

**Selections from *Sat Sandesh*
and Other Writings from
Master Kirpal Singh**

**Excerpts from the book
*Spiritual Elixir***

The Coming Spiritual Revolution
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Excerpts from the Book *Spiritual Elixir*

Written by Master Kirpal Singh

Chapter III, Guru: His Need and Function

Question. If I need guidance from the Master and am not able to go up within and contact Him and get a definite answer but yet I pray to Him, how will I know whether what I have decided to do is true guidance or merely my own mind acting?

The Master. The initiate who contacts the Master within of which the genuineness is tested by the repetition of the charged Names given to him, can have direct reply which will stand true. Until then an initiate in all his affairs—mundane or spiritual—should attend to them carefully and do the best he can; with serene detachment and self-abnegation, attaching no importance to the rewards whatsoever and leave the rest to the Master-Power working overhead.

Chapter IV

Karma: The Law of Action and Reaction

Question. Please explain the Law of Sympathy and how it affects our Karma?

The Master. The *Law of Sympathy* denotes our innate compassion for those who are suffering. It affects our *karma* to some extent, when we feel obliged to learn the good lesson of living a disciplined life. The sympathy by the mortals for others may be helpful to the extent of their own resources, but unless it is supported by genuine substantial help, it does not bring about any tangible result. The sympathy of the Living Master for the

suffering humanity is of supreme importance, as His benign Impulse will result in the Liberation of the soul from the cycle of birth and death. He expresses His sympathy by actually granting a conscious contact of Holy *Naam* within for inner spiritual progress.

Chapter VII, Initiation

Question. If the key-words are had from somebody else and one starts meditation on his own, will it not be possible to have inner progress?

The Master. You mean to say that if one comes by the keywords from somebody other than an Adept or picks them up from somewhere and then starts meditating on his own, will it bring forth any fruit? Certainly not, for he will then be repeating parrot-like, a mere bunch of words without knowing their significance and without any potency in them. It is the thought transference or personal Life Impulse from a Perfect Master that charges the words and makes them Key-Words wherewith to open the mansions of the Lord.

Question. If the Master happens to leave the physical plane after initiating the disciple, will the Initiation remain valid for the rest of the latter's lifetime?

The Master. Yes, the holy Initiation when granted by a competent Living Master remains perfectly valid for all time not only on the earth plane but even into the Beyond.

Chapter X, Man in the Making

Question. Is the nature and extent of our spiritual growth or advancement beyond the tenth door determined by our past lives?

The Master. Yes—in a way it is determined. A man is in the making. One who has passed primary class will get admission in the next higher grade. One who has just been put on the way will take his or her own time. However, there is no hard and fast rule about it. The one who has been put on the way progresses more by regular devotion of time to meditations with full faith than one with a different background who is not regular in his meditations.

Chapter XII, Mind

Question. What are the attributes of mind?

The Master. Mind has four facets or attributes; to wit,

(1) *Chit*. It may be likened to a lake in which countless streams of impressions are imperceptibly pouring in all the time.

(2) *Manas*. It is the thinking faculty of the mind which cogitates over such impressions as rise on to the surface of the lake in the form of ripples and waves just as the breeze of consciousness blows over the waters of the *chit-lake* and sets in motion an endless chain of thoughts one after the other.

(3) *Budhi* or intellect. It is the faculty of reason, ratiocination, discrimination and finally decision, after considering the pros and cons as presented by the *manas*.

It is the grand arbiter that tries to solve the problems of life which come before it.

(4) *Ahankar* or ego. It is the self-assertive faculty of the mind for it likes to assume credit for all the acts done, and thus prepares a rich harvest of *karmas* that keep one moving up and down in giant Wheel of Life.

Question. Why does mind not relish its spiritual discipline?

The Master. Human mind is so fashioned by Providence that it does not like to be captivated. It is ever restless unless it reaches its true abode. It is an agent of the Negative Power tied to each soul and will not allow the latter to proceed to the True Home of the Father. The Masters instruct us for taming it for the higher purpose of spiritual progress.

As a matter of fact, mind is helpless against the onslaught of senses which are in their turn driven into the jungle of gratification. A careful analysis will show that the lower categories of creation who are endowed with one sense prevailing as uppermost are either done to death or live their whole life under captivity.

For instance, a moth is overwhelmingly fond of light on account of its sense of sight, which takes its precious life. A moth will never hesitate to burn itself on the burning candle. Flower-fly is fond of smell and outer fragrance. It rushes on to the blossoming flower and prefers to die in it than to leave it.

Fish is the fastest creature and enjoys its life in running waters. It has the weakness of taste or lure of tongue. The

fish catchers put some eatable on the rod and the fish is caught helplessly on the hook and serves as an eatable.

Deer is one of the most nimble-footed animals which can rarely be overtaken by a horse, but it has a weakness for hearing. The hunters go to the wood and beat the drum in such an enchanting manner that unaware the deer is irresistibly driven near, and places its head on the drum and loses its freedom for lifetime.

Elephant is one of the mightiest creatures but it has the weakness of lust which provides for a not very difficult way of capturing it by digging deep pits in the jungle and covering them with grass and bushes. An artificial she-elephant like a decoy is placed over it. The lustful animal rushes towards it and is thrown into the deep well, where it is kept for several days hungry and thirsty. When it is taken out it is so weak and feeble that it is put under the iron goad for the entire life.

From the above it is pretty clear that the souls which are considered as bound in lower forms of creation are so much overpowered by one sense, where lies the safety of human souls who are endlessly enticed by all the five powerful senses of sight, smell, sound, taste, and touch. By sheer habit, it has become mured, roaming the world over like a wild elephant in a forest. Feeding fat on the lusts of the flesh, from moment to moment, it has grown out of all proportions.

The spiritual disciplines are irksome and galling to it for they impose serious restraints on its free movement. This is why the mind does not relish any discipline, and plays all kinds of tricks to evade them, posing at times, as an honest broker pleading on behalf of our friends and relations and whispering sermons on our duties and

obligations towards the world in varied aspects of life. Unless one is very vigilant and is equipped with a quick discernment, one fails to see through its pranks and falls an easy prey to them.

It is the outstretched gracious Hand of the Master which helps us to wade through jungles of sensuous wilderness. Ethical discipline if cultivated under the protective guidance of the Master is helpful for spiritual progress. Ethics and spirituality go hand in hand. The former is the soil and latter the seed which thrives and blooms in favourable circumstances.

Question. How can the mind be stilled?

