



Sat sandesh

the
message of the Masters

January 1976

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FROM THE MASTER

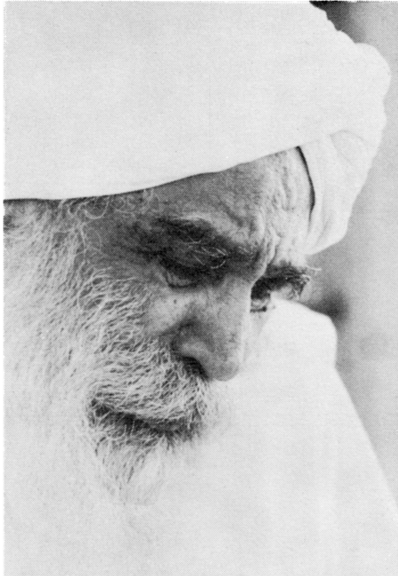
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THE MASTER'S TALK

God Hears the Cry from the Heart

DEAR FRIENDS, we are all brothers and sisters in God. It is He Who first loves us; our love is only reciprocal. And it is His grace that we have the man-body in which we can know Him. Ever since we have been away from Him—sent down to the world—we have not been able to go back to our own Home. So He loves us and makes an arrangement for us to go back again to our own Home.

This world is not our home; it is only a temporary one. Of course, we are fortunate that we have the man-body,

This talk was given by Sant Kirpal Singh Ji Maharaj at Cowan Heights Ranch, Tustin, Calif. on the afternoon of December 12, 1963, just after arriving there.

which is considered to be the highest in all creation, after which even the angels hanker. We are fortunate that we have the man-body, and we are still further fortunate that we have some hunger after God. "There is food for the hungry and water for the thirsty." It is God alone Who can make the arrangement to afford us the Bread of Life.

We have given food to our bodies, and we have become physically strong. We have also given food to our intellect. We are intellectually strong and make wonderful inventions. But what food have we given to our own souls? Our souls are conscious entities, a drop of the Ocean of all Life, all Consciousness. The Bread of Life could only be a conscious one. How can we have that Bread of Life? God makes some arrangement for those

who are really hungry. And who can give us that Bread of Life? God is Light, God is Life and God is Love. He alone who is Life, who is All-Conscious, can give us the Bread of Life.

That Life exists in every man-body, because God resides in every heart; but our souls are embedded under the control of mind and the outgoing faculties, and we are so much identified with the outside things that we have forgotten our own Self. If that God which resides in every heart becomes manifest in any human pole, that manifested God is Life. And He alone can give us the Bread of Life, by raising our Life, our soul, from the bondage of mind and matter. No son of man can do it.

When all Masters come, what are they? They are the Bread of Life. Christ also referred to it: "I am the Bread of Life; this Bread of Life has come down from heaven. Whoever eats or partakes of it has everlasting life." Similarly, all other Masters said so. Those human poles were the mouthpiece of God. Blessed are those at whose pole God manifested Himself. They became the mouthpiece of God. It is the God-in-them alone who is Life, Light and Love and who can give us the Bread of Life.

So that Bread of Life can be given by someone in whom that Life, which is God, is manifested. This is how we can have the Bread of Life or the Water of Life that can give us an everlasting life; by eating which we will have no hunger, once and for all, forever; by drinking which we will never thirst again. This has been referred to in various other scriptures, too. The Upanishads tell us: "What is that by knowing which nothing more is left to be known?"

We are conscious entities. Only in the man-body can we first realize ourselves. How? By analyzing our own selves.

What is the present delusion in which we are going around? It arises because our souls are controlled by mind, and our mind is controlled by the outgoing faculties; and we are so much identified with the outside things that we have forgotten our own selves. To come out of this delusion, the first thing is to know ourselves, not as a matter of feelings, nor as a matter of emotions, nor as a matter of drawing inferences, but through practical self-analysis, by rising above body consciousness. When we rise above the body, we know we are not the body. We get some contact with that Life Principle, which is the Bread of Life. And the more we come in contact with It, the more It gives us everlasting life. But there are planes and planes through which we have to pass. When we reach the ultimate goal that is beyond all physical, astral, causal and supercausal planes, we reach the True Home, which is the all-spiritual plane. There we have the true Bread of Life in which we are satisfied forever. Then the true Father, you might say, leads us to the Wordless state or the Nameless state, beyond.

This Truth has existed ever since the world began. Masters have been coming from time to time to give us a contact with that Truth and to give us that Bread of Life and Water of Life with which we can have everlasting life. For these same purposes, we have joined various schools of thought. The main purpose is just to find a way back to God or to the eternal Home of our Father. Blessed are we.

By a parallel study of religions, we find that the Masters who have been coming from time to time in almost all religions gave out the same Truth. Truth is one, not two, three or four. There are differences because the Masters gave references to whatever heights or levels they reached. With due deference to all, the

ultimate goal is to reach the true Home of our Father. That is the eternal plane, which is called *Sach Khand*. And when we reach that eternal Home, the true Father, or the *Sat Naam*, absorbs us into the Wordless state or the Nameless state of God. These are the teachings that have been given by all Masters who came in the past, whether they came through one religion or the other. By a parallel study we will find this to be so.

We can achieve this much only in the man-body; it is our golden opportunity. What have we done with this man-body so far? If we have attained the goal, blessed are we; if not, we should do something about it. The way back to God is only in the company of those who have reached the true Home and have become further absorbed into the Wordless state. In their company it is always easier to go the Way, for whoever knows the Way can tell us the Way: "The Son knows the Father and others to whom the Son reveals him."

Generally, you'll find that most of us seemingly appear to be hankering after God; but if you go to the bottom of it, you'll find that we're really not after God, we're really after worldly things. We are after God because we consider that we can have these things through God. You'll find hundreds of people in all the churches and other holy places of worship, and generally, if you ask each one of them, in a heart-to-heart talk, what they are after, they will say: "My son is sick; he should recover." "I have such and such problem that I would like solved." "I am having such and such difficulty; I would like protection." So, really speaking, ye are worshipers of the world, not of God. We simply worship God because we know we can have the thing we want from God, that's all.

So blessed are they, I would say, who

are really after God. For those who are—wherever they are and in whatever religion they are—God makes some arrangement to bring them to Him. "Where fire burns, oxygen comes to help." "There is food for the hungry and water for the thirsty." The God residing in every heart knows that "such and such child is after Me." When He finds that, He makes some arrangement to bring him in contact somewhere where he can be put on the Way. But mind that, there should be true hunger.

A child was sitting in a room and wanted to stand up. His foot slipped and he fell down. Again he wanted to stand up. He got hold of a chair, and the chair overturned, again he fell down. Then he got hold of a cloth or something hanging, and again his hand slipped, and he fell down. Out of helplessness he cried, "Oh mother!"

The mother was sitting in the kitchen, just as the milk was boiling over. As soon as she heard his voice, she ran in to the child, took him up in her lap and brought the child back to the kitchen. In the meantime, the milk had boiled over and had flowed all over the floor. The child asked the mother, "Well, dear mother, I'm so dear to you that you did not care for the boiling milk, and you ran to me?"

She said, "Yes, my child, you are more dear to me."

The child was clever, and two, three or four days later, he thought, "Now it is very easy to call my mother. I will cry and she will come." He began to cry, once, twice, thrice, and then for some minutes. After all that, he wondered why his mother was not coming. He thought perhaps she must be cooking a most delicious and valuable thing. Since she did not care for the milk the other day, there must be something more valuable today.



He crawled to his mother, took hold of her and stood up, and asked her, “What are you cooking?”

The mother said, “Oh, it is only pulse” —something very ordinary.

“No, no. Tell me what it is.”

She opened the pot, and it really was that. Out of astonishment he said, “Mother, that day I cried only once, and you came running to me; this time I cried for so long a time, and you never cared about coming to me. Why?”

Then the mother said, “Child, that day your voice was really crying. Today you were only imitating.”

So God hears the real prayer from the heart. He resides in every heart.

It is God Who makes an arrangement to bring you in contact with someone in whom He is manifest. It is the God in him who can do it; no son of man can do it. God has no brother, no sister, no father, no mother, no equal. Who can give us a contact with Him? We would say, the God manifest anywhere. It is God manifest in a pole Who has the competency to raise other souls who are bowed down under the weight of mind and the outgoing faculties and give them a contact with Himself. I would say, those who are really after God are fortunate.

What is the proof of being put on the way? That’s the point! It is that the one who has received a contact himself bears testimony that he really has something. To say that you will get it after death, in the world hereafter—well, that may be true or it may not be true: “A bird in hand is better than two in the bush.” To all intents and purposes, Masters are men like us; but they are developed in a way that God is manifested in them. They are the conscious co-workers of the Divine Plan; they see that it is the Father working through them, and they

give out what they see. When such a person meets you, it is the God in him that gives you some contact with it. And what is it? We find some references in the scriptures that “nobody has seen God at anytime,” and we also find that they have seen God. They say, “I and my Father are one.” They are conscious that “it is the Father in me that is working.” When suchlike Masters come, the only proof is that the man himself should bear testimony to whether he has got something to start with or not.

