

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

**Master's Message of Love**  
March, 1971 *Sat Sandesh*

**Fruit and Its Casing**  
October, 1971 *Sat Sandesh*

**God Has Entered My House**  
May, 1973 *Sat Sandesh*

**List of Books by Kirpal Singh**

**Second Quarter Mailer**  
**April / May / June 2026**

Ruhani Satsang – Divine Science of the Soul  
250 H St., #50  
Blaine, WA 98230-4018 USA

Phone: 1-888-530-1555  
Website: [www.RuhaniSatsangUSA.org](http://www.RuhaniSatsangUSA.org)  
email: [RuhaniSatsangUSA@gmail.com](mailto:RuhaniSatsangUSA@gmail.com)

## **The Master's Message of Love**

A talk by Master Kirpal Singh on the occasion of an  
American disciple's departure for home  
December 21, 1970, Dehra Dun, India  
Published in the March, 1971 edition of *Sat Sandesh*

We are all laborers in the same field. The harvest is rich, laborers are wanted. There is no otherness. The Negative Power intervenes and tries to spoil the whole show.

If we all work as laborers in the field with equal rights, you see, to be guided by some Laborer who is a little bit ahead of you, if I may say so, you see . . .

So, my only message is to love. If one man can do so, let others do so; both should put shoulders to the wheel. "My shoulder is better than the other shoulder" is wrong.

And moreover, if any good goes out of us, we should not be aware of it, because it is His Grace that is working. We are mere pipes.

Forty years ago, even before, our Master went to Lahore where I was conducting Satsang (there was a big gathering there, sometimes five to ten thousand people). Once He gave Initiation to so many. Then He told me, "Look here, I have planted the saplings, you give water — water them." I told Him, "Well, Master, whatever water You will send, that will be given."

You see, we are mere pipes. So, pipes remain cold as long as the water is running through them — if not, then? So, this is the true position of us. If any good goes out of us, that is His Grace. We should never dream of it that we are doing. If we are doing, then the whole thing is retarded. And whatever is in a small pond . . . you see, if the water is drained out, then what will remain? — All

mud. This is one lesson we have to learn, you see. If that is learned, then there is peace.

I am digging; you also dig; we all go on digging; then, the work will be finished in no time. So, there should not be any otherness, I tell you. And this is the last shortcoming that even the so-called saints have got. The group leaders think they are bosses, you see. They should realize they are the means, you see. That is why I told you: all are spiritually connected with me. They are there to conduct, to arrange, to help you; to bring together for other facilities; sometimes they can help by words of solace. And that's all.

So, this is the message that I have to give you. To Miami or Fort Lauderdale, whatever it is, or any other group — maybe Khanna or anybody, maybe New York — this is one perennial cause of all these little troubles going on.

So, love God, you see, that's all. Have respect for others. And those who are co-workers: put shoulders to the wheel — both together. If you drag a wagon and you have ten men to drag it, dragging it becomes easier, is it not? So, this is the only message that I have to give you.

But I have pity because all are not Saints. They have to be persuaded. My way is persuasion; to bring them to know what is what, to stand on their own legs.

I see all of you can become ambassadors. Very humble — simply live up to it. Live up to it, that's all.

So, God made men with all equal privileges; no high or low. Simply, One has regained His Godhead, that's all. I am using the word “regained.” You have forgotten, that's all. So, convey my love to each one of them. These very words — you can repeat them.

So, I have got appreciation for all, you see. Those who are leading the show — there are group leaders and representatives and others also who are there. They are all on the Way. To help each other: you have to help the Master's work, not any individual man. It is God's work. Master's work is God's work. Not his personal.

So, the best way to serve is to do meditation; progress the inner way. Then everything will come up.

So, my best wishes are with each one of them. . . . They are the shareholders of the Father's belongings. So, you are all dear to me, you see? Father has love for all, and He has keys to the Room; so, it is quite worth living up to the Master's words.

So, it is not a matter of show to others. It is to be sincere to one's own self. God is within you, Master is within you — if you are true to Him, then? So that is why I always say, "Be true to your own self." The God in you is more near than the God in the Master, I tell you. He is One. So many vibrations, that's all. The very God is within you too. The same vibration is going there. We simply have to invert — withdraw from outside.

There is the love of the parents, you see — the love of the Master is hundreds and thousands of parents' together. So, love cannot be expressed in words.