The Master. Mind is enamoured of pleasures and runs after them whenever and wherever they can be found. It is stilled in the physical presence of the Master. It is by His Divine Radiation that the souls are attracted towards Him, and the mind which gets consciousness from the soul is stilled for the time being. Tulsi Sahib says:

Swat sadh sang thehrai-tau man thirta kichh pai.

The attention or the outer expression of soul is controlled in the company of a Sadh. It is only then that the mind attains some stillness.

But pleasures of the flesh are quite different from true happiness born of inner peace in the soul. If the mind is provided with the appetency to relish something sublime and gets an opportunity of doing so it knows the value of real happiness with the result that the sense-pleasures lose all their charm, and thereafter seem insipid and valueless. This is the way to still the mind and the way to control the hydra-headed monster by making manifest in

the body the dulcet strains of the Music of Life, enlivening the entire creation. We have an instance of it in the life of Lord Krishna, where it is allegorically explained how the Lord tamed the many headed cobra in the River Jumna (human body), by the melody of His magic flute (Audible Life Stream).

Chapter XIV, Social Conduct and Ethical Life

Do not concern yourself with the fruits of your deeds. Leave that to the Master. Make your love for Him so complete that, beholding His Hand in everything, you may rise above all feelings of enmity, rivalry and resentment.

See Him present in every experience and remember He is always with you, ready to assist whenever you turn your thoughts to Him.

And above all, remember He is not to be won by words, but by deeds—*if you love me, keep my commandments.*

If you can do this; if you can conquer the self and surrender it at the Feet of the Master, you can learn to see Him working through all things.

If you can accept the fact of your own limited vision; if you can undertake a ceaseless and zealous watch over your thoughts and deeds, weeding out all evil and all imperfection, you shall not only win Salvation for yourself, but you will be an example for others to do likewise.

Your example will shine like a torch in the darkness and men, even those who may first oppose you, will turn to you for guidance and help.

You will find a new sense of peace surging through you, a peace that does not depend on the absence of outer disturbances, but is an inner state of mind that stands unshaken even in the most tempting situations. And the same quality shall enter not only your individual life, but the larger life of the great spiritual movement of which you are a part.

I am sorry for the family disruption caused by a misunderstanding on the part of your dear spouse and dear parent. Such things do happen sometimes for testing the integrity of spiritual aspirants. I appreciate your calm attitude in the face of provocation which will have a salutary effect on their strained nerves. The golden principle to be applied in such a situation is to leave the place and allow the atmosphere to become more favourable for weighing the sequences and the consequences.

A tumbler full of cold water when taken very often helps to bring down the temper and should be resorted to and astute silence be observed. This is a tried medicine for your guidance, which may be communicated to both of them.

Love is the only remedy for the discord of which you write. Love is the beginning and the end of Spirituality. Love knows selfless service, sacrifice, and self-surrender. Let no one interested in spiritual advancement perform such selfless service for the sake of appreciation. Selfless service is a great reward in itself. Love, such as the Masters speak of, is a Love that must be completely purified of the self. The seeker who, having found a True

Master, has developed such absolute love for Him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine grace.

Without absolute surrender of all traces of ego and selfhood, the disciple cannot attain that unwavering concentration of all one's faculties which is the prerequisite of inner progress.

Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that separate us from each other.

He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain that station which is the denial of all individuality and a realization of the oneness of all life.

Such love and self-surrender to the Will of the Lord embodied in the Master, has been the keystone of the teachings of all mystics and especially so of the *Sant Mat*. Your main task as a disciple and as an initiate is to cultivate these qualities to the very utmost and leave the rest to the Master.

The Master always teaches love and tolerance, kind words and kind thoughts. Kind deeds cost nothing, but they create a potential energy which blesses every one coming in contact with the dear One. To help one in need is the ethical part of one's life and should be adhered to whenever possible.

We must constantly remember that our aim is God. And we must not be concerned with anything that makes us forget Him.

Our whole life must be built upon love and humility which are inseparable. If we make any spiritual progress, we must guard against pride.

Instead of looking down upon our fellow-beings we must thank God for His grace and repay it by humbly helping our brethren in their material and spiritual need. If there are those who do not understand or who do not wish to understand the Truth, we must not feel irritated with them. They are all God's children as we are and must be won over by love and persuasion.

The secret of selfless service is to deny the reward or recognition of any type and on the contrary consider one's self as a humble instrument in the Divine hands which are the sustainers and protectors of all. All credit goes to the Master, yet the media of love are blessed with the superb Divine intoxication which is of supreme magnitude.

Happiness is the willing adjustment of ourselves to our environment. If you could devote time to spiritual practices at stated hours, it would be better. But you should be sure that no day goes by without it.

The best way to have a calm atmosphere is to work amicably. You should remain devoted and loving to your husband always. Love begets love. In this way, your husband will become a helping factor in all your affairs.

Love and all things shall be added unto you. First of all, *Satsang* is connecting of soul with God and getting absorbed in Him. Then comes the *Satsang* presided over by the Master, who is Word-made-flesh. In the absence of this all brothers and sisters should sit together in meditation and in sweet remembrance of the Master and God. The *Satsang* receives the grace of the Master if it is conducted selflessly and with loving devotion to the Master. If it is considered to be anyone's 'personal' *Satsang*, it will lose all the grace of the Master.

Keeping a daily record or diary is the best method to become conscious of one's shortcomings and errors. Eradicate and uproot them and plan future progress. Without such Self-analysis and Self-criticism, no real advancement is possible.

To expect that after initiation the affairs of the world would so change that bitter things will never come your way, is a mistaken idea. Ups and downs do come here as a result of the reactions of one's own doings. They have to be faced and squared up. If we were to run away from them, the debts will remain unliquidated.

The spiritual aspirants need to inculcate and exhibit rare tolerance and loving co-operation in their families. You should be more respectful and devoted to your dear spouse, in the larger interests of your spiritual progress.

Do not bother about petty resentments which others may profess due to their short-sightedness and inability to

understand these sacred teachings. You are to be lovingly and sincerely devoted to bring them home the rare Truth, then it is up to them to acknowledge its worth and beauty.

The *Naam*, the *Sat Naam*, the Eternal Word is imminent in every form. He is in the poor, the rich and the outcast. We are all brothers in God and world brotherhood is the crying need of the day.

We must constantly remember that our aim is God, and we must not be concerned with anything that makes us forget this Goal. We must be above party-spirit and avoid party-factions. Our whole life must be built upon love and humility which are inseparable. If we make any spiritual progress, we must guard against pride.