There are Masters and masters, with due deference to all. It is for us to see what we get. Those who are after worldly things or supernatural powers or mind reading or perhaps only healing are really not, at heart, after God. These are side issues. They get that thing and that is all; but they do not get God.

So the man-body is the highest in all creation in which we can know God. Our Master [Baba Sawan Singh Ji] used to say that those who are now reading in the primary class or who are quite illiterate cannot, on leaving the room of this body, become graduates. What you have earned in this physical life, that goes with you. You are what you are now. By merely leaving the body, you cannot become saints. And even if you are able to make contact with departed souls, they can only guide you up to the level to which they have progressed, nothing more. You will find this is no spirituality.

Masters have always taught this differentiation. Spirituality is no spiritualism, no spiritism, no hypnotism and no mesmerism. It is a consciously higher something. And you see that you have it, not under influence, but by rising above body consciousness. You see for yourself—you see it, and that is lasting.

This is what is before us. For that pur-

pose, we have joined various religions. As I told you in the beginning, all religions are meant to find the Way back to God. Blessed are they whose hearts are really hankering and hungering after God. But it is for God to see to that. That is why it is said, "When the *chela* is ready, the guru appears."

Whenever Masters come, they give very universal teachings. They don't make any new religions or discard the old ones. This question was asked of our Master: "Why don't you raise a new religion?" And he said, "There are so many wells already existing; what is the use of digging a new well?"

The teachings are the same. Truth is one. The only difference in the teachings is because, perhaps here or there, those who came were not up to the highest level. With due deference to them, they taught up to the level to which they had reached. But if you go into the various scriptures, you'll find the same basic teachings there. So when there is real hunger, God makes some arrangement to bring us in contact somewhere where we can be put on the Way. After all, these worldly things are temporary; we will have to go sometime. What will be our fate after that? Even if we close our eyes, we'll still have to go. A wise man is one who works with his farsight.

I have great pleasure in meeting you here, in the other part of the world. It is the grace of God, working through my Master, that I am here. I remember once, many years ago, our Master went to Karachi. When he returned to Beas, he told me, "I received a return ticket from America. They want me to go there, even for a day, and give them a blessing. But I have returned it to them, saying, 'I cannot, I'm too old.'" And he told me, "The God in you should go; you will go."

It is His grace working that I am here. I was also here in the past, in 1955. Now again I am amongst you. I am so very happy to see you all here. We are all brothers and sisters in God. So, with the grace of God, we are all together again. The few days I am with you, I am at your disposal, that's all I can say. What I have learned at the feet of my Master, I have placed before you. I hope, with His grace, that others have been satisfied with what they have got; and I hope so for the future, too: because it is the grace of God working in Him, through Him, that is carrying out all these missions. It is His mission, not mine. But He can make any man an instrument.

I am at your disposal to the best I know how, according to whatever program has been fixed up here. I hope God will help you, that's all I can say. I am a man first, I tell you; be not afraid. But I *see* it is God in me. With the grace of the Master, people are having it, that's all I can say. All credit goes to God.

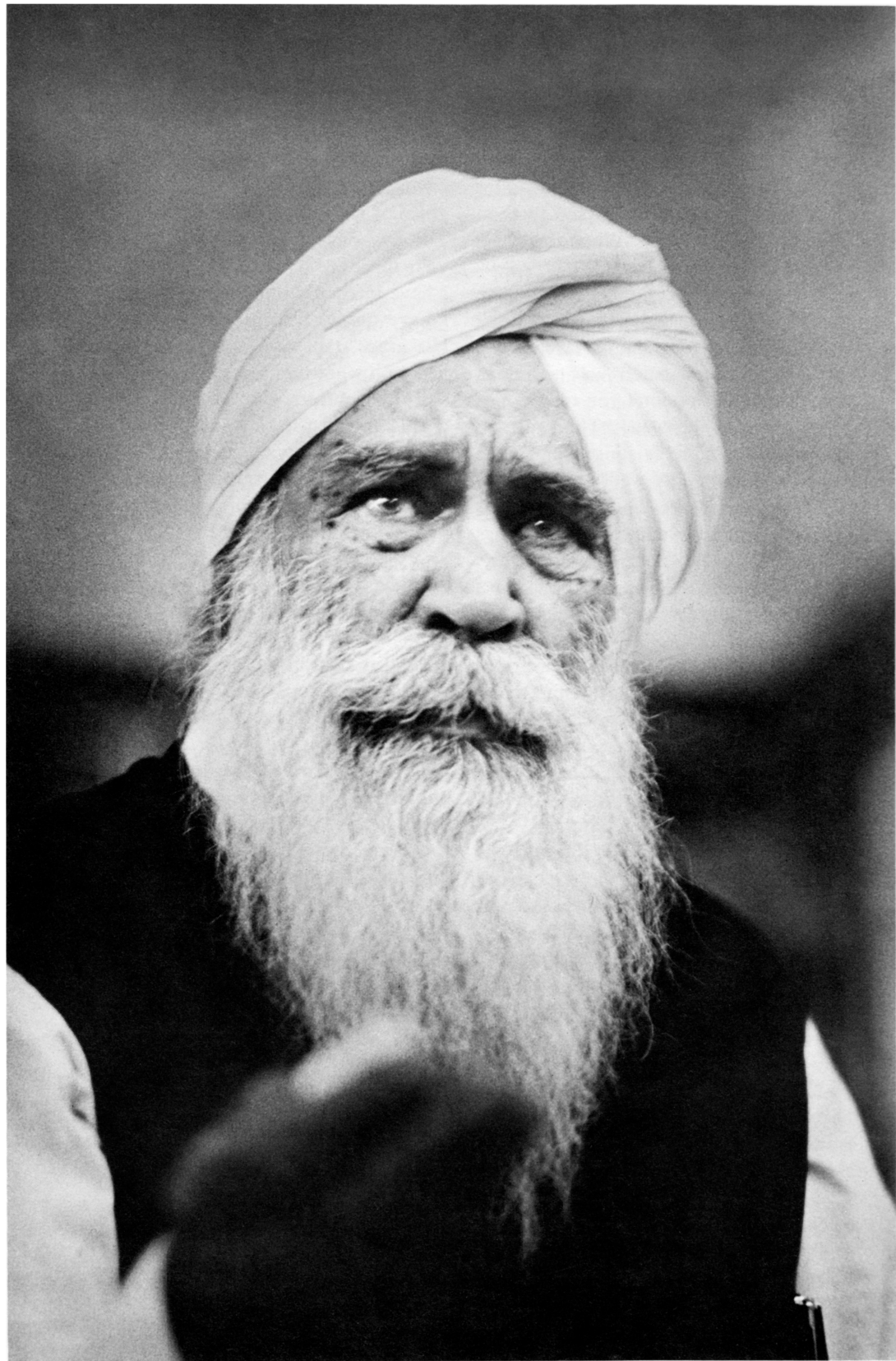
[*Master turns to a disciple.*] You're living here, nearby? I've been inquiring about you. Anything anyone has to ask, they're most welcome to ask whatever they want now. This is the golden opportunity for me to meet you all, and for you, as well. To the best I know how, God will help you.

DISCIPLE: *Just being in your presence, Master, is a great satisfaction and a great assistance.*

THE MASTER: Its radiation helps.

DISCIPLE: *When we're so far away from you, we lose our darshan, we lose so much of the contact from you. To be in your presence stimulates us and gives us courage to proceed and work a little bit harder.*

THE MASTER: For that reason—because I thought perhaps it would be to our best interest—I prescribed a diary



for self-introspection. Those who are regular and are sending their reports are coming in contact. This guidance is necessary throughout life, even if you can contact the Master within you. This is always a helping factor. To be near the Master cannot be underrated. But we have the same help and protection by radiation, even from thousands of miles. If you can catch sound through radios over thousands of miles and can also see who is speaking through television, why can't we do it otherwise, as well? We simply have to direct our attention towards it. And moreover, as I told you, Master is not man-body. Whenever the Masters came, they differentiated this point of view, between the son of man and the God in him. The son of man can do nothing, but the God manifest in him is everywhere. He is manifest. Just let there be hunger and thirst for Him. We love the Master, the God in him; God loves him. When God loves him, He manifests in that human pole at which He is working. So, he is the God-in-him everywhere. We simply have not grasped the point sometimes, when we consider we are far away. And by coming in direct contact, naturally there's constant radiation. That is why even a stone put near water will become cool.

He is not far away from those who simply turn their faces to him, I would say. Nothing should stand between him and you, and there will be a direct connection.

Kabir said, "The Master may be living beyond all seas, and the initiate may be on this side of them; but he should direct his attention to him." And further, you'll get all help. There are some initiates like that. The question is one of becoming receptive. And how can you become receptive? Christ said: "Let my words abide in you." I think this part

everyone can understand: Live up to his commandments. But the other part requires more clarification: "And you abide in me." How? When you remember someone from the heart of your heart, it reacts in the one whom you remember. The more you love Him, the more you abide in the Lord, for love is constant remembrance. In that way, receptivity is formed: in that case, they are two, but they are one in two. This is to be developed by regular devotion. It is a very simple way and requires no philosophy to prove it; it is common sense. The mother has a connection with the child. The child is lying in one room, and the mother is somewhere in another room. The child is asleep; but when he moves, the mother's milk begins to flow. There's a connection between the mother and child. Similarly, our connection is with the God-in-him. This is what is wanted: this is what is called, to be a *gurumukh*, to be the mouthpiece of the guru. A Godman is the mouthpiece of God. He is man-in-God and God-in-man; and the true devotee is a guru-man, a Master-man, a man-in-Him and the Master-in-man; because God is there.

