is eternal, as I told you before, being of one substance only—consciousness. But, coming in contact with mind, it became the doer. Both combined are dragged to outside things through the outgoing faculties. We have become so identified with them that

we have no idea of our own Selves left.

We are souls, not mind also. Take the example of water: it is made up of two gases, oxygen and hydrogen. Oxygen, you know, is life-giving: when a man is dangerously sick, he is given a cylinder of oxygen. And hydrogen gas chokes our throat. Two different things, when combined together, form water, the quality of which is different from the two. Similarly, we are eternal Spirit in man. Combined with mind we have become the doers; and "whatever we sow, so shall we reap." So Masters say: "Be still." What did they mean? Physically and intellectually still. Then we will know that none other than God is within us.

So this is the true state of affairs, you might say, in which we are living. We do not know how to liberate ourselves. The outgoing faculties are so strong that, in spite of our wishing it, we cannot do it. When we become helpless and we cry, what happens? We are souls, as I told you, children of God. God is our true Father. He sees: my child is unhappy; he cannot of himself come up to me, cannot be liberated. When a man is himself bound hand and foot, how can he loosen himself from that binding? Somebody else who is not bound must do it. A bound man cannot unbind another man.

So you will find that somebody is required who has unbound himself: he has withdrawn his attention from outside things and the control that the outgoing faculties have on it, liberated it and analyzed it from mind. Then man knows that he has the same Godhood. The attention is furthermore environed by so many casings or coverings; that is, physical, astral, causal and supercausal. Unless we liberate ourselves from all these

things, we cannot know, truly speaking, about our own Selves—although we do begin to see when we first withdraw from the outside and rise above the Iron Curtain of the physical body: we see that we are not the physical body. The Godhood begins to shine within us and we become conscious of it. As we progress further, we liberate ourselves from the astral and causal coverings. We become more and more conscious of it until we become one; because, after all, we are Light. When Light is analyzed from all other things, naturally Light is absorbed in the grander Light.

Take the example of a candle. When it is burning, if you put it straight up, the flame will go up; but even if you put it downward, the flame will still go up. So our souls, being Light, always try to go to the great Source of Light, which is called God—that God which came into expression. All scriptures tell us that when God wished, Lo, there was Light. We are a spark of that Light.

We have this man-body, a wonderful house in which we live. Here God gave us servants to help us, but they are revolting. Instead of following us and obeying us, they are dragging us outside. And what things come in the way, to which our outgoing faculties drag us? These things are pleasures. To whom? To the soul plus mind—the doer, which is called *jiva*. Unless we get more bliss and joy than we are now having, we cannot leave the outside things.

So God has made arrangements. The outside things, the pleasures, which drag us outward can be divided into two parts. The first part is very beautiful scenes and beautiful things. When we see beautiful scenery or any beautiful thing, our attention is drawn to it. And the second is that when we hear very

sweet symphonies of music, we are drawn like anything. These two outside things are the important ones which drag us outside. But God has more bliss, more happiness, more joy, more sweet symphonies of the Music of the Spheres. All glory and beauty lie within us—if only we knew how to withdraw from the outside. We have a great treasure within us. God is a hidden treasure, with all beauty, all sweet symphonies within us; but we do not know how to invert, to withdraw from outside and enjoy it. This is the state of affairs we are in. As a man, we are all one.

Now, take the example of a house where there is a mistress and she has been given ten servants to help her, and they revolt. Instead of obeying, they are disobeying everything. Then what would be the fate of the house? Everything would be topsy-turvy. If the servants are obeying, the house will be clean and everything will be set in order; even if you go around in the dark you will see what is what. Otherwise, what happens? The tables are upturned; there is no way out; it is all darkness; you pass on; you tumble over one thing, it falls the other way; there is no light to see. That is the true condition in which we are living.

Masters tell us, first of all, how to have control over these outgoing faculties. They tell us—not only tell us, but demonstrate to us—how to withdraw, how to give us a contact with all beauty and all glory, which is within. We begin to have a contact on the very first day, when we learn how to withdraw from outside—perhaps for a while; the first step is difficult.

As I told you, we have so many outward impressions overflowing within us that they even come out in the form of

dreams. Naturally, when you sit in meditation, something will come up of which you have never dreamed. These are the unconnected impressions which you have been receiving all throughout life. That is the first difficulty we have. For that reason, Masters come and tell us where we get these impressions, how to control them and how to stop receiving impressions from the outside.

The first thing is to enter this house. I tell you honestly, the servants have bound the mistress! One is dragging this way, the other that way. The result is that the whole house is topsy-turvy, and there is darkness in the house.

When you come to your Master, what does He do? He simply gives you this teaching and demonstrates how to withdraw; how your attention is withdrawn from the outside; how to enter the laboratory of the man-body; how to liberate it from the outgoing faculties of the senses; and how to rise above the body for a while and receive a contact within. Of whom? Of God.

What is God? God is Light; God is Life; God is Love. You see Light; you are given some experience of Light, whether it is a little or more. You feel consciousness and you feel a little separate from the body. You begin to see. Now we say, "It is my body;" but we do not see it differentiated practically. But then, really we will say, "This is something like a coat, to be taken off." Naturally, God is Love and we are drops of the Ocean of All Love. Naturally, Love is innate in us. That sprouts forth; and as it comes in contact with that God-into-Expression Power, which is Light and Sound Principle, it overflows. This is the state of affairs—this is the disease, you might say, that we are to set right. For this

purpose we have joined various schools of thought called religions, which are means to the end.

Who are we? We are children of Light, under the control of mind and the outgoing faculties. We are so identified with the body and the outside things that we have forgotten our own Selves, not to speak of that Great Power which is controlling each one of us in the man-body; otherwise we could have run away, out of the body. We cannot. There are the two open eyes, two open ears, two open nostrils, the open mouth; but we cannot run away, out of the body. That is because of the Controlling Power within us.

What is the function of a Master? And what is He? He is a man like you—of course, outwardly. He has the same two eyes, two ears, two hands, two feet. He talks like you; He also eats to maintain the body; He does other functions on the worldly level, too; but He is conscious of His Divine Nature. He is a conscious co-worker with the Divine Plan, although He works at the level of men to help them as a man.

So this is what we have to overcome. Our schools of thought or religions were made for the purpose of solving this mystery of life—to be out of these entanglements or obliviousness, altogether. We do not know who we are. A little child knows better than we. If you ask him who he is, he opens his eyes, opens his mouth; he feels it somewhere in here. As he grows older in years and you ask him, he says, "I am Mr. Such and Such." Further, he says, "I am a Christian; I am a Hindu; I am a Mohammedan." Again, further he says, "I am American; I am French; I am German; I am Indian." Who is he? He is a *conscious being*. That we have forgotten. We go so

far away from our own Selves that we forget our own Selves.

Masters come to tell us this. They address us either as a man, from the level of a man—"O man, awake!"—or from the level of the soul, the conscious being—"O, children of Light, awake! You are asleep. Being under the control of mind, your attention is diffused into the world and identified with it. You are awakened outside and are asleep from within. The God-Power is already within you, waiting for you. Your true home is the True Home of your Father, that is, of all-consciousness and all wisdom. Why are you stuck fast in this material world; in the outside things? These are only temporarily given to you. The body, being made of matter, is changing every moment of life. This is the golden opportunity which has been given to us to realize ourselves, to know ourselves and to know the Controlling Power which is controlling us in the body and is controlling the entire universe."

All Masters say that—of course, in their own language, which was prevalent at the time they came. By a parallel study of religions you will find this to be so. Religions were made to liberate us from all these outer entanglements, to know ourselves and to know God. These were means to the end. The school and college from which many students have been graduated and get degrees is creditable; but we have joined them and forgotten the goal. We simply identify ourselves as belonging to one religion or the other or one country or the other. There have been religious wars and patriotic wars in which thousands and millions were killed, and are being killed. When Masters come, they give us teachings from the universal level. They con-

sider all to be children of God, brothers and sisters in God, because all are maintained and controlled by that High Power. This is the true state of affairs we are in. To remain in whatever religion you are is a blessing. But not to attain or to achieve this lost Godhood means you are still bound. For that purpose, Masters tell us what to do.

The story goes in the Hindu scriptures that there was a very learned *pundit* or minister, who was a Hindu. He was the minister to a king called King Prikshat. He used to read out the scriptures day after day, every morning, in the court. And the scriptures say, those who hear the scriptures and act are liberated. Liberation is not something to be had after death; but it is to be known now whether you are liberated or not. So those scriptures were read over so many times, from day to day, month to month. One day King Prikshat sat down and thought: "Well, I have read in the scriptures, 'Whoever hears these scriptures is liberated once and for all.' But I am bound."

The mind is very much like a magistrate; it tells you why you are bound. If you leave it to him, it is just true. He told the minister: "Well, look here; I have heard these scriptures so many times. Again I give you a chance to read the whole scripture from one end to the other; and after that, if I am not liberated, you will be put to death."

