

Selections from *Sat Sandesh* Third Quarter 2021

The Gift of the Living Master

This is the talk given by Master Kirpal Singh in the Sant Bani Ashram Satsang hall packed so tight with children of God that literally not one more could squeeze in, on the night of amazing grace, Thursday, October 19, 1972. This was originally published in the January, 1973 issue of *Sat Sandesh*.

I may submit to you — this is my last talk here — that the subject of spirituality wholly hinges on the word *Master* or *Guru*. If you understand the word *Master* or *Guru*, you understand the whole theory of the teachings of the Masters.

All scriptures that are available to us speak of the unavoidable necessity, I would say, of the existence of a Master or a Guru or a Saint. This is no new subject. Even in the old days when the Masters came on the scene, this question was considered to be very important. Guru Nanak took four trips: one to the North, to the Himalayas; one to the East, to Burma and China; the third to the South, to Ceylon; and the fourth to the West, Persia, Arabia, Jerusalem, Egypt. When he went to the Himalayas, the Siddhas put a question to him: "Who is your Guru?" and he told them that *Shabd is my Guru*. Do you know what is meant by *Shabd*? God is *Ashabd*, Wordless, Nameless; when It came into expression, It was called "Word," It was called *Shabd*, It was called *Naam* or Name. So he said, "My Guru is Shabd — the God-into-Expression Power is my Guru. God is my Guru, and He will lead me into the Absolute God."

The tenth Guru refers to his past lives — which very few Saints have done. He said, "I was undergoing great penances, great meditations — ultimately I realized that

God was within me and I in Him. God ordered me to go to the world. I told Him I did not want to come back."

Who is ready to leave that blissful state and come to the world? You see, when the Masters come, they are ordered to come. Nobody would like to leave that place of permanent peace and joy to come down "But God ordered me, All right, you go." "What for shall I go?" And He said, "I have sent so many before; they all gave out their message, of course, but ultimately they asked all to worship them." (We worship the incarnations, you know. Only a few Masters who were sent by God, you might say, gave out: "My Father has sent me." Kabir said, "I am the messenger of God, I was sent by Him to communicate the message He has sent; He remains contacted with me." See?)

And the tenth Guru says, "I submitted to His will and pleasure." And he came here and said, "Do you know who I am? I am the servant of all of you. I am no more than that — a man like you. Of course, God has sent me." Then what you want? He said, "Worship God and God alone." Then, because it has become the custom, the common people began to praise him, as they did with all those sent by God, you see. And they forget the Name of God. So he put a great admonition: "Whosoever shall call me God will go to Hell."

Kabir was asked, "Who is your Guru and Master?" He said: "The One who has sent me, He is my Master, I am His slave; I am His messenger." Prophet Mohammed said the same thing: "I am a mere messenger." You see? Rasul means, "he who brings the message of God." Similarly, Kabir said, "My Master lives in me but he lives above all these outgoing faculties."

So they are quite conscious. They are sent by God. They are Word made flesh. And they say that Word resides in every heart, and you are to worship Him and Him alone. Have respect for everybody, but One is to be worshipped

— God. So all Masters who have come, they are working to just unite you with God. "Go back to your home." They help you to go back home, and also give you a contact. Because where is God? He is in the same body in which you are living. He is the Controlling Power within you. He is the Controlling Power of the whole Universe. How systematically it works, you see. There are so many planets and other things going round and round, they never clash with each other. How controlled they are! Some scientists have also come to the decision that there is a Maker of this whole Universe who is *conscious*.

So who is a Master? God resides in everybody, a Master is one in whom He is manifested. In all of us, He is there; He is the Controlling Power; but He is not fully manifest. So what is the work of that manifested God? He says, "I will give you eternal life, and those to whom I have given, they will never perish" — I am quoting Christ's words, you see — "never perish and there is no power which can snatch him away from my hands." Swami Ji also referred to that: "In whomsoever I sow the seed of Naam, even the Negative Power has no control." All other Saints say the same thing.