To develop receptivity is the main thing. It can be had only by constant direction of our attention towards Him. We are not to leave the world. We are to live in the world; but while remaining in the world, the needle of our compass should always point to the north. And this is His grace. We have the man-body; we have very magnificent buildings to live in; we have health and possessions: and it is His, everything is His. Masters don't tell us to leave the world and live in solitude, in out-of-the-way places. They say, "Remain in the world; but while remaining in the world, don't forget Him, that's all. Be thankful for all the gifts He gives us."

DISCIPLE: *When our receptacle of love and devotion is so far separated from you, you refill our cup, it runs over, and then it instills more love within us that we can share with everyone.*

THE MASTER: Yes, of course, it overflows. I am very happy to be amongst you. As I told you when I started, we are all brothers and sisters in God. This is the basic thing. Masters give us this relationship, which cannot be broken, even after death. It is not like worldly relationships that are broken by death or by this and that circumstance.

DISCIPLE: *You bring us great joy, Master, when you come—great joy.*

THE MASTER: Perhaps you will find that I've got more joy to see you all. It is but natural: when you see your children coming to you, how do you feel?

DISCIPLE: *Fine, wonderful.*

THE MASTER: Similarly, I think, the God in us—not the man—feels it hundreds of times more. It overflows when He sees His children coming up to Him.

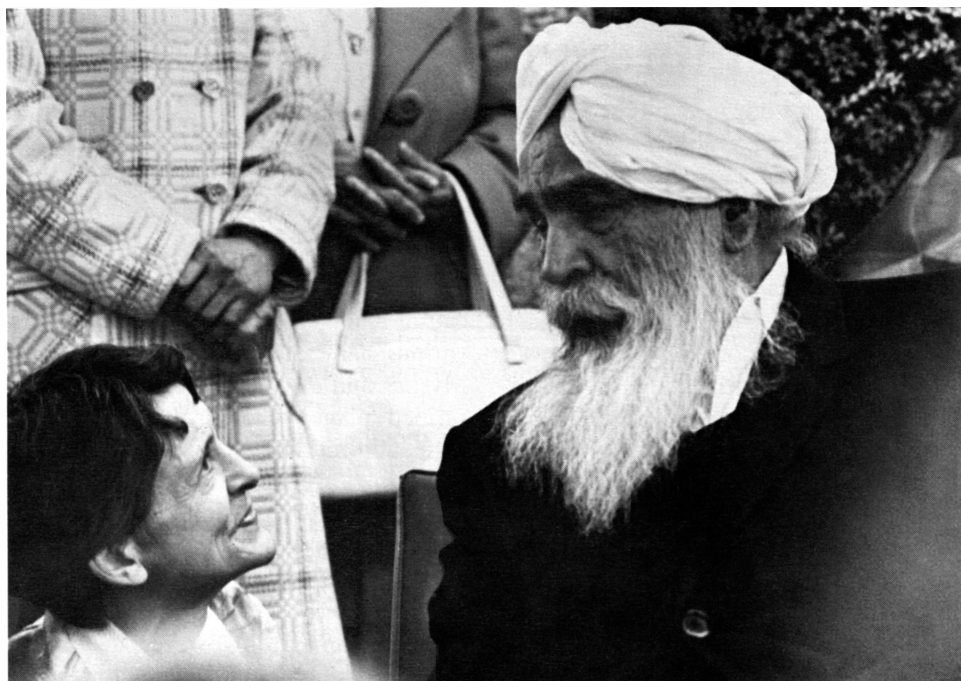
All Masters—whenever they came—gave the same Truth. And the only thing that remains is that we should have contact with that Truth. It is already existing within us; we have not to put It in. Our Master used to say, “We are not to put in anything from outside; it is already there.” It is a matter of simply withdrawing from the outside. If we can do it of our own selves, well and good; if not, he helps us to withdraw with a little thought of his. He has that competency, he has that power; that is, the God-in-him. And also as a man, I tell you.

God created the whole world with one Word of His. How strong a power, how great a power It is! And our souls are of the same essence as that of God. We have very great power. But the pity is

that our soul, the expression of which is called attention, is diffused into the world. We feel very weak, very feeble. If that diffused attention is withdrawn within, there is very great power. The rays of the sun don't burn us; but if they are made to pass through a convex lens, anything you put on the other side of the lens will burst into fire. So, it is a matter of the attention, or the *surat*. This is the natural way and the quickest way: even children can do it. We live every day unaware of it; we have forgotten it. We simply have to develop it. There are so many other ways, but in those you have to make some hypothesis. In this, there is no hypothesis to be made. When our attention is withdrawn from the outside into our own souls—as the rays of the sun are withdrawn into the sun—we will find what is the controlling power. This does not require anyone to leave the world and go to secluded places. We have to remain in the world, yet out of it, always conscious that it is His—He is the controlling power, everywhere, even after the body.

QUESTION: *I would like to ask a question. Would it be possible for a person to be in touch with you before becoming an initiate or before ever knowing about you? I awaken so many times with just a pair of eyes, and I have prayed so many times to know who it is. And it's your eyes. And it's been for about seven years.*

THE MASTER: Yes, that is the God in you that is directing you. That's all right. God is everywhere. He makes some arrangement for those who are really seeking. I have found so many cases like that, even myself. In the beginning, when I was very anxious to know God, I always prayed to God to “just bring me in contact somewhere, where I could be put on



the Way. But I was afraid, lest I should go to somebody who had not reached You and my whole life might be spoiled." So I was praying like that. I was, of course, very anxious in my heart of hearts. I was afraid of going to somebody, only for the reason that if I should go to somebody who had not reached God, then what would be my fate? There are so many masters in the world. I think there are more masters than you will find initiates. I used to have the manifestation of my Master within, seven years before I met him physically. I took him to be Guru Nanak. Then, when I went to him physically seven years after, I told him, "You are the same man." So it is God that knows where He is manifest. And He manifests Himself in some form at whose pole He is working.

I have found many instances such as

this in my experience. I went to Pakistan and met some Mohammedan Sufis there. They looked at me and said, "Oh, three years back we were seeing someone like you. And we were just wondering, who can that be?" It is God's arrangement, you see. As I told you, when there is hunger, He makes some arrangement. Even if you don't know, never mind—He knows it. That is why it is said, "The guru appears when the chela is ready."

DISCIPLE: *Mrs. — would like to say a few words.*

THE MASTER: Yes, yes, surely. Come here, nearer please.

MRS. —: *Well, Master, I would rather look at you instead.*

THE MASTER: Here, here, come in, come in. You're simply crying out of the eyes, that's all. All right. Yes, please, yes, yes. . . .

The Path through the Super-Causal Realms

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

WHEN THE initiate leaves the region of Brahmanda, he traverses a great stretch of inner space in order to reach the super-causal realm of Daswan Dwar, where the final purification of the aspiring soul must take place. In Daswan Dwar all the veils and coverings are lifted from the soul, which then shines forth in its pristine splendor. It is in this immense region that the soul bathes in the cosmic lake of immortality, known in the oriental terminology as Mansarovar or Amritsar. Once cleansed of its last impurities, the soul yearns for blissful union with the Supreme Lord of Love. Of this wonderful realm Guru Nanak has written:

Next, the Realm of Ecstasy, where the Word is enrapturing;

Everything created here is marvelously strange and beyond description;

Whosoever tries to describe the same must repent his folly.

Herein the mind, reason and understanding are etherealized, the Self comes to its own, and develops the penetration of the gods and the sages.

THE JAP JI

Guru Nanak stated that the spiritual lake of Amritsar was the only true place of holy pilgrimage, lying within Hindu, Christian, Muslim, Sikh, believer and unbeliever alike. It is a cosmic center of spirituality, where the questing soul can be shrived of its sins. A few world religions have had their inception in the super-causal realm, but these are excep-

tions to the general rule, for most of the social faiths have emanated from the causal realm, with Kal or Brahm (under various names) as their supreme deity. Mystics and disciples who ascend to this rarified plane, where spirit is blended with subtilized matter in varying degrees, are very rare indeed. The entire cosmic region of Daswan Dwar has the configuration of an eight-petaled lotus, which is permeated with divine melodies that are reminiscent of stringed musical instruments on earth. However, here again any comparison or analogy is totally inadequate, for the sounds of our physical plane music cannot in any way compare in grandeur to the Unstruck Music, the *Anahad Shabd*, that plays endlessly in this exalted realm.