What happened? In seven days the entire scriptures were read over and on the last day the minister came home and lay down in despair: "Tomorrow is the day of my death."

His daughter was very wise. (Sometimes daughters are very wise.) She asked her father, "Why are you so sad?"

"Well, dear daughter, I am to be put to death tomorrow."

"Why?"

"Because it is laid down in the scriptures, 'Whoever reads these scriptures and follows them, they naturally are liberated.' But I know the king is not liberated, nor am I liberated. Well, I must be put to death tomorrow; there is no escape from it."

His daughter told him, "All right, I will go to the king tomorrow morning and just question him."

She went there the next morning and the king asked, "Why have you come?"

Daughter: "Well, I have come to reply to the questions that you put to my father."

"What?"

"But not here. Let us go to the wilderness, all alone, you and I." And she also sent for her father and got two ropes. She tied the king to one tree and her own father to another. Both were bound to a tree. She came to her father and said, "Father, will you kindly unbind the king over there?"

He said, "I am bound already; how can I?"

Then she went to the king: "Well, King, would you kindly unbind my father?"

"Oh, foolish girl, don't you think I am bound? How can a bound man unbind the other one?"

And that was all she wanted, you see. This is what is happening: we are bound, hand and foot, by the outgoing faculties. We do not know how to be liberated ourselves; how can we liberate others? This is a practical question of unbinding oneself. To read the scriptures is not sufficient, mind that. To hear the scriptures is also not sufficient. There must be somebody who can practically de-

monstrate how to withdraw from the outside for a while, how to rise above these shackles of outgoing faculties, how to open our inner eye and give us some contact within. Once we do it, again and again, by regular practice, we will succeed. "If at first, you don't succeed, then try, try, try again." This is what the Master does. To give a lecture, to tell you how to say prayers, how to perform certain rites and rituals—that any man can do after a little training: how to act and pose, how to laugh, how to cry—No. This is a practical question. He who knows it, who has that experience, is competent to give it: He will give you some experience to start with; it may be a little or more. And what is wanted that He wants? To be still, physically and intellectually.

God cannot be known by the outgoing faculties, by the intellect or the vital airs called the *pranas*. He can be known only by the soul: like alone can know the like. When is the soul liberated? When it is analyzed from mind and the outgoing faculties. This is a practical question. Now it appeals to you intellectually. But how do we do it? The reading of scriptures, saying of prayers, performing of certain rites and rituals all relate to the outgoing faculties; but this is something that starts when you rise above the outgoing faculties. You also cannot do it with the mind and the intellect; you cannot do it unless you are intellectually still. You might draw an inference to come to some conclusion, but still the mind is intellectually working. We must be intellectually still, too. Then a sort of transport arises to the soul, and it is unbound. This is all we have to do.

When someone comes to the Master, what does He do? All these ten servants

of the outgoing faculties—five of audition, sight, smell, taste and touch, working through the sense organs of the ears, eyes, nose, tongue and skin—are to be controlled. If these are controlled, then the house will be set in order. Every servant will do his job: “All right, you clean the rooms; you set the chairs in order; you light the candle.” Everything will be all right. This is the first thing to be done. Those who are attached, who are given up to the outside enjoyments or pleasures—may be good, excuse me, or bad—are bound. Lord Krishna said, “Good actions and bad actions are both binding, like gold chains or iron chains.” This is the practical, first thing that we have at the feet of the Master. He gives you the way to withdraw from the outside and rise above body consciousness for a while. One cannot be an M. A. in one day. Rome was not built in a day. But once you get something, by regular practice and by obeying His orders, you will naturally become adept.

A man who today is reading in the M. A. class was once reading in the primary class. If those who are now reading in the primary class are given the same help and guidance, they, too, can reach the M. A. class. That is why it is said, “Every Saint has his past and every sinner a future.” Man can change. Even the dacoits can become Saints: Valmiki was a dacoit; he became a Saint. He related the story of the Ramayana 18,000 years before it actually happened.*

My point is that there is hope for everybody. There is nothing to be dis-

heartened about. But we have to develop whatever experience is given without the intervention of the outgoing faculties and intellect. It does not mean you should not use your intellect. When you understand a thing, then do it. Let not the mind meddle into it; because if your mind is clutching, seeing here and there, and drawing inferences, the intellect is working. And until you are intellectually still, you cannot take a step further.

This is the first thing we have to do. To do it you are advised to keep a diary for self-introspection. Do you now realize the necessity of the diary? But how many of you are keeping diaries—maintaining the diary daily? I’m afraid it may not be 10 percent. That is why, even if we do get something, we do not progress wonderfully. We must. This is the first thing we learn at the feet of a Master.

What is the difference between a Master and an average man? He is a man, just as a doctor is a man, like us; but the doctor knows by anatomy how the system works, how diseases arise, and how they can be cured. Similarly, this is a disease from which we are suffering. He who is adept and competent, who himself goes beyond these bounds and can help others to raise themselves up, is called a Master; that is, the God in him. Do you know who can give you a contact with God? No son of man can do it: it is God Absolute Which came into expression. When He came down, He gave teachings of the higher way because He had seen it. He knows the way, and in the man-body He is conscious of it. That is the difference between an average man and a Master.

When you come to such a Master, this is the first thing to be done. And here we lack, I tell you. We are given

* The Ramayana is the oldest Sanskrit epic poem; it relates the beautiful and popular tale of Rama and his wife Sita and the final conquest of good over evil. See SAT SANDESH, August 1973, p. 31, for a brief discussion of the history of the Ramayana.

some experience, but we don't live up to it. Dragged away by the outside pleasures, knowing that God is within us—the Priceless Jewel, the Priceless Pearl—we cannot leave off this dross of the outside things. Tagore, a poet of international fame, says, “O God, I see there is a great wealth in You. Why cannot I throw away the filth of the dross of this body?” Knowing fully well, we do realize the truth intellectually. What do the Masters say? “God first and the world next.” And what do we say? “The world first and maybe God afterwards.” Truly speaking, we are not after God, we are after the world. We pray to God. Why? Most of us want worldly things. Were that not within the competency of God to provide them, nobody would have thought of God. A weaker man prays before some stronger person. Whatever goes out from the heart of our hearts, He hears; He is there already. He is watching our every action. “Ask and it shall be given unto you.” This is what all the Masters said.

This is the first thing; I have been laying much stress on that very point. I have been requesting and directing—I have been *begging* of you people, through my circulars and verbal talks, too—and still, if you do not do it? We should.

That is the first thing. What will happen? Although your vision is through your open eyes, you will have so much control over your sight, that while your eyes are open you do not see. This we can develop. Newton was sitting by a roadside, solving certain mathematical problems. He was so absorbed in these problems, that although a band passed by him playing, he did not hear it. Why? Until this attention, which is the outcome of our soul, is with the outgoing

faculties, the outgoing faculties do not work. Somebody approached and asked him, “Well, Newton, has any band passed by this way?” “No,” he answered, “I don't know.”

You might have had an experience in your own lives of having sat very much absorbed in some thought and when somebody called you, you did not hear it. If somebody comes and sits by you while you are absorbed, you don't feel who has come and gone. This is the training of the attention, which is called *Surat Yoga*. When the attention (*surat*) is set, you might be sitting with hundreds of people and still be all alone. This is what Emerson says. When he wanted all loneliness, he went to an inn where hundreds came and went. This was because he had no concern with anybody; he was absorbed in his own thoughts. If you think that you should leave the world and go to the wilderness, you also have animals and trees there, and your attention is drawn outside. The only thing required is to control all the outgoing faculties. And how to do it you can learn from those who have done it; and by following their instructions.

You might have experienced in your own life, that when you are cut off from everything outside, you feel a sort of rest and peace: not every day, but at times. When you are quite absorbed and cut off from everything, you feel a sense of pleasure, rest, bliss and peace. Naturally, what happens? We are after having that peace prolonged. Naturally we want that. We are children of Light, as I told you. Like a candle's flame, our source is up. Every man wants to go up. If you turn its face downward, even then it will go up. Our soul is of God, of Light. It is bound by the outgoing faculties in the body. When it is liberated, it will go

up; this is but natural. Then, naturally, true rest comes. How? When we withdraw our attention from outside and enter the laboratory of the man-body. When you enter an air-conditioned room after having been in the burning rays of the sun, how rested you feel! It is something like that. You feel at rest. You have some glimpses when Master comes. Not only does he show you how to withdraw from outside and enter this laboratory of the man-body, but he also shows you how to rise above the senses and have some experience of the beyond. When? When there is no questioning of the mind. When the intellect is at rest, that Truth naturally becomes effulgent, and you see Light. If you are questioning why this is so, why that is not so, why that has not come, then your mind is not still. It has to be stilled.