Rest assured you are dear to me — that's all I can say, you see. Now your part is just: Live up to what I say.

(The Master gives the departing disciple a present for his wife, and addresses the next few words to him:  
Now I wish you to be one in two and two in one, you see, from this day onward. I hope you are all right. So, convey my love to her. I wish you both to be one in two and two in one. In very few words: God has united you and it is your first duty to become One; both should put

their shoulders to the wheel to reach God. That's companionship — true companionship. And God has given you a companion; it is not man who has given you. Does she send her report, her self-introspection diary? — Yes — Then convey my love to her and accept the same for yourself.)

Sometimes tears roll down from the eyes; that is the loving tears for you all. You don't know how much love I have for you. Perhaps if you knew, you would be dancing all around.

So, convey my love to each one of them. They are near to me — not away. I wish all of you to be progressing on the Way.

We should be all honest, truthful, chaste, so that if any man comes: "Oh, he's going to such and such a Saint, he can't tell a lie." We should prove worthy of our connection with Satsang. This is the outer; the inner you have got, fortunately.

So, what I have mentioned, don't forget, that's all. If any good is going out of us, it is the Grace of the Master. All our differences should be sunk down, you see, in the waves of love — surging.

Any questions? You understand what I have said already? You follow? I am not a speaker or lecturer, that's the pity. Otherwise, I would be bombarding you with words. . . . Heart to heart talks . . .

God bless you

## The Fruit and Its Casing

A talk by Master Kirpal Singh to Mildred Prendergast,  
the Master's Representative in Boston,  
at Sawan Ashram on February 15, 1966.  
Published in the October 1971 edition of *Sat Sandesh*.

Dear Millie:

Now you are going back to your home, worldly home. I would like you to convey my message to my brothers and sisters over there. Tell them that God-Power or the Master Power is always with the initiates, and once that Power takes over the charge of any soul, that Power never leaves him until the end of the world. The work of the Master is just to take the soul to the lap of *Sat Purush*, and from there the *Sat Purush* takes the soul to the Absolute God in stages. They are fortunate, over there, to have had such Master Power working over their heads.

The criterion of a Master is that he should be able to give firsthand experience of rising above body consciousness. That is the only outer criterion that you can have. And, if one can give some personal experience like that, then I think that He can also be considered capable of leading you further. Tell them all over there that they are on my mind. If they remember me, the reaction is there, I do remember them. It is the Master who first loves us — our love for him is only reciprocal.

I wish them to lead a very righteous life, full of good thoughts, good words and good deeds. Let these words of wisdom reflect in their physical life, and not simply be repeated by lips. The initiates should remember the Master and actively live up to what he says.

For that purpose, the initiates have been given self-introspection diaries, which they should maintain regularly and scrupulously. By this means they will be, at least, remembering the Master's enjoinders during the day. If they don't keep the diaries, they will simply forget to act up to what they have been told . . . so this is one good of keeping a diary. Moreover, when Master initiates someone, He resides with him; He watches all of his actions, guides him further where it is needed; especially those who turn their faces to Him. If you do forget, He does not forget.

Recently I had a mind to go to Europe, but for some reason or the other, I could not go. When the foreign tour program is prepared, there is hope, God willing, to see all of them over there personally.

One thing they might be told, one and all, is that this Corporation arrangement (This refers to the incorporating of Master's work in the U.S., which had taken place about a year before this talk was given.) is only for management. Spirituality cannot be incorporated.

So, this corporation is not for organizing spirituality. For spirituality, all are directly under me. For the purpose of management, those who are in charge over there, including one and all, are there simply to see that management goes along all right. As regards the rules and regulations that have already been made, some people are under the impression that this corporation is only a worldly corporation — which is not correct.

At the time of our Master, at first when there were not very many initiates and when there were still only a few groups operating, there was no need for any corporation, and so there were no rules or provision for management. But now there are many groups all over the world. About 71 centers are working in the United States (East, West and South) and in Canada and South America. Some

formation is considered absolutely necessary for management of and coordination of all of them.

It may, however, be mentioned that in the time of Hazur Maharaj Baba Sawan Singh, there were some rules to go by in Beas and at other places where Satsangs were carried on; although the groups were not registered under the government. Now, at Beas, there is a regular registered body to carry on the work.

To those who are under the impression that this corporation is meant only for control and material gain, I would say: No. I would think there is no control and no profit-making as with other corporations. This corporation is only to ensure that the communications and temporal affairs among the Satsangis go on quite amicably. And about some other issues, I have already written to them.