The spiritual lake of Amritsar is also known as *Tribeni*, the union of three rivers of spiritual energy. These three cosmic streams of love, light and power descend from the Supreme Lord to support and sustain the universe of universes. This is the true shrine of holiness, where the aspiring soul becomes immaculate or immortal after its bath of purification. It has now transcended its causal, astral and physical coverings, and has none of the qualities of the three lower regions of mind and matter. The immaculate soul, radiant and refulgent, now shines with the light of twelve suns. It does not have to reincarnate into the lower planes again, unless commissioned to do so by the Supreme Lord Himself. It has tasted the nectar of the Unstruck Music and it has a complete

insight into the true nature of creation.

In the realm of Daswan Dwar, the liberated soul now fully realizes that it is of the essence of love, the essence of the Supreme Lord of Love Himself. The soul now truly knows where the Supreme Lord resides, and its most sublime desire is for complete union with the Supreme Lord. Of this state of consciousness the mystic adepts have stated that no one is a true theist unless he has realized this God-essence within himself. Until that great realization takes place, the aspirant relies on the testimony of saints and sages. Such testimony has been recorded in most of the world scriptures, but the reading of holy books—however desirable in many ways—can never give the individual a conscious experience and awareness of the Supreme Lord within. Referring to outer spiritual practices, and comparing them to *inner* seeking, Guru Nanak has said:

Pilgrimages, austerities, mercy, charity and almsgiving cease to be of any consequence, when one gets an ingress into the Til—the Inner Eye;

Communion with and practice of the Holy Word, with heart full of devotion, procures admittance into the Inner Spiritual Realms, washing away the dirt of sins at the Sacred Fount within.

THE JAP JI

When the soul has been bathed in “the Sacred Fount within,” the lake of Amritsar, it joins the company of other pure souls, known as *hansas* (swans) in esoteric literature, and enjoys the wondrous and enchanting beauties of this realm. Then the soul ascends to the higher levels of Daswan Dwar and, at a certain stage, beholds on its right the Inconceivable Island Kingdom (the *Achint Dip*), with its glowing configuration of a twelve-petaled lotus; and on its left it

sees the Blissful Region (*Sehaj Dip*), with its magnificent configuration of a ten-petaled lotus. Then the soul reaches the first vestibule of the terrifying *Tibar Khand* or the *Maha Sunna*, the region of darkness.

At the vestibule of the *Maha Sunna*, the soul is given the most esoteric knowledge of creation. This knowledge may only be imparted at this high spiritual level, and it may never be revealed in spoken or written words on the lower planes of creation. When the soul has imbued this knowledge it starts across the great *Maha Sunna*, which is a vast void of unutterable darkness. In this somber region *Maha-Kal*, the highest form of the Negative Power, has placed a myriad of frightening obstacles in the path of the aspiring soul. Only the soul who has crossed this black void once, with the help of a mystic adept, is free to traverse the *Maha Sunna* at will, from that time onward. Countless souls, each shining with the radiance of twelve suns, dwell within this region, but they are unable to extricate themselves from this bondage; for even though the soul has such a great radiance, it finds itself overwhelmed by the stygian darkness, and it cannot pass through the black void without the benign grace and protection of a mystic adept of the highest degree.

Before the soul starts its journey across the *Maha Sunna*, it is apprised of the existence of four secret spiritual regions, which are not mentioned in the outer teachings of the mystic adepts. These secret regions are the planes of the highest spiritual prisoners, known as the *bandivan* in the oriental terminology. These prisoners are under no duress in their own realms, but they cannot travel beyond them. Some of them will sometimes see a soul which is ascending in the company of a mystic adept, and they

will implore that soul to plead their cause, so that they too can ascend to the higher spiritual realms. Only the mystic adept may accede to such a request if he sees fit to do so, for he is an indispensable guide to the soul who would make a safe journey through the expansive dark void of Maha Sunna and the other secret regions.

Beyond the region of Maha Sunna there are five immense spiritual realms, each one of increasing importance as the soul ascends. The lowest of these is *Bhanwar Gupha* (Whirling Cave), the final region before the soul arrives at the realm of the Supreme Lord, the True Home of the spirit. As the soul ap-

proaches this ineffable region of Bhanwar Gupha, it hears the melodies of four sound currents, each emanating from invisible sources. One of these cosmic melodies predominates above all others, and the soul finds its melody ineffable and indescribably beautiful. The soul also beholds five egg-shaped universes, all of which are macrocosms of other cosmic creations. Each one of these cosmic systems has a predominating color, like yellow or green, and each one is permeated and governed by a great Brahm-like spirit. In comparison with these regions, the entire universe beneath the realm of causality appears as insignificant as a speck of dust.

Kirpal: Bhandara 1975

*the pity of it all
was not the sorrow that we knew
but that His sacrifice was scarcely known.*

*the humble sparrow knows on what to light
and when to leave,
the slender finger-twig barely bending from his weight.*

*a termite fells the mighty oak
and mountains melt from snow and rain,
yet our Friend will merely cast aside His tattered coat
and don again the new.*

*there were no gun salutes. no parades.
no pyramids.
He simply left us in the pelting rain of our demands.*

JIM RASMUSSON

THE STORY OF A CAMEL

QUESTION: *I think I am very much convinced that the best approach to life is to put all efforts toward becoming receptive to the Master and Naam. But so many impressions, you might say, tumble around in my mind and they control me still. The impressions still tug so much, even though I am convinced intellectually that this is what I want.*

THE MASTER: There was one Majnu who was very fond of Laila, a princess. Once he left his home to meet her, riding on a female camel. That female camel had a child left behind. Majnu rode on the camel, absorbed in the thought of Laila, and the reins were relaxed. The camel returned home, because she was attached to her child, was she not? Again he started . . . they say it took him six months to reach Laila. Why? This is a reply to your question.

DISCIPLE: *He relaxed the reins.*

THE MASTER: Naturally effort becomes nature. Even though we know this theory intellectually, we are still identified with the body and are dragged like that. As a matter of inference we know we are not the body. But when you daily rise above your body at your will, then you will come to *know* that you are not your body.

At present you may take six months or six years to reach the goal. Do you follow? That is nature. When you do anything, repeating it daily for say a few months—for example, if you go to some place daily; after five, six months, if you are going the other way you will

feel drawn to the accustomed place and your legs will automatically move in the direction in which they have been accustomed to move. This is due to habit.

QUESTION: *So do we gradually outlive these so many impressions? Through meditation and living, do we just expend them?*

THE MASTER: Yes. What is that by knowing which nothing more is left to be known? By tasting which nothing more remains to be tasted? By knowing that happiness, no other happiness will vie with it. That is within you. How important it is to meditate! It takes five, six hours in the school, then homework for two or three hours: eight hours a day working for one year gives you one step, one part. How much time do you put in now? Fortunately you are here, so you are putting in four or five hours. But even that is not the actual time you are putting in. Your physical body is sitting, of course, but that time only counts in which attention was not relaxed, was not slackened — continuously dwelling on one subject. So forget the past births, wondering if there were any or not. Ever since we were born we have been attached to the body. We have been working at the physical level; we have never thought that we were not the body. Even now, although we have come to the conclusion that we are not the body, we are all the same working at the level of the body. Only remember this story of a camel: [*chuckles*] habit has turned into nature, you see. We are to unravel it. All right, good night to you all.

A Letter to the Editor

THERE IS HOPE FOR EVERYONE

EDITOR'S NOTE: *The following letter, received here about a month ago, is from a sister on the West Coast not personally known to me. The letter, written in humility by one who had minimal physical plane contact with the Master, sometimes wondered if she was really initiated, and who considered herself "the least promising of initiates" is so full of love and hope and is such a graphic demonstration of how each one of His children continues to sit on the palm of His hand, that it has proved tremendously inspiring to all who have read it. Certainly it shows what happens when we really begin to take Him seriously—no matter what our background is.*

Our readers should know that there are a large number of initiates, some of them senior disciples with a long association with Master, some of them obscure with hardly any, who are having inner experiences which paint a picture of the Master's purpose and give a perspective of recent events which vary sharply from much that we may have heard. Except in rare cases (such as the letter published in these pages) the Master has not given permission to make these experiences public, although they are sometimes communicated privately to brothers and sisters of like mind. While they do not all cover the same ground, they agree that the total story is far from complete; that Master is still personally watching over all His children; and that when the time is fulfilled He will once again work through someone on the physical plane. So any initiate who has no personal in-

clination toward any alternative that has hitherto presented itself, should trust his or her own inner impulses and not worry about the testimony of others: the urge to be cautious before giving devotion is a gift from the Master for our own protection. Not only will we lose nothing because of it, we will gain far more than we can imagine.

