

## The Thousand-Headed Serpent

This talk by Master Kirpal Singh was published in the November 1970 edition of *Sat Sandesh*.

A true human being is he who has sorrow in his heart for the sufferings of others. If he is without this, then he is not a man.

When King Nadir Shah invaded India, there was bloodshed and strife. Some people went to a fakir and asked him what was happening to the country, for without any apparent cause the people were being tortured and killed.

The fakir explained to them, "The reaction of our own bad actions has brought on misery in the form of Nadir Shah. This was a land of rishis and munis, pure, clean, and untouched by the poisons of the cities: vice, corruption, and iniquity. But today, it is overrun with these evils and the very atmosphere has become foul."

I also remember that a few years ago, around 1915, there were just a few shops in the sacred town of Hardwar, which was surrounded by forests. People did their meditation on the banks of the holy River Ganges, scattered in isolated spots here and there. When I returned to that place after a few years, about 1920, I found the conditions somewhat changed. Then when I revisited the town in 1926, I saw that someone had opened two cinemas; the atmosphere of this sacred place was poisoned. — A welcome change for the worldly people.

If the holy places have changed, it is due to the sinful actions of the people there. It is useless to wait for a thirst before digging a well. When strife comes upon us very little can be done at that time. We can but have sympathy in our hearts for the innocent who are suffering along

with others, and pray to God for His mercy. To be prepared in advance is the only way of avoiding the trouble, and in the future, we should learn a lesson and not destroy the purity of our surroundings by our sinful actions — especially those places meant for meditation.

Swami Vivekananda said that if we repent the sins we commit in the worldly places, God will forgive us, but He will never forgive the sins which are committed in holy places. So, when you go to a sacred place, keep your thoughts pure and turned toward God alone.

A lover of God says: *I had only one mind, which Shyam (Krishna) has taken, so who is now to take the name of God? Beloved, I have not ten or twenty minds; only one.*

Everything is a play of the mind, and to give it away completely to someone is most difficult. Our Hazur once said at Satsang (the Saints use very few words): "Give your mind today, and you will go straight to God." One man stood up and said, "Maharaj, I am ready to give up my mind," but the Master replied, "First make your mind your own, then you can give it." We can give only what is ours. At present, we are dragged from one place to another by the mind; we are at its mercy. In turn, the mind is at the mercy of the senses, and the senses heed only outer enjoyment and sense objects. Our condition is degenerate.

Those conditions considered to be the result of the Negative Power will never touch us if we lead a pure life. The Negative Power is a great judge and is very just in his punishment. His pen writes according to our karmas, so what constitutes purity and goodness? — A mind which is given up wholly to God. All trouble and strife will thereby finish.

When the mind withdraws from the Lord and attaches itself to something else, then whatever the person does takes him further away from God. And the further he

goes, the greater the sin. This is really the true definition of sin. The Negative Power says, "I will never punish anyone if people become pure." So, in the courts of Saints, this is the greatest teaching, the secret of all secrets: that God is won by him who will give his mind.

Through the Master's grace you receive some experience at the very first sitting, however little, to prove that there *is* something inside. But truly speaking, the disciple will only succeed when he gives up his mind. Wherever the mind goes, the body will follow, and so will the heart and intellect. You can term it a play of the heart also. As I have already quoted — *I had only one mind, which Shyam has taken away, now who will take the name of God?* — You cannot do two tasks at once.

The worldly duties are as necessary as the spiritual, and if you make the best use of them in a detached manner, all is well; but if not, day by day you will recede further from God. To gain the utmost benefit from this human life, given to us with such great blessing, the price we must pay is our mind. Hazur Maharaj (Baba Sawan Singh Ji) used to say that a washerman will never refuse soiled clothes, no matter how filthy they are; even those of a coalman. He regards it as his work to make them clean, even if it takes more than one washing.

*If the mind is dirty, everything is dirty; washing the physical will not cleanse the mind. The world is traveling in forgetfulness; from millions only one will discover the Truth.*

The world is just steeped in illusion. We should be clean both outwardly and inwardly, for this physical form is the temple of God in which the Light of Truth is burning.