For example, if there are any rules and regulations which appear to be unworkable and harsh, I told them to just put their heads together and simplify them as best they can, so that there may be no difficulty in their operation. I am not after hard and fast rules, but simply that all should be able to sit together and cooperate together as one body at one place; and others who, for one reason or another, are not cooperating, should be induced to take part, to join them. If there is any inclination to supply anything — for example: circulars, books, and so forth — the corporation is there for their convenience.

Suppose I should like to convey something to all of the brothers and sisters there, I will convey it to one center, which will convey such material to all of the members attending the Satsangs and also to those who are not attending the Satsang. It may be mentioned here that all Representatives and others who met at Washington and Chicago, on my last tour there, decided to have a

corporation, which later on came into being. The corporation is only meant for this purpose.

If there is a fruit, then to save the kernel we need some casing. Even nature provides for that. If the casing is not there, the fruit is spoiled. So, inner spiritual work remains safe only if it is conducted with a little casing. The casing is required only when we have to keep the pure inner kernel in its natural state. If there is no casing, then the fruit is spoiled in a day.

Some have referred to my Master, that when He was asked once He said that no corporation was required. Well, at that time, there were only a few initiates and as a consequence there was no need of it then. If a small group of initiates makes a beginning and after a while this small beginning expands into so many centers all over the United States and everywhere, then there must be some casing to ensure that the activity goes along all right. If then there is any complaint, such as the non-supply of books, and so forth, it may be handled expeditiously. For example, I have already suggested that books should be printed in India and supplied from there in the required quantity.

So naturally these people in the centers over there have to carry on this work in a businesslike way. When these centers are working under a corporation, they have to abide by certain rules. Even here, I have a kind of corporation, duly registered under Government law. I have to submit all accounts to the Registrar to be duly audited by authorized auditors. So naturally we all have to keep accounts. There is no growling here about their calling for the current financial accounts and, for instance, how many books we have sold or how the selling of books is managed. Such questions are natural, you see. Such information is only for management's sake.

So, I tell them clearly that I love them from the very core of my heart. How can a father or mother forget his children? Can he? Never. The children might forget, might go astray, but the father cannot forget the children. Even the lost child is accepted, you see. So, I have love for them all.

One thing especially which I would like to convey to them over there is that upon the spiritual health depends the life of mind and body both. We develop physically and intellectually; yet with all that, we are not happy and we cannot be happy. We give food to the physical body and we are physically strong; we give food to the intellect; but what food are we giving as the Bread of Life to the soul? The soul is a conscious entity. The Bread of Life or the Water of Life can only be a conscious Thing, and That is God. And where is God? God is the very Controlling Power keeping us in the body. So, we have to contact Him.

I will give you an instance from the Hindu parables of how this is. Sometimes, you see, Masters give talks straight — sometimes they give talks through parables. Parables are more effective sometimes, you see. So, with the Hindus there is a parable which says that Lord Shiva was residing at the top of a hill. And there was one Parvati who wanted to marry him. Some other people there asked her, "Well, what are you after?" She said, "I am only after marrying Shiva. Even if it may take millions of births, I must meet him for he is the solace of my heart."

So, this is a parable to illustrate some point. What does this parable mean? The word Parvati means "one living on the mountain." And what is that "one"? That one is our own self, our soul. The seat of the soul is at the top of the mountain of the body, just at the back of the eyes; and also located there is the very Controlling Power, the true Husband of our soul, God, waiting for her.

So, soul cannot find rest until she finds the Oversoul. Ever since the soul has been sent down to the world, she has not gone back to Him. Otherwise, you would have been in another state of affairs. Soul says, "I will try my utmost for years and years — hundreds of years — and won't rest until I find Him." So, our soul is the same essence as that of God. Ever since it has been sent to the world, it has not gone back so far. So, soul cannot find rest unless it meets the Oversoul: God. This situation is what the parable is to show.

So, we are all embodied souls. All religions concern our bodies. Social and political affairs concern our bodies only. And soul is concerned with God only. We may remain in any society, in any religion, observing any outer forms or rituals, or anything we have customarily followed, and we can continue to follow them. But soul has now been identified with the body so much so that it has forgotten itself. Unless the soul is analyzed and withdrawn from the body and comes to its seat at the back of the eyes and gets some self-awareness or self-knowledge, she cannot know the Overself or have God-knowledge.