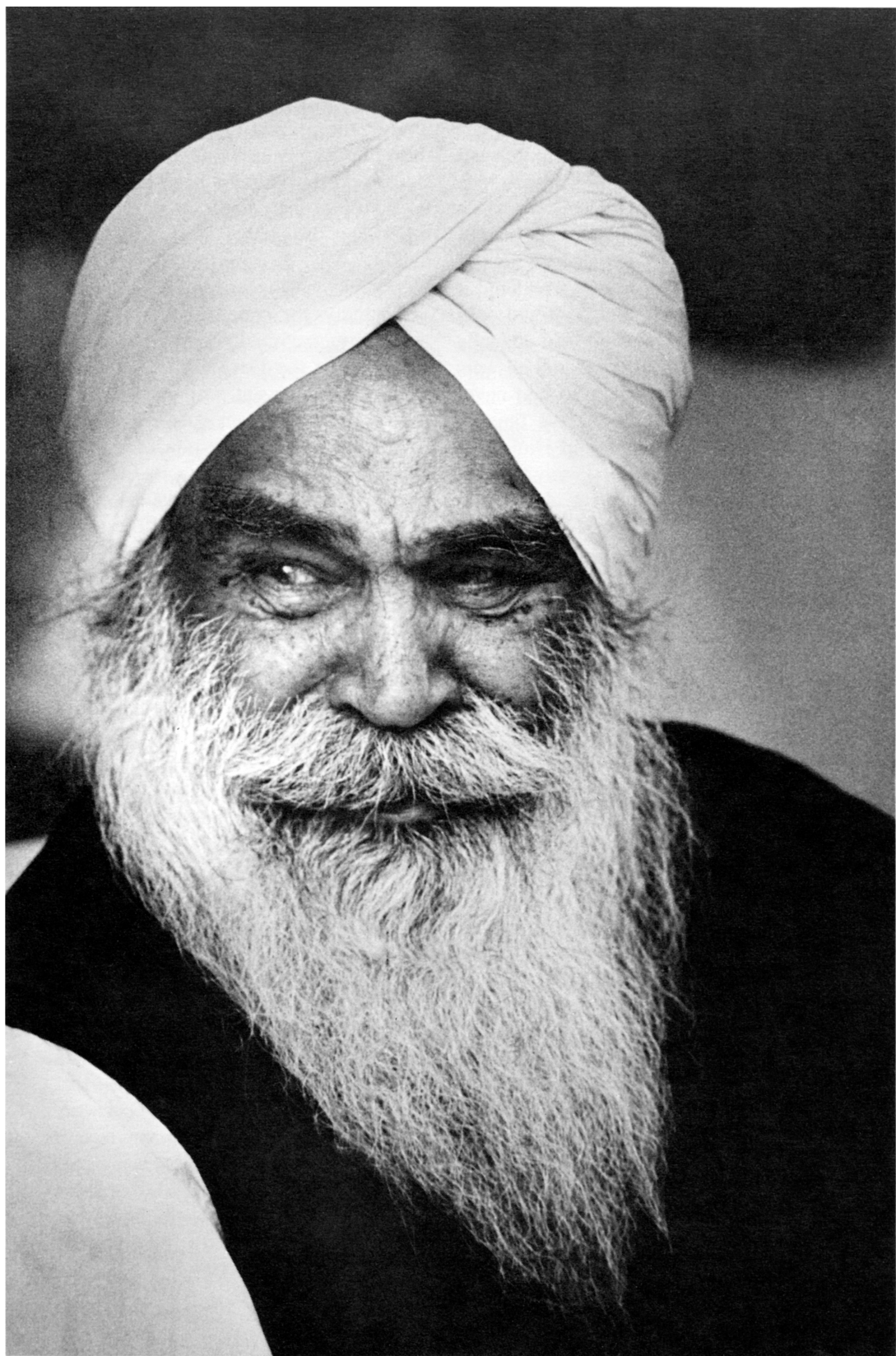
R. P.

TO BEGIN with, in the May 1975 *Sat Sandesh*, you say of *The Night is a Jungle*: "It was prepared as a memorial to Him, although we know well that no material thing is an adequate memorial."

This book is no "material thing," Russell! And that comes from the newly quickened tongue of my soul. As somewhere therein it says more than once: "Satguru's words; Words are Satguru." "The Master is His words; The words are the Master."

Truly, that book is as alive as the very Living Presence of the Master it has evoked within in my case. It is a true spiritual bomb, and I wonder if you are not hearing that from many quarters by now. Master has had me pretty much out of touch with other initiates and Sat-sang, so I don't know how much of this book's potential has already born fruit among the initiates. But He clearly wants me to put my own testimony in your hands, and will, I am sure, guide you as to its use in His purposes.

It is really quite incredible to me that one month ago, before my twice reading this book, I was to the very best of my



knowledge one of the least promising of initiates. I have for several months been removed from access to very much Sat-sang; I have not found the time to read or meditate to speak of; and I had made no progress of which I was aware since I was initiated about three years ago. I was resigned to living out my life on that level. I even sometimes wondered if I had truly been initiated—for I was still in doubt as to what had actually happened then. I had hoped that answers would come of their own, so had never written to Master. I had had time to see only a minimal amount of Him while He was here because of family responsibilities. I really approved of the idea of the diary as I understood it, but didn't really understand why He so stressed it; and I found it so hard, somehow, to cope with the form that I never even sent one in! I did have faith He was genuine from the testimony of others, but I didn't know if He was really there for me. He had really blessed me before initiation and at the time of his passing, but my mind would keep suspecting that probably didn't count. In short, He says that from the time of initiation our souls are on a rope or tether to Him. But not only did I not have the vaguest inkling of how short that tether had become; I couldn't truly tell it was there. When I was penned up by rainy weather with *The Night is a Jungle* and began reading it the first time about a month ago—when I was alone for the first time in about 25 years—I did feel the words begin, as He suggests, to take possession of the heart. The wheels then began to move, but I never dreamed they could spin so fast or carry one so far in so short a time. The book was truly the key to my soul's prison; and such incredible things Master did with my life in order to sit me down with it! Gradually He

took my attention away from everything but Him, and the book was the beginning of the process. I lost all interest in the radio as my last link with the outside world, but it must have been Master who had me snap it on for the last time. This is what I heard and all I heard:

“First come the words;
Secondly, the understanding;
Thirdly, the meditation;
And then the Love.”

This is how it went with me; and the words were His from *The Night* . . . “The Guru comes as a rain of mercy,” He says therein; and the rain that confined me with His words was surely the rain of mercy for me. Also: “Blessed is the month in which the Guru comes.” I simply had no idea He could come within the confines of one month but imagined nothing but tedious progress, if any . . .

When Master out of sheer Grace gave me that unutterable Love, He also gave me a commission which left me rather shocked and shaken. Only because of the strength and courage His Love gives me—that Love that does seem to make all things possible—do I feel even a molecule of me is equal to the task. Another thing I have learned fast is how to truly pray. For He has said that only our wills—as expressions of our ego—can ever separate us from His Love. So God help my soul if ever my ego raises its head in anything I try to do in His Will. I have asked for affirmation within of all I try to do for Him—that it is as He wishes. So not only do I write at His bequest: but I shall not mail it until He releases me to do so. If He does so release me, I am afraid it will be only because I have done the best I can in a hurry, not because it will be done as He would most like.

What follows seems to be messages to all initiates, to be passed through me. You can best judge for yourself with His guidance.

Somewhere in *The Night* . . . He says, "The Master teaches the art of love." As with others, I can well imagine, the gift of that beautiful Love suddenly brought all sorts of terms of address to the tongue of the soul that would not before its advent have seemed natural. But before one meditation I thought of Him as "Beloved Teacher" and there ensued a whole day of what I can only think of as "Lessons of Love." They came from inside and unfolded in outer situations one after another. They follow:

If the Master takes one of our hands into His, we should extend the other to someone who is in need as we were in need when He took ours.

All of the burdens we bear out of love for Him will bring us the reward of even greater love from Him.

We should let the Love with which He infuses us flow through us to others, for He will then continue to replenish us from His infinite supply.

The same day He sent by the nearest Satsangis—from 100 miles away—and they stayed overnight, along with their six-year-old girl, before traveling on to see the only other "nearby" initiates, 100 miles away in the other direction. The little girl's bedtime and my meditation time were the same, and her parents asked could they put her down in my bed in the only bedroom (The Spot) so she could sleep while we talked in the living room. I experienced some anguish at this point. I terribly wanted to meditate but knew I couldn't and felt a twinge of envy as they put her down in "my" place. My greedy soul was really suffering for His company. But as I

half-humorously wondered what He would think to find her there instead of me, something said, "He will bless her, as He did you."

The next morning this little girl asked for a piece of paper, which I am keeping; and she began to ask how to spell certain words. Just as I was thinking of some hymn that says something about "sweet as the honey in the comb" and wondering what it had to do with Sweet remembrance, if anything, she asked how to spell Honey. Then dirt. Finally she brought it to me. The hearts seemed a symbol for love. It read: "Honey [picture of a heart]." And "Dirt—[picture of a heart]—God." Her parents couldn't imagine how she came up with that and didn't really understand it. They are also skeptical that the songs she sings they don't understand are really taught to her at night by Master, as she says. But I am not so skeptical.

I can conclude this section by saying that when I posed the problem of the "greedy soul" that wants more and more; and when I asked forgiveness for the twinge of envy, He simply saturated me with His Love again. It was as though to say, let no initiate go hungry for His Love, which is in infinite supply. So it was that those words "There is Bread for the hungry; there is water for the thirsty" sprang to life. What a Teacher!

