

Selections from *Sat Sandesh* First Quarter 2022

Master Kirpal Singh's Message for Christmas and the New Year

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The good tidings and Christmas and New Year Message is that we have a golden opportunity to enable us to reach back to our True Home and it is in the man body only that you can come to have the Water of Life which will satisfy all your thirsts. One Samaritan lady was going by with a pitcher full of water on her head. Christ wanted water from her, but she, out of an inferiority complex, did not give, and wondered, why does he ask water from me? So Christ said: Had she given me water, that would have satisfied my thirst only once; again I would have thirsted. Had she come to me, I would have given her the Water of Life which would have satisfied all of her thirst for life.

So this is the Water of Life, which is the ultimate goal for which this man body has been given to us. If you have it, the result will be that it will lead you to everlasting life. But this you can have only at the feet of a Master. This is the teaching to all the world over: wherever we are—east or west— that makes no difference. It matters little which school of thought we have joined; it does not matter in which school of thought you have achieved this very Water of Life for which you have been sent to the world. It is good to be born in a temple, but to die in it is sin.

Man is a social being; he must have some social body to live in. But do not be proud because you belong to one social body or the other. It only matters how far you have succeeded in having the Water of Life. There are so many schools and

colleges; but at the end of the year, what counts is how many successful students have come out of each college, and how many in all the country.

So we have different schools of thought. But we must see how far we have achieved that thing. Whether we graduate from one college or the other, that makes no difference. The main thing to be viewed is to get that degree. And that school is creditable which turns out many people with these degrees. But pillars are being raised in different schools of thought or religions and social bodies; everyone belonging to a particular school says that his school is the best.

All schools are meant to be the way back to God. That school is the best which enables more people to reach God. For that reason, the pride that you belong to one school of thought or the other will not count much. I think it will count little. The only thing that will count is how far you have advanced toward obtaining that degree which was to have been obtained by your joining that school.

So the Masters say, to have that Water of Life within you, you have to control your mind. Only mind stands in the way. And how can the mind be for satisfied? The more you give it to outside things, the more it wants. There is one remedy for controlling the mind, and that is within you. How long will this mind be going round and round in the outer things? You are worried; you see no satisfaction. The more you have, the more the mind will want. The remedy is the true Nectar of Naam, true Water of Life, Bread of Life, which is within you. But we are trying to find that remedy in all the outer pursuits through the outgoing faculties.

So mind is the one standing in our way—between us and God. That is the first step we have to take—to control mind—no matter to which school of thought we belong. That makes no difference. We are all children of God, born the same way, with the same privileges from God. Soul being of the same essence as that of God, we are all brothers and sisters in God

and the same One Power whom we worship, called by different names. Unity already exists; we have forgotten.

Masters come to revive that. They bring no “ism,” no school of thought; they say so many schools of thought are there. We have to look to the purpose for which they are meant. If you have not yet had that purpose for which you have joined the various schools of thought, what have you learned? Whether you belong to one country or the other? “As you sow, so shall you reap.” Wherever you are attached, you will have to go there. That is the inexorable law.

Follow all virtues. What is the definition of evil and virtue? In the terminology of the Saints, virtue is that which leads you to God, and evil that which takes you away from God. This is the interpretation given by the Masters. Confession is necessary. Every day pray—“O God, what has come out of me, I repent.” Shed tears. The water of your eyes will wash away the evil. And follow what leads you to God.

Have chastity of thought, word and deed. Only such people will have the Nectar of Life and reach back home in this very life. That is the difference between a Master and an average man. Master has full control over His mind and the outgoing faculties. As and when He requires, He uses them without being attached to them. An average man is led away like anything and attached to them. The result is, he will go where he is attached. For that reason, we do not know what is good and what is bad. I gave you the difference: what leads you to God, helps you to reach God, that is all good; what keeps you away from God, that is all evil.

What do we do? We again and again are the doers. Unless we become the conscious co-workers of the Divine Plan, we cannot lose our ego. This ego has made the world. From the word “world,” if you take out the “I,” it is “Word”! Word is God. So long as you are the doer, this “I” is there. You have to reap what you have sown. Good or bad actions both are equally binding; they may be chains of iron or gold.

The more chaste you are in thought, word, and deed, the more you will have in abundance the Water of Life within you. Inside we are full of dirt: of the greed of the world—the desire to have more and more, no matter whether it is had by good, fair or foul means. Outwardly you have your very beautiful faces and clothing and are neat and clean. What is the use of that? Masters say that God looks to the heart, not to outward bodies; not how you look, but how you act. You cannot deceive God. You can deceive the world for a while—not all the time, mind that. The cat will be out of the bag sooner or later. You are here to cleanse off all these evil deeds, evil actions, evil thoughts.