What you feel at that time is the experience of God, in the form of Light and Sound. The Master first gives you an experience of how to rise above this Iron Curtain of the man-body; then, as you practice day to day, you rise above the astral body, the causal body and the supercausal body. Day to day you experience more bliss and joy. Saint Tulsi-das says that when he rose above body consciousness and reached the causal plane and had an experience of bliss and joy, he thought, "That is the most and highest of all." But after he had transcended the causal plane into the supercausal and beyond, he said, "The causal plane is perhaps only a washroom compared to this."

Those who have tasted that bliss *are* here in the world, but they are bound—Masters go under the orders of God. They want to go back. When any of us also has some experience like that, we wish to go in there. Why don't we

want to go in there now? Because we find joy and bliss and happiness in outside things. And, moreover, we have never cared to analyze—to go into the matter—of what it is that gives us bliss in the outside things.

We are conscious beings. How can a conscious being have bliss or joy or happiness in material things? But we do feel it—How? Why? We are bliss personified. God is all bliss, all happiness and all joy, and this bliss is also innate in us. So long as we are identified with something, we reflect our own happiness in that thing. When that thing is withdrawn from us, or we are made to withdraw from it, we feel unhappiness. So we should identify ourselves with something which is not changing. And that is God alone. Any happiness we feel with outside things, is not really lying in those things, but in our own Selves. It is reflected in things, so long as we are identified with them.

An awakened soul cries, "O, how beautiful You are! How beautiful, how all-wise!" He sees His wisdom in all things because he becomes a conscious co-worker of the Divine Plan. He sees that it is He who is doing it, not himself.

Naturally the question arises from a new man: "How did you get into this state? You say it is all beautiful; it is all glory; outside and inside, it is all His expression; God is Light; God is everywhere; He is the One who has always been the Doer. But how did you attain to this state? What did you do?"

That is a natural question. We are all, I think, seeking that state. The first step is: be truthful. *Be truthful*. If you don't tell lies, you will change. Deeds of darkness are committed in the dark. You go and want to do it somewhere where nobody can see you. Anything that re-

quires secrecy is a sin.

Two seekers after God went to a Master. The Master told them, "Look here; here are two pigeons. Take them away and kill them someplace where nobody sees you." One was very active: he went around under the shade of a wall where nobody was looking, killed it and came back in a few minutes. The other poor fellow, wherever he went, did not find any place where nobody would see him. From morn until night he went around and around; and he returned in the evening unsuccessful. The Master asked him, "What? Haven't you been able to kill it?"

"No, sir."

"Why? Could you not find any place to do it?"

"No, sir."

"And who was seeing you?"

"The very pigeon was seeing me."

Follow the beauty of the sayings, I tell you. Live up to them, each one of you. You *must* be an ambassador, I tell you. Whoever has got the human body has the *birthright* to become God, I tell you. There is no exaggeration about it. But the pity is that we don't follow it.

For that very purpose you will find that you have been given diaries to maintain. What are they for? Be truthful, in mind, word and deed. Don't make false promises. Don't think one way and say another. Let your heart, brain and mouth agree. What is the criterion of a truthful saying? That all these three — your tongue (what you are saying), your intellect and your mind—agree with what you have in your heart. Can you then do any evil thing? When you do anything and you are later on asked, "What were you doing?" and you say, "Nothing, sir," is that telling lies? When you tell one lie, you have to tell hundreds of other lies

to cover that lie. How we create more thorns for our own selves! With a truthful man, ask him something at any time and he says the same thing; he does not have to think about what he has to say. But a man who tells lies would have to think. "I told this man this thing, that man another thing." He is all the time trying to reconcile things. But the cat must be out of the bag.

Even one thing: if you are truthful, you can change. So, naturally we want truthfulness first of all. But not so that anybody sees it: you see it; the God in you sees it; the Master Power within you sees it. That is why I say, *Be true to your own Self*. If you are true to your own Selves, you are true to your God, to your Master. If you are true to your own Selves, you have none to fear in the world—in the three worlds. This is the first thing that is required.

And further, when some God-in-man, the human pole where He is manifested, puts you on the way and gives you an inner contact, that God-Power is the true Master, not the son of man. That resides within you. Can you do any evil or bad thing, even when a child of five years of age is sitting beside you? You'll require secrecy. Our Master used to say, "When a child of five is sitting beside you you'll want secrecy." If you are going to do some evil thing, you try to avoid being seen, although that very God-Power is within you, watching your every action. How can you do any evil? So fear that.

Once it so happened in my life (generally these controversies do come up) that there was a great deal of propaganda against me. Once Master asked me to initiate 250 people in the monthly gathering. Competition then naturally arises, and there was a great amount of

propaganda against me. I kept quiet, because I was true to my own Self. I knew: "God is within me; Master is within me." And it was so arranged that I could not talk to the Master for eight months—such influential people were involved.

Once my elder brother, who was also initiated, was there, and I told him, "If you go to the Master, just, by the way, ask Him if there was any sin I might have committed." (But His eyes were giving me support, you see.) He asked Him. Master said, "He has not done anything wrong, either knowingly or unknowingly. But strangely enough, so much has passed over his head that he has never come to me to say that this propaganda that is being spread is not right."

I never asked any question of my Master, except two or three when I first met Him. So I naturally requested, "I want a few minutes with You."

"Oh, yes, yes, you are welcome."

So, at night, when everybody was away, He said, "Lock the door."

I sat by Him and I told Him, "Master, I did not come to You because I knew You are in me and You are watching my every action; and You also watch the future trend of my action. That is why I did not come to You." All the tables were turned.

Be truthful, I tell you. This is a very great qualification. We people don't care. We sell the prophet Joseph for the sake of a few petty monies. You gamble your eternal life with a few mundane things. Be truthful. Have fear: He is seeing; He is watching. These are two qualifications.

The third thing is: He gives you a contact with the Word-Power and demonstrates how to rise within and come in contact with the *Naam* or Word Power, the Light and Sound Principle.

Be regular in contacting this, day-to-day. This is the Bread of Life. Don't miss it.

And what will happen? You will have progress from day to day and have inner peace and inner joy. Any outward prayers or performances of rites or rituals you do will become blessed. When you say prayers, you will find Him in front of you. When you read scripture, it will always be vivid to you. Such things you will find. Naturally, you will have all peace. When your soul is withdrawn, it comes in contact with the God Power, which is Light and Sound Principle. The more the outer consciousness comes in contact with the All Consciousness, the more it overflows with joy and peace and all wisdom. God is All Wisdom.

Masters never speak at the level of the intellect; they speak as it comes. Emerson says, "The thoughts which come without thinking are always perfect." What does the Master do? He loves all, even the sinners. For a sinner, He has more pity and more love, because He considers that he is a child of God. His work is to bring together all children of God.

This is the preparation that you are to make for the Way. But one thing more: a man asks, "You became the Beloved of God. How did you become the Beloved of God? How did God become the Beloved of you?"

Take the example of a girl. She has been married. She is devoted to her husband, mind and soul; she is true. She lives according to what he wishes. What is the result? She loves her husband, and also her husband begins to love her. Whatever she wants or needs, or he sees that she wants, he gives it to her and provides her with it without her asking for it. The wife becomes the lover of her husband, and the husband becomes

the lover of his wife. This is a worldly example. When the Masters give teachings, they give them both ways.

Those who love God come in contact with Him, and naturally those who go at His beck and call do not do anything of their own free will that is earthly. He becomes enamoured of them. The Masters love God and God loves Masters. But Masters are none other than God in them: that is only a relative statement.

The question arises, how can you become the Beloved of God? Naturally, you can by obeying—just as any female, any girl, would do. When a girl is betrothed and truly engaged at heart, she thinks of him all the time, is it not so? And that reacts in the heart of the other; that abides in him; and he abides in her. That is what develops receptivity. And what does that do? The other one does what he, too, does.

There is a story in India about a Master who fell in love with his student. The student had poor handwriting; he scribbled. And the Master became so enamoured of him that he began to copy that scribbling. This is a feat of love, I tell you. Love has great power. One saint prayed: "O God, we have been liberated from the world and from all entanglements and bindings. Now You take care of Your own Self. You are bound more than me."

This is to show how we can become the Beloved of God. How? When we obey Him, that's all. *If you love me, keep my commandments. Let my words abide in you, and you abide in me.* Only then. We do not even obey the commandments of the Master. If there is no progress or little progress or whatever you get is lost, who is at fault?

The man-body is the golden oppor-

tunity that has been given to us. Whoever has the man-body has the birthright to know God, I tell you. And we are losing this golden opportunity for nothing, for our little sense pleasures. Now examine yourself and see where you stand.

Then comes one thing more—chastity. What does the husband expect of his wife? Chastity. She should love him alone, for God has given him and united him with her as a companion. She should be devoted to her husband. This is an example in the world. Similarly, a lover of God should be devoted to God and should let nothing else come between him and God. Whatever he does, he does for the sake of God. Whatever the wife does—all the household affairs without any payment or any obligation—is to win the love of her husband, is it not so? This is the chastity of thought that is wanted.