*Even if the fish of the mind goes into the limpid waters of the holy Ganges, it cannot be rid of its bad smell.*

The mind will go wherever you want to place it.

The Master says,  
*I gave the body to the Sant; I gave the wealth to the Sant;  
I gave the mind to the Sant; — then? — I got God in the  
highest.*

There are those who will give the body; not many, but there are some. You will find thousands to give up their wealth — though there are those who hesitate: "You can take my skin, but I will not part with my penny!" But you will not find one to give his mind. He who has the courage to do so would realize God at once.

Guru Amar Das Ji had a disciple named Jetha Ji, who later became Guru Ram Das; but many of his disciples had the desire to be the Guru's successor. All Masters have their own ways of testing and selecting, and Guru Amar Das Ji told his followers to make a lot of platforms from mud. They all came — you see they were very obedient — and they made the platforms. They did not satisfy the Guru, so they remade them. This happened again and again, and eventually the Guru said that the clay was not suitable and to choose another place for the purpose. After remaking, the clay was again found to be unsuitable; so a new supply was brought from a different place. That work was also rejected by the Guru, and another site was chosen.

By this time the disciples had started talking among themselves, asking each other, "What is he trying to do?" On the way to the next site, some of them dropped out and went home, and during the building many more left the work. Finally, the remaining few started agreeing that Guru Amar Das Ji had gone old and could not think properly — "He is more than one hundred years old, and this is not an intelligent thing to do — build platforms and break them, again and again!"

They thought there was some decline, due to the Guru's age. They tried to induce Jetha Ji to leave off building

them, but he, whose eye was open to the Truth, heard this and started crying. He said, "My work is to obey the Master, and if he ordered me to do this work throughout my whole life I would be happy to do so." Guru Amar Das was looking for one who had surrendered his mind to be the fit receptacle for the onerous job of Master; and he found one in Jetha Ji. This is what is meant by giving up the mind.

God is not far away, but the mind is the obstruction. If you have a very strong desire to realize God, then put one foot on your mind, and the next step will be at God's door. He who gives his mind will receive the secret of all secrets.

In the past, the Master would not give initiation until he first made something of the disciple, just as a potter will first form and bake the pot, and then fill it with something. The Masters used to keep the disciples at their feet for some time, until they were ready to receive initiation. In this *Kali Yuga* (Iron Age), men need the Master's mercy in abundance; who can sit at the Master's feet for years in these days?

Kabir Sahib says,  
*I am the worst being of all; other than me, all are good.  
He who thinks like this is my true friend.*

The mind is standing in our path, and if you can give it up, you have given everything. Wherever the mind goes, there goes the body and soul. The heart was given by God into our charge for safekeeping, and we should have invited Him to sit there; but instead, we have allowed the world to take that place.

*Wherever our desire is, we shall go there.*

That is why a person's thought should be on God at the time of death. But who can keep his attention on God, when our thoughts are always involved in those things

that have held our attention all through life? A well cannot be dug in one day. So the invaluable advice from the Master is that if you wish to realize God then give up your mind. The *Kali Yuga* is at its height and in full force and, therefore, so is the Master's grace and mercy.

Man is doubtful: "Is there really anything inside?" We light lamps in the temples and perform all kinds of outer observances, but rarely does it occur to us that there could be something within man himself. I once met a Mahatma — I am accustomed to meeting all religious leaders just to hear them. This particular leader had heard of me and the science I teach. He said, "What is inside the body? — Nothing but filth, flesh, blood, and bones. You say there is a sun inside; can we not see it outside?" If a person has not seen for himself, how would he know that there is Light within or not?

You people who *have* seen something should increase it. Remember, however much of your mind you can give — you will succeed that much. The alphabet of Spirituality begins when you leave the body, withdrawing from outside, and turning your face inward. Whatever experience is given at the beginning is for you to *know* that there is something inside.

*As long as I do not see with my own eyes, I will not believe even the Guru's words.* This is why there is proportionately more grace now that we are at the height of the *Iron Age*; so we should make the best use of it while we can.