So what do Masters do? Those who come to him may leave him, but the Master never leaves them. That's one thing, you see. Our Master used to say, "He has got a long rope." Any time he just draws the chain, he will be all right. So blessed you are; you are fortunate you have been given that seed — with God's grace, with the grace of my Guru, of course. That will never perish. That Power never leaves you.

When I came on my first tour, people asked me, "When is Christ returning?" I told them, "Has he ever left you?" — Because we have got his words with us: "Lo, I am with you always even unto the end of the world. [Matthew 28:20; Hebrews 13:5] I will never leave thee nor forsake thee."

If he is not leaving us, how can he leave us? Come again? He never leaves! He manifests from time to time at different human poles to guide the child humanity. He is always, at all times, even now — every time — because that is the Divine Link. For those who are hungry, there is food; for those who are thirsty, there is water — and that Water of Life or Bread of Life they give; they come down to give.

So the first thing is, that they never leave you. And those who come to him and abide by his commandments, if at least they have got ruling love for him, they can never go to Hell. They can be punished by him, you see: if you have got a son who commits something wrong, will you turn him over to the police? Would any father want his son to be taken by the police? He would himself slap him . . . He who comes under the care of such a One, his whole administrator is his Master — because that is the power given to Him by God.

Maulana Rumi says in one place, "They have the power to stop an arrow shot from Heaven on the way." People asked him, "Are they equal to God?" He said, "No, no, no. They are the beloved Sons of God." The Son won't do anything against His Father's wishes. He simply gives out what he has been ordered to. But whatever he does do, God accepts. He is not equal to God. This is what the Masters mean when they say, "I am in the Father and the Father is in me. I am within Him and He is within me. I and my Father are one. Son and Father have been dyed in the same color." I am quoting from different Saints; you follow? The Master is such a one. He is born like us, same way you are born. He has got only two eyes and two ears; outer construction and inner construction is the same. But the difference is, in him the Word is manifest. *He is Word made flesh and dwelt among us.*

So they do their work *while it is day* — I am quoting the words of Christ — while they are alive. And they say,

"the night cometh, when no man can work." This is what they mean: "As long as I am in the world, I am the light of the world." [John 9:4-5] This all Masters say. When they go back, they say, "We are going back to our Father — don't stand in the way, don't say anything!" When Baba Jaimal Singh had to leave the body, he said, "Look here, I am going to my Father: don't say anything to stand in my way." When our Master was physically sick, we prayed to him: "Kindly ask your Master to spare you here to live some time." He said, "I won't tell him; I am ready to go. You may pray to him, if you like!" This morning, you remember? One lady was telling that my Master is waiting for me. Very good tidings, you see!

You know, they know what their work is: They do that much as they are instructed to do by God. They are not bound by any outward opinions; they carry on His work. This is one phase of it, you see? Who can lead you to God? — do you know? Guru Nanak says, "The One who is called God, He is One, and One goes to express that unlimited Power." We say "God is One" because we are finite, and we have to address Him in finite terms; there are no other words, you see. So he says: "God is One; He is Ruler of all three planes; He is ever True, eternal; He is permeating all creation." He is the Controller of all creation; He is the Maker of all; He is the Ruler of all. No other Power is above Him. He comes into expression of His own Self; He is not brought by anybody. What is said further? It is a gift from his Master: "Satguru parshad." It is the parshad or the gift of the Master: "God gives you God as a parshad to you!" You see?

So suchlike Saints you will find who can say that. And he tells you that he will just give you some experience of that Beyond whom he addresses as One. (He is not One; if you say He is One, then the question of two arises. If there are two, then there is something equal to God. God is all in all; no equal to Him.) So such a Master, who is Word made flesh, He gives you some Beatific Vision of that Beyond which is expressed by the word "One," the

figure "One." Do you know how great He is? Maulana Rumi says, "The Prophet Mohammed says, God said I am so great that nothing in this world or the next, none of the universes made by me are able to contain me. But strange enough I can reside in the heart of a Gurumukh." Strange enough! "If you want to seek me, seek me here." Kabir says openly, "They say Kabir and God are two. They are One in two and two in One; those who have got no insight, they say they are two."

