

GURU-DISCIPLE RELATIONSHIP

A Talk Given
by
The Reverend Mother
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Opening Prayer

Now, let us go deep within and feel God's wondrous Love, and His Peace, and the glory of His Presence. There is none but He everywhere. God, God, everywhere. He is the Creator of all of the worlds, of you, of me, of everyone. From Him all things come. He is our Provider. He is our Lover, and our Beloved. Let us lay our love and our devotion at His feet and surrender ourselves to Him. And let us pray to Him,

Oh, Heavenly Father,
Divine Mother,
Beloved Jesus Christ,
Blessed Master,
Saints and sages of all religions,
We bow to all of you.
Free our lives from all obstacles
and give us physical, mental and spiritual development.
Make my mind thy temple,
Make my heart thy altar,
Make my love thy home.
Be Thou the only king
Reigning on the throne of my consciousness.
Om. Om. Om.
Peace. Bliss. Amen.

Now, while we listen to the chants, let us chant them silently within and offer them to God. Let us have no thought but for him.

Q: A question that occurred to me one time—it is said that the disciple is never greater than the guru, yet we have heard more of Jesus than of, I believe, John, wasn't it? M: Mmmm hmmm.

Q: I know there is no contradiction here, and yet to my mind it seems so. Could you—M: And who was the guru? Q: I believe you have said that John was.

M: Who said? Q: I understood, or misunderstood, you to say so, Mother.

M: I think you must have misunderstood that I said this because John, from all we can gather from Biblical terms, was Jesus' guru in the last incarnation, or prior to the time that Jesus incarnated in this form. And because he knew that Jesus had such a tremendous ordeal to go through, he gave up his spiritual mantle and became the disciple of Jesus.

So we are speaking of the present in this particular instance. And when I say the present, I am speaking of that which happened at the time of Jesus wherein there would be no question in that particular incarnation of John's being Jesus' guru, but rather Jesus was the master, and John was the disciple. And what it says is that the disciple cannot be greater than the master, but the disciple can be as great as the master if he works at his perfection and purifies himself. This is not the exact quotation, but this is the general idea.

In other words (we have spoken of this many times), if only one individual throughout the ages could attain the state of God Realization, of Christhood, then where would there be salvation for any of us? These masters come to teach us that there is salvation for all, that all must one day return to God. And there can be no exception to that, because God projected all of creation from his bosom and He will at one time withdraw it all.

This is the beginning of the last time when all must go back to God. This, as we have said before, is the Battle of Armageddon which is now being fought. And many forces are at work, and many people are suffering as a result of it. Their minds are clouded. Their emotions are clouded.

But the answer has been given if they will but use it. And that is to hang onto God alone. But they will not do that. Rather, as I have said before, and I say it again, they ask for help, and when the help is given, they turn again to the little ego, the feeling sorry for themselves, the loneliness for everything but God.

When your loneliness is for God alone, when your love is for God alone, you will feel no loneliness in your heart because God is equally present everywhere. He is the source of all love, of all wisdom, of all power. And if you will but center your attention in Him, all of the problems, real or imagined, will disappear and you will have the peace that you seek with all of your heart.

You do not even listen when the Guru speaks. Five minutes afterward you are back in the same slough of despondency, and this should not be. The Guru can't live your life for you. The grace is pouring on you constantly, even as the sun which God has put in the heavens pours upon and shines upon all equally without discrimination. It shines on everyone. But to those who insist on sitting there with their eyes closed, who will not open them so that they can see the sunshine, what can be done for such a one?

It reminds us again of the story of the thorny bush where a man saw this beautiful bush with white blossoms on it. And he ran to embrace it because its fragrance was great. But he found that when he embraced it, it was filled with thorns and it pierced his flesh and he kept crying out and crying out for someone to help him.

A holy man came along, and he said, “My son, what is your problem?”

He said, “Oh, holy sir. Will you please release me. I have put my arms around this thorn tree, and it is piercing my flesh. I am suffering so I cannot stand it.”

And the holy man said to the man, “My son, why do you not just remove your arms from the thorn tree and your suffering will stop?” But the man would not do it.

The holy man said, “Who can help such a one? He refuses to help himself.” This is the answer. This is the answer.