You have been given the diary for truthfulness, for love of God and for love for all. For the sake of God love all. *Love God with all thy heart, with all thy strength, with all thy soul, with all thy mind.* Love all humanity. You see God in your sons, in your daughters, in your husbands, and in your wives. Be true. What is that love that loves one here and then goes to another? That love is no love that changes.

So for the love of God we should love all. He resides in every heart. There is no heart without Him. We should be chaste, devoted to God and God alone, and to no other—even if you love your Master it is for the sake of God in him. The son of man-body is blessed at which that Power works; That is within you as well. This is how you can earn the love of your husband. He will do anything at your beck and call, I tell you.

Masters have said these things in a worldly way. One Mahatma said, "The Masters are the workers, the executive officers in the house of God; whatever they do, God does not refuse them. They are beloved sons of God." Rumi says, "If an arrow has been shot down from heaven, Master has the power (Who is the Master? The God-in-him, not the man-body) to turn that arrow back from the very middle of its path." The question arises, "Is he greater than God?" No! God loves him; whatever he, the God-in-him, does, God accepts.

This is what happens. The Master says, "We are bound, O God. You can liberate us. Who will liberate You? You are bound by the chains of the silken bonds of love, which are stronger than chains of iron."

This is how we can reach that state. And what does the soul realize? She realizes that "I am the most fortunate on earth," and that God loves her. When the wife thinks that her husband loves her, how happy she feels! Such a lover of God—or a wife, I would say now (our true husband is God—of the soul, not the body. For the body we have our companions; let our bodies be reserved for them)—feels God loves her. When she loves, she does not do anything. Any lover or wife who is convinced at heart that her husband loves her—how happy she feels! When you feel God loves you, you find you will have nothing to say, even nothing to pray for. Prayer comes out of the heart of a weak man. When he is convinced of his greatness, being in the lap of God, and that God is for him and he is for God and the soul is also God's, he does not pray. Has any wife, married to her husband, ever cared for how she will be taken care of? That is another thing:

(in the West married women have now begun to take jobs; but) in the East, when a woman is married, she never cares for where the clothing she will get comes from or what she will eat. She says she is married. When you are for Him, it is He Who has to look after you.

Such are the feelings of the lover of God—or the wife. Further, a man goes to her and asks: "Well, what experience did you get?" She has been talking about so many things. "What experience did you have?"

Then she gives a reference to the experience she had. She says, "I saw grandest suns of suns rising within me." God is all Light. That Light comes when we rise a little above the physical curtain; and then as we rise and shake off the astral and causal shackles, that Light grows more and more and compares in light to billions and trillions of suns.

Even then there is some duality. You *see* the Light. The seer and the seen are two. We still have to take a further step, mind that. There was a great sage, Shankara, by name. He said, *O God, I know there is no difference between You and me, but I am Thine, Thou art not mine; because a wave can be of the ocean, but the ocean cannot be of the wave.* And when you see that Light of Light, you are absorbed into that Light. You become one with it. This is the ultimate goal. You are absorbed in that Light of Light, and you come into the wordless absorption in the wordless state—call it by any name you like. This is the destination, the goal before each one of us.

We are fortunate we have the man-body. How far have we developed? Most of our life has already passed. Fortu-

nately, with the Grace of God, we have met someone in whom God was manifested, and He put us on the way and gave us some experience to start with. Years have passed. Where do we stand? We are not further because we have not followed the things I told you about.

I am giving you in a nutshell the digest of what all the Masters gave when they came from time to time. It requires no change of religion, no outer school, no rites and rituals. Just rise above body consciousness. Make the best use of the preparatory steps you have before you. They are all meant for developing love and devotion for God. If you abide by them, then you must *take heed that the Light which is given within you is not darkness.*

I have been giving these words to you from time to time in different ways. This is the digest of all that. I had the good fortune to come over here with the Grace of God and to have met you, one and all. I love you, one and all—not for my own part, but the God in me, the Master in me. No obligation. If the Father loves His children, there is no obligation. Similarly, I have love for you, and I wish you to have love for God in me—and the God in you.

And what should be done? To obey. And you will progress. Fully understand the purpose for which the diaries have

been given and live up to it. The more you live up to it, the more progress you will have. Those who have had some fortunate background, but are not obeying these things, will be surpassed by another who is obeying and might have started fresh.

The greatest part of the life of this man-body has already passed; but for the sake of outward enjoyments, we are simply selling Joseph for the sake of a few pieces of silver. So just think carefully; I have nothing to impose on you; I appeal to your common sense for your own good and for my pleasure. Why? My Master—the God in him—gave me this duty. Whether I fail or not fail is not my job; I have to do my best. It is the God in me; and you will be helped without asking for it.

After a week or so I will be leaving physically, though not spiritually. This is the best golden opportunity we have had—these three or four months together. We cannot underrate the physical presence of the Master; but you will have the same radiation from thousands of miles away. God is within you. Master is God-in-man, not the man-body, mind that. That is already within you. Just live up to it; you will derive the full benefit of the man-body, and you will become, as I told you, the Beloved of the Master, too. Thank you.

KIRPAL 1894-1974

*Beneath the stars were signs,
And there was pleasure,
Friendly trust and a glory for men,
And praise without measure.*

*Now departs the god, the friend, the lover,
And the beauty of a mystic face;
Now questing thoughts, becoming still,
Shine like a bright candle in a holy place.*

GEORGE ARNSBY JONES



The Master with Princess Narendra and Bibi Hardevi, Louisville, 1955

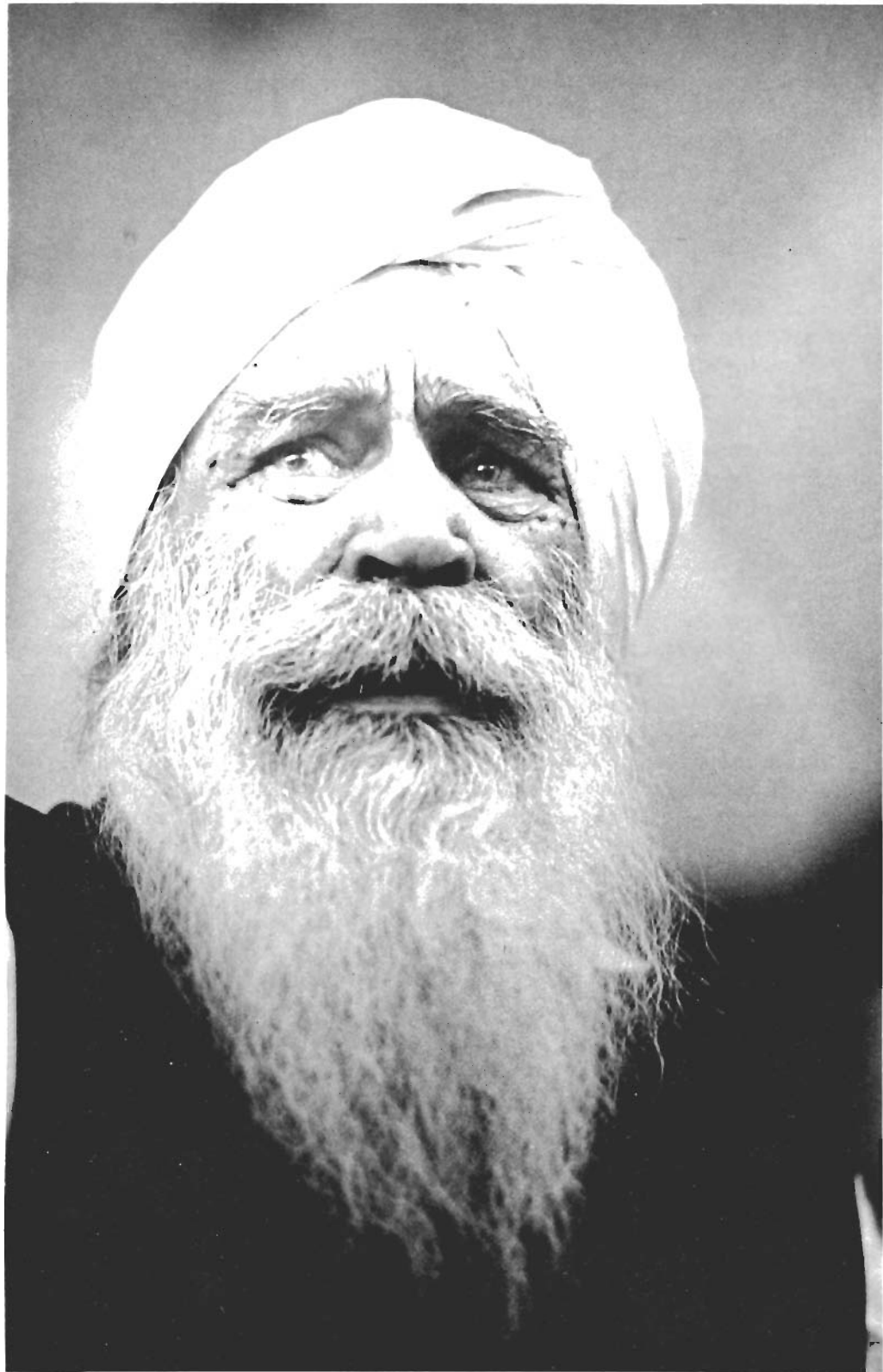
MEMORIES THAT BLESS AND BURN

Reminiscences of Betty Shifflett

MARCH 1954: My first letter from Kirpal Singh. I did not know he was a Master then; I did not know I needed a Master nor who a Master really was, that is, a true one. But the letter was most loving and satisfactory and ended by saying, "I quite appreciate your way of thinking. This is what I also felt

in my early age some forty-two years ago."