There is one remedy: sit at the feet of a Master. You will find all the virtues of God reflected in Him. We have not seen God; we see the Master in which the very attributes which are in God are manifested in Him on a smaller scale. His mind is controlled. When you sit near Him in the field of action of His aura, you will be affected. Your soul should be controlled. When that is stilled, then mind will naturally be stilled. Mind gets strength from the soul.

So the only remedy is to sit at the feet of a Master, and what does He give you to wash away all these evil things? He gives you a contact with the Water of Life, Naam or Word within you. “Thy Word is a lamp unto my feet and a light unto my path.” Come in contact with God—you will have Light in effulgence, in abundance comparing to thousands of suns rising together. And the Water of Life within you will wash away all your evil thoughts, words and deeds.

This you will have only if you become a Gurumukh. To be a Gurumukh means first to keep the commandments of the Guru. Second, to become the mouthpiece of the Guru. Keep His commandments and then develop receptivity. Be grafted in the Guru. Grafting, you know, is when a branch of a tree is embedded into another tree; the result will be that the fruit will have the appearance of the branch which has been embedded

into the mother tree, but it will have the perfume of the mother tree—just as all the virtues of the Guru will be reflected in you. This way you will have two-thirds of the teachings of the Master within you. One-third you have by word of mouth, and two-thirds by receptivity: by grafting.

Christ also referred to this: “I am the vine, ye are the branches. As long as the branches are embedded in the vine, they will bear fruit in abundance.” This means to be a Gurumukh. Just do what the Master orders you to do. Live up to His commandments, one hundred per cent, and you will be on the way. You will progress quickly. But if you become grafted in Him, you will become what He is. “It is I, not now I, but Christ lives in me.” That is the ultimate result of being a Gurumukh. It will bring you back to God definitely, as sure as two and two make four.

But true living is required. “Truth is above all, but true living is still above Truth.” Socrates was asked: “Do you love the Truth or Plato?” He replied: “I love Truth more than Plato.” Leave off all worldly things which are standing in your way. Live up to what the Master says. Even then you pray: “O God, You take us back home by any excuse You can find—we are not fit, not worthy for that. It is only Your Grace that can lead us to Your home.”

You must surrender yourself to God. He is your fast friend, working through your Master. He always wishes you to become what He is. No king wants his son to be a minister; he wants every son of his to become king. So every Saint wants everybody to become a Saint. He makes you a man from beastly life; and from man, He raises you to a micro-God. But this will come ultimately by surrendering yourself to God and sticking to the words of the Master one hundred per cent outside, and by being grafted in the Guru. Take it as your program before you. Live up to it. You will surely derive the full benefit of having the man body.

Christmas and New Year are coming up, and this may be taken as the message for the occasion. My wishes are with you all and will remain with you. Master Power is with you all and will always be extending all feasible help and protection.

KIRPAL SINGH

Justice and Grace

A talk given by Master Kirpal Singh at Kirpal Ashram [re-named Wawasiki], Calais, Vermont, on October 12, 1963. This talk is included as the introduction to the book “The Wheel of Life”.

There is a law of justice, and there is a law of grace—both of them: they are both laws. It is just like when you light a candle, the light is above and the darkness below. If you have a bulb, then the light is below and the darkness above. So both are the laws working in the world.

Sowing a seed—that’s a point to be understood: when you sow a seed, it will bring forth similar seeds. There is action-reaction; then again a reaction; and the thing goes on like that. There’s no end to it. After sowing the grain, a man cannot stop having the harvest—the fruit will come. So there are many actions. Actions are of one kind, but there are three aspects to them.

There are certain actions which we are doing now, daily—fresh actions; fresh seeds are sown, you might say. Some have already been sown and are bearing fruit. Others have been sown, but are not yet bearing forth fruit. So there are three kinds of karmas or actions.

Our present life depends on those reactions of the past karmas which are bearing fruit. They are called *pralabdha karma*. On that karma our length of life is based. According to that, some people get children, some die, some are ugly, some are old, some have a give-and-take. This is based on those karmas or seeds which have grown in the past and are now bearing forth fruit in action. This you cannot change.

When a railroad line is laid down, the train will run over it. Before you lay down any railroad line, it is up to you to lay it down this way or that way. But once it is laid down, the train will have to run over it. So, as I told you, some karmas are

bearing fruit; some we are doing fresh; and others have not yet borne any fruit—that will come up in due course.