It is within the power of every single individual to become as great as the master, to attain God Realization, if they will but make the effort because it is not you who does it, but God within you. But you must let Him. You must surrender yourself. You must wipe away the veils of darkness from before your eyes so that you may see His Light shining.

I have told you over and over and over again to fix your attention solely upon God, to repeat His Name over and over and over again until it becomes a song in your heart. These beautiful chants that we have listened to tonight, what greater thing is there to stimulate and inspire you to complete and utter surrender and devotion to God than these? You must never sing to God unless you are putting all of your heart and mind and soul [into it]. You must never do it for pride, to hear your voice, or as the sense of accomplishment, but as Barbara does. She goes into ecstasy because this is her worship of God. This is her worship of God. And she loves Him with all of her heart. And because she does this, He lifts her up in ecstasy. And when we listen to it, if we are truly tuned in, if we have forgotten ourselves, then we, too, imbibe in that ecstatic state of God. It is said that there is no greater way to go to God than to take His holy Name. And it is the simplest of all ways.

Now, the yogic path is tremendous. And we have many experiences and many times gain great power if we will pursue certain yogic exercises. But these are very difficult for the Western world to continue to do each day. Few there are who really will do what they're told along this direction. But you must know that by taking the Name of God simply, by holding onto Him, hanging onto Him with everything you have, God alone, that He must come to you. He will come to you.

If the Mother hears you crying, and if you continue to cry for her, she will come because she hears your cry. And cry for her until she comes. Master always said, “Mother is closer than the Father.” So many of the saints in the East pray to God in the form of the Divine Mother rather

than the form of the Father. It depends on your own particular nature as to which feels right with you. Each one is a law unto himself.

God is manifesting in that one. He is trying to help them to fulfill their destiny. But as He tests them, they do nothing but cry out. They are not willing to accept the tests which come. They think it can be bought for nothing, and this is not so. If your only loneliness was for Him, if your only conversation was for Him, if your only desire for company was for His Presence, you would need nothing else. Because having Him, you have all things in this world and beyond all worlds.

God is both animate and inanimate. He is manifest, and yet He is that which was before manifestation. So a man, a devotee of God who has attained the state of Realization, knows that he is That in his Oneness within. And yet, when he comes down to the conscious state, he sees God working, he sees his hand operating in every atom of space. To such a one, he is aware of the opposites and yet still he knows that this is God everywhere equally present. Because without Him nothing was created. Nothing exists but that.

Why do you not fill your hearts with love, with joy? Become as the Master. His love for God was so great, this love of Jesus, that he was faithful even to the death of the Cross, even to the death of his own body he gave this effort.

But we don't love God. We love our bodies. We love our minds. We love the pleasures of this world, the company of others. Many times God takes these things from us in order that we may find Him. And our suffering becomes so great that it seems as though we cannot stand it, as though perhaps our mental balance is being destroyed. But if you will hang onto God alone, even in that extremity, He will see you through.

God is the Guru. He is the Master. Guru means that one which is come to take you out of the darkness into the light. And in simple terms it means the spiritual teacher. We have discussed this many times before. But if you will do what the Guru tells you, then you will become as the Master. You will become God-like.

But you will never attain it if you will not make the effort, if you will not overcome your pettiness. Many things are caused. You think you get reactions. But why? Why do you get them? Because of your own individuality, your own personality traits. You go out and ask for them, and then you cry because you get what you have asked for. Look unto yourself if there be anything wrong.

If you are lacking in any single thing, look within yourself and pray to God, "God, change no circumstance of my life, but change only me." A very great saint said that once, and it was Sister Gyanamata.

There can be no greater one to emulate the Master than this woman was, this Dresden-like saint who was so filled with love, with wisdom, for God and Guru. What a tremendous devotee, what

a tremendous disciple she was. In any picture that was ever taken of the Master, you would see all of the crowd sitting in front of him, standing on each side of him, but where was she? She was sitting facing him with her head bowed in adoration to God within him, sitting at his feet. This is the true guru-disciple relationship, and she had it in abundance. And how Master loved her. He loved her above all others because he knew that her devotion, her love for God in him, was absolute and complete.