How can the mind be controlled? By outer actions you can control it for a short while only. Just as a fire covered with ash seems dead, yet a brief gust of wind will blow away the ash and reveal the burning embers beneath. However, if water is applied, then even the most furious storm will fail to bring forth any heat.

To control the mind there is only one solution, and that is the Naam. *By coming in contact with the Naam, the mind is controlled.* Why? — Because the mind is then getting far better enjoyment than the senses can offer.

*This forest of outer enjoyments is tasteless;  
leave it and drink the nectar of Naam.*

This worldly sphere is filled with the depravity of outer enjoyments, all of which have no real flavor or goodness. In that, God, Who is ever-existent, is the everlasting Nectar, and that is the food for the soul. While our soul is starved of the Bread and Water of Life, it will never have permanent happiness. And the mind, when getting a taste of it, calms down and becomes serene.

In the Hindu scriptures it is written that if a person boasts of drinking a whole ocean, then it is possible for one to believe without actually seeing the action. Also, if a person assures one that the mountains and trees are walking, then this also might be believed. But, if anyone states that he is in control of his mind, this is impossible to believe unless it is seen with one's own eyes.

Guru Nanak says,  
*The mind can be controlled, O Nanak, with the mercy of  
God in the Master.*

The treatment then is by drinking the nectar from the highest of the most high, drinking which the wine of outer enjoyments becomes insipid; or by keeping the company of one who has the nectar of life in him.

*If you keep your attention on a True Master,  
the mind becomes stilled.*

A Muslim Saint says:  
*One should keep the company of him who knows the  
condition of our mind,  
And sees how we are drifting in the current.*

*Sit under that flowering tree from which the refreshing  
fragrance fills the air with a sweet coolness;  
A person who is scorched by the sun will enjoy the  
soothing balm when sitting there.  
We should not roam around the market streets with no  
purpose;  
But should sit in the shop which has the pure honey.  
There may be delicious brews boiling in the pots, with  
much talk in their favor.  
But do not sit there with your cup;  
For who knows if it is pure milk being cooked or just the  
chef's selfish desires and thoughts?*

All the knowledge in the world will be of no avail, for  
mind can be controlled only with the nectar of Naam —  
God's own sweetness.

The secret of all secrets is the God which up to now has  
never been seen, and into whom we must become  
absorbed. When He expressed Himself, from one He  
became many, and from out of the grand Sun in the Maha  
Brahmand came the Sound. This teaching was given by  
Inglis Rishi to the son of Devki, known as Krishna. There  
is reference to it in the *Upanishads*. It is the real Truth  
which one gets by giving the mind, and the more you  
give, the more Truth you will get. Many great rishis and  
munis in the past have fallen from elevated heights  
through the mind. But why take their names? In their  
lives they may have fallen only once, but we are falling  
daily.

When Ashtavakra gave the Knowledge of the Beyond to  
King Janak, what did he ask for in return? — Body,  
wealth, and mind. Excuse me, but where did all this  
trouble start?

*This body is the beginning of illusion.*

Illusion is the other name for forgetfulness, and it all  
started when we began thinking we were the body. We



think it is permanent, but it is just a brief expression which is soon finished, and we waste all our precious time caring for it, ignoring the priceless jewel inside.

We are the indweller of the body — not the body itself. We are the sustainer of the senses and the intellect. Through us, this whole machinery of our being is working until we withdraw from it. God resides within us, and is not to be brought from some other place.

To learn how to rise above the body and senses has taken yogis hundreds of years, but you people did this on the very first day you got the connection at your initiation, and you should strive to go ahead, for the Goal is yet very far.

Another Muslim prophet says, *The swell of the ocean of love is continuously heaving — endlessly.*

What would happen if someone fell into that ocean? He should give himself up to it, and go wherever it takes him. To stop and think, "Where is it going? Say that it takes me where I do not wish to go" — this is wrong, for in whatever direction the soul goes, it is being dragged by the Lord toward Him. The whole panorama of creation was made by Him, and if our soul turns toward Him, then all will be ours.