Instead of looking down upon our fellow-beings, we must thank God for His grace and repay it by humbly helping our brethren in their material and spiritual need. If there are those who do not understand or who do not wish to understand Truth, we must not feel irritated with them. They are as much God's children as we are and must be won over by love and persuasion. We are all labourers in the vineyard of God.

After initiation by a Competent Master the disciple is assured of going on to his True Home. Those who after initiation fall back to sin and to an evil life and remain attached to the world, will have to be incarnated again as a man or as a woman and then continue their progress on the Path. Those who have a deep love for and faith in the Master and are progressing and have given up all

attachment for the world, will not be incarnated as a man or woman. They are placed in the lower planes inside where with the help of the Master they may progress on and eventually reach their True Home. Usually, an ordinary initiate would take four births to complete his course, but it can be shortened even to one birth according to the disciple's love and faith and obedience to the Master.

Chapter XV, Meditation

The inner search for Truth exists in each man and he or she cannot be satisfied unless the Mystery of Life is solved practically. Herein lies food for the hungry and water for the thirsty. God overhead sees our thoughts, knows our desires and arranges to administer accordingly.

Once this question of the mystery of life enters one's life, the solution will be found sooner or later. From what I have learned at the Feet of my Master, the seekers after Truth are sure to derive benefit if they follow it.

An initiates earnest longing should be to see and meet the Radiant Form of the Master within and be a constant, conscious recipient of His blissful, loving grace and blessings. The Master-Power overhead helps in all feasible ways to fulfill this desire.

The gift of *Naam* is the greatest gift to a person and comes about only through the Divine grace. There are many cases known of murderers and plunderous robbers

having been put on the Way. Those who come under the influence of Competent Masters, who are Love and Compassion Incarnate, are benefitted beyond comprehension.

The Master is your constant companion extending all feasible love, grace and protection. The further you progress inside, the more elated you will feel and your faith and love for the Master will grow stronger. You will surely swim through this world by reposing your hopes in the Master-Power overhead.

When you feel the presence of the Master and believe that He speaks to you, even though you do not see Him, please be careful to repeat the holy Names so that you may not be caught by some anti-power trying to block your spiritual progress.

Learn to make the most of the means given to you and surely as day follows night, the victory shall be yours. A true Christian ought to take up his *Cross* daily. The *Cross* represents the physical body standing with outstretched arms. You have to rise above body-consciousness. You have to be reborn into the Kingdom of God. The disciple must know how to die daily so as to be able to enjoy Life Eternal, beyond time and space.

I find that despite your best efforts; you are unable to have any perceptible inner experience. For locating the discrepancy and its cause, you should please find out the following:

1. Do you repeat the sacred charged Names orally? If so, it is to be replaced, though gradually and slowly, to the mental repetition. It may further be explained thus—suppose you met somebody some days earlier, and had a talk with him and you want to recollect it now. You will neither use the tongue nor speak again, but mentally you will have all the conversation repeated. This is the true form of Repetition or *Simran*. The five holy Words are to be repeated mentally during meditation.

2. Do you remain conscious of the breathing going on in your body? If so, it is to be eliminated as the breathing process starts from the navel centre and ends in the nasal centre, and as such you remain in the body during your meditations. This can be done by looking sweetly and intently within, back and behind the two eyebrows, altogether oblivious of the body below or of the breathing going on in the body. You will agree that normally while doing work all day, reading or writing, coming or going, sitting or walking, eating or drinking, or even while talking, we are never conscious of the breathing going on. Similarly, during meditations, you are not to be conscious of it.

3. Do you feel body during *Simran* practice? If so, it is equally important to be eliminated as discussed above. The sensory currents from the body below are graciously withdrawn to the eye-focus, not by the single-handed efforts of the disciple only, but by the loving grace of the Master-Power working overhead for proceeding within. You should not watch the withdrawal process in the body but keep your inner gaze constantly fixed into the middle of what you see within. The practice of *Simran* is indeed a slow process, but when stabilized with the grace of the Master, one reaches the eye-focus without any special

effort. You will agree that it is the loving devotion and the anguished cry of the soul which invokes mercy, and one gets attuned.

4. Do you silence your thoughts during meditation? Naturally, you will say "no". The silencing of the intellect is the last nail in the coffin. How may it best be eliminated is explained below: You should not have any clutching tendency to have one thing or the other. Simply sit at the door and wait. This sublime silence is best and easily achieved by lovingly and humbly reposing in the gracious Master-Power, to grant and bless you with whatever it deems fit.

That benign Power is incessantly with you and is quite aware of your earnest efforts. But so long as you are conscious of your actions, you stand in your own way, and when you lovingly eliminate yourself, He will manifest Himself to you in the celestial manifestation of Divine Light and the Holy Sound Current. It is something like inviting somebody to enter the room while blocking the door-way by standing in it.

From the above I hope you will be able to locate the fault and will be able to remove it, with the grace of the Master. I quite appreciate your yearnings, but the fact remains that *He*, the Great within, will surely bless you at the opportune moment when He considers fit.

Chapter XVI, Guru: His Need and Functions

Ever since the child disciple is initiated into the mysteries of the Beyond by the Master, the gracious Master-Power resides with him or her at the *Tisra Til* and watches everything for the spiritual betterment of him or her, and those who obediently endeavour to abide by His behests are rewarded abundantly, whereas those who cannot do so have to wait longer.

Chapter XVII

Karma: The Law of Action and Reaction

As regards *karmas*, you have discussed the matter in sufficient detail but it is like arguing whether the tree was first or the seed. The more you will argue about the subject, the more you will find yourself confused. *Karmic* reaction is a circle, whether good or bad, from which there is no escape, except as indicated in the small pamphlet *Man Know Thyself*. I would, therefore, advise you not to worry very much about the subject, but try to develop within, and you will see for yourself how the *karmic* circle works. The why and the wherefore of all things will become clear as broad daylight when you rise into the causal plane. In your probation period, you develop within spiritually and act as directed, living a loving and ethical life, trying to be helpful to others, as far as you can, and be selflessly devoted to your meditations.

Chapter XX, Mind and Soul

It is the essence of right understanding to be contented with whatever comes as it is invariably flavoured with Divine mercy and is for our spiritual benefit. Spiritual aspirants revel in this superb understanding. Your brave and courageous attitude in meeting the situation surely will bless you with inner harmony and peace.