JULY 1955: Master Kirpal Singh in Louisville, Kentucky, and my first meeting Him in person at the University of Louisville. Little did I realize at that meeting my whole life would be changed and focused on the wondrous Master



Power flowing through that Beloved Physical Form. Initiation a week later and at the time great disappointment as I was not impressed with the hearing which was good but wanted more seeing experience. Standing around afterwards feeling empty, looking at the Master and not knowing if I would return. Later at home, completely relaxed, a transcendental experience of such love and joy of knowing that I could hardly wait to get back to him and tell him.

A rainy evening waiting for the bus after hearing Master speak on "If Thine eye be single, thy whole body will be full of Light." So thrilled at hearing the deep truths that one knew were the right explanation. A sultry afternoon sitting in an old tunnel on a farm in Indiana, a small group and Master there like a king holding a bottle of Coca-Cola and drinking it. . . .

SEPTEMBER 1955: To Washington, D. C., with several others to see Master. Master was invited to a diplomatic reception; several of us were standing in the dining room and he came down ready to go, came over to the door all in glistening white with a snow white beard and turned slowly around so sweetly so we could see him dressed for the party. Such dear human touches from one who really was Spirit. Later the parting when one felt it was more than one could bear, then his smile and pat on the shoulder and a trip back to Louisville filled with happiness and joy through his beneficent Grace.

1963: *September*—New York at airport waiting for Master. At times such waves would sweep over one that it was almost unbearable and then we saw him. What can one say? The trip back to Washington, the wonderful days at the house of the Khannas which at that time

was Headquarters, so busy but so full of his love and beauty. One morning in the kitchen early preparing a breakfast and seeing Master quietly at the foot of the steps—later his saying that he saw me busy in the kitchen that morning and my replying that "I saw you too, Master." Through his grace in 1955 I had realized that his love was impersonal though at times it appeared to be very personal. His pronouncing my name *Batey*, "daughter," and Bibi smiling and saying "Bucket." I was dressed to go to a tea one afternoon having a little sequins band around my head and Master saying when he saw me, "Queen." So often a single word that one knew had some deep meaning. Toward the end of the stay, a toy which had been given Master that had a little tag saying "I love you," with plastic eyes that seemed to roll when the toy was moved. When Master was shown this, with one graceful movement he got off his bed, took the toy and looking at it and walking in such a delightful way, said, "What's this?" and prosaic me said, "Plastic," and he replied in such a full voice, "No! it's *magic*." Much later I was to realize he was saying that LOVE is magic, yes—the magic that transports us inward and upward to our true home.

Later in New York, at the home of the head of the Greek Orthodox Church, and he and Master each seeking to give the other the first seat at the head of the table. California—all of us at Harmony Grove and Master walking out of the main cottage with the word MEDIUM over the door. Later Bibi and Mrs. Khanna laughing as Bibi said she could not sleep watching for ghosts.* Later in-

* Harmony Grove, where Master spent a few days in December 1963, is a noted Spiritualist campground outside of Escondido, California.

roducing a friend to Master and his sweet courtesy. At John Lovelace's ranch and Master walking along with the little goats trailing after him. So many memories.

Later, Florida, the Perrins home. Master talking and coughing so that all were distressed but the words kept flowing out (it's on tape). One watching and realizing that Master was far above the body and the message was coming and whatever was wrong in the throat could not stop it but went by as foaming water would go around rocks in rapids. Next day learning that some dear soul who was to have a chest operation, did not have to have it. She was cured. Such mercy, such love.

The Airport—Master leaving for Panama, seeing him walk out to the plane and part of one's self going out with him. For me this was the real farewell; though later another ten days in Washington, D. C., where, for me, on January 19, 1964, Master gave the most wonderful talk of the tour.* Master calling me in his room to look for his little purse which I knew I had not seen and searching everywhere and finally Master picking up his case and getting on the floor, opening it, and there was the purse. Something back of all this but beyond my ken . . . Later Master calling in privately each of us who had served, and when I was kneeling in front of him, putting a necklace around my neck and pointing out to me the emblems of the Crusades. Yes, those tours were really crusades of Truth gathering in the lovers of Truth.

1968: India, hot but with beautiful love. Swollen ankles and Master handing me a tablet wrapped in foil to take and

* The talk is published in this issue, beginning on page 2.

my saying, "But Master this is allopathic, not homeopathic," and his replying, "Yes, but I think it's better." Oh the joy—so practical, weaning us away so lovingly from set ideas. Later my asking him a question, I do not remember what, and his turning on me like a thundercloud and saying, "Can't you still that intellect?" Such force flowing from him I almost cringed. Later the next day, asked him something else and he, with a loving twinkle and all smiling, said, "Don't be businesslike with the Master, this is a love affair." Yes, a true love affair—of soul with soul. Realizing with awareness that Master was really the Mouthpiece of God, that he did not speak or reprimand from any personal level but for our highest good; that which was needed just came.

Darshan one evening and the reception room crowded with people standing and when we were motioned into the room were very near Master and he was playing with a baby that Brij Mohan was holding. Master turned and so sweetly said to us, "He's playing with me!" Then the baby was sucking Master's thumb and Master turned and said, "He loves me!" Oh so touching! Later I thought, yes, the baby does not have active intellect as yet and so the love of the soul responded immediately to the love of the Master. What a fortunate baby! But how fortunate we are at whatever stage or age we came to the Master. When I was leaving, Master pulled some sweet-peas that grew along the walk and he said "Watch out for the thorns!" and they did have huge thorns. Then he said, "The world is full of thorns." Memories so precious, so touching, so dear.

1972: Waiting for Master to arrive at Dulles Airport—then we heard he had arrived, seeing him and being overcome

with emotion, so painful and yet so glad to see him. So many of Master's children around, all yearning to get near, to have his smile, his attention. A wonderful two weeks and then waiting for Master in his sweet house at Sant Bani—as his car drew nearer, the radiation was wonderful, so tangible. The sweetness of that time, with Master and so many of his children housed there and meetings there. Master at one darshan looking at me and saying, “you are getting younger” and later in Vermont on his leaving looking at me and saying, “Old and young.” Who can fathom these sweet comments? So many memories of the tour with Master—darshans in his bedroom—his loving chuckles and smiles as he talked to different ones. These days were sweet but my mind keeps going back to the earlier years when the times were more intimate.

Finally Miami Airport and striving to get where I could see Master's beautiful face. He is so patient, so willing to sit and let us gaze at him and then he's gone—the tour is over for us but how thankful we are that the sweet melody of Naam lingers on and grows stronger as we seek to go deeper within.

1974: A general invitation to us all to come to the Conference on the Unity of Man. How little did we dream this

would be our last visit in his physical presence! I am sure if I had known I would have made more effort to advance spiritually while there. But so wonderful every day to know we would see him, would hear his voice and watch him as he moved about the grounds and spoke to various ones. Master putting in hours and hours of unceasing activity, constantly surrounded with people with various needs and requests. Only a Godman could stand such a pace and for so many years. And then Manav Kendra for the first time, the beautiful pool and the darshans with fewer people and a feeling of closer intimacy with HIM. And then the last personal darshan before our trip to Delhi to get the plane. One's grief at parting and Master's sweet pat on the shoulder. Asking him if he had anything to tell me with regard to the work with Reno and his saying, “Just remember to put the Master in it.”

The months go by and we know his physical presence is no longer and we rejoice that after his tremendous loving service to humanity he is now free in the realms of light and love. And yet, he is not gone; his presence is so close and loving, enfolding and watching over us all, protecting us and guiding us every moment. Let us ever pour out our eternal love and thanks to him that HE CAME FOR US.

But there is nothing the Guru can give that has not already been given.

But, unaware of His Great Gift, we wander in circles; til, in utter despair, we realize the circle cannot be broken save by His Grace alone.

Then, we accept the Gift so long ago given, and surrendering all to Him, the circle is broken and the curve becomes straight.