So, self-knowledge precedes God-knowledge. All Masters who came in the past have given out as the prerequisite that we should know our own self. We are conscious beings, not physical bodies. We are wearing these bodies only. All of these outer religions are schools of thought in which we are joined to know our Selves and to know God.

We have never been without Him. He has all along been with us. We are living in Him, just like a fish lives in the water. The water is never away from the fish — the very life of the fish is water. So, our very life is God, the Controlling Power which keeps us in the body. So, unless we know our own self, we cannot taste the kernel within.

You may remain in any religion you like, because religions are only concerned with the outer forms — they are the casing only, I would say. We are to dip into this casing. We can taste the kernel by the only way that exists: by contacting the one in whom God is manifested. God resides in every heart, but God is not manifested in every man-body. That same God which is manifested at the man-body of the Living Master resides in us, too; but as we are identified with the body, we cannot get a glimpse of Him unless we rise above body-consciousness.

The one in whom God is manifested has the competency by virtue of the God in him to withdraw our souls from outer concerns. The outgoing expression of the soul is the attention, called *surat*. That Surat is withdrawn from the outside first. The man-body is the temple of God, into which we have to enter first. We live in the body, and Who we want is also living in the body, and is the Controlling Power keeping us in the body. The one who has got that control over his attention is truly Self-centered: the whole body-machinery works at his beck and call. Such a person, when he is met, has the competency or the power in him to enable us to withdraw from the outside and enter the physical body, and to raise us into the Beyond. That power is called the Master Power.

That power is also within us; just as the rays of the sun don't burn us but, if we pass them through a convex lens, they will burn anything at the focus on the other side of the lens. In a similar manner, that very Power of the Master is within us too, but our attention is dispersed outward by being identified with the body and outside things. If we withdraw that attention, and go within to the seat of the soul in the body and become the mouthpiece of the Controlling Power, God, we can work wonders. So that soul which has manifested God has great power and has become the mouthpiece of the Overself. Then what

can such a soul not do? God, with one Word of His, created the whole world; and the soul, which is a drop of the Ocean of All Consciousness, since we are of the same essence as that of God, also has a great power. But that power is frittered away by going outside, by identifying with the outside things.

So, with the grace of God, tell them over there that they have been put on the Way. Some experience is given to them at the time of Initiation, and they have to develop spiritually by regular practice and with due regard to how they pass their days, by self-introspection.

Consider the parable of the seed, given by Christ. The seed was sown. Some seed fell on the road; some fell in the thorny hedges; some fell on the rocks; and some seeds fell on the quite clear land which had been divested of all foreign matter. That seed which had fallen on the hard open ground or the road is eaten away by the sparrows; the seed that was thrown on the rocks grows but there is no depth of soil beneath such seeds and, little by little, such growth fades away; and naturally, those seeds which fell in the thorny hedges will grow, but they cannot fully grow — they are retarded; and any seed which fell in the quite prepared land will grow abundantly. If you put one seed in of anything, that will give you hundreds of seeds like that.

For instance, you put one mango in the ground, and that will give a tree which will give you hundreds of mangoes. So, there is abundance in nature. This parable, then, shows what? The "seed" is the contact with the Light and Sound Principle, which is the expression of Word or Naam in the hearts of the initiates. For those who simply take it, the negative powers use it up because they never put in time for that, although they are given the "seed" — the seed is sown in them — but as they do not put in time at all, and they don't care, after Initiation the seed is lost.

Concerning those seeds that fall on the rocks and beneath which there is little or no underlying soil, after Initiation that seed should be fed, by Satsangs; for if those seeds are not watered by Satsangs, you see, naturally they fade away — they also don't grow — they come for a few days, then leave it.

So, that is why I tell the people, "Leave hundreds of urgent works to attend the Satsangs." Those seeds that fell in the thorny hedges won't grow there encumbered by the distracting thoughts and other kinds of hedges; they are just like those who have too many irons in the fire, they have no time to attend to these things; they say they have no time. Such people also don't grow. Only such a seed which has fallen in the quite prepared land grows fruit in abundance.

So, you will find that the purpose of this diary, which I always enjoin to be kept, is to weed out all imperfections from the soil of the heart. Those who keep the diary regularly, who put in time regularly, naturally they progress. If they are not progressing there is something wrong somewhere, which is explained to you by just referring to this parable given by Christ.