Chapter XXI, General

Sitting in sweet remembrance of the Master is exactly what the words imply. There is no technology involved in it. It is simple enough-a feeling of deep-seated love naturally created within, or a longing. The quiet solitude of a place can be helpful to meditation. Service to the beloved Master is one of the potential factors that help to cleanse the vessel of a person, and it is a powerful aid in getting within. Togo within is the first and foremost duty of a disciple, and this can be achieved through the grace of the Master which in turn is hastened by the disciple living a life of love, service and meditation, for they are linked and co-related to each other.

I have read the bulletin you received predicting the destruction of America. Those who are adept in astrology, do predict the coming events by their calculations.

It may not necessarily be all true. They make general statements. The coming years of course appear to be fraught with all kinds of terror, destruction, privations,

and miseries. When it will come, it will assume a proportion of destruction extending all over the world.

The East will not be immune from this. No one will be able to help the other, even should you resort to the hills in a body, for all gathering anywhere will be subject to bombs.

The countless people who are given over to a sensuous life will suffer the most. There will be a clash between class and class, country and country, and each one will try to dominate the other. The deeds of darkness are increasing day by day. It has become hard for an honest man to live in the world. When vice reigns supreme, the Negative Power would not spare anyone and it is now trying to restore the lost equilibrium.

When the branches of trees encroach upon the road and come in the path of the wayfarers, the roads are cleared by the horticulture department.

So, the Negative Power would not spare any one, for it is after clearing the way by the horticultural process of Nature, viz. destruction by wars and diseases.

Let us, therefore, cast off deeds of darkness and put on the armour of Light and devote ourselves heart and soul to the remembrance of the Lord and repose all our hopes in Him and the Master working overhead. The more we follow a virtuous life, these calamities, if they do befall us, will not affect us. The devout and virtuous need not worry in the least.

‘Thy days are numbered’ is an ancient saying. I would say the very morsels we take and the breaths that we inhale are all numbered. Each man has to cast off the

mortal raiment in a manner predestined and preordained
bypast *karmas*, viz. by disease or accident.

Prophecies are merely calculations limited to the
comprehension of the human intellect, whereas the
Divine Plan is subject to no physical laws.

It does not matter if your present state of health does not
permit you to meditate in the prescribed postures. You
can sweetly relax in a lying or reclining position in your
bed or on a couch, and meditate in that position. You will
find that with the grace of the Master, the withdrawal of
sensory currents from the body below the eye-focus will
become possible, and you will be able to enjoy the serene
bliss of Divine Lights and the Holy Sound Current
within. You should not strain your nerves but instead
learn to relax, and relax completely and let the Master-
Power transport you within to the regions of pure bliss
and harmony.

Do not worry if you stumble; there is always your Master
by you to take your hand. Those who stray away just
harm their own interests, and it is unfortunate that one
may be led away by catchwords and propaganda. In the
absence of a Live Force, deterioration and stagnation sets
in and frantic efforts are always made by the interested
parties to try to carry on their work.

The road to perfection lies in walking rather than in
talking and such a thing as judging others or the Master
from one's own viewpoint or understanding gained so

far, is hardly justified or proper for anyone. All are on the road to Perfection and it is not wise for anyone to find fault with others.

It is unfortunate that interested people are plying the trade of man-hunting and lead the true seekers astray by their wild propaganda and nefarious activities to achieve their own ends.

It is indeed a great service to make a dreary child find its way to the Father and contrarily it is the height of sin and stupidity to prevent one going the right way and to misguide him. Your timely action is appreciated as you have forewarned him that all that glitters is not gold.

The initiates of *Ruhani Satsang* have a firm footing to stand upon as they are invariably blessed with inner celestial manifestation to start with, through the grace of the Master.

You should always accept whatever comes your way unasked for, and in a natural way, as therein lies your betterment. Work is worship. Be patient and earnest in the discharge of the duties entrusted to you. Such a routine will bless you all around with His grace.

Everyone is a precious personality and must have his due reward. Everyone has been endowed with great potentialities which can be developed by making proper use of Master's grace. The Master has, out of compassion and love for His children, blessed them with the benign Holy *Shabd* and if the loving children learn to obey Him,

they will improve their welfare. The Master has great love and compassion for one and all.

Masters overhead are considering if the disastrous future should be evaded. Let us hope in Their benign love for our future good. Those who have transcended the physical-self and seen the Beyond, to them the world's view becomes altogether changed as they see the whole thing from the level of the soul.

For them no fear of death is left. Now you see how important it is to rise above the body immediately and to contact the Beyond. You have the way up; the only question now is to give time to the spiritual practices as prescribed by the Master, in an accurate way, with no hurry or clutching attitude, leaving all to the Master Who is working overhead.

If one is spiritually developed in life, he or she remains so in after-life, but if one is not so developed, how can he develop after death? We have a golden opportunity now in the human body wherein we can develop to any degree of perfection and can become detached from the things of this world.

When one has developed overwhelmingly in love and devotion for the Master and has advanced spiritually so much so that he or she has become detached from worldly things, he need not return to earthly life, but will proceed onward in the Inner Planes with the guidance of the Master-Power residing with him.

If only the initiates would do and act as they are told, surely, they will rise up into the Regions of Light and

Supreme Joy and meet the Radiant and Charming Master face to face. It may seem difficult, but it is a practical possibility and is within the reach of every one with the grace of the Master. Everything that is holy, lovely and good is hard, but the rewards are supremely superb.

Please learn to be receptive to His grace and feel His kindly presence riding with you on the buses, chatting with you in the street, sitting with you in the park, by your office desk, accompanying you every morning to the office, slowing down by the lily pond to check the new flowers and walking with you in the evening all the way back by the new moon.

The Coming Spiritual Revolution

A talk given by Master Kirpal Singh on
December 7, 1972 in Fort Lauderdale, Florida.
Originally printed in the March, 1973 edition of *Sat Sandesh*.

Dear Brothers and Sisters,

The people are crying for peace. How can we have it? Peace should start from our hearts. We should give out peace as prayed by Guru Nanak: *Peace be unto all the world over under Thy Will, O God*. And for this, naturally, there must be a spiritual revolution.

The world is already in revolution; but this revolution should be different. This revolution should not be of the body, but against the evil propensities of the mind which keep us away from God. This will be achieved if we give right understanding to the people at large, which will result in right thoughts. First comes understanding; then come right thoughts, which result in right speech, and right speech will result in right actions. The whole thing starts from right understanding.

So, you will find right understanding first lies in recognizing that there is a Maker of the universe who is the Controlling Power and permeates all Creation. This world did not come out of itself; there is a Maker, and scientists lately have come to this conclusion, that the whole creation is controlled by some Power which is conscious.