And he knew how great she was in God. And yet even at the time of her passing, she said, “Master, would you give me nirvikalpa samadhi?” And he said to her, “Why do you want to remain in the garden when you are already in the castle?” She was already so pure that she was in God. And yet her humility was so great that she didn’t even realize it.

This is the way the disciple should be. What a boon such a one is to a Master. What a boon. What joy it is to teach such a one. Because you must do every single thing that the Master says, beyond question, without questioning, if you are to attain the boon of the grace which is ever-flowing. Because it is always there, but you keep yourself from getting it. Don’t you understand this?

All of the misery that you are enduring you have brought upon yourself. Why? Because you think only of the little self, of the selfish self, the ego. You think not of serving God in others. And this begins in your own family. You say this one is selfish. Look unto yourself. You say this one is mean to me. Look unto yourself. What have you done to cause it? This one is nagging me. This one is neglecting me. What have you done? Have you considered them, their needs, their wants?

It begins first in yourself. Change yourself and you will change thousands. And then live that life first in your own family. This doesn’t mean that you have to be a doormat. It doesn’t mean that you need to take abuse. But it means that if first you give love and consideration and make the effort yourself to change your life, to go out into the world and to seek your place in every facet of your existence, then God’s reward will surely come to you.

But do everything that you do with your mind fully fixed upon Him, fully fixed upon Him. There is no other way, no other way at all. I cannot work a miracle for you. Only God within you can do that, when you will let Him.

And what do we want with miracles? I have been reading this wonderful book by Meher Baba [*Listen, Humanity*, narrated and edited by D. E. Stevens, ©1957, pgs. 83-87] and I want to read you this about miracles.

“Now I wish to talk with you about miracles. This matter is always coming up, and no matter how often I tell people that I have never consciously performed a miracle, these stories still persist. I want to tell you all very honestly again that I have never consciously performed a miracle.

“Ages and ages ago I did perform one great miracle, and the whole of this illusion of creation came from me.*

[Footnote from text:] *One must bear constantly in mind the context of “my Father and I are one” *when you are reading this, because this man has attained his Oneness with God* [additional comment added by Mother].

“I will perform another such miracle at the time when I break my silence. That will be my first and last miracle in my present incarnation.

“Expect no other miracle from me, and do not associate me with any others. There is a stream of letters from both East and West describing the wonderful experiences of people who say they ‘see’ me, and ‘find’ that I do things for them, or ‘experience’ things which happen through my intervention.

“This is all news to me, as I do nothing of the sort. But there need be no wonder at these things for people’s own love for me and faith in me can do anything.”

Your love and your faith in your Guru can do anything for you.

“Rawalbhai, tell these people what you have personally witnessed when your district badly needed rain.”

One of the sahvasis rose to his feet, and in a few brief sentences told of one of Baba’s most ardent followers who had asked in Baba’s name that it rain in their parched district. And to the joy of both those who wanted the rain and those who loved Baba, it had rained.

“We need not doubt what Rawalbhai says,” Baba continued. “He has witnessed this with his own eyes. But the fact remains that I did not know about this, and I did nothing to bring the matter about.

“If I wished, I could make this harmonium dance and play songs all by itself in front of you. Seeing this, you would be sufficiently impressed to obey me, but your obedience would be towards the singing and dancing harmonium, not me.

“You should know two things which have happened during the last two months. In one instance a dead child, whose parents did not love me and who had not even seen me, is said to have come to life again as my name was said over it. In the second instance, a young man who loved me dearly and obeyed me implicitly died a tragic death, with my name on his lips to the very last.

“Let me tell you the first of the so-called miracle of the dead child returning to life in my name. We recently received a letter from Hamirpur describing this event in great detail.

“A seeker after the truth by the name of Ramdas was directed by his guru to call on me at Satara during my last seclusion there. It happened by coincidence that I had sent for all the resident *mandali* to discuss a phase of my work with them. When I inquired if all were there, Eruch had in all truthfulness to tell me about the visitor whom they had left behind.

“I then allowed Ramdas, the visitor, to come to see me, but only through one of the windows, and he was instructed then to go away. Shortly thereafter, he tells my followers in Hamirpur, he saw me in three different forms as Ram, as Krishna, as—but I have forgotten the third name given in the letter from Hamirpur.