Go through the scriptures; you will find strange events, strange things — can we ever dream of the greatness of a Master? Maulana Rumi says that only those who can fly know what it is like to fly. Can a rat running very fast on the ground ever dream how high a pigeon is? They say one rat was running very fast and a pigeon flew overhead and asked him, "Why are you running so fast?" He said, "I have to go visit my place of pilgrimage in Mecca." The pigeon had pity on him; he took him in his claws. Pigeons fly seventy or eighty miles an hour; he just took him to Mecca. So we who are groveling on the earth, they can take our souls and place them there.

Who can rise above body consciousness? Yogis have sometimes taken hundreds of years to rise above body consciousness. You people can have it in no time! That is the gift of the Master. He is a man like you; he never says, "I am God"; he says, "He is God." He is conscious of that. "He does it"; not, "I do it."

We can only explain the Master by bringing him down to our own level, you see. Once he gives any man any gift, once he gives this gift of Naam, nobody is able to snatch that man away from him. Even Kal has no power to snatch him. They say that when a soul is taken by the Master beyond the three planes, into the fourth one, then Kal and Maya begin to beat their breasts and say, "Oh, one man is gone!" He won't let you go, you see! As I told you, mind (That is, the expression of the Negative Power or Kal, which is present in each of us in the form of

mind, just as God is in the form of soul.) is a very cunning friend: he is your friend, but he never lets you out. It is just like sheep who are locked in a pen so that they can't run out of it; the owner is all at peace. If the door is open, then he is very cautious, so that some sheep won't run away. If one goes out because the door is open, then he sends a man to catch it, to bring it back. You see?

So mind that, as I told you, the Negative Power or Kal will never let you go out of his pale. His power extends up to the three planes. If anybody goes further up with the grace of the Master, he says, "O my Lord, one man is gone, after all!" [chuckles] Are you not fortunate?

So my point is: What is the Master? What is his work? His work is to take you out of the body, liberate you from the mind, outgoing faculties and intellect by self analysis, and open your inner eye to see the Light of God. "If thine eye be single, thy whole body will be full of light." As President of the World Fellowship of Religions, I contacted many religious heads; there were one or two who, by hypnotism or radiation, could affect others. I have seen only very few yogis who have risen above body consciousness. When I was in the Himalayas, in 1948, I found only one man; he has since passed away at the age of about 115 years — Raghuvacharya. His photo is in the book [*The Crown of Life*].

So my point is, you see, that you will rarely find someone speaking about that. Do you hear suchlike things from any other Master? They say, "Think of God, you will be absorbed in Him." How? The soul can be absorbed only by knowing oneself — not at the level of feelings or drawing inferences — but really by self analysis, by rising above body consciousness. He drags you up with a little attention; that costs you nothing. In him that perennial source is working. He is Word made flesh, you know? How fortunate you are!

So what should we do? He is the one who helps you here, takes you above body consciousness, passes you through the *strait gate* and *narrow way*. He leads you through life and gives you life eternal; and when you go Beyond, he goes along with you. He never leaves you alone, until he absorbs you in the Father — *Sat Naam* — who takes you to the Wordless State, which is inconceivable.

So when he meets somebody, what does he do? He takes you out of the depths of the poison of the outgoing faculties in which you are drowned; he drags you up out of that. And he tells you: "Know yourself — you are not the body." Then you come in contact with God who is controlling you in the body. He sees to it. When the Lord of Reckoning sees that you are under the control of such a Power, what will he do? (Dharam Rai is called the Lord of Reckoning; he gives results according to "As you sow, so shall you reap.") When you come under the care of such a Master, you see, your file with the Negative Power is transferred to the Master. So it is not the providence of the Lord of Reckoning to deal with your case, mind that. These things might be given to you, but they are not new things, they are given in the scriptures.

So this is what he says. And he makes you hear that Sound Principle within you; makes you open the inner eye to see the Light of God. He not only gives about the physical plane, but he refers to the five planes — all five planes. Muslim Masters said the same thing: "When you draw your attention from the six *chakras* below and rise into the seventh, he gives you contact with the Sound coming from Heaven." And the Name of God is given, you see, as He who is manifested in the Five Sounds: *Panch Shabdi*. So he is a Master; he has a form like you, and people don't recognize him. One of the disciples of Christ did not recognize him; he became the cause of his being put on the cross.