So, this is the first thing: the whole world is the manifestation of God; no East and no West, the earth below and the sky overhead is His manifestation. Guru Nanak went to Mecca. At night he was lying down with his feet toward the *Kaaba*, the house of God. The clergymen over there rebuked him: "Why are you lying with your feet toward the house of God?" He politely told them: "Dear friends, I see God all around; there is no place where He is

not. If you think there is any side where God is not, you may turn my feet that way.” You see? So, Masters say: *all is holy where devotion kneels*. This is the first right understanding.

A great Muslim Saint says: *The whole earth is blessed because God permeates all. If my followers find the time for prayers, they can sit on any ground anywhere and say prayers to God. No matter what way their face is—because God is everywhere*. The Koran, the Muslim scripture, also says that: *God is everywhere*. It matters little whether we face toward West or East; say your prayers where you are.

So, this is the first right understanding: We are living in Him, have our being in Him; He is in us, outside us, above us, below us. Like fish we have our existence in Him. That is right understanding. And further: God made man with equal privileges, all born the same way, no high, no low; all have got the same outer concessions—eyes, ears, etc., — and all have the same inner concession: we are kept in the body by some higher Power which is the same for all. So, this is right understanding: that we have this thing—God resides in every heart—and that all is holy where devotion kneels; all are born with the same privileges from God—no high, no low, no East, no West. And this will result in right thoughts.

On my last visit a meeting was called for the East and the West. Others who were visiting America attended this meeting, and I was also one of them. Each man told us where he was from. When my turn came up, I told them: “It is said, of course, that ‘East is East and West is West and never the twain shall meet.’ But there is no East and no West: the whole creation is the House of our Father. All countries are so many rooms in that House. It is we who made these things, on account of our want of right understanding.” So, this is one thing; if you have this understanding, what will be the result? Your whole angle of

vision will be changed; you will see that we are all children of God, the same Father. The true Fatherhood of God and brotherhood of man will be cemented. So, this is what I mean by spiritual revolution—from Godlessness.

Kabir says: *Behold but One in all things*. Guru Arjan says: *The visible and the invisible, all are His manifestation*. Lord Krishna says: *He who sees me in all things and all things in me, he is my peer*. So, when Masters come, the first message they bring is: *There is God*. They say: *We have seen God*. With what eyes? —The eye which sees God exists in everybody, and is different from the eyes of flesh and blood; it is called Third Eye, Single Eye, Latent Eye. So, the whole world, they say, is His manifestation, and He resides in every heart; and as such, these physical bodies we are having are the true temples of God. So, by right understanding, I mean that if this is brought to the notice of people at large, then from this right understanding will arise right thoughts, and from them will come right speech and right actions.

Although we are wearing different labels of religions, all the same we are all one. These labels show only that we have joined some particular school to realize this unity. The ultimate goal of all religions is to know God; and to know God, we must know ourselves first, because God cannot be known by the outgoing faculties, mind, or intellect. Soul alone can know the Oversoul. Like can know like. So, God is one, though there may be many outer ways of worship, you see; but the ultimate, the inner Way, is the same for all. Rajab, a Muslim Saint, tells us: *The archers may be many, but the target is the same*. And the Kingdom of God can come on earth; peace will reign supreme in the world, if some spiritual Master is there who can give us a demonstration of the inner Way—which will give us true peace and right understanding. No politician has ever been able to bring peace to the world, and harmony, and cooperation. But if their work were in harmony and cooperation with the spiritual Masters, peace would be achieved quickly.

When the Masters come, they are conscious of God from the very beginning; even in childhood they are conscious of Him. Guru Nanak was sent to school just to have some education; and the teacher began to teach him, “One, two —” The teacher proceeded further, but Guru Nanak said: “Wait, stop, wait—what do you mean by *one*?” A child of four or five years old! And Nanak said: “This *one* means there is one God.” You see, he was *conscious*. Then he said: “What is He, that all this creation has come out of Him? He is eternal; the Maker of all creation; the ruling Power; He has got no equal—no enmity with anybody, no fear of anybody; He has come about of His own Self—no one is His maker.”

Then the teacher asked him: “What is this? How can it be had?” He said: “With the grace of a Master; it is the gift of a Master.” Further, he said: “I do not mean when I say ‘God is one,’ that He is one; I mean, this ‘one’ stands for something else which is expressed as ‘one.’ But He is neither one nor two. He is *something*, which can be experienced. We can go into Him, absorb into Him; that experience can be given by a Master, and he can give us a realization of that for which the figure ‘one’ stands.” And how? He said: “Burn away all your outer attachments; burn them away, and from their ashes make ink, and with your conscious Self go on writing the praises of God.” As long as we are attached outside, we cannot know ourselves; when we know ourselves with our conscious Self, we can see what He is. Kabir says: *If I say “one,” then the question of “two” arises; that amounts to calling Him names. God is neither one nor two; He is something expressed by this word, “one.”* So He is, within Himself — something which can be realized, not expressed in words.

Guru Arjan gives a reason for that—why we call Him “one.” He says: *We are finite, O God; You are infinite; because we are finite, we can only measure with our finite scales.* Is it not true? So, the Absolute God

cannot be seen by anybody, and nobody has seen Him so far—the Absolute God, Nameless God, Wordless God, which has not come into expression. That Power which came into expression, that is called “Word,” that is called *Naam*; the outer expression of that Power is Light and Sound, and that Light can be seen, that Voice can be heard. That is why the Bible says: *Thy Word is a lamp unto my feet and a light on my path.*

Every man has a secret chamber within himself which is called the “closet of the body.” That is higher than the mind and heart both, and provides mind with understanding to a certain extent, and the heart with feelings of love. This chamber is the Kingdom of God within us. This is the crest jewel, the pearl of great price. The Saints, when we come in contact with them, open this chamber by withdrawing all our attention from outside. The test of a true Master is the fact that in his company, the smallest realm opens up within us, and the Light, Divine Light, the expression of the God-into-Expression Power, is seen.

Christ said: *If thine eye be single, thy whole body shall be full of light.* Prophet Mohammed said: *The Light of Allah is found where? In the human temples.* Why am I quoting these things? Because right understanding was given by Saints and Masters coming from time to time. Lord Krishna said: *I will give you divine light and you will see my glory within.* Buddha said the same thing: *Every man possesses the bright mirror of illumination.* This, all the Buddhas realized. Buddha further proclaimed that: *The way of the illumined ones is the growth of snowdrops behind the eyes;* and then Christ came, and it was as if a few crocuses opened their hearts to the winter sky. But now the time has come when we can have a rebirth; this is what Christ spoke of when he said that the poor in spirit shall inherit the Kingdom of God.