However, they are all dear to the Master, I tell you. Those who have got the seed are fortunate, for that seed cannot be burned away. That seed must grow; and if they have not put in any time in this physical life of the man-body, naturally they will have to come back; but they won't come back below the man-body — that is the only concession they can have. Why not put in time, grow now, and finish this returning? You come into contact with the Light and Sound principle within, and by progressing, you are intoxicated with that. That has more bliss in it. We get more enchantment and more bliss inside and naturally we are withdrawn from the outside things. Such a soul can never return, and lives in and is

kept in the Beyond after the death of the physical body. Such souls have to progress there too, but this takes a longer time as compared with the time it takes in the physical body.

So, it is always better to develop here, the more you can, the most you can, so that you can straightway go to that higher plane to which you have developed here. So, tell them all that I wish them to progress. They have gotten, by the grace of God, first-hand experience at the time of initiation. If anything goes wrong, it is due to the result of these things as I have explained.

So, I wish to see them, God willing, sooner or later, and I also wish them to be here with us whenever they can afford it. These people sitting over here have great love for them, their brothers and sisters over there. There is a loving relationship between those who are initiated by a competent Master, which is a permanent relationship, never dissolved at the time of death; they meet even after death.

Our Master used to say, "When crossing a river, those who have crossed first will meet, there on the other side, those who come next. All others follow them sooner or later." Between those who have been initiated, this is the true relation that we have been given by the Master, and this relation never ends.

So, they are fortunate.

Convey to them over there my love. No words can express love; love cannot be expressed in words. The love of the mother can only be known by the child who is devoted internally. Even if the child is not turning his face to the mother in his activities and playing and so forth, even then the mother cares. What for? The child must be fed, so she takes the food and forces him to eat it.

Similarly, it is just like my enjoining them, "Put in more time, please." Develop physically and intellectually, but that is not sufficient; you must develop spiritually also. For such spiritual development, the Master always enjoins that which results in most care for the child. So, convince them over there of my love for one and all. All are dear to me. Though you are placed to carry on the work and are also dear to me, the others are not less dear to me.

As I told you, this corporation — tell them again — I think it has created some misunderstanding with a few people there. This corporation is only for management; by it no physical control or power is to be exercised over the people over there — they are directly under me. For example, once I went to Germany and there were some initiates who complained to me that their Representative would not permit them to talk with me directly. They were crying like anything. So, I went there and told them, "Well, look here, you're with me, you are under me, the Representative was put there only to help you." You observe how those speaking on television can be seen and heard over thousands of miles; so, God-Power is also pervading everywhere.

That is the very Controlling Power within this man-body keeping us in the body. Tell them over there that a child cannot, I think, imagine how much love the mother has for the child. Can he ever do so? I don't think so. So even if they come to know some of my love for them, perhaps they will dance in intoxication. Convey my love to them as you are going there. They are all dear to me. They must live up to what they have been told from time to time. I am sending them messages, now and then, only as reminders to live up to that. Our teachings should reflect in our actions, we must be humble, sweet. A sweet word doesn't cost anything. If we are all laborers in the field of the Master, then where is the ego? A little ego enters sometimes and that spoils the show. All this little

grumbling sometimes is the result of ego. "Love and all things shall be added unto you."

So, convey them my love, the best you can; although I think that no words can express love. They should turn their faces this way and I hope they will get radiation too. You have been here, so dear to us. But as a person has to go, after all, you go home with all my love and blessings. Convey my love to your dear husband as well, he is so good; so, also to the followers who are working there; and to all others. I do remember them and think that they should live up to what they have been told and they will progress, sure and certain.

Thank you.

## God Has Entered My House

A darshan talk given by the Master Kirpal Singh in English on a hymn of Kabir, at Rajpur, March 22, 1970  
Published in the May, 1973 edition of *Sat Sandesh*

This was hymn from Kabir, who appreciates his own good luck:

*By God's grace the Word made flesh has entered my house, and it is fortunate I am that the manifested God in man has come in. Now what should I do? He has given me a contact with that God within me — so go on! no moment should be lost but to be with that Power. The result is, I am quiet, sitting in that bliss, at peace. Mind has found no place in me to rise into ripples now — quiet, calm, serene. O mind, go on with this thing you have got by the grace of God who has appeared in man body and entered your house. So fortunate I am, you see. The result is, now I have escaped the wheel of life — birth and death. I am at home with God. Thank You, God, Kabir says.*

*God Himself made flesh came to me, gave me a contact with Him who is already within me. O mind, go on with it now! Don't lose a minute without remaining in contact with that.*

That is what the hymn says. out of thousands, millions, trillions of people, how many people get the contact? They are engaged mostly in the outward ways of worship — those methods which are performed with the help of hands or outgoing faculties or intellect. Who can give us

that contact except the God in man — that God which is manifest in the man body. *Greatly fortunate, O mind, that God in man has entered my house.* This man body too really is a house we live in — an outside house.