So people do see Masters, you see, but they do not see him as he is. Who can see him? Who can know him? He

whom he wants to know. We can know him only as much as he manifests himself to us. Our Master used to give an example of that: When you read in the primary class, the teacher gives you, out of the knowledge he has attained, only that which is at the level of the primary class. When you reach the middle class, he gives you knowledge according to that level. When you reach college, then he gives you knowledge according to that level. So you know him as you come across him. I may tell my own case: when I was a child about five or six years old, I saw a man giving a very vehement talk. I looked into his mouth — where is all this talk coming from? I was wondering where it was from.

So it is a matter of levels, you see. You know your Master only up to the level which he has revealed himself to you. If you know him, you are a Master: to know a Master is to become a Master. A Master alone can know the worth of another Master. You see all these things, these little things I have put before you? What is the Master's work like, on the human level? He does not say, "I am come"; he may say, "I am sent by God." He meets you from the level of man; he has got a human touch.

So Masters do come from time to time. The world is never without them. Those who are yearning for God alone can be brought in contact with them by God. Because the God within us knows the very trend of our mind, where we are being led away. So we must repose everything in Him, surrender ourselves to Him; then? It is for Him to see. But very rarely can we surrender to Him. There are many people who can give Him their physical possessions; very few who can dedicate their physical body, their life, to Him. But fewer still there are who can surrender their mind to Him. It is rare. So we have to learn to surrender ourselves step by step. If one coming to Him surrenders everything and becomes like that, then? "As you think, so you become." No attention

is left for the other things outside, for anything except his own Self or Him.

So that is why he says, "Whatever gift is given by a Master, nobody else can give it." He gives God as a gift to you, you see; it does not mean he is above God, but he is the manifested God-in-man who can give you a contact with God. It is said somewhere that if God and the one in whom God is manifest are both standing beside you, to whom will you pay obeisance? To God, or the God-in-man, manifested God? They say, first pay obeisance to the God manifested in the human body; then God. Because, if the one in whom God is manifested did not meet us, how could we have known God? This is only comparative, you see; it is a matter of gratefulness. Godman cannot be more than God; God is God. The sun is the sun. A ray of the sun is a ray of the sun. The whole world came up out of one Ray, one Word of His. Nobody can know all this, or take it for granted he knows. That cannot be expressed in words. But even if he does know that work of the one Ray — then? God is All Rays; All Rays are coming from Him. How can he know exactly what God is? You follow my point?

So Masters tell us — Kabir says so, Guru Nanak says so — that there is nobody else who can give you such a gift as a Master gives you. Master is one, you know; He is Word made flesh. That human pole never says, "I am the doer." He says, "He is the doer." Because He is the conscious co-worker of that Power working through him.

One night, about nine or ten o'clock, I was sitting with my Master; Dr. Julian Johnson was there also. If you leave the Masters to their own selves, they reveal many things to you. If we ask him, he gives reply only as much as that aspect you want. But if you leave it to him, sometimes he will refer to it of his own self — who he is, what he is, what he is here for. So he mentioned that night, "Well, we are sent by God for a certain mission, and when we come we bring our own staff with us to

work. And when our work is over in one place, we are sent to another place."

So they are suchlike Masters. It is a great blessing to have a living Master. And what is the criterion of that? He who can give you at least a lift from the body, open your inner eye to see the Light of God, and open your inner ear to hear the Sound. That is some capital to start with. When this is given, you just enter the second birth. And you go to the door of death, and beyond that.

Who can give gifts like that? And even that is very elementary. He is someone, you see, who can not only put us on the way, but can also guide us further. Those are the criteria. He does not look at who you are, what label you are carrying; he says that you are man. God resides in you, controlling you in the body, just as He controls the whole Universe. If you would like to find Him, then as I just quoted, Prophet Mohammed says, God says, "I am so great that no universes high or low can contain me, but I reside in the heart of a *momin*" [Gurumukh or Godman]. Who can reveal Him, you see? It is He who sent us to the world, is it not? We were sent down.