The *first thing* Master did was send me to the Bible—which I had forgotten I had along, but which He knew was there. I was not really a "Bible person," and in fact, only Master has opened it up for me. And whereas I had not the slightest notion what would be there. His knowledge seems perfect, His intent very clear. The passages He indicated follow: (I transpose the Christ references to read our Master):

CORINTHIANS I:

God is faithful, by whom ye were called unto the fellowship (in our Master).

Now I beseech you, brethren, by the name of (our Master), that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment.

For it hath been declared unto me of you, my brethren . . . that there are contentions among you.

Now this I say, that everyone of you saith, I am of Paul, and I of Apollos; and I of Cephas; and I of Christ. (Substitute Satsang factions)

Is Christ (our Master) divided? Was Paul (any one of the other purported new masters) crucified for you? Or were ye (initiated) by (any other master)? Then, from ROMANS 15:

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let everyone of us please his neighbor for his good to edification.

For even (our Master) pleased not himself; but as it is written, the reproaches of them that reproached thee fell on me.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Now the God of patience and consolation grant you to be likeminded toward one another according to (our Master);

That ye may with one mind and one tongue glorify (the) God (that Kirpal Singh dedicated his life and work to).

Wherefore receive ye one another, as (our Master) also received us . . .

Master also affirmed that I should pass on that there will, after not too long an interval, flower another Master through our Master's Life Impulse. He did not reveal a name, but it seems He knows full well the anguish and well hears the cries of those who would come to the Path but know not to whom to go. Let them find patience and consolation in the words of the Masters, in the scriptures, and know that God will never leave child-humanity alone.

In closing, there was one more message, short, but uttered with incredible power. It came in response to my request if there was any message for certain initiates in particular and all of those in general who may be in low morale for lack of progress, or who may be suffering a crisis of faith. Even the tongue of my soul, so much freer than that of my mind, cannot find the words to express the feeling with which these words came. It seemed both affirmative and anguished. It ripped up through with the force of an explosion, as though He could not give it emphasis enough. It brought tears off and on for an hour, and at times since, to remember. It was simply:

"You are my loved ones.

The Master still sends all feasible love, help and protection."

There seems a kind of urgency on His part that I pass this on, so I apologize both to you and to Him for not producing a very polished piece of writing. I only hope the full import comes through. I sign my name for you, but I hope I can otherwise remain anonymous in this. It is now in your hands, as He wished, and I trust He will guide you from there. . . .

TO FIND OUR TRUE SELF

a selection from the discourse,

It Is a Noble Search

Reading, writing and reasoning is like a garland adorning the neck of a spiritual man, for he will explain the spiritual science in many different ways. Yet even if he has no academic learning, he will still show you the Truth. When Bulleh Shah went to Shah Inayat (who was a gardener), he asked him, "How can one get God?" Shah Inayat replied, "It is not difficult to realize God; just uproot your attention from here and plant it there." It is very clear—that which we have to uproot from outer pursuits is our very attention which is the expression of the soul, and then we must direct it inwardly; then we shall be able to see inside. It is a matter of withdrawal from the body and outward environments. The holy scriptures are records of the past Masters' experiences in this human form, that we might understand that there is Light and Sound within man, and when this revelation is had by the grace of some competent person, we see that the body is the temple of God, after whose model the outer temples were made. Then the purpose of the outer temples has been served.

Little girls learn about adult life and housekeeping, etc., by playing with dolls and other toys, but when they grow up and marry they live these actions instead of playing make-believe, and the toys are put aside. Similarly, outer religious rituals are outgrown when the inner spiritual experience is received. It is not experience for the eyes of flesh—*O Nanak, that eye is different which sees the Lord within.* If even one man

has seen, then it is significant that others can also see. Who can make the Light visible within? He whose soul is joined to God, who has withdrawn from outer environments and has become the attention itself—his one glance can have inconceivable effect upon us, because we are a drop of that Ocean of All-consciousness. If man becomes in tune with the All-consciousness—what a tremendous power will that be! When he who has become all-consciousness directs that consciousness for a while, not one but hundreds of souls will rise above the body-consciousness. One fakir has said, *One glance of Yours is enough to take me Beyond.*

To find our true self—does it mean that we are lost? If you ask me for the truth, I would say we are *completely* lost. In the old Urdu primary textbook there is an amusing story which holds a profound meaning. It relates that a man was sitting quietly on his verandah, sincerely thanking God. Some people asked what he was thanking the Lord for, and he replied, "Last night, brothers, thieves broke into my compound and stole my horse." They were amazed and said, "You have lost something valuable, what is there to be thankful for?" He replied, "You don't understand, I am thanking the Lord that I was not riding that horse, or they would have stolen me, too." It is not a laughing matter—he was concerned with his own safety, not the loss of his property. He saved himself and lost the horse, but we are clutching the horse, having lost the

rider. Do you understand this? The Masters tell us, *You are the rider, you are not the body, or the senses, mind, intellect—it is you who are enlivening the body.* Then they bring you above body-consciousness and withdraw your scattered attention, to prove their statements. They open your inner eye, and then you are the one who sees.

The whole play of Spirituality is with the attention. *Where the attention is, there you are.* Through putting your attention wholeheartedly on physical exercises, with a little training you can be a wrestler of powerful strength. With your attention directed on scholastic subjects, you can become an intellectual giant. If you put all your attention on the Greater Attention (God), you will grow in spiritual stature. On the spiritual health depends the health of mind and body both. This teaching is for all, but most of us are still playing with toys. *We are disinterested with this doll's play when we see the true form of our Beloved.* How beautiful must the real thing be, if the imitation is so attractive! But, unfortunately, while the blind lead the blind, both continue to fall into the ditch. This is a very frank talk.

He who is completely competent will simply tell you to “sit and see”—that is all. Then, when you sit you will forget the outer attractions; each and every one will have some inner experience, according to each individual's background. *In the company of the Sant, you see the Lord within.* How? *The Master gave me the key to the inner door.* He gives a portion of his own attention. He never says, “Do what I say and eventually you will get something.” The true Masters' words are very clear on this subject. *As long as I see not with my own eyes, I cannot believe even the Guru's words.* The so-called master usually tells the

seeker, “Follow my instructions, and we will see what happens—you are in my hands and even after death will come to me.” But he never shows anything, so what is the proof of his words? Something practical must be received by the seeker. “A bird in the hand is better than two in the bush.”

This pure subject—the study of the attention, which you can call Spirituality—is ever in existence, but sad to state, we are not interested in this higher knowledge. Our attention is on the body, on sensual pleasures, and on intellectual deliberations. Bookish knowledge is all wilderness; there is no way out. By reading the stories and anecdotes of the Masters, we can enter a state of pseudo-intoxication, but first we should see something of the Truth, and then sing the Lord's praises. It is said, *How can I have the protection of the unprotected?* We are also told, *Know in truth, that he only is a true disciple, in whom the Light shines in all fullness.* Such a disciple is the Guru's very image, and the Guru will say, “I reside in him.” The Guru is a friend who will never leave you until the end of the world, and even beyond that. *The true Light was given by the Master; And the Shabd burned out the I-hood and attachment.*

When the Light shines inside you, you see for yourself how the Power is working and not you. *What can a poor wooden puppet do? The puppeteer is in control.* It is also said, *Nothing happens by my efforts; Whatever God wants will occur.* Also, *Nanak the servant speaks when prompted.* The Masters speak as inspired by God. They have no ego, and when there is no ego, there is no coming and going and no binding by good and bad karmas which are like gold and iron chains.

In the book *Naam or Word* I have

given many quotations to help resolve the doubts. If the doubts persist, then one should read the Vedas. In the Upanishads it states that there is a sun in the Brahmand (causal region) through which the Sound is vibrating, the secret teaching of which Ingris Rishi gave to Krishna, the son of Devki. Even in the Gita, in the eighteenth chapter, you will find that Lord Krishna told Arjuna that if he left all and came under his protection, he would give him the secret of all secrets. That secret teaching is the very same as the science of the Masters. The Light and Sound is God into expression, called variously as Naam, Shabd, Kalma, Word, etc. They are names given by which to remember Him. He is within all forms, but can be realized through the human form. *Oh mind, take one Name; The Satguru has given me this boon. Also, Whatever is, is through the Naam; There is no place without the Naam.* We also have, *I glorify Thee by any name.* Some people call the Lord by the word *Ram*, some *God*, some *Allah*, some *Wahiguru*. These are all words to denote that Power which came into expression—which is controlling the whole Universe, and on a smaller scale is within the temple of the physical form. Just as the world was made, so was this physical form which He made in the womb of His mother, and then He took up residence therein. He has never been separate from us, and we must come to know this very Power, but we are lost in the outer search, Water is a liquid, referred to by various names: *jal, neer, aab, water, pani, aqua*, and others, but to what avail is the mere repetition of the words? One must drink to quench the thirst.