This lack of control is the only defect in us. I may tell you in one or one-hundred words, but what I am stressing is that you have to give up your mind if you want to realize God. Put aside your mind, and simply obey the one in whom God is manifested. It is true you have not seen God, but to obey the Master is to obey God.

There was once a girl who outwardly appeared very simple, but was actually most intelligent. She heard one day that the king of the land was holding a fete, at which many wonderful gifts were being freely given to

everyone. Each of the king's subjects could choose one gift.

When the girl arrived at the fete, she wandered around the beautiful display of things, finding each one more attractive than the last, but she was not in a hurry to choose. She thought carefully, and then seeing the king sitting at one end, surrounded by his staff, she ran toward him.

The king had been watching the proceedings with great interest, and was well aware of the fact that the little girl had not yet chosen her gift; so as she curtsied before him, he said, "Innocent child, the fete will soon be closing, you had better hurry up and choose something." Without hesitation, the girl put her hand on the king's head and asked, "Now, to whom do you belong?"

The king smiled and replied; "Now I belong to you." She laughed gaily and asked, "And all the things in the fete?" "They are mine, but now they are yours," replied the king, who in his heart was extremely happy that at least one of his subjects preferred him to anything else.

*If you become mine, the whole world will be yours.* To surrender to the Lord, whom so far you have not seen, you must go to the one in whom He is manifested. Sitting at his feet is like sitting with God, and the more you give to him, the more successful will you be.

This is not a question of sacrifice — you should understand that. *You have discarded the invaluable jewel for the sake of a sea shell.* Clouded with illusion, we have thrown away the fruit and are enjoying the peelings. We have got the physical form, and to realize God is the greatest aim in life.

You have been given the bhajan, and have been told to keep a diary. To cut down a tree, it is easier to chop off

the branches first. We have to cut off the ego to gain progress.

*Ego and attachment are burned by the Shabd, when, by becoming a Gurumukh, fully devoted to the Guru, you get the jyoti or full Light.*

Daily contact with God is the only remedy, until you see that He is the Doer, and not yourself. While the I-hood remains, all actions whether good or bad will merely continue to reap reward and punishment. But when the disciple becomes the conscious co-worker of the Divine plan, and knows that he is nothing, then he has crossed the stream of life.

Swami Ji has said that we should not hesitate to go all out to still the mind. We do not fully grasp that the mind takes everyone to his doom. It is like a thousand-faced snake, which is constantly with each being; it has a thousand different ways of destroying the person. The rich with riches, the poor with poverty, the orator with his fine speeches — it takes the weakness in each and plays upon it to destroy him. — The result? “Who is as great as I?” “Without me, there would be failure!” “Apart from me, there is no one!” In such sad conditions, the Truth is destroyed.

From the life of Lord Krishna we learn how he once jumped into the *River Jamuna*, where lived a thousand-headed poisonous snake. Lord Krishna won over this monster with the music from his flute; that is, the Music of the Spheres. It again indicates that to control the serpent-mind there is no other means than the Sound Principle. The Lord is Soundless, but when He expressed Himself, this Song came out of Him, and that Song will never cease. Or, you can know that when it ceases, the world will finish.

*Be always at Satsang, brother;  
your deteriorated condition will right itself.*

Our condition has deteriorated because the enjoyments are attracting the senses, and the senses are dragging the mind. The mind is riding the intellect, and the soul is taken everywhere by force because it is in the chariot of the human body. If you will withdraw inside yourself, you will see the true situation.

Regrettably, we are reluctant to look at ourselves and prefer to criticize others — "He is like this, she is like that" and so on. But, have we ever stopped to consider what we are like ourselves? He who has turned his gaze inward to himself will achieve his goal.

King Dara Shikoh said that for some time it is necessary that we should become a beggar to our self. This conveys that we should rather lose interest in the unwanted things that others may discard, and start discarding our own undesirable shortcomings. Look within. To realize God is not difficult; the difficulty lies in giving up the mind.