JANE HUMPHREY MILLER



Vice-President Jatti of India addresses the crowd at Pombari Road on the morning of the 6th. Pir Vilayat Inayat Khan is sitting next to Bibi Hardevi.

The Master's Birthday 1975

THE FIRST CELEBRATION of the Master's Birthday since His departure from the physical scene was a pathetic and strangely silent occasion.

Gone was the exuberance and jubilation of the past years, when His buoyant and dazzlingly radiant Presence fairly made the entire Sangat and the very Ashram buildings vibrate with a fervent joy. And yet, His blessing was there—a gentle glow of warmth, a pastel radiance, a less powerful but definitely living reminder that He had neither left nor forsaken us. The warmth of this atmosphere was enhanced by the loving devotion the Satsangis brought.

The program of events was naturally less extensive than usual—an arrangement tempered with a good measure of moderation, in keeping with the sobering fact that the Master has just re-

cently left the physical form. It was very hard for the devotees to reflect a mood of celebration, yet were thoughts readable they doubtless would reveal confirmation that the quiet and humble atmosphere expressed a gratitude that He *did* come to this world that auspicious day in February 1894.

How unreal it felt to stand in the glazed verandah of the Master's house in Sawan Ashram, surrounded by a dozen or more life-size photographs of the Master. The image is there, it is true, an amazing likeness of His gesture and expressions. But where is the Life?

On the evening of February 5 a tape-recorded Satsang talk was played in Sawan Ashram, and at 4 a.m. on February 6th the Sangat gathered together—a large group, but reduced considerably in number compared to those huge audi-

ences with the Master. This day they came to meditate, to hear His voice, to see a film, and to hope that inwardly He would graciously give His darshan. At 9 a.m. the people attended the gardens in Pombari Road, now sacred ground, scene of the last darshan of the Master's physical body and the cremation. There, alongside the holy samadhi site, now protected by a raised railing, the morning Satsang was held, attended by a large number of dignitaries from various religions, and the Vice President of India, Mr. Jatti, who were present to express their deep respect and feelings toward the Master and the memory of His sojourn on this planet.

Bibi Hardevi (Taiji), although very sick, also attended the gathering. Her singing voice, a little less strong than usual, poignantly expressed both the devotion and sorrow of her heart. Mr. Steve Melik from the United States, representing Mr. Reno Sirrine, spoke for the Western Sangat. The evening

meeting was held in Sawan Ashram—somewhat more informal with both religious leaders and Satsangis speaking to the people. Mr. Erwin Flor from Germany, present on behalf of the European Sangat, and Miss Eileen Wigg from Canada each addressed the gathering. Bibi Hardevi Ji was again present and sang one of Master's beautiful poems.

The program continued until late in the night—many were there to express praise for the Master and His teachings.

And so, Master's Birthday nineteen hundred and seventy-five came quietly to a close. It was a quiet occasion, and certainly not a very joyful one, but it is a grateful Sangat and indeed a fortunate one, that can still gather in His name; that can keep faithfully in sacred trust the gifts of devotion and remembrance that He gave—no matter the place, whatever the time, be it upon the sacred soil of Sawan Ashram, or some other far corner of this earth.

He will keep His covenant. Shall we?

The sangat takes food at Sawan Ashram



BIRTHDAY THOUGHTS: Selections from three talks delivered by representatives of the Western Sangat, Master's Birthday 1975

I. Eileen Wigg, Canada

IT IS A great privilege to be here with all of you on this holy day, in this sacred place, and to be staying here in Sawan Ashram, which for more than 20 years has been our spiritual home in this world—and which today is still permeated with the Master's grace and radiation.

Our Master has chosen to cast off the physical raiment, and that is our great loss. But, true to His promise, He is still with us—is still present in this world. All over the world, here and abroad, our brothers and sisters are declaring witness to His continuing mercy, which He has even increased for our benefit. Our Master has become even more omnipotent, if that is possible.

The question of a successor to the Master appears to be a problem worrying everyone these days. But if it is a problem, it is not ours. It is God's problem. We can quite safely leave God's work to God and not worry about it. He Himself will make sure that it gets done. Who are we to concern ourselves in God's affairs? Is our own work not enough for us—to try and stay faithfully on this Path? We have got everything we need—our Master gave us the greatest gift, and that gift is all encompassing, complete, and fully comprehensive. Remember, if we look at another person as our Guru, we are committing spiritual adultery. Is our Satguru Kirpal not big enough for each one of us?

Our Master has decided to leave the physical body, and we are unhappy,

naturally—but we should not be confused. He is our Master—from the day He gave us Naam—nay—from the very day we were born into this world with that destiny to come to His holy feet. He is our Master, now and forever, and He will not rest until all His children have reached the home of the Father—Sach Khand.

We should not be confused. Actually, life has now become painfully very simple for us. We have but three things to follow:

1) is the promise that we made to our Master—to obey His commands.

2) is the duty to our own Self—to progress spiritually and reach our goal.

3) is the duty to each other, as brothers and sisters of the One Father Kirpal—to help each other accomplish the first two tasks.

This third duty is a duty of love. We are all one—all brothers and sisters of our Father Kirpal. Regardless of what our brother may do, be it good or bad, he is still our brother, and we must love him. It is a sin to hate each other. It is a sin to separate ourselves from each other. Can we give our Master pleasure by hating each other? What else is left for us, but to try and please our Satguru? We must think carefully before our every action. If we fall into the mud now, who is going to pick us up and wash us clean, as He used to do time and again?

Our Master told us that the secret of Spirituality is a matter of attention. Where our attention is, there *we* are. So today, we are remembering Him. Tomorrow, will we forget Him? We must

not forget—we must remember Him every minute of every day, for by remembrance alone can we save ourselves—or we are lost. He is the very Soul of our soul—our closest, our true companion. If we keep our attention on Him, all our worries will fade away like “airy nothings.”

Lastly, but by no means the least, we must meditate more. The connection with our Master lies within—we cannot have His darshan unless our spiritual eye is developed. Remember—the Inner Light is also the form of the Master. If we lose that Light through our own negligence, who will re-connect us to it?

This world is a negative world—filled with temptations to lead us away from God. The only saving factor is to go within—to meditate, to meditate, to meditate. We must allow no man and no thing to stop us from our meditations.

Do not allow anyone to steal your valuable time and attention in useless gossip. Go into the silence. There, in the silence we will find our Master—our Satguru Kirpal—and all the peace, love, and joy that He is waiting to give us. Our lives must go on, until He so chooses to call us to Him. So let us remember His beautiful words: “Life is duty, Life is love; Life is the holy gift of God.”

2. Steve Melik, United States

OUR MASTER has done a very great work for the world, and if Hazur Baba Sawan Singh has seen fit to call Sant Kirpal to the Higher Regions, we should not mourn, but rather feel grateful for all that He has taught us and given us while He walked this earth, and is still giving us! How fortunate we were to have been privileged to behold

God in Action among us, and how happy our hearts should be that we have received the NAAM, which so many yogis and rishis searched for, and have not got. But, as Sant Kirpal has given us such a great gift, the greatest gift that God can give a man, we have a debt to pay to Maharaj Ji. We owe it to Him to obey Him and do our Bhajan and Simran practices, and keep our diaries and change our habits, so that He may be proud of us. It is all right that we are proud of our Great Master, but the question is: is He proud of us?

3. Erwin Flor, West Germany

PLEASE ALLOW ME to bring to you all the greetings of your satsangi brothers and sisters from West Germany. It is really difficult to express these feelings today without the physical presence of our Beloved Master. At the same time we are feeling the presence of the Master amidst us during our Satsang meetings in our country with much more force. We have been put by Him on the best path towards our spiritual advancement. We, therefore, have not entered into any discussion with regard to the physical absence of the Master Himself. As desired by the Master we have further strengthened our home work under instructions of the Master. Our Satsangs are, therefore, to each one of us a great help towards the achievement of that objective. Our watchword now is patience and devotion to the Master because this is the only way at this critical and difficult time. Love for all is therefore, much more important.

The Master Power is with us and has not left us and will always remain with us till eternity, so far as we fulfill His mission and commandments.

DROPS OF ELIXIR

The second installment of previously unpublished selections from the Master's letters

I APPRECIATE your viewpoint that Satsangs should be exclusively reserved for holy meditations and learning the sacred teachings of the Masters. Lengthy discussions resulting in baseless controversies should be avoided. It is a process of assimilation, as the loving impulses of the Master Power are to be shared in a tranquil and serene receptive mood. All those attending should be made to understand in loving politeness that anything contrary to the principles is to be eschewed scrupulously. The books issued from here are standard ones and give more on the subject in a nutshell as compared with other books and can be referred to safely. The other books may be read and followed to the extent they are in accordance with the teachings of the Masters.