Some day we were in the lap of God. So then we feel, you see, after all we are His children . . . When we feel very unhappy, He sees His child is crying, in great trouble, in great agony — then He takes the robe of a human body, comes over here and takes us back home. "Come, child, have your eternal life which is permanent peace and joy and bliss. Why do you continue here in such misery?"

So you will find that God which the Masters give us contact with. That resides where? In the human body — each one of us. God does not reside in temples made by human hands; He resides in the temples that He has made in the womb of the mother. The body is the true Temple of God. Those whose eyes are awakened, they see the

human body as the Temple of God. The symbols of the God-into-Expression Power — Light and Sound — are kept in models of the human body: dome or head-shaped, as Hindu temples; forehead-shaped, as mosques, etc. They were put there only for the beginners to know that suchlike Light is within you and suchlike Sound is reverberating within you.

So all are alike — no high, no low. And where that which is symbolized in the models is manifest — that is the highest. And that you are. It is great good fortune that you have got the human body, you see, and your fortune is still greater if you have met somebody who has given you a contact within you. That should be developed from day to day — specially when you rise.

That is why, when Masters come, they say that the Nectar of Eternal Life is within you, and it can be had when you sit at the feet of a Master. In whatever social body you have joined, you have joined only for the purpose of knowing God, of coming in contact with God, who is controlling you in the body and controlling the whole Universe; and by coming in contact with that, you have everlasting life. Just attain that thing, while living in any social body. You have joined these different schools of thought, for what purpose? To know God — and that will only be when you, while living in your temples, your social bodies, rise above to the level which they set before you.

There is God. All humans are alike with the same privileges from God — no high, no low — like a class in which men of different denominations, having their own labels, are all reading together. So all humanity is wearing different labels, customs, everything, but they are studying in a class — with whom? With a Master — if they want to reach God. He has got no separate label to carry, and he does not touch your outer label. "They come to fulfill, not to destroy."

So this is the teaching of a Master, what a Master is. Can you dream of his greatness? In the beginning, when I went to my Master, people asked me, "How great is he?" I simply told them, "I don't know how great he is, but I know he is far above me; what I want to know." You see, in the beginning, who can penetrate the depths of a great man? Only that much which he reveals to us of it. Some people confuse him with false prophets, who appear sometimes. When I went to Italy, there had been some yogi teaching over there. Two men came up to me and were talking against him, very much: "All yogis are alike, we don't want to hear you," this and that thing. They were going by the experience they had. [The men felt that the yogi was too interested in their money.]

My point is, you see: all are not alike. All are not wearing the skins of lions, but there are some who are lion-hearted. When you come to a lion's feet, then you are not to fear any other animal in the jungle. So those are fortunate who are led to the feet of a Master. That is why it is said, *It is a great blessing to have a living Master.* How great he is!

So the first thing that the Master gives is: he tells you that the factory of your human body is being run by you. You have got different departments of the body, just as a factory has. These departments are sight, hearing, touch, smell, and taste. The outer expression of your soul is called "attention." If you want to close any department of the factory, you will take off the connection which is connected with that department. Then it will close down; it won't work. If you want the whole factory to be stopped, then you shut off the main switch. Similarly, it is you who enliven all the departments of the body. The Master shows you how to withdraw your attention, how to disconnect your connection with the different departments.

There are ten departments (five gross and five subtle): sight, working through eyes; hearing, working through

ears; smell, working through nose; taste, working through tongue; and touch, working through skin. He is one who can give you a demonstration of how to rise above them all, and stay there. When you know, "I am the one who is working all these departments," you will work through them at your will and pleasure; you will not be dragged. Now you are dragged; outward enjoyments drag our outgoing faculties like anything; outgoing faculties drag the mind, and mind is dragging the intellect. The poor soul is dragged the most, although all these take strength from the soul.