If God's mercy has been given, and the Master's mercy is over one's head, then why does it not show forth? Many people are puzzled by this. The reason is that the soul is not showing any mercy unto itself. God's mercy gave us this human form, and through it also the yearning for Him began. Furthermore, he brought the seeker to the feet of a Godman in whom He was manifested.

The Godman's mercy was bestowed when he gave the contact inside. If you, the soul, do not have mercy upon yourself, then what can be done? My Master used to say, "The doctor gave you the medicine, but you did not take it; so how can the cure be effected?" Without the soul's mercy, the seed will not fructify.

It is true that the seed has been planted and will never be destroyed, but the person will have to come again to the world, even though he may not retrogress below the

human form. Make the best use of the grand opportunity before you. A great part of your life is already spent.

*Much has gone, a little is left;  
in the remaining time, do your work.*

You have been separated from Him for life upon life upon life, and the Father is anxious that His children should now return to the fold.

If we could only understand fully what a Guru is, much of the illusion would vanish. Guru Gobind Singh, the tenth Sikh Guru, tried to make it clear who he was. He told them of his past births and where he lived in his previous life. That place has been found, and today you will find a *gurudwara* (Sikh temple) there. *At the hill of Hemkunt there is a seven-pointed splendor.* There are seven hillocks there, and it is very quiet — but resounding with the peace.

He tells us that is where he did his meditation, so much that he became one with the Lord; they were not separate. And the Lord ordered him to go into the world and work. Guru Gobind Singh says, *My heart was not agreeing to come here; but He made me agreeable to come.* When he inquired from God what he was to do in the world, he was told:

*Whoever I sent had their own praises sung;  
Now go and make them repeat My Name.*

So Guru Gobind Singh Ji continues:  
*I am the devotee of the Imperishable Being and have come to see the world's play; know me as His devotee, but see no difference between us.*

He also says:

*Whoever thinks of me as God will go straight to hell.*

He is stressing that the true Guru regards himself as a servant of the Lord, if you read all the great Masters'

words with careful attention, you will find that none have claimed to be a Guru.

Kabir Sahib was asked, "Who are you?" and he said,  
*Kabir says, we are those who born the secret of the far-away home, who bring the orders of the Lord above.*

Christ says,  
*For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*

Prophet Mohammed said,  
*I am he through whom you can reach him.*  
He did not say, "I am God."

When they see that He is the Doer, the Controller of all things, the Sustainer, the Power Omnipotent, how can they say, "I am the Guru?" Those who say this have not yet received the right understanding.

When people asked Guru Nanak,  
"Who is your Guru?" He replied,  
*Shabd is my Guru, and the attention is the disciple.*

*This world we see is the image of God;  
wherever we look, He is there.*

There is no place without Him, the Controlling Power, who also controls us in the body. There are so many outlets in this human form, but we cannot run out. We breathe in and out, but the breath does not stay out; some power is pulling it back in the body. We are the companion of the physical form and as long as we remain there, the body is alive — but alas! — We are imprisoned. Some power has tied us to it.

*That blissful Water of Life is the Name of the Lord;  
it resides in this body.*

When the Naam withdraws, we have to leave the body. It controls millions of worlds, and when it withdraws, dissolution and grand dissolution take place. We also call it the Shabd — it is in us and we are in it — *in the same company, living in one place (body), but do not talk to each other.*

The soul has turned its attention outwardly, tossing from one thing to another, and tragically it never converses with the Lord who lives in the same house. If only it would withdraw from outer things, it would meet Him.

What is a Guru? The Name of God is Guru, and He is ever-existent. When vapor turns to water, it looks different. It may even turn to ice, but it is still vapor. The God which is in each life is the Sustainer of all things, but that pole where He is manifested is called Saint, Mahatma, or Master, etc. The Master sees that God is the Doer and not himself.

Guru Nanak says,  
*Whatever God's voice speaks, comes out of my mouth.*  
So this explains what a Guru really is: the Guru and God are one — that One which resides in all life.