“Because of the vision Ramdas had seen, he went into the countryside of Uttar Pradesh, rather than to Nasik for the *sinhast* (periodic) fair as he had originally planned. In Uttar Pradesh he first fasted for some time, and then began to spread my message of love.

“Ramdas selected an area hostile to love and devotion, but he prevailed upon the head of one village to agree to a *kirtan* (discourse on spiritual subjects, accompanied by music) held in my name at the village head’s home.

“It is said that he had agreed to do this because one of his children was seriously ill, and that his suffering had made him remember God. But let me say to you that one who remembers God in the hour of happiness, remembers God best.

“My worker arranged the *kirtan*, and in the middle of it the sick child suddenly died instead of getting well. Despite the ensuing confusion, Ramdas remained steadfast and, taking the dead child in his lap, continued the *kirtan* with even greater zeal and devotion, meanwhile offering profound silent prayers to me.

“The child returned to life before the *kirtan* was ended.”

Baba paused to let the audience absorb the full import of what he had said. Perhaps in some situations a similar group would have cheered, but these men had been long enough in Baba’s presence, and become sufficiently conversant with the unexpected nature of his viewpoint, to understand that even this great event was part of illusion. They waited soundlessly for the story to spin on.

“Because of this, thousands in that village and the surrounding countryside expressed their enthusiastic devotion towards me. But I say that this enthusiasm and devotion were not truly for me, but for the incident which had occurred in their village. Regardless of the fervor of their expression, it was not out of love for God, but for love of an additional illusion which had occurred within the illusion of their daily lives.”

Baba then singled out the one from the audience who had held the dead child on his lap.

“Listen to me, Ramdas, the child did not return to life because of any miracle on my part. Even granting that the child really revived due to your love for me, this is not a great thing. The really great thing would be for you yourself to die* in your love for me.

[Footnote from text:] *Not literally to die physically, but to the importance of the world of illusion.

“Beware of your ‘I’. Never let your ego feed on cheap things. Crowds easily gather around you, but do not let yourself become lost in the crowds, for you would be finished once and for all.

“Now I will tell you of the second miracle which happened only a month ago. Some of you must have seen or heard of Navrozji Dadachanji of Bombay. He and his family love me dearly.

“His son Nozher died recently in a flying accident near Hyderabad. He was a handsome young man, and deeply devoted to me. Besides helping to support his family, he also spent freely from his salary, as an instructor in the Indian Air Force, for my cause and in my name.

“He had called on me at Satara just before he went to Hyderabad. As I had instructed him, he never failed to take my name each time before flying. This he did when he was leaving on a routine training flight. He and one other were in a two-seater plane, and, as things sometimes happen for reasons which will never be known, the plane suddenly dove straight into a lake and both men were lost. Nozher was one of my gems; he died with my name on his lips and has come to me.

The quiet of the group was profound. Baba looked very small for the moment in silent garden, and yet something akin to a fierce pride seemed to burn in his eyes. One felt very close to the eternal miracle, and the sense of it spilled through the silent audience. The spell of human souls touching, one to another, lasted a full eternal moment, and then Baba roused himself to complete his story.

“At the time of the accident, I had gone on to Poona to rest from my seclusion. It was there that Nozher’s family sent me a telegram with the news of the accident, expressing their regrets in it for disturbing my rest with the news.

“Such love is what I consider to be the true miracle, the miracle of love.”

Again a moment of no speaking, of the quiet even breathing of the *sahvasis*. Again Baba plunged on.

“In reality, there is nothing such as death or birth. I know this, and I say it with the authority of my conscious knowledge. We are all in eternity, and we will always be there.

“Really, none comes or goes, none is born or dies. But to experience this truth, we must first free ourselves from the bondage of our ignorance.

“After a hundred years or so, you will all have dropped your bodies, and yet you will still exist. Do not think about your bodies—,

Do not think about yourself [comment added by Mother]—

“—but think only about me. Then, before you drop your bodies, you will be able to remember me.

“My miracle will be to make you become me.