So, Springtime is upon us now; there will be more fragrant Saints, I would say now, who will come up and give us, through the grace of God, a contact with the God-into-Expression Power. And this is the revolution, the spiritual revolution, which is coming up—an awakening all around. Why are all these people coming, you see? In the past, these things were told in the ears of the disciples after a long time of testing. Now it is given out from open platforms; people are having it without distinction; whether they are ready or not ready, they are getting something. This is what is needed—the times have changed now. And Masters come from time to time to bring these things into the experience of others who are born as man, because in the man-body only we can know God, and in no other.

So Absolute God, you know, is called Wordless or Nameless; when He wanted to be many, He manifested, and from the manifestation there were vibrations which result in two things: Light and Sound. This primal manifestation of God is called “Word” or “Name” (*Naam*) and is the cause of all creation. He is the Maker of all creation, Controller of all creation, and permeates all creation.

This is why it is said in the Bible: *In the beginning was the Word, the Word was with God, the Word was God; all things were made by him and without him was not anything made that was made.*

The Vedas say the same thing: *In the beginning was Prajapati, with him was the Word, and the Word was verily the Supreme Brahma.*

They use the word *Prajapati* for God; otherwise, it is exactly the same words. Similarly, Guru Nanak and all Saints tell us that *Naam* is the Creator of all this universe. So, this Power has been given millions of names by Masters and others; some call Him *Swami*, which means “Lord”;

others call Him *Agam*, “incomprehensible” or “indescribable”; *Sat Purusha* means “eternal.” There are many other qualitative names which go to express the Name of this Power. To differentiate between the two, these are some words given to denote that Power which is the cause of all creation, the outer expression of which is Light and Sound.

So, Masters differentiate and clarify the whole position. Guru Teg Bahadur, the ninth Guru of the Sikhs, asked: *What is that Naam, the remembrance of which leads to Nirvana?* Again, he said: *What is that Naam, the repetition whereof enables a person to cross over the world of thoughts?* So that Naam is the God-into-Expression Power, the outer expression of which is Light and Sound. To describe that Power there are myriads of names given by Saints.

So, this is the God-into-Expression Power, to contact which is possible only while in the man-body. Guru Arjan says: *A contact with Naam makes one self-luminous — luminosity comparing with millions of suns.*

I am quoting only to show what the Masters really meant. We say “Ram” — *Ram* means “permeating all.” The word *Ram* describes what is permeating; but that which is permeating is different from the word used to describe it. So these words are used to express that Power which is the cause of all creation, which can be seen—not with the eyes of flesh and blood, but through the Third Eye or Single Eye which is opened by the Master.

So, by the grace of God, a true initiate prays, “O God, manifest the Divine Light of Naam within me.” It is already there; *take heed that the light which is within you is not darkness.* So, all Masters have been telling like that. Kabir says: *There are myriads of names in the world, myriads; but none of them can grant salvation.* There are myriads of names given to God, but none of

them grants salvation. And which is that particular Name (*Naam*) which gives salvation? The Primal Name is a hidden one, and a rare soul can know and realize it. That is the Power permeating all Creation, the outer expression of which is Light and Sound, which can be seen by the Inner Eye, and can be heard by the Inner Ear which exists in every man. So, you will find, through the grace of some Master who can open this new world within us, we see.

Take an example, you see, to understand the thing. Water is a liquid something, called by different names in different languages. In English we say “water,” in Latin *aqua*, in Hindi *jal* or *nir*, in Persian *aab*, in Urdu it is called *pani*. These are the words which go to denote that liquid something, by drinking which you can satisfy your thirst—not by repeating any of those names which denote that liquid. So, the God-into-Expression Power is called Word, Naam, Kalma; He is the Creator of all, and has two aspects: Light and Sound. And when Masters come, they contact us with that Power within us, you see? They open our inner eye by raising us to some extent above the physical body and outgoing faculties; we begin to see.

That is why it is said, you see, that *Devotion to Naam is the only true worship*. God is spirit; we can worship in spirit alone. Guru Amar Das says: *Everyone does worship but on the sensual plain only; so, they get no results which end in salvation. But, absorption in the Naam purifies the mind and bears fruit in abundance*. You follow? Words are words; but what those words denote is a different thing, that is the Controlling Power of all creation, permeating all creation, and controlling us in the body too.

So, the body is the true Temple of God, in which we dwell, and also that Power which keeps us in the body. *By the Word of the Lord were the heavens made, and all the host of them . . . He spake and it was done; He commanded and they stood fast*. That is what our scriptures say. Now do

you follow what is meant by *Naam* or “Word” or God? Christ said: *Man does not live by bread alone but by every word that proceedeth out of the mouth of God.* So, Masters say that there is God—very definite—Who is the Maker of all creation, permeating all creation; and further, they say that this world did not come out of itself, but is made by some Power which is conscious. So, Masters tell us like that. Then it follows that all this manifestation is God's, because He is the Creator; there was nothing before Him. All this was made after Him and thus is the manifestation of Him.

Now, the question arises: Why can't we see Him? When the Masters say that they do see Him, why can't we see Him? They say: “Because He is the subtlest of the subtlest: *Alakh, Agam.*” Try to understand by an example. The air appears to be all vacant—nothing there; but if you look at it through a microscope, what happens? What you see is magnified 700 times, and then you find that the atmosphere is full of microbes. So, if our eye becomes as subtle as He is, or if He becomes as gross as we are, we will be able to see Him.

So, Saints tell us: “Well, strange enough: While God is with us in the body, we see Him not.” *O Tulsi, every man is stark blind—Fie on a lifeless life like this.* They see that the Light is within everybody. *Take heed that the light which is within you is not darkness.* So, Masters come to make people see who do not see. But it cannot be seen if it is not already there.

Kabir says: *The entire world is groping in darkness. If it were a question of one or two, they could be set right.* But he says: *Wherever 1 look, I see all are blind*—in the terminology of Spirituality. Guru Nanak said: *To the enlightened ones, all are blind.* If a man who sees Him is there, and other people do not see Him, — naturally they are spiritually blind. When you come to a Master, he makes you see. So, in the terminology of the Saints, the word “blind” does not mean those who have

got no eyes on the forehead, but those whose inner eye is not opened. The eyes of flesh see Him not, but the Master illumines the eye, you see, within. A worthy disciple begins to witness the power and glory of God within himself. When the Master comes, he opens the inner eye.