There is the story of a child, who, during the course of learning the Persian language was taught the words *aab biya* *January 1976*

—meaning “bring water.” (It is said that the stubbornness of a child, a woman, and a royal personage is world-renowned.) When this child reached his home, after the day’s lessons, he felt very thirsty, so he approached his parents and said, “Aab biya.” As they had no knowledge of the Persian language, they did not understand him. He stubbornly refused to speak in his native tongue, and the story tells that he died of thirst. We go on repeating *Ram Ram, Allah Allah*, and make much ado about it, but we have never seen God. The attitude is all right, and the action is good, but we should try to understand the meaning behind all this, for the I-hood will not be erased this way. If the soul is a conscious entity, then its food must be something conscious, and the expression of the Lord, which is Light and Sound, is the bread and water of life. And he who has it, can give to others. *My Beloved is everywhere, no place is without Him; Glorify that body in which He is manifested.*

We can consider for a moment just how Guru Amar Das Ji worked and searched before he realized the Truth. For more than seventy years he did all that was recommended to find God: *Jap* (repetition of a name), *tap* (strict austerities), *brat* (fasting), *puja-path* (devotional ritual and reading holy scriptures), *tirath-yatra* (pilgrimage), *havan* (fire-ritual), *dan* (giving alms), *kirtan* (singing and playing holy music), and many other things. All were good actions, but he did not get a contact with God. Eventually he said, “I am extremely tired, performing these karmas.” With deep sincerity he had done all this. We approach our worship like a routine.

There is an instance in the life of Namdev, whose grandfather was a devo-

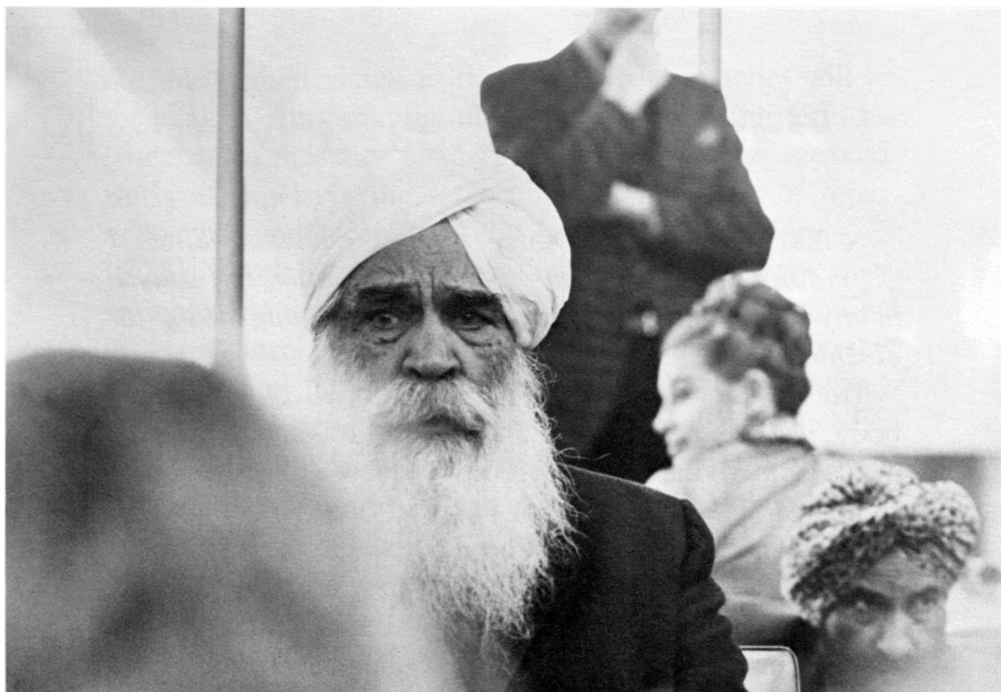
tee of idols, and would daily take milk as an offering. Everyone was familiar with his daily journey to the temple with the milk, and he would say, "I am going to take the milk for the gods to drink." One day he had some affairs in another town, and he called Namdev and told him, "You do the puja, and take the milk while I am away." The child knew that his grandfather took the milk for the gods, but did not know that his grandfather himself drank the milk, according to the custom. So, the following day, Namdev performed the puja and then placed the milk before the idols. He closed his eyes and prayed that they may accept the offering of milk, but when he opened his eyes the milk was still there. Again he prayed, but the milk remained. He wondered why they were not drinking it. (I am telling this story to illustrate the difference between a prayer by routine and a true prayer.) Namdev then said to the idols, "Every day you have been drinking the milk, what has happened today?" On receiving no reply, he became very unhappy and bothered and cried, "If you don't come and drink the milk, then I am going to cut my throat!" and he took out his dagger. At once, the Lord appeared and drank the milk.

Our prayers are more like a business, or an automatic action of going through the ritual with the mind wandering away on other matters. The very reason for the erection of idols was to help the devotees concentrate on the Lord; they were not placed there for people to worship the stone. A certain Muslim fakir said, *Never say that the Kaaba is better than a temple, where statues symbolizing God are worshipped.* Kaaba Sharif is where Hazrat Ibrahim's *Hajar-ul-Aswad* (stone) is kept in his memory, and Muslims go there to pay their respects.

In the Hindu temples, the idols are stone images of past Masters. One Master was asked which was better, and he replied, "Wherever He has manifested Himself is the best place." He is residing within you, who are a very temple of God, and that lamp which is alight can go on lighting others. The company of such Masters is called *Satsang*—the company of the Truth. So after a long, long search, Guru Amar Das Ji said, "I was extremely tired, performing these karmas." He felt almost defeated at the end—so how did he get to the Truth? He says, *Without any effort of mine, I found the Satguru.* If the search is there, then God who sees everything makes the arrangements Himself for His child to meet the true Master. When he got the contact within, he said, *Without good luck, you cannot get such a Satguru, and also When you meet a Satguru, you see with your own eyes.* So listen carefully to Guru Amar Das's shabd:

*An initiation that holds no seeing
will have no meaning.*

If by merely saying the word "wealth" one were to become wealthy, then there would be no poor people. Wherever one goes, people are advising that God's name should be repeated, in one form or another. *Everyone is saying, repeat the Lord's name.* But, *Without seeing, how can you meditate on Him?* One person sees and then speaks, and another speaks without seeing—there is great difference between the two. Naam Power has two aspects—Light and Sound—the connection to which is given only by a God-realized man. It is the very Water of Life. You will remember, when Jesus met the woman of Samaria at Jacob's well, he asked her for water to drink, but knowing that Jews had no dealings



with Samaritans, she was reluctant to serve him. Christ observed that had she known who he was, she would have herself asked him for the living water. He told her, *Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.*

Another Master says, *O Man, continue to eat and drink on this earth; But your thirst will never be satisfied.* If you get the true Water of Life, you will never thirst; all desires will be fulfilled. In the Upanishads it is said that the answer lies within man. Withdraw your senses from without, and get the connection from within. This work is important above all other. If you can do it by yourself, then by all means go ahead.

The senses, mind and intellect must

be controlled and brought to stillness; only then will the soul experience the realization. It is a subject of self-analysis, of rising above the body-consciousness. If you think you can succeed alone, then well and good—but remember that with a single glance from a God-realized soul, thousands can be uplifted to this very level and put on the way. After all, the holy scriptures all praise the Masters; there must be some reason for this. The Satguru is a complete soul, a perfect soul, in whom God has manifested Himself in fullness. He is so much at one with God that he is God's mouth-piece; and he is competent to connect the souls back to the Source. Ice and steam are basically the same substance; so, when one serves the Master, one serves the Lord Himself. *By serving the Satguru, you get the Naam.* Become a servant of the Lord.

Have You Heard Me?

QUESTION: [German man, written question] *Since I don't speak English would it be better if I stayed in my room and meditated instead of coming down for darshan?*

THE MASTER: If you sit by fire, formed by a charged body, will it not give more effect than thinking of how the fire is ignited, and how the body can be charged by electricity? Don't you think? For instance I see you or you see me. I see here, there, everywhere but where the attention is receptive, he gets more. When you look to anybody fully receptive, even forgetting yourself—that is darshan. Such-like darshan gives you *more* effect, more charging than hundreds of meditations. In Punjabi, there are two words: one is to do darshan, one is to be absorbed in darshan—*pershan*. So become receptive and when you look, you'll forget all outer forms. Eyes speak to eyes. That is, one lyrical glance of a God-intoxicated man will give you more effect than hundreds of meditations. Men have seen Saints, Masters. I think you remember, Iscariot saw Jesus and Simon also saw Jesus. Simon had his darshan and Iscariot also had his darshan—there was a vast difference in receptivity, was there not? Iscariot was the one who betrayed him. There's a difference between *darshan* and *pershan*, you see. Do you follow me now? Daily he used to give each man darshan, even eat with them.

When you become receptive, you're charged. When a charged body touches you, you become charged, do you not? If you pass near by a man besmeared with perfume, don't you get the scent of perfume? So this is what is meant by darshan. As Maulana Rumi has said, "If you sit in your meditation, your body may be sitting, but you've not yet fully developed into the beyond." That will take time. Take another example: If you put one gross of match boxes into an oven, will they give any heat? But if you

put one ignited match to them, all of the matches will be set aflame. Atmospheric effect, you see. The physical attendance or presence of the Master cannot be underrated. But you can have the same effect at hundreds of miles, *if* you become receptive, fully receptive, not before.