*He who has risen to the same height will know the Most High; This intoxication of Naam, O Nanak, remains day and night; To realize God, withdraw from one side and turn to the other.*

Everything is a play of the attention, so become the attention itself. Our attention is the child of the All-attention, and as long as man does not know who he is, he will never realize God.

*She who is lost in the nine houses will not find that rare Truth.*

In *Koran Sharif* it is written,  
*I am that hidden treasure — concealed within you.*

Guru Nanak says the same thing:

*In us is the valuable jewel, which the Guru reveals.*

There are untold treasures of Divinity within us, and if only we would obey the teachings, he would light the Light within, just as it is in himself. It is God Himself in the human pole who is the Giver; no son of man can do it. This kind of misunderstanding is leading most of the world astray. A Master is not termed as such simply because he wears clothes of a particular color — yellow, red, blue, black, etc.

*In the Guru, He Himself came to distribute Himself.*

A Sant is one who sees God, and in his company God can be seen by others.

*The Master entrusted us with a sample of the Truth.*

We should have respect for these great personalities, the company of whom is called *Satsang*. It is not a term invested on meetings held by those who are worldly-wise in scriptures or intellectual knowledge, for which we have always an abundance of praise. We should, of course, be grateful to hear God's name mentioned anywhere, but whoever tells the true facts about what he has actually seen is a true friend indeed.

*The stories and anecdotes about God are retold by our friend the Guru.*

*Satguru, Gurudev, and Guru* are three terms for the same power, just like the example of vapor, water, and ice.

Avatars come to the world with their own mission. Lord Krishna said, *Whenever righteousness fails, I take the form of an Avatar, to punish evil-doers, uphold the righteous, and to maintain the world's equilibrium.*



The Saints' work is to join back the souls to God — to reduce the world's population. Saints and Avatars respect each other, for both carry out the Lord's work in different ways. *The Negative and Positive are both created by the one Lord. They imprison one in illusion.*

Both are necessary for the furtherance of the world's purpose. Just as the single power of electricity can make fire or ice, so it is that the positive and negative aspects are different phases of life. The Guru's work is to link the souls back to the Lord.

*The thing is in one place, but we search elsewhere.*

*How can we grasp it?*

*Kabir says, only when we take the Knower with us.*

He continues,

*We took along the Knower, who gave us that which we sought; accomplishing millions of births' work, and taking us there in a matter of seconds.*

We were once in the Lord's lap, but have not returned there up to now. If we had, our condition would be vastly different.

If, with one thought, God created millions of Brahmands, each comprising physical, astral, and causal divisions — as part of that same Essence, can we not create even one town? Great is the potential in man; and only in the form of man can we realize Him who is the very soul of our soul. Truly, we have never been separated from Him, but our attention lies in other directions. Withdraw it and rise above the senses.

Whenever Masters have come they have said the same things, but in various modes of speech and in different languages, according to the countries they lived in, and the customs of the time. As the Masters left, so the religions were made to perpetuate their teachings, the labels of which are stuck on us.

While the Masters were here, all was well; but when they left, for want of them the same good old custom corrupted itself. This resulted in stagnation and deterioration — not in one religion, but in all, as one can see for oneself. Ever since paid preaching started in each religion, that has played havoc; the blind lead the blind.

We should find someone to give something to start with. If a businessman gave an impressive talk on how to multiply your money, but gave you nothing for a start, what would be the use of that? He, who tells of God but gives no connection with Him, ranks in the same category. Whether more or less, a True Master will bestow some experience, depending on the background of each seeker.

The actual meaning of the word *religion* is that *re* means back and *ligio* to bind — to bind back to God. Though the outer labels signify different creeds, yet the ultimate Goal is the same. If you strike two black stones together, the sparks which result will be the same obtained by striking two white stones. Religious labels are for the body only, because the soul is an awakened entity, a drop of the Ocean of All-consciousness. Masters come to link this soul with the Oversoul, and give right understanding to the world.

*No other work will gain any profit, except to keep the company of a Master and repeat the Naam.*

Perfect Masters come for this purpose. They also have side issues. Do they come in any special age? They come at a specially appointed time — when illusion, selfishness, violence, etc., are at their height; chapters in human history when one person cannot bear to see another's face. At such times, there is only one cure.