Why can't we see? Again, I would say, enveloped in darkness we strive for God by deeds not less dark; *for without a perfect man, none has found the way*, nor can one do so. As I submitted yesterday, you know, we do need somebody to guide us in the outer ways—at the level of the outgoing faculties, mind, or intellect. And this is the Way which is where all philosophies end and true religion starts. So, somebody is needed to usher you into the Beyond—to raise you above body consciousness and withdraw your attention from outside, and open your single eye to see the Light of God. Here such a person is required; there also you will need Him, to guide you further.

So, before one comes across a perfect Master, he cannot see; when he comes to the Feet of a Master, he begins to see. We are dead before coming to him, in the terminology of the Saints; when he gives a sitting, we become alive. When we come to him, we are deaf, spiritually deaf; when he gives a sitting, we begin to hear the Sound, the Voice of God. Jesus said, you see: *You see what the prophets and righteous men desired to see, but could not; you hear what they desired to hear, and could not.* Are you people not most fortunate to have a living Master?

So, *body is veritably the true temple of God and the Holy Ghost dwells within it.* Emerson says: *Tap inside*; President Truman used to say, when he was tired with his outer performances and duties, he entered into the “fox hole of the brain.” The Vedas call it *Brahmrendra*.

Perception, intuition, and reasoning just help to understand Reality to a certain extent—not beyond. You are understanding all this, you see, at the level of the intellect; but seeing is believing. Seeing with one's own eye—the inner eye—that is an ingress we know little or nothing about. This is what the Masters give. Nanak says: *The blind know not the door*, and Christ refers to it: *Knock and it shall be opened unto you. And: Whoever hears my voice, I will sup with him and he with me.* So we will have to revert to the third eye, the latent eye, or the *Shiv Netra* within us. *God said, Let there be light.* The result was what? *There was light.* Genesis says so! And this is *the light that lighteth every man that cometh into the world; that light is the life of man.* Such light is within you. *Take heed that the light within you is not darkness.*

All scriptures describe rays of Light vibrating with the Music of Life; they go hand-in-hand—the “Ringing Radiance,” you might say; the Ringing Radiance emanating from the formless Absolute Existence when It came to manifest the world in its variegated colors and countless shapes and forms. Thank God! He has made all creation, and He is still not away from that. He permeates in the world. He permeates in all creation; He is still quite above all creation.

So, This pervades all four grand divisions of the universe. Kabir says: *I went to Mecca; on the way God met me and began to rebuke me: “O Kabir, who told you I am residing here? Am I not in you? Why are you coming here?”* If the One we are after resides in us, and we leave this body and go searching in outer things, can we ever find Him? At the most, they can give us an incentive toward our goal, that we should know God—nothing more. Places of pilgrimage, holy temples, they remind us that there is something, there is some God; they sing praises there.

Can we see God? Guru Nanak was put this very blunt question; he said: "Yes, God is pervading everywhere." Masters say what they see; they don't give any reason for it, because they are competent to give a demonstration of that—and let you see. He is nearer to you than your hands and limbs; the Hindu scriptures say: *He is so near to you—nothing in the world is nearer to you. He is the very life of you.* Kabir says: *Once I was in doubt, but really it is so; because when my eye was open, I really saw Him—then all my delusions have gone, all my doubts have vanished. I see Him everywhere.*

This is one function of the Master. We confound him with the teachers of the world, with due respect to them all, at whose feet we have learned something. But this is something which begins where all philosophies end—when your contact with the physical body and your outgoing faculties are set aside. Shamas Tabrez was asked, "What about God?" He said: "Don't believe unless you see God," you see. Masters also say: "Don't believe in the words of the Master unless you can testify yourself that this is so." You must have something to start with; it may be little, or more. How much depends upon each man's background, but you must have something to start with. A man comes up and gives a very wonderful talk on business principles. It is very informative, but the poor fellows to whom the talk is given have no money with which to start!

So, all teachers promise to go on doing this, doing that— "you'll have it after some time, you must be prepared, you must be ready, you'll get it at the time of death, be rest assured—your life will be insured." Well, don't believe that. A bird in the hand is better than two in the bush. "Give your all and then you'll have everything?" No, I don't think so. You must have seen first. He does not want anything from you; he says: "I've come to give—it is God's gift—have it free!" Do you have to pay for sunlight, for air? Then why for the gift of

God should we have to pay? That is the first thing, you see: Masters come to give—not to take. They stand on their own legs; and as Shamas Tabrez said: *You should be able to see the Beloved within you with your own eye which you have got within; and you should be able to hear His voice with your own inner ear.*

Now the question comes: How to open that eye with which He can be seen? He says, when you close your eyes, there is darkness. Look penetratingly into it; put your whole attention into it. That is knocking on the door, you see, and it shall be opened. You continue to look directly into that and you will find Light. Who will see that Light? Your very Self. You will find all Saints—Tulsi Sahib, Shamas Tabrez—all say the same thing. *Sit down in meditation, nothing comes up for years and years and years; Tulsi says, How to penetrate this darkness? Sit at the feet of a Master—He gives you a boost, you see Light.* Is it not wonderful? Is it not a miracle? What more miracle is required?

You see, unless a man rises above the life of senses, the inner Way is not open. It is you who have to see. That is why it is said, *Know thyself, O Man, know thyself—who you are, what you are.* What are we? Conscious entities. We have got *attention*. When the attention is diverted from outside and concentrated to our own Self, there you see the Light. Very simple. Do you see the common-sense point of what is being put before you? He says further, “Why do we not see Him?” Because of the ramification of the mind. Ripples are going on in the subconscious reservoir of our mind.

Until those ripples stand still, you cannot see Him. It is something like a pond covered with weeds. If you take out the weeds little by little every day, you can look in the water and see your face. And what are those weeds? Your body; body is the beginning of all delusion. We are having the body, and we are working at the level of the

body. Body is changing every minute of life, being made of matter. All the world around is changing, since it is also made of matter, at the same speed at which our body is changing. As we are identified with it, this is an optical illusion; it appears to be stationary. How can we come out of that? This is the demonstration which is given by the Master.