I remember when our Master went to Lahore; he sat in a room and gave instructions to someone there. When He went back, I locked it. Nobody entered. Whenever you came into that room, the sweet Music was heard. So, places are blessed by such personalities. The atmosphere is charged. Greatly fortunate we are that such a person has entered our house. So that is our lesson—thanking God; thanking our own destiny, our own God, and God in man. Let no moment pass without remembrance, constant remembrance.

The lower mind does not like to withdraw from outside. At times, for an hour or two, we try to go in; but it does not remain inside. But once we get that bliss, that bliss inside which is stronger, more attractive, more intoxicating, we will never dare to lose contact with that Power. Outside things are attractive to us; but are those things really attractive? We are conscious beings, a drop of the ocean of all consciousness, which is an ocean of intoxication. These outside things are all material things.

When you are wholly engrossed, imbued with outer things, you have that bliss, a little contact with your own intoxication within, like a dog who eats bones. There is no taste in the bones, but his own blood goes out and he drinks that blood, which provides the taste. So, we are bliss; we are a drop of intoxication. When you are imbued with something else, for that moment so long as you are engaged there, there is some bliss; but it is really

no bliss. When our soul, which is a drop of the ocean of all consciousness, comes in contact with all consciousness, it gets more bliss — the most bliss. So, really, we are of the same essence as that of God; He is eternal.

So, God is all wisdom, He is all bliss, joy, happiness. We all want happiness. Pity we seek it amiss; it is within our own selves, and by coming in contact with that higher consciousness, you will become more happy. We have that reflection of our own peace and happiness in outer things by engaging in them.

We are fortunate we have Someone who gives us a clue to that — not a clue, but a demonstration of that, for a while. We should develop that from day to day.

Then we will say, like Kabir: *I am greatly fortunate that I have met with the Master, who came and entered my outer house, my inner house too.* So, mind, now enjoy that bliss. Never lose a moment of it. Be thankful. Have the real right perspective as the matter stands.

By concentration only can you feel that bliss; you come in contact with the higher consciousness — more bliss. If you are engaged in the outer things, then also you have some bliss; but that is only temporary, for a while, a drop. Is that not true? Does this not appeal to you?

All Masters bring this to the world, you see. Shamas Tabrez, a great Saint of Persia, says: *Don't look to my outer dress. I appear to be living in rags. Look within me*

*to see who I am. People asked Shamas Tabrez: "Why have you come here?" I could not refuse. I have been sent. Look within me — I am the King of Kings. These are his words I am quoting you. "What have you brought?" I have brought the very strong whiskey of heaven to distribute to the world; that is why I have come to you.*

So, all Masters say the same thing in their own language. They bring something. . . What did Christ say? *I am the bread of life which has come down from heaven; whosoever partakes of art shall have everlasting life.* Both expressed themselves in different words, but they say the same thing. Fortunate those are who get a contact and like Kabir say, *Be thankful to the God in man.*

We fritter away all this valuable life in trifling things. Our Master used — to class people, disciples. He would say that the Satsangis are all there, but there are some "homey" Satsangis — those who are at home with the Master. They were more dear to Him than anybody else in the world.

You remember that Christ was once sitting with a good number of people and he was told that his mother and brethren had come, said "Who is my mother? Who are my brethren? Those who do the will of God." Masters have that angle of vision. All the four sons of the tenth Guru were martyred. There were so many people sitting by him. His wife came up and asked him, "Where are my children?" "I have sacrificed them for all these children of mine!" You do not know how dear you are to the Master.

So, those who are obeying, living up to what He says, forget all relations. It is He who binds our inner relation

which can never be broken even after death. Here all issues are paid off; give and take, that's all. Each one has to go his I own way; but the inner relation can never be broken even after death; even after leaving the body. Our Master used to give an example of people crossing a river. The sailor first takes one load, then another lot, then a third lot. Those whom Masters have initiated are taken one by one. All will go — some before, some after. But on the other side of the world you will all meet.