*Our true friend is he who brings right understanding and removes misapprehension; O Nanak, forsake the company of the immature and seek the completeness in a*

*perfect Master. The former will abandon you in life; the latter will remain even after death.*

The true Master joins all the scattered souls together. His mission is to bring all children of God to one common platform. Today the voice of people across the face of the earth is demanding integration, integration. The Masters give birth to the true integration of the human race. God made man, and it was man himself who made separate religions, castes, etc. When the Master is here, integration progresses, but when he leaves, further separation takes place and more labels remain. A true Sikh, a true Hindu, a true Christian, Buddhist, Muslim, etc., is one who actually sees the Light of God within him.

The tenth Guru of the Sikhs says,  
*When the illusion lifts, then who is a Hindu and who is a Muslim?*

Have you any idea who laid the foundation stone of the holy city of the Sikhs — Amritsar? It was a Muslim named Hazrat Mian Mir, and he was told to do this by Guru Arjan Sahib himself. Hazrat Mian Mir, Guru Arjan Sahib, and Chaju Bhagat were very good friends; it is said that intoxicated people keep each other's company, and those who are intoxicated with the Lord will sit together. There is a dearth of people like this, and brother does not wish to sit with brother. The fact that the same Truth lies in all men is forgotten.

A Persian prophet has said that all the conflict about religion and caste is due to deeply embedded superstitions and clannishness, which has separated us from each other; but those who have tasted the intoxication of God show others that same oneness of God in all. We have

*Hundreds of lovers, but the Beloved is one; Caste and religion are different, but the aim is the same; and the Target is one, but the archers are many.*

Two versions, different ways of thinking, wrong thinking, misconceptions, etc., should be straightened out.

*Sit together as one, and in love throw away your differences.*

We can sit together only in the name of the Lord — or in the name of Mankind, as all mankind is one; or we can sit together at the level of the soul.

*Join in the name of the Lord where the Gurumukh sits on his prayer carpet.*

But we need the company of him, who has right understanding and has solved the riddle of life; who will guide us into the knowledge that all mankind is one: born the same way, enjoying the same privileges, and whose outer and inner construction is the same.

Furthermore, the One who is worshiped by all is one and the same being, who is the Maker of everything, and who resides in each heart. We are all brothers and sisters in the one God. If this right understanding is grasped by all men, it will lead to right thoughts, right speech, and right actions: the complete formula for true peace on earth.

However, there is an awakening beginning; it gives one pleasure to realize it. In 1957 a World Fellowship of Religions (WFR) conference was held, and I have been in close association with this organization since then. The WFR has one achievement to its credit, which is the fact that the religious leaders who previously did not wish to be in the same company with each other, will now sit together and exchange thoughts.

Nevertheless, they have not changed a great deal; they are still political at heart. This way, true integration will never be enjoyed. Why? Because the Hindus say only that all Hindus should become one, wherever they may be. Likewise, the Muslims, Christians, and others have similar intentions. They are raising big pillars. For how long will the toleration last?

True Masters are not concerned with outer badges of caste and creed; they see the Lord in everything and in everyone. They have true understanding and teach what they have seen, not what they have heard about or read.

In the old days, it was the custom for a king to have the benefit of a spiritual advisor. All laws and decisions were made with his counsel, and he could see in advance the effect they would have on the public. His word, therefore, was like a command to all.

Today we do not use that quality of guidance. Kabir Sahib's voice was a lone arbitrator in the Hindu-Muslim controversy, when they could not look at each other without hatred in their hearts.

Guru Nanak reveals this when he replied to the question, "Who are you?" by saying, "If I say I am Hindu, you will kill me; Muslim I am not. I am that puppet made of five elements, with the invisible Power in me." Kabir Sahib put it this way:

*We are not Hindu, neither are we Muslim;  
take us both as one.*

Real integration will be achieved at the individual level; at the level of the man-body or at the level of the soul. Unity already exists as man, soul, and worshiper of the Great Power — God — called by different names.