So we are independent within certain limits to do some actions, and we are also bound to some extent. Action, reaction, action, reaction goes on—there's no end to it.

When a Master meets someone, he does not touch the present reactions which are coming up; for our life is based on that. He lets it alone, he lets it go on. But he does two things: for the future, he lays down a line of conduct, beyond which we should not transcend: don't think evil of anybody, even in mind, not to speak of in word or in deed. Be truthful, even in mind. Don't think up anything wrong—acting and posing, scheming, polishing, doing something underground and then aboveboard doing something else.

And further: be chaste, even in mind, word and deed. And have love for all: because all men are alike; they have the same privileges that each one of us has. So love all, because God is in the hearts of all: whether they are rich or poor, whether they are learned or unlearned, they all have the same privileges from God that you have.

Also, do not hate others—even in mind, word or deed. And further, when you are to love God and love all humanity, then you must give selfless service, not selfish service: for love knows service and sacrifice. Selfish service will again cause a reaction to come. If you serve selflessly, for the sake of God in others, then that won't bear forth fruit.

As for the present actions which are having reactions, these are also softened down, or polished down, you might say, by the Master. How? By giving some Bread of Life to your soul, so that your soul becomes strong.

Suppose a fight is going on: one man is very weak, and the others are strong. They come to blows and this and that thing. The one poor fellow who is very weak gets one blow and is

stunned; he cries out, “I am killed!” And the others who are strong say, “We don’t mind. We have had so many blows, but we don’t care a fig for it.” Why is this? Because they are strong.

Reactions do come up, but for those who have strong souls, who have the Bread of Life, they lose their pinching effect. For the future, Master lays down a line of conduct. For the present which is bearing fruit, he gives food to the soul so that it will become strong and there will not be any pinching effect. And for those which are not yet bearing forth fruit, he gives the disciple a contact with God within. By coming in contact with God within—when his inner eye is opened—he sees that He is the doer of all; that we are mere puppets in His hands. He becomes a conscious co-worker of the Divine Plan. The result is that there is no I-hood left. And all those actions which were sown in the past, and are still awaiting fruit, are burned away. Who is there to bear their fruit?

So this is the way in which you can escape from the reactions of the past. If you say, “Oh, I can do this and that”—with a little I-hood in it—so long as you are the doer, you have to bear the reactions of it. When no “doer” is left, then God is the doer. You are absolved.

There is a story given in the Koran, the scripture of the Mohammedans. There was once a saint who from his very childhood had left the world to reside in a jungle like this [Kirpal Ashram in Vermont]. Here, fortunately, you find enough water, electricity and everything else; but there, there was nothing like that. For miles and miles around there was no water and nothing to eat.

So he used to pray to God, and God made some arrangement to take care of him. One small spring sprouted forth, and from that, very sweet water was flowing; and he used to drink water from that. And they say there was one pomegranate tree, and each day one pomegranate was borne by the tree. He used to eat that pomegranate and drink that water and pass his days.

It is said there that after long, long years—seventy or eighty years—he died. He was presented to the court of God. God looked at him: “All right, we forgive you as a matter of grace.”

His eyes opened wide: “Well, all through life I’ve been killing myself doing this sort of penance and that sort of penance, and with all that, I’m now being forgiven as a matter of grace—as an act of grace only?” In his heart of hearts, he thought perhaps that a very great injustice was being done.

God read his mind and said, “Well, would you like us to make an account of your own actions?”

“Yes, You may, please.” (At heart he wanted it.)

“All right, look here. In that jungle there was no water for miles and miles altogether. One spring was created there, only for you—specially for you. And there was a pomegranate tree; each day it bore one big pomegranate: no tree can bear forth one fruit daily. So that is in compensation for all you’ve done. Now let us account for your other actions: you were walking along the way, and some insect died—trampled down under your feet. You must be trampled down as you trample down. Further, you did this, and that . . .”

The saint thought that perhaps matters had gotten worse and said, “All right, please excuse me; forgive me, if You would like to.”

Masters come, not to break the law, but to fulfill the law as a matter of redemption by grace; not as action-reaction. Guru Nanak says, “With actions, you can have reactions. As you sow, so shall you reap. But redemption comes only by grace.” All Masters say so.

Of course, it does not mean we should be vicious. We should restrict ourselves according to the commandments the Masters have given us.