“Although all of you regard yourselves as belonging to different religions, nationalities, etc., to me you are all one. I have not the least objection if you go to meet saints of any religious sect, pay them your respects, and remain in their company. They are all in me. If you feel that a particular being is a great saint worthy of your respect, why should you not revere him?

“But if you want to see God and to become One with God, then the only solution is to catch hold of my *daaman* (hem of garment). If you care only for God, and if you have the one sole, sincere desire for union (God Realization), then hold onto my *daaman* (garment) exclusively.

“If you want things such as health, wealth, children and other material things, then don’t come to me. There are many saints capable of satisfying your desires, and they might be pleased to give you what you want.

“I am what they call in Iran a *shah-saudagar* (merchant prince). I am neither a wholesale nor a retail dealer. If you’re in the market to purchase a pin or a needle you must go to a retail merchant.

“I am not dealing in merchandise such as granting favors. A *shah saudagar* can and may, if he likes, supply anyone with even a pin, but it would be unthinkable to approach him for such a thing.”

With this, Baba rose and walked on through the garden, around the end of the smaller of the two houses placed in its midst, and back to the road 7 beside the long line of sheds and low dwellings.

Here the immediate *mandali* slept while Baba was in Ahmednagar area. Two of the structures, to the rear and set off at one side, were the reconstructed small huts which had been carefully dismantled and carried down from the small mountain.

A tremendous discourse had been heard.

Let us examine ourselves and see in the light of what is in there the true meaning of guru-disciple relationship.

And here is another thing which is written by the same great master. [*The Everything and the Nothing*, Meher Baba, © 1963, pg. 16] And I want you to think well on these things. He has entitled this chapter, “Three Types of DISCIPLES”. This is the first one.

Those who do not give, but ask.

Those who give but also ask.

Those who give and never ask.

Now, ask each of yourselves, Which class do you come under: Those who do not give, but ask; those who give but also ask; those who give and never ask?

The second one is “SEEKERS”.

The intellectual seeker.

The inspired seeker who is an intellectual.

The inspired seeker.

Which one are you?

“YOGIS”.

Those who master Yogic exercises merely for occult powers.

Those who long for the Goal and also for occult powers.

Those who long for the Goal and give no thought to occult powers.

“LOVERS”.

The *mast* (that is, one who is intoxicated with love for God) who loves and knows only God. He loses all consciousness of his body and surroundings, and is dead to himself and the world. For him only God exists.

The one who lives in the world, carries out his worldly duties and responsibilities a hundred percent, but is all the time conscious that everything is passing and only God exists. He loves God without others being aware of it.

The one who completely surrenders to the God- Man (the Christ or Avatar). He no longer lives for himself, but for the God-Man. This is the highest and rarest type of lover.

Which one are you?

“RESIGNERS”.

Those who do what the Master asks at all costs but expect reward.

Those who do what the Master asks, sacrificing everything and not expecting reward; but they do it because their surrender to the Master demands it of them.

Those who have no thought of their surrender and so completely resign to the Master’s Will that the question of how, why or when, never enters their mind. These are the ‘fortunate slaves’ that Hafiz, the great Persian saint, advises us to become. ...Befitting a fortunate slave, carry out every command of the Master without any question of why or what.

This is guru-disciple relationship.

And I didn’t know what you were going to ask tonight, isn’t that true, Win? Had I discussed this with you, or had you discussed it with me before?

“Not at all.”

Then a priestess said, Speak to us of Prayer.

And he answered, saying: You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance.

For what is prayer but the expansion of yourself into the living ether? And if it is for your comfort to pour your darkness into space, it is also for your delight to pour forth the dawning of your heart.

And if you cannot but weep when your soul summons you to prayer, she should spur you again and yet again, though weeping, until you shall come laughing.

When you pray you rise to meet in the air those who are praying at that very hour, and whom save in prayer you may not meet.

Therefore let your visit to that temple invisible be for naught but ecstasy and sweet communion.

For if you should enter the temple for no other purpose than asking you shall not receive: And if you should enter into it to humble yourself you shall not be lifted: Or even if you should enter into it to beg for the good of others you shall not be heard.

It is enough that you enter the temple invisible.

I cannot teach you how to pray in words.