So the first thing is, he raises you out of your body by self analysis. Somebody asked this morning what "self analysis" means. It is not knowing oneself at the level of feelings or drawing inferences; it is just to give you a boost up, so that you come to the place from where you enliven all these departments. When you reach that, you will find the Water of Life trickling down — the Nectar is there. When you have that bliss, what happens? You won't like to leave that Nectar. Then you will be able to work on the level or through whichever department you want to work; you won't be dragged. That is the difference between one who is realized and one who is not yet, who has been put on the way.

You see, each man has his own attraction; each man is attracted to his own real Source. Soul is of the same essence as that of God. When it is free from everything outside, then naturally it would like to go to God. The flame of a burning candle always goes up, because the sun is the source of light in this world. Soul is the light of God, you see? If we are withdrawn from all outside, naturally soul will go to God. It is but natural. No matter how hard you throw a clod of earth into the sky, no matter how far, it will come back to the earth which is its source. So when you are divested of all these outgoing faculties, then naturally you will see God — if you come up there. Everybody wants to go back to his own source. You see?

This is what the Master first gives. He makes you reborn; he makes you twice born. That you have only by rising above body consciousness, just as at the time of death you leave the body. This is what he gives. From there on, naturally, soul wants to go up.

The Master helps you here and also in the Beyond. Earthly teachers cannot take you to the Beyond: they cannot even speak about the Beyond, let alone take you there. He says, "Seek the feet of some Master who can help you here, and who is also competent to help you when you leave the body." Worldly friends and relations leave you when their purpose is served: some in poverty, some in difficulty, some in sickness. But even those who are very true to you, they will also have to leave you. You are in agony; nobody can help you; those who love you can only say, "O God, help this man"; and the Master helps you there, by teaching you how to rise above the body consciousness, by teaching you *how to die so that you may begin to live*. He gives you a demonstration of that at the very outset. If you rise daily, then where is the fear at the end? "I die daily," as St. Paul said. "Take cross daily." This is the cross [pointing to his body]. Go up.

So this is what Masters do at the very outset. They also guide you in the astral plane, and higher planes too. He never leaves you till the end of the world — which continues up to the supercausal and pure spiritual planes. Our destination is very far off; and we are groveling on the earth in the physical body. Guru Nanak prayed at one place, "O God, You live in the Beyond, above all; I am groveling on the earth." He prays, "God, O God, how can I reach You? I don't know which way leads to You. Strait is the gate and narrow is the way that leadeth unto life — I don't know which way it is."

Many people do penances, practice meditation, and they don't find any way out. He wonders, "How to go up?" Then when he fails, he cannot find any way, he prays, "O

God — or, O Saint, you are going to God daily, will you kindly relate to Him my state of affairs? I am crying for Him; tears are rolling down my cheeks. I want to come to You, but I do not know which way leads to You. I am in the dark . . . will You please help me?" Naturally, if you want help, you want it from anybody who can give it to you. When I wanted it, I prayed, "O God, if You are manifested anywhere on the earth, please meet me." And He did meet me, with His grace So God hears.

Then what does He do? He sends some man to call, "Bring her back, bring the soul back to me." When the Master meets you, take it that he has been sent by God to take you back home. What should you do? If you are married, and your husband sends for you, would you like to hear your parents or anybody ask you, "Why are you going back?" "Oh, I am going to my husband; he has sent for me!" The world says so many things about those who have been put on the Way: be not afraid.

It is just like a hen who hatches duck eggs along with her own. When the children are born, the ducklings and chickens each have their own tendency naturally. If they go by a pond like this, the duck children plunge into the water. The hen and the other chickens cry, "Oh, they are drowned!" Truly, they are not drowned, you see; they are following their own nature. So those who come to the Teacher — people may speak anything they like of you, but you know where you are going.

So this is what I have to tell you, in a few words: what is before us and how fortunate we are to have been put on the Way. Now we are to work for that, you see. That costs you nothing. Our Master used to say, "What does it cost you? One or two hours of sleep!" Instead of sleeping eight hours, sleep six hours. You don't have to pay for anything; it is a gift of nature. Like all other gifts of nature, it is free The last two times I was here — in India too — I gave all my talks free: no tickets, no donation boxes. Why? Because it is a gift of God. The

books I have written, you know? — *No Rights Reserved*. I know it is