Another thing you might want to know about it is: a father has a child who does not obey him. He commits some offense—something like that. What would the father do? Would he send him to the police? I don't think so. No father would permit his son to be sent to the police. He might slap him once or twice, but he wouldn't send him to the police.

So, similarly, when you come to a Master—the God in him—you are all his children. He doesn't send you on the regular course, to bear the fruit of what you have sown. That's a concession. Otherwise, how long would you continue like that? First there's the seed, and then there's the tree; then there are many seeds and again a tree. Is the egg before the hen or the hen before the egg?—where's the end?

So it's a matter of redemption by grace. It is something like that—so that you can understand it. Unless you become a conscious co-worker of the Divine Plan, there's no escape, no emancipation. “As you sow, so shall you reap”: that goes on like that for aeons and aeons of time.

Question: Do we have to work it all off on this physical plane—all the karma that we have—like the “B-type” of karma that we are working off in this life? What about the things that we are doing now or have done in this lifetime—what if we're not all finished up by the time we die?

The Master: I think I have replied to you and you have not followed it. When you become a conscious co-worker of the Divine Plan, when you become selfless, who will bear whatever actions you have done? Furthermore, that is why all Masters say: “Be desireless.” Master tries to wind up all your reactions of the past, just as I told you, by giving you strength—by giving the Bread of Life to your soul—so that the reactions which are coming up will not be pinching to you.

But he doesn't touch them. Otherwise, as soon as a man was initiated, he would die. For that reason they are not touched. For the future, he lays down a line of conduct. For the past, if you become selfless—a conscious co-worker—then nothing will come up.

Guru Nanak says, “O Master, what is the use of coming to your feet if, when coming here, we still have to bear the fruit of all the actions which we have done in the past?” He gives an example: “What is the use of going to the feet of a lion if still jackals come and howl at you?”

So that is a great blessing. Now the question may arise: What is a Master? A Master is a man like you. Each one of us has the same privileges. The difference lies only in the fact that although God resides in every heart, in the heart of a Master He is now manifest.

Master is a conscious co-worker; that is, He is doing it; it is not he who is speaking, but the God in him Who is speaking. He becomes a mouthpiece of God. We can also become the mouthpiece of God. Every Saint has his past, and every sinner a future.

How has he become the mouthpiece of God? The man who has reached that stage can also give you the same thing. On the very first day, when he initiates you, he withdraws and drags your soul above body-consciousness and gives you a contact with the Light and Sound Principle of God. That is the way back to the ultimate, absolute God.

When you become quite conscious of all that, you see that, “It is He that is doing it, not I.” So when all reactions are finished, it is just like having a few grains of seeds which have been roasted in the oven: even if you sow them, they won't bear forth fruit; they will not grow. It is something like that.

Harmony in Marriage

From a discourse by Master Kirpal Singh. Translated by T.S. Khanna and originally published in the July 1973 issue of Sat Sandesh.

Two people are brought together by the unseen hand of God. Whom God unites, let no earthly power disunite. You are one soul in two bodies. Be like one candle light; be the same light in two forms. If one is asked a question, both should give the same answer. This can be done by those whose hearts are together.

This beautiful union on the physical plane is, as yet, only a glimpse of the higher union, the everlasting marriage between the soul and God.

In the course of the householder's life, one does make mistakes. What should we do when we make a mistake? We should better organize our householder's life. Guru Amar Das gave his daughter three principles for her conduct in life:

- 1. If you make a mistake, confess it; a dispute only arises if we proudly toss our heads.*
- 2. After a mistake has been made, whatever instructions are given, they should be followed.*
- 3. Abide by the Will of God in pain and pleasure.*

If we follow those three principles, all of the worldly duties are fulfilled.

Have a sweet tongue to speak softly and kindly. The husband will be pleased and will act according to the wife's wishes. A tongue filled with humility is the essence of all attributes.

God has united us in marriage, and He is the only One who can dissolve the marriage.

Farewell to the Western World

The final talk by Master Kirpal Singh in the Western Hemisphere, given on December 27, 1972 in Cali, Colombia. Originally published in the January 1973 issue of Sat Sandesh.

Dear Brothers and Sisters:

I am very gratified to have been able to spend these three days here with you, and to celebrate Christmas with you all. This is my last station in South America, and I can only say that we should all work together in order to truly celebrate Christ's teachings. He gave out that there is always water for the thirsty. This is the true spirituality, in which there is no ritual, no ceremony. This science is the same as taught by Jesus in his time, and all Masters of the past. Those who came to them were given direct experience.