As already communicated, divulging of inner experiences should be stopped, and verifying results of meditation by all attending Satsang is equally damaging. Various descriptions are liable to result in confusion and should be discouraged. Such experiences should be communicated in your reports to the Master only. The speaker must exhibit sobriety and serenity. The talks should be well prepared and well dyed with loving humble devotion. It is the Master's grace which is being channelized for the benefit of all including the speaker. Please note that perfection walks very slowly, yet

each step in the right direction under the loving guidance of the Master is an asset. Humility and patience coupled with integrity and fixity of purpose should never be lost sight of.

The more you turn your face to the Master, the more you will receive His gracious love. Please tell the initiates not to divulge their experiences to others as this course will retard their spiritual progress.

* * *

Your detachment must be an inner one and one who cannot achieve it at home will not achieve it in the forest.

* * *

There are two uses of Simran. By doing Simran of the world and its environments they have taken possession of us to the degree that we become one with the world and its environments. We have to use the same methods so as to eliminate all the worldly thoughts from our mind and remember only the Lord by using the words given us by the Master. So one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within ourselves by the constant remembrance of the Lord.

Generally we remember God only when we are hard pressed from every side. It is affliction rather than affluence that turns us Godward. If one were not

to forget God in prosperity, adversity would never come near him.

Hard times come only as a result of our sins committed when forgetful of the Lord. Simran, or constant remembrance of God, is a real tonic for the soul. It makes the will stronger from day to day. Troubles and trials, however severe, cannot dishearten us. With a smiling face we pull through the storms of Fate or Destiny unscathed.

Simran is a potent remedy and works wonders to remove worry where all human efforts fail. A disciple who does Simran constantly has no worry or anxiety. Simran to be effective must be constant and ceaseless. Constant remembrance of God is life-giving to the devotee.

The treasure of Simran is to be kept hidden from the people of the world. It is the most precious wealth, the value of which worldly people cannot realize. The reality of its great wealth dawns only when you tap the veil behind the eyes. Simran, to be effective, should be characterized by love, affection and devotion.

* * *

I am glad you are blessed with the varied experiences of Godly lights and sounds within. These inner experiences are to be developed further by regular devotion to the spiritual practices in an accurate way as instructed in my letter. This is the inevitable result of meditations that you have accomplished a loving receptivity of the Master Power working over your head and that you are blessed with the manifestations of the Master and His Master, in broad daylight with open eyes. When you see the Master, absorb your full attention into His eyes, so much so that you forget yourself. You will develop receptivity and the Master will speak to you. If, however, you hear any voice coming to you, just ask him to

appear to you and then test the genuineness thereof by repetition of the five names. If he stands, you may listen to him and not otherwise.

* * *

Spontaneous flow of trickling tears goes a long way in washing off the dross of mind. Fortunate is the eye that sheds these which leave unending traits of ravishing bliss and harmony. It is the grace of the Master that He remembers His children and those who are faithfully obedient reciprocate His love and benefit from the Ocean of compassion and grace. I appreciate your adorations for the Master and your anguish for mergence into His Divinity. Just relax, and still relax more to let the gracious Master Power engulf you in His Splendor and Glory. Let the ego be completely annihilated and emerge out of this plane of duality and forget all about your "I" hood. Self denial and abnegation is another stepping stone to the climax of spirituality. Be completely oblivious of the past or future. Just resign and surrender in favor of His Divine Will. The nectar of life needs a most transparent receptacle to be poured into and distributed to the thirsty children.

* * *

I am glad that you are doing selfless service for the Master which is no other than that of the Lord overhead as the yearning souls are put on the Way back to their True Home. Those who try to convey wrong impressions to others do a disservice to others and delay their own development. I have love for them and so you should have love for them and always pray that better and wise counsel may prevail upon them.

Those who seek Him and yearn for Him will get to Him. I am glad you have deep love for the Master. The Master is

love personified and being God-man, the love of the Master is turned into love for the Lord. This is useful and helpful for the initiate's progress as it washes away all worldly temptations and inclinations, ego and ignorance and pushes the soul to fly to the heavens of spiritual Light and love of the sweet blissful ultimate Home.

* * *

Ever since the child disciple is led to the Living Master and is linked with the Holy Naam within, the incessant flow of grace and protection is extended in abundance. The faithful and the loving develop receptivity and assimilate the same to enrich their lives and they become a source of inspiration to others. The celestial manifestations within are the result of the grace of the Master and in no way may be claimed as one's personal effort or endeavor, however good they may seem to be. Yet it is of great importance to strictly abide by His commandments thus invoking His mercy and blessings. It is not the inner experience which determines the spiritual progress, but the basic personal attitude of serene living of the child disciple, which proves his/her worth. Truth is above all, yet higher still is true living. A man is best known by the company he keeps and by his actions. The spiritual development is steady, continuous, unabated, harmonious and ceaseless from the moment one is linked with the Holy Naam. The gaps of hushing silence creating an intense longing and pangs of separation for the Master and Holy Naam within in the innermost recesses of the heart are the happy preludes for a big leap forward. The cumulative efforts of the sincere devotee will one day open the flood gates of celestial glory, much to his/her gratuitous joy.

Silence, seclusion and solitude are the best and most helpful factors. The basic principle of a highly serene life is to accept the Divine Dispensation with cheer as it is chiefly based on the reactions of our own actions and is invariably flavored with mercy for our eventual betterment. A disciplined devotee should view everything from a highly elevated viewpoint and accept life without any regret or remorse. You need not be sceptical about your restricted progress. You should have the satisfaction of doing your part, devoting regular time to the Holy meditations with deep faith, sacred earnestness and religious regularity.

* * *

Please note that Spirituality does not consist of hypnotism, mesmerism, spiritism or spiritualism. The feeling of "coolness" achieved by you during your meditations with him when you placed your hand in his and directed your mind to the crown of your head, should not be repeated, as it is likely to affect your inner progress. The simple process of attuning within to the Holy Naam should be your ideal goal. All other types of meditation should be ignored. You will please appreciate that different methods of meditation prescribed by various sages for opening the lower chakras are fraught with dangers and as such should not be undertaken haphazardly.

The awakening of the Kundalini as discussed in *The Crown of Life*, and as experienced by you some time ago, is equally full of dire consequences. It develops heat in the body and one often feels himself on fire from head to foot.

* * *

The involuntary numbness attained by keeping the body still for a considerable time while absorbed in some thought is

the same as withdrawal of the sensory currents during meditation. The only difference is that during meditations the attention or "Surat" is attuned within at the eye focus with the repetition of the charged Names mentally and by looking into the middle of the divine revelations, namely light, etc.

* * *

Out of a loving heart a man speaks. Love full of devotion clears the Way back to God. The yearnings are the fore-shadows of God coming to us. Ours is to sit at the door, fully reposed, to receive His blessings, with no clutching whatsoever. That which comes from a loving heart draws forth love from others. There is much in store for everybody and the same awaits you. The Master Power overhead is watching your interests in all matters spiritual and divine and even a little step onwards will surely bring you nearer the goal.

* * *

When you have no desire to be married, you need not be married. The purpose of marriage is taking a companion for life in weal or woe, so as to be helpful to each other in the achievement of the highest aim in life. But if a loving soul is yearning for the love of God and God alone, and feels no pull for marriage, this is quite commendable. You have my love and best wishes in the purity of thoughts on this score.

* * *

The gift of Naam is the greatest gift to a person and comes about only through the Divine Grace. There are many cases known of murderers and plunderous robbers having been put on the Way. Those who come under the influence of competent Masters, who are love and compassion incarnate, are benefited beyond comprehension.

Those who are doing the Master's work selflessly and in a spirit of love, will surely receive help and an uplift. Those who are feeling vain are damaging their own interests. I wish everyone would try to appreciate the others' point of view and to act lovingly.

* * *

The Master Power overhead is always aware of His children's needs and yearnings and He acts in their best interest. All errors must be weeded out one by one, and when the child disciple is doing his or her best to eradicate these errors, all necessary help comes from within.

This effort may take a long time, but it must and will come about, and much earlier for those who are lovingly and faithfully devoted to the Master.

* * *

I am glad to find that you are following the sacred instructions to the letter. So far you have been successful in looking within the middle of the dark veil, and the next step is to still the thoughts. This will be gained with effort.

You will appreciate that when the attention is completely riveted within at this thinking center, and all the stray thoughts controlled by mental repetition of the charged Names, an overwhelming inner warming comes of itself from above, which multiplies in abundance and one then inculcates a gradual accelerated devotion for the Holy meditations. A well tilled and nicely ploughed field will bring forth a rich harvest when watered with the waters of loving devotion and humble supplication.

* * *

You are having inner experiences. The glorious Naam is ever reverberating in your ears and you hear the thunder and see the Master, even with your eyes open. You will have to further develop

inside so well that you may come to your Radiant Master within. He will take you step by step to the Higher Planes. If anybody asks you a question give him a gentle and firm reply about the teachings of the Master. It is a question of seeing Divine Light and listening to Divine Music with one's own eyes and inner ears. The teachings in the Bible uphold the teachings of the Master. Those who can understand the true meaning thereof will not fail to see it.