This is one thing, now another thing: You have spent so many thousands of rupees to come here. What you get in your morning or night talks, did you get in books? although they are written in the books? Something additional—if you sit in the charged atmosphere of the Master, that very charged atmosphere resounds. You must have felt that here in the room? This you cannot have by reading books.

QUESTION: *During meditation, besides repeating Simran, is it all right to think of the Master?*

THE MASTER: Can you do two things at one time? No. Before sitting in meditation you may pray or sing some hymn, maybe of love or separation, or hankering. That will create an atmosphere which will help you in meditation. Don't sit like a wrestler to find Him or catch Him. Sit in a respectful mood with a humble prayer. That creates an atmosphere in which you can have better effects. One thing more: If you think of or visualize any man of your own category, or lower than you, you'll be able to visualize him at once. But you cannot fully visualize the One who is higher than you. You may think of the turban, you may think of the back going by, and your mind is roaming from place to place where you saw the Master. Do you follow my point?

I asked my Master this question a month or so after I was initiated: "When a man is cut off from outside and he has not found Master's form within, then what should he do?" The Master replied, "Look here, you think of the animals, your friends, your mother, your relations. Is a Saint not more than that? You can think of Him also." This was one general question. Then, later on, He told me, "Look here, if somebody's sitting in your room and you come in from outside, whether you visualize him or

not, when you enter you will find him there.”

So when the Master initiates, His astral form resides with the initiate from that very moment. Enter within; find Him. He is waiting for you. Try to go within, that's all. He is anxiously waiting for you but the child is playing outside. So just withdraw within; you will find Him.

You'll find this to be true at the time of initiation, given here or anywhere. This time you know out of 630 there were about 250 who saw the Master within. At times some do also see Him outside. So He resides within you at the time of Initiation.

When Baba Jaimal Singh, Master of our Master, initiated somebody he used to tell him, “Well look here, now I am residing in you. Don't you do anything unbecoming. I am seeing.” He sees your every action when once you are initiated.

QUESTION: *Should a Satsangi pay attention in his choice of place for meditation with regard to the people who resided there before. Will their vibrations leave their effect?*

THE MASTER: Any place is always charged by the atmosphere of those people residing therein. You're sitting here. Sometimes you find resounding—charging here. I remember when our Master went to Lahore, there was a room in which He sat and talked. I locked that room. Any man who entered, heard the atmosphere resounding. I used to go. So any place is charged by the one who is residing there. All remaining atmospheric effects—either good or wrong—will affect you. In some places you feel very inconvenient. You'll feel burnt out like anything. The atmosphere is charged. Sometimes you feel, “Let me commit something wrong”; that atmosphere is charged. What to do? that's the question.

Suppose, for example, a prostitute was living in some house; don't use that place if it becomes vacant. Or if some butcher who butchers animals is living in any place, don't use that place. The pity is we are not aware that each man has his own atmosphere—charging. So just sit in whatever house you're in and pray. This is the general

system. Just start with any of your rituals. Sing some scriptures, doing one sort of prayer or another, or sing some hymn to create a good atmosphere. This is one thing and the other thing is if you have any place, just reserve some room or portion of the room for meditation. Let nobody enter that room with any thought other than the love of God or the Master. That place will be charged and whenever you enter, you'll find it resounding. When you are developed yourself with that higher charging, then Hafiz says, "When the night sets in, my minstrel comes on playing music, unpaid."

QUESTION: *I like eating very much—*[everyone laughs]

THE MASTER: No, no. It is a question for all. Not one—everyone—most of us are doing it.

QUESTION—*but I don't want to think so often of eating. However, since I manage a vegetarian kitchen, my profession draws my mind there. Would another job help resolve this?*

THE MASTER: I think I have told you so many times: Do one thing at a time, wholly and solely. When you are in the kitchen, be there doing your job. Take only food that agrees and only as much as you need. Let one half of your stomach be filled with food; one fourth be filled with water and one fourth left vacant. The best criterion is to leave the table when you're still hungry. Eat a morsel less than you need. Have control over that part. No need of changing your profession. It will be all right if you behave in such a manner.

QUESTION : *New Satsangis, when they read your writings, want to become perfect at once; but they don't weed out their imperfections, they repress them.*

THE MASTER: Look here, Rome was not built in a day. Rome was not built in a day. A wrestler cannot become a wrestler in one day. Time factor is necessary.

QUESTION: *But we forget this often.*

THE MASTER: You must fill your diaries for that purpose. That is a hard taskmaster over your head every mo-

ment. I think I have told you, when I was just reading in third primary, I heard one man giving a fluent talk. I looked into his mouth, "From where is he reading?" I tell you my ignorance. I wondered how he spoke, from where he read; and now I find it not difficult. So time factor is a necessity. He did not become perfect in one day. Food does not give strength unless it is digested. Mere ruminating over books won't do. Read, digest and then live. Read, just see what you have followed, understood. That also won't do unless you live up to what you have read and understood. You cannot become a Master the very first day. Every Saint has his past and every sinner a future. There's hope for everybody.

I used to read scriptures—Sikh scriptures. But I read only one hymn—not one page or two hundred or ten hymns, only one; and I put it into writing—"This is today's lesson"—and the whole day was given up to this lesson. Then only you'll understand the meaning. But that also won't do unless you live up to that lesson. Lord Krishna gave the whole of the teachings of the Gita (in eighteen chapters) to Arjuna, and he even showed him his astral form. With all that, last of all he asked, "Well, Arjuna, have you *heard*?" There is a difference between hearing and hearing with full attention. "If so, how much have your doubts been cleared?" Lord Krishna gave his teachings in the Gita which is in eighteen chapters. There are very long talks on every subject. With all that, at the last moment, he asked Arjuna, "Have you heard me, are you hearing me?" There's a difference—with attention and without attention. Without attention you don't remember what I have said. "Have you heard me?" he asked Arjuna. "Then how far have your doubts been cleared?" We don't even remember what we ruminate over. So do you understand what I have now told you about the questions you have asked? *Have you heard?*

DISCIPLE: *Yes.*

THE MASTER: Then live up to that. Have no more questions like that in the future. Live, live according to what

was said. The food which is digested gives you strength and that which is not digested gives vomiting motions, pain in the stomach. You will have that trouble from indigestion.

QUESTION: *Sometimes we repress. It's like sometimes a man exerts to get rid of his shortcomings, but that doesn't really rid him of his failures. It doesn't make him clean.*

THE MASTER: Why exert; for what? There's no question of exerting. At least come to know the shortcomings you have and try to weed them out. Keeping a constant, vigilant watch over all your thoughts is what is wanted. If you fail five times today, try not to fail more than two times tomorrow. Weed out one by one. That's only accomplished by watching. Moreover, you are not to think in the negative way. "I am a sinner. I am a sinner. I have done such and such." That won't do. You must try to reduce. "I am a sinner—well, let me be a sinner no more." What did Christ say to that lady who committed adultery? He asked the people the punishment for that in their law. They said that she should be stoned to death. "All right, if there is anyone who has not committed any sin go throw a stone on her." Who would dare? No one. Then he said to her, "All right, *do no more.*" This is what is wanted. Always brooding, "I am a sinner. I am a sinner," won't do. You are not a sinner; you have committed sin. You have besmeared yourself with filth. Wash it. You are gold ore that comes from the mines. That will be pure gold if you clean it. So as I told you, God plus desires is man. Man minus desires is God. If you look at yourself in that way for some time, you will have habit and habit will turn into nature. You won't dare to tell lies or anything like that.

QUESTION: *You say we should be aware of our thoughts. If in meditation some thoughts come up . . .*

THE MASTER: Why does something come up? Because your attention is slackened. I think these thoughts won't occur to you if your attention is not slackened. Our subconscious reservoir of mind is overflowing in all these

thoughts. Do one thing, wholly and solely. That is why I say, “Be fully engaged, constantly without a break. Look minutely to follow what is there.” For that period no other thought will enter therein. It is only when you see wide that thoughts will come in. At the same time, I told you not to talk or think negatively; always positively. You are a soul. You are a child of God. You are micro-gods. You are of the same essence as that of God, only be-smearred. Wash it. Wash it. What you have done today, don’t do tomorrow. A vigilant watch is required. Diaries mean only that. Understand, once and for all. And that also won’t do sufficiently unless you then live. To say, “Poison is poison, that will kill me.” You’ll create trouble in your stomach and all your veins. “Poison—I am eating poison.” Well, stop taking any more poison. Whatever poison was taken can be washed away. Do no more. Our Master always used to say when someone came to him saying, “Master I have committed this sin, will you forgive me?” “Is there anybody here who can take his burden of sin? Who? Nobody? Then do no more, do no further. *Do Bhajan.*” So do no more, please—that’s all I can say.

*The path of the saint is a strange path;
The path of the saint is strange indeed.
He walketh by a hard road;
He renounces avarice, greed, self-will,
And attachment to the goods of the world;
And he maketh but little use of speech;
He walketh by a way sharper than a sword’s edge,
By a way narrower than a hair’s breadth.
By the grace of the Guru,
The desires of those who renounce self-will
Are set upon the Lord.
Saith Nanak: In every age, the path of the Saint
Is a strange path.*

GURU AMARDAS

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