So on this tour, thousands have benefited from the physical presence of the Master. You must not underestimate the value of the physical presence of the Master. I am glad that all, young and old, have benefited. Our Master, Baba Sawan Singh, used to say that to sit in the company of a Saint for even an hour was of more benefit than doing a hundred years of meditation alone in your homes.

I am very grateful to the leaders and to all those who have taken a part in arranging things to go smoothly on this tour, and to each one who has done his own part. They are all blessed. The only thing now is to sit at His Feet and imbibe the teachings.

We are all children of God. We were sometime in our homes, but ever since we separated from God, we have not been able to go back. So truly speaking, we are exiles from our homes. This man body is the highest in all Creation, and is the golden opportunity afforded us to go back home. Here all relations have been brought together by the reactions of the past, to pay

off your debts, so you can go back home. So you are fortunate you have been put on the Way. The direct way back to God is through the Light and the Sound Principle, the *Surat Shabd Yoga*, the Yoga of the Attention which is the highest of all yogas.

Remember that you are in exile. Now the only thing that remains is that you would like to go back home, not to go around and around again and again; so, sow no fresh seeds. Whatever has been already sown should be reaped and paid off; and then all of you have your way back home which you have been put on.

The only thing required now is sincerity. Do you want to go home or not? This is the turning point, if you would like to go back home.

You have got your plane on which you have been given a seat. Now you fly on, on the wings of Light and Sound Current, to go back direct to your homes. There are 24 hours of the day and night: put in as much time as you can to rise above body consciousness and be in contact with the Light and Sound Principles within you.

You are fortunate. As Christ said, *Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* What more great fortune can there be? But if we do not now utilize that privilege, then it will be our own misfortune, I would say. Resolve from today onward! This physical presence is not always afforded to you. Only those men can derive full benefit from a distance who have developed receptivity.

So your attention should be just like a compass. The needle of your attention should always be directed to the North, to the Master. Then naturally in all your doings you will not be attached. So now, these are my very last words. I am leaving you physically, but not spiritually. That Power is with you all

along, only you have just to turn your face inside. Find some time out of the 24 hours.

If you really love the Master, or God in Him, then you should obey the commandments. That is only—what? Have a righteous life; and cut yourself off for some time during the day and night to be in contact with that Power within you. That requires no exertion, no hardship. Simply repose within your own self, by withdrawing your attention from all outside. This is the main thing before us.

You may consider now that you are in exile! And man body is the golden opportunity afforded to you to go back home. This is the main thing. As far as the other things go, just pay off your debts to those with whom God has united you by the reactions of the past. Love them; respect them; God is also in them. But the main thing for all of us is to go back home. This is the main thing. For that you will have to keep your diaries; put in some time, the more you can, the better; develop receptivity, and you will have the same benefit as you have gotten from the physical presence—if you will develop receptivity.

What is receptivity? There should remain nothing between you and the Master—not your body, not your mind, not your intellect. He is all alone and He wants everybody to come to Him all alone. All alone means what? to take your body with you? or your thinking power? No! Be still!—physically still, intellectually still. That's the Way back to God, that will give you a ground on which you can prosper. Be physically still; be intellectually still; repose. If you take a little bit of a back seat, He will drag you up.

So my wishes are with you. I have been quite at home, I would say, among my own brothers and sisters; my own children, I could say. If you would like to please God and please your own selves too, be regular in your meditations. Put in more time. If you come in contact with Him you will be in the world, yet not of the world. Your boat will be in the river, yet

the water of the river will not be in your boats. So have control of your attention; keep it always occupied—in what? In sweet remembrance of God. I think this will help you to end your exile period and go back home, that's all.

So East and West, Colombia or the United States or Canada or India or Europe, that means nothing; we are all world citizens. We are all in exile, wherever we are, you see? You know, when you are in exile or in prison, those prisoners love one another, is it not so? So we should love one another while here and try to help each other to go back home, that's all. That Power is with you; if you just turn your face to Him, He will come forward to receive you—hundreds of steps, if you take one step.

So I'm glad that I have been here and have gone all through the tour, and we will also have a boost with the love which we have already got innate within ourselves; that has now given us a little way up, and all of you have been drenched with that flow of love within you. So it is all God's grace that you have had it. And we may expect more—that is, those who have nothing else between them and God.

My best wishes are with all those who have helped make arrangements for this tour, here or there, everywhere. I am pleased with their efforts. The leaders should all serve as examples; example is better than precept. So my best wishes are with all of you, with the grace of God.