God listens not to your words save when He Himself utters them through your lips.

And I cannot teach you the prayer of the seas and the forests and the mountains.

But you who are born of the mountains and the forests and the seas can find their prayer in your heart, And if you but listen in the stillness of the night you shall hear them saying in silence, "Our God, who art our winged self, it is thy will in us that willeth.

It is thy desire in us that desireth.

It is thy urge in us that would turn our nights, which are thine, into days which are thine also.

We cannot ask thee for aught, for thou knowest our needs before they are born in us: Thou art our need; and in giving us more of thyself thou givest us all."

Everything that I have read to you tonight is what I have taught you. It is what I believe, what I am myself. I perform no miracles. I have told you that. I am not the Guru in the sense that I do all things, because only God through me can do these things.

A very interesting thing happened yesterday and the day before. And I shall tell you about it because it fits in with this. I went to the doctor with Father and, because I had been taking on some of the same condition[s] as I usually do with all of those who are with me, I had some of the same trouble. So the doctor was giving me a general examination. He took my blood pressure.

All of a sudden he said, "Your blood pressure is 220. This is dangerously high." Well, I've always had low blood pressure, not high.

And I said, "This isn't possible." But he had been talking to me about India. He had been probing into my experiences over there to see if he could find some sort of relationship with the experiences I had had and what I had told him about my being a difficult patient because I never knew whether what I came to a doctor with was my own or six other people's. And the only way I could find out was to go. It's rather expensive but, when I know it isn't myself, then I know it's somebody else. And these things happen before I am aware of the fact that anybody has anything.

So whenever I go up into the mountain of my being, whenever I speak of India, of these experiences, immediately I go out of body consciousness. I sit here and I talk to you, and I am over there. I am lifted up in God. And as this happens to me all of the electrical current in my body rises, and I feel this pull, current, flowing through my head. My cheeks are hot now because the power of God has been flowing through me, speaking to you, reading to you. Because everything that I have read, even as Papa used to, I have given you with the full power of God within me because it is the belief of God within me. I am in full accordance with what

this master said. And as I read this book, it is as though I am reading the story of my own life. I am reading the revelations which I myself have had. His Truth is the same which I have experienced, word for word.

And so this heat was up there. And I said, "This can't be. I don't think I have high blood pressure."

So he said, "Well, maybe I made a mistake." So by that time in talking and getting down a little bit, he took it again. Well, it couldn't have been any more than five minutes later. It had receded to 212. So he gave me some pills to take the salt content out of my body because this was causing high blood pressure. Well, all right. I got the pills filled day before yesterday, too, to the tune of Ten Dollars and something.

So yesterday Barbara called me up and wanted to know if I would come down and have lunch with her. I had an errand to do downtown anyway, and I said Yes, if she would wait for me until I could get down there, I would go down. So we were sitting there, and she asked me what the doctor said about Father, and then about myself.

And I said, "Well, yesterday he told me that I had high blood pressure: 220, which was exceedingly dangerous, and I must rest and be quiet, and all the rest of it."

And she got the most peculiar expression on her face, and she said, "This makes chills run up and down my spine."

And I said, "Why?"

She said, "Well, I have given my word not to say anything to you, but I will tell you this much: that one of the devotees has extremely high blood pressure, and it was so high that she blacked out, fainted, and was lying on the floor for awhile before she came to and got help." Now this is very interesting, isn't it?

So immediately I said to her, "It is Faye." Because I had Faye on my mind very definitely. I wanted to call her, but I had so many other demands on my time that I couldn't call her.

And she said, "I haven't told you this."

And I said, "No, you have kept your word. But, whoever it is, you go and tell them (if it is Faye, then you tell her) what has happened."

So when she got home she called Faye and told her, and Faye couldn't believe that such a thing happened. And then she was concerned (Faye that is), because she thought that she had done the wrong thing in not telling me. But she had only not told me because she wanted to save me. But do you see how useless it is? She hadn't told me. Nobody had told me. So I go to the doctor and crop up beyond any question of a doubt with a 220 blood pressure.

Now, it is said that the Guru takes one-third of whatever the disciple has to go through on their way to God. And so I have taken much from all of you. And many times, through that one-third that was taken, a very serious consequence is avoided. It could be fatal, and it is not. Why? Because the Guru takes it.