Are these things in books? Books cannot explain everything.

We are looked after by the shepherd. People asked Christ, "Why have you come here?" He answered, "I have lost my sheep." When I was leaving by plane for the West, people gathered together and asked me why I was going. "I am going to find all my brothers there."

We do not realize what a blessing we have. Make the best use of it. *God made flesh has come — has entered my house, and given me a contact. O mind, don't rest for a moment.*

And that's the main object of man's life. In this human body you can go back to your home and in no other. You are fortunate you have the human body. What you can do here in a short time cannot be done in the other world—the higher planes—in ten times as long. Every day, every hour, every minute, brings us closer to the end of the human body.

So, hurry up! Repose; just go into the lap of the Mother. Nothing further to be done. That is the result of effort; but *effortless* effort. There are two mottos in the world: First, "God helps those who help themselves"; but also, "God helps those who do not help themselves." Help yourself so much so that you forget yourself in that effort. So go back, recede. Leave off thinking; if the mind, outgoing faculties, and intellect stand still, that very silence transfers into Light, then into Sound.

So, it is comparatively easier if you can repose, having faith in the Mother. You cannot repose unless you have full confidence in the Mother. A child can never dream that a lion would come and eat him up; he will run to the mother, and the mother would rather be eaten by the lion than let the child be, such love she has for the child. So how fortunate we are, you see.

Here is the open secret I have spoken to you from a common-sense level. So, what remains now? Don't be led away by the daily doings. Life is a series of interruptions; a matter of give and take, reactions of the past. Nobody can even dream that anything goes according to his will and pleasure. With all that, these are give and take, passing phases. Stick to what you have been given; that will prove a sheet anchor. Remain air conditioned, not to be affected by the outside atmosphere, cold or heat, hurricanes or anything.

Where is that? — that is in your own Self. So, recede; you will feel it. Don't allow any waves coming from the outside to enter through the outgoing faculties. Shut yourself in the closet, as Christ said: the closet of your body.

What does meditation mean? When you enter within you will find He is there, quite cut off from the outside. This is something given to you practically. You are to develop it by regular practice, weeding out all outer attachments in one way or another.

When a child is there trying to walk here and there, and the mother is pleased to see, first the child crawling, then walking, then running. Master is pleased to see his children going along. He does not compare the man running with the child hopping along; he appreciates that hopping too. Similar to the mother, is it not? The child is very dear to the mother, is he not? The child running, as well as the child hopping.

So, let us be thankful, that's all I can say. Kabir has a good lesson to give us.

**Books by Kirpal Singh**

Crown of Life, \$11.00

Godman, \$9.00

A Great Saint: Baba Jaimal Singh, \$10.00

Jap Ji: The Message of Guru Nanak, \$9.00

His Grace Lives On, \$9.00

Light of Kirpal (Heart to Heart Talks), \$15.00

Morning Talks, \$10.00

Naam or Word, \$13.00

Night is a Jungle, \$11.00

Prayer: Its Nature and Technique, \$9.00

Spirituality: What It Is, \$10.00

Spiritual Elixir, \$11.00

Surat Shabd Yoga (*Chapter 5 of Crown of Life*), \$8.00

The Teachings of Kirpal Singh, \$13.00

Way of the Saints, \$22.00

Wheel of Life / Mystery of Death, \$14.00

**Booklets**

God Power / Christ Power / Master Power, \$5.00

How to Develop Receptivity, \$5.00

Man! Know Thyself, \$5.00

Ruhani Satsang: Science of Spirituality, \$5.00

Seven Paths to Perfection, \$5.00

Simran: The Sweet Remembrance of God, \$5.00

Spiritual & Karmic Aspects of the Vegetarian Diet, \$5.00

**Other**

Love, Light and Life: Biography of Kirpal Singh, \$16.00

I Never Say Goodbye, by Kira Redeen, \$7.00

Prices include postage

Website: [www.RuhaniSatsangUSA.org](http://www.RuhaniSatsangUSA.org)

Email : [RuhaniSatsangUSA@gmail.com](mailto:RuhaniSatsangUSA@gmail.com)

Phone : 1-888-530-1555

Ruhani Satsang

250 H St., #50

Blaine, WA 98230-4018 USA