If you are identified with the mind, outgoing faculties, and intellect; and you have recourse to the methods or practices which are concerned with those things, how can you rise above them? So, rise above body consciousness; this is given out by all Masters. *Learn to die so that you may begin to live.* Be reborn; be twice born. To withdraw your attention from outside and the body below, come to the seat of the soul in the body; this is called *meditation*. And meditation is the way back to God which can be had only in the man-body, and in no other. All gods and goddesses hanker to have the man-body for this reason. So, Kabir says: *O Man, why do you boast you are the highest if you have not known God?* Your greatness lies only in the fact that you can see God. If you have not seen Him, how can you say anything? It is not a matter of only speaking, you see, giving long or tall talks.

Naturally, prayer arises from the failures of our own efforts—when all human efforts fail, there prayer succeeds. We pray to whom? A weak man prays to a strong man, or to God: “O God, we are helpless; we are stuck fast in this prison house of the man-body. How can we come out? It is locked on all sides. O God, send us some man who can take us out of the box of the man-body!” This is what Maulana Rumi, Swami Ji, Guru Nanak, and all other Masters pray. Someone asked Guru Amar Das: “How can you say what your outgoing faculties are?” He said: “Sit down and see.” Sit down and see how your outgoing faculties are working. Then what happens? When your attention is withdrawn from outside, the body for all

practical purposes is dead; you have no feeling in the body. When you rise above that physical level, you see the Light of God.

If this is something you can do yourself, welcome you are; what more is wanted? Or go to the Masters, about whom we speak so much; if they can do it, well and good. That is why I have said that a spiritual revolution is required, not at the level of body, but at the level of the evil propensities which have taken you away from God. Now springtime has come; the times have changed. The first thing required is a Guru or Master who has seen, who has seen and can make us see. *Guru* means the “light sprouts forth out of the most bleak darkness.” That is the elementary criterion of a Master—not a lot of words: “you are not ready, you must be ready,” this and that thing. In the old days, it was done like that; now times have changed. Who can sit at the feet of the Master for years? So, they give you something to start with. Now maintain it: *Take heed that the light within you is not darkness.*

So, the first thing required is a Guru or Master. What is a Guru? *Word made flesh* is called a Guru; God has manifested Himself in a man-body and called him a Guru. We respect him. The powerhouse works through a bulb; there is light. But the powerhouse can work only through a bulb which is not fused, you see. We respect the bulb, of course; but when it is fused, then another bulb is put in. That light coming through is the God Power, called the Master Power or Christ Power; that never dies; it goes on working from pole to pole, to guide the child Humanity back to God.

This is one thing that is required. It is said: *If you want to see God, go to somebody who has seen God. He who has not seen God, how can he let you see?* So now you see what is meant by “Master” or *Guru* as compared with the other teachers of the world, for whom we have respect as they teach us something of the outer world.

How respectful and grateful should we be to such a man who gives us this!

Once it happened with our Master, you see—there was a Christian missionary at his place, Beas, who came to him and asked: “Look here, who is greater—Christ or your guru?” He very politely replied: “Look here, I have seen my Guru; I have not seen Christ. If you make him appear to me, I will meet with him too!” So, these bodies leave; but that Power does not leave, that continues. There is food for the hungry and water for the thirsty; demand and supply is a law of Nature. The child who was born a thousand years back, a hundred years back, or now—God made arrangement for milk in the mother before birth; don't you think that will continue further? This is the law of Nature, you see, God's law.

The Master is the first thing required; second thing is true living. Ethical life is a stepping stone to spirituality. *Truth is above all and true living is still above Truth.* We are all brothers and sisters in God—drops of the ocean of all-consciousness—no high, no low, and that Power whom we worship controls us in the body. Don't have any hatred because you are a man of position, because you are a learned man, because you are a rich man. All are equal. Some are standing at the table; some are sitting in the chair; that is due to the reaction of past karmas.

Then comes chastity of thought. That defiles the whole body. You cannot expect God to manifest in a body that is full of filth. Then comes violence in word, deed, and thought. All this filth comes through the mind which defiles the man-body. *Blessed are the pure in heart for they shall see God.* You cannot expect God to manifest in a filthy home. He is there already, but He won't manifest. If a bulb is there with light within it, but it is covered over with black spots, can you see any light? So this is what is required: true living.

And the third thing is, you know, they take you and give you the direct inner Way back to God. They don't touch your outer rituals, forms, labels, outer way of living; they allow you to remain in your own social bodies. There are so many—more than 700. He is not going to make another new form!

Our Master was once asked by some people, “Why don't you start a new religion?” He said: “There are so many wells dug up already, why should I dig up a new one? The water is already there; the basic teachings of all Masters have been the same. Why not take it?” He did not form any new religion. Masters come to maintain; they come to fulfill, not to destroy. They love all. When they come, they are not the monopoly of any sect or religion, not the monopoly of the East or the West. They come for all the world over—just as the sun rises and gives light to all the world over. They come for all.

Their teachings are very simple and to the point, and are the most easy and most natural as compared with all other ways of yoga. They don't tell you to follow this ritual or that ritual, this form or that form, this level or that level; they simply give you a lift from the body, raise you above the body, and open your inner eye to see the Light of God. That is the capital they give you at the very first. After all, we have to leave the body; they give you a demonstration of how to leave the body.

If you have day-to-day regular practice, what do you find? At the time of leaving your body (at death) you are jolly; you will go smiling, because you know how to leave the body every day. All glory and beauty lie within you. They don't give you the outer ways of living, or rituals, or the customs of the various social bodies, because they are not going to form any new religion. They come only to bring the religion of God: the religion of Love. So, this is what they say: that God resides in you, and the Master is one who can withdraw your

attention, give you something to start with, take you out of the delusion of the man-body so you can see for yourself; you are not to wait till the end of your life. As I just suggested, a bird in the hand is better than two in the bush.

This is it; you see: there is God, and He can be manifested by the Word made flesh; not by those who are embodied as men but have not risen above body consciousness. We have respect for anyone at whose feet we have learned something; but this is what is truly meant by a Master—he who can give you God as a gift, excuse me, like a fruit given to somebody. So, remain where you are. You have taken the first step; the next step is at the feet of someone who sees and makes you see; and for that, true living is required. But they don't want you to leave your outer customs or social bodies.

Universal Meditation Day – February 6

This is a reminder that **Friday, February 6, 2026** is Universal Meditation Day.

As in the past, we ask all sincere seekers to join together for a worldwide meditation.

The amount of time will depend upon you and the Master.

We are no longer recommending a particular time of day.

No matter when you sit, others will be there too.

The positive inner power generated by the God-Power through our meditation together every year can only result in great blessings, not only for those participating, but for mankind in general.

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