Fred, you know that that works, too, don't you? When we were down at Fred's, I said to Father all of a sudden I had a deep sore throat.

I said to Father, "Father, do you have a sore throat?" "No," says he.

Fred says, "I have. I've had one all week."

But I hadn't known it before, you see, so I had a bad sore throat all night. I didn't sleep a wink that night. And so don't feel sorry about it. It is God's will. It is my joy to serve Him in all of you.

But there are very few Westerners who know the true guru-disciple relationship. This is the truth. Have you not read Master's books? Ramdas' books? Of course, even before I went over there I had this necessity for awe, for respect, for worship.

I remember the time when I was down in Los Angeles, and I had the very great privilege of having Master invite me to Encinitas, and I was down there for three days. I got there through Sister Gyanamata, bless her, because the other people there weren't going to let me see him. But she managed to arrange it for me, and he invited me down. So I had three days with him, and I stayed right at the hermitage. God arranged the whole thing because there weren't any rooms at the inn.

I had a wonderful, wonderful time. I listened while he spoke words of truth and of wisdom to me. I ate at the table. I listened as he described the very things which are now in the Autobiography. He showed me the scar on his arm where he, by the power of his will, put the boil there. He showed me just the plain lead armband that his Master had given him, and all of these things. It was just a tremendous experience.

And it happened that he was going back to Los Angeles at the same time that I was, and he asked me how I was going back. I said I had my bus ticket. Mr. Cuaron from Mexico was along at that time.

He said to one of the girls who was going to drive back with him, "Here, you take her bus ticket, and you go by bus and she'll ride with me." What a wonderful privilege it was.

So we came to this place where I was staying (I was staying with a girlfriend that I had known formerly in Seattle), and Master immediately got out and he wanted to carry my suitcase for me. Well, I was just utterly shocked to think of this man in whom I adored God so much, that I revered God so much as my Guru, that he would think of carrying my suitcase.

And I said, "Oh no, Sir. Thank you very much, but I will carry it myself."

You see, each one takes and asks of the Guru whatever they have within them. And the Guru, because that one is dedicated to God and to service to God in all men, willingly does the most humble tasks, errands, taking care of things, waiting on people, cooking, washing, it makes no difference what. But the one who sees God in that one, thinks What may I do for God, my Guru who has come to give me the light? And they kneel at the feet of such a one in adoration and worship. Believe me, this is true. They provide all things for such a one. All of the housing, all of the food, all of the clothes, and they consider it a blessed privilege. And God through many of you do this for us, and we are extremely grateful. And it is our privilege to receive this from God in you.

We set ourselves up in no way. I have never performed a miracle in my life, and I don't ever intend to. If you are looking to me to touch you on the shoulder and lift you up, you are looking in vain because God, through his grace, if it is His will, will use this form in whatever way He wants, and He has. Many miracles have been performed. But like this master said, the greatest miracle, the greatest gift you can give me, is your love for God. That's all I want, all I want.

When you give of everything you have without question, laying it at the feet of God because you know that all things come from Him, that He is the sole Source, the sole Provider, of every single thing there is. What are our possessions? It is better to sit under a tree with a single cloth around your body and worship God than to have all of the riches in the world. Because if you have Him, you have all wealth, all love, all power.

You do not know how to love. I told someone last night that, of all I knew, I knew of only one true devotee of God. I ask you to look at him. He is not doing this for me, but because he is a bhakti. His great love for God overwhelms him, and he can't help but kneel at God in my feet. I don't accept this for myself, but for the One who sent me. Because all glory is to Him, all glory.

Many of you are close. All of you love, all of you give, in your present capacity. But learn more love. Give up worldly things once and for all, and lay your life at His feet. Die in your ego that you might live for God and serve Him and inspire others to seek Him. Be the example first. And, having Him, all blessings will come to you. His peace, His love, His glory will be yours. And they also kneel at your feet and touch Him.

[To Fred] Bless you. And remember, Fred, always to keep your mind on Him. It is He in this form, not this form that is important. I of myself am truly nothing. It is my Father, my Beloved, who doeth the works in all things.