As regards the electric current undulating up and down your left arm and on the right side of your spine from hip to neck and at the base of the brain, this happened as a result of meditations; it may be due to the soul withdrawing and your body watching its process. During the meditation you are not to be conscious of your body and the process of withdrawal that goes on within. You are to be unconscious of everything, your body, outer environments, breathing and the withdrawal process going on within the body, and gaze penetratingly into the middle of the light that you may see inside between the two eyebrows. By being oblivious of everything outer, the soul will be withdrawn to the higher planes without any trouble, as a hair is taken out of butter. So please carry on lovingly in the accurate way, with faith and devotion; the trouble will subside and you will progress from day to day.

* * *

I am sorry for the passing away of your dear husband. Your mental composure and rare exhibition of patience and forbearance at such a tragic incident is indeed appreciated. The disciplined initiates are privileged to maintain their inner integrity with the Grace of the Master. You will be glad to know that the gracious Master Power extends feasible

protection for the blood and near relatives of the initiates under His Will.

* * *

Satsang is a great helping factor for spiritual progress. One imbibes the sacred teachings in their right perspective and it fosters inner devotion for the gracious Master Power. Besides this you will be able to enjoy the rare bliss from the charged atmosphere which is filled with the Divine Presence of the Master for the spiritual benefit of the dear ones.

* * *

The taking of milk is not prohibited by the Masters. It is rather one of the best nourishing foods if taken in moderation and in fresh supply.

* * *

There is no objection to your listening to the Holy Sound Current as coming from the right side before the looking practice. As a matter of fact, when this heavenly melody manifests, know it for certain that it is an invitation from the gracious Master Power and it should be listened to with rapt attention.

* * *

The Master ever remains with the devotee, wherever he may be. Death and distance are immaterial in the relationship of the Master and the disciple. He is always by his side, here and hereafter.

* * *

Karma rightly performed in a spirit of service to the Divine *can* lead to spiritual emancipation.

They should be performed without fear of punishment or hope of reward. It should be spontaneous. You *can* direct your destiny. In brief, "selfless devotion to duty" is the keynote to success on the Path of action.

* * *

Selfless service means a service for which one does not claim any reward or recog-

nition. It is no imposition or taxation, but a free choice, to subscribe something for the Holy Cause. You should meet with your mundane expenses, and afterward if you happen to save something for your old age, and you must save, anything over and above that, if you have surplus to subscribe, you may do so.

* * *

I am glad to note your desire to be with me physically here in India, because it is so uplifting and inspiring to you. I appreciate it. While the personal aura of the Master has charm and attractions of its own sweet kind, which cannot be under-rated, please rest assured that the Master-Power is always with you extending all feasible help and protection even at a distance. Please learn to turn your face towards Him in an increasing degree so as to be able to receive His grace and blessings in ever increasing measure. The way to do this is to put time into the daily spiritual practices in an accurate way, reposing all hopes in Him, knowing He will grant you inside whatever He considers fit as explained in my previous letter, forgetting during meditation everything, world, your duties, environment and your near and dear ones, your own body, etc. Reserve that time entirely for the Master. In this way whatever time you devote, will bring forth splendid results.

Meats and eggs and liquors and the like stand in the way of internal progress and must be scrupulously avoided. After all, when one seeks a higher gain, something lower must be left out. It is to the benefit of the initiate that strict adherence to the vegetarian diet has been enjoined by Christ. A true Christian should abide by the Master Jesus's teachings.

* * *

While we are walking the path of righteousness, we discover that we are not perfect yet; perfection comes slowly. It requires the hand of time. If anyone descends from the level of the line he harms himself.

It does not matter to what faith one belongs, so long as we love God and our fellow men, for our passport into the Kingdom of God is the love we have in our hearts and not the denominational label we accept.

* * *

When the light is lit, it should not be put under a bushel, but placed in a loving manner where it can attract the attention of seekers after Truth. What must we do to belong to the Army of God? The simple answer is, walk the way of righteousness, and to enable us to walk the way of righteousness, we should build our life on good thoughts, good words and good deeds. Everyone who thinks upon evil thoughts or utters an evil word or commits an evil deed strengthens the forces of evil.

Those who would belong to God should feed the Sacred Fire with the fuel of pure thoughts, good words and noble deeds, burning away all else except God and the Master. The primary duty of a righteous man is to love his enemy and try to convert him into a friend, teach righteousness to the wicked and spread the light of wisdom. To enable one to do this, he must be wise and his motives pure. This purity can be achieved by bathing in the cleansing waters of good thoughts, words and deeds.

* * *

Once a gentleman approached my Master, Hazur Baba Sawan Singh Ji Maharaj, and said, "It is all very well and good that you bestow the precious boon and gift of Naam on all ardent



During the 1963 tour

seekers after Truth, but it does not seem proper that you make no distinction between a real seeker and the worst of sinners. This you should not do." Do you know what my dear Master said in reply? He said in simple words, "Does a competent washerman refuse any clothes, however wretched and badly soiled they might be? No." Similarly a Master never refuses any one who comes to Him with a sincere desire regardless of what he may be.

* * *

Every disciple after initiation is directly linked with the Master. Any difficulty of an initiate not solved by the local representative may be referred to the Master direct. The representative is there for the convenience of others and to be of help and assistance to them in all elementary matters. The general rules of an ethical life and courtesy are not to be transgressed by the sane and good people and in the case of initiates it is

more so, because these things are barriers in the way of spiritual progress. If someone makes a mistake, the others should be tolerant, so as not to be a bad example to the rest. The initiates for their own sake as well as for the benefit of others have to be there as torch bearers expounding the teachings of the Master of love and devotion, and of the direct link with the God-in-expression Power, by the life they lead. This being the case, "Forgive and forget" should be our motto. Sweet words cost nothing, but their effect is tremendous.

* * *

As God abides within, we must peep inside if we want to meet Him, to experience Him, and to have His blessings,—we cannot hear His voice unless we turn away from the turmoil of the world and enter into the deep inner silence of the Soul.

BOOK REVIEW

KIRPAL SINGH: A VISUAL BIOGRAPHY. Compiled and designed by Robert Leverant. Berkeley: Images Press, 48 pp., \$2.95.

It is doubtful if there is an initiate alive who will not want this little book, a compilation of brief selections from Master's talks and pictures of Him arranged and combined with imagination and creativity. Robert Leverant, well-known professional photographer and author of two very popular books (*Zen in the Art of Photography* and *On the Transmission of Photography*), is also a devoted disciple of the Master of long standing, who for a while served as Group Leader of the Oakland Satsang; in this book he has brought to bear both his professional ability and his love.

Visually, the book is rich: many many pictures (some, though not all, by the compiler), attractive calligraphy by Jerri Jo Idarius, samples of Master's handwriting (including His meditation accounting sheet for four days of the last tour), a sample diary form, combine to give one a very real feeling of Him. The pictures especially are well and sensitively chosen, and include, in addition to some stunning portraits, photos of Him walking with a flock of goats, lying down under a tree, giving darshan with His turban off at the Manav Kendra poolside, feeding His guests with His own hands on Christmas Day, etc. Some (but not all) have appeared previously in *Sat Sandesh* or other places; very few are widely available at the present time.

The book concludes with an informative and interesting "fact sheet" giving all the relevant dates of Master's life, and a description of the purpose of Manav Kendra in His own words.

Not only is this a real treat for initi-

ates, but it conveys vividly the feel of what Master was like and what He was about for someone who doesn't know.

Russell Perkins

Notices

CORRECTION

Last month we listed the front cover picture as by Doris Yokelson. For years I had thought that it was. But I was not present at that incredible impromptu Satsang at Sant Bani Ashram on October 11, 1963, so I didn't really know. (I was fixing up the church in Franklin for the talk that evening.) My wife Judith, who was present, informed me, as soon as she saw the printed magazine, that it was really Lala Howard who had taken the picture, under these circumstances (in Judith's words): "Lala was hovering in the back of the little cluster of people sitting on the grass in front of the Master—the King sitting so simply and sweetly, yet so regally, on the Rock. She was taking pictures, trying to be inconspicuous. Master spotted her and said, 'Come closer'—with a beautiful twinkly smile. Lala came a few steps closer and He said, 'No, come *all* the way up!' She did, and He gave her the beautiful shot that appeared on the February cover."

R. P.

NOTICE

The Master's book *Naam or Word* is now available in a beautiful hard cover edition at \$7.50 from The Sant Bani Press.

Follow the beauty of the sayings, I tell you. Live up to them, each one of you. You must be an ambassador, I tell you. Whoever has the human body has the birthright to become God, I tell you. There is no exaggeration about it.

KIRPAL SINGH

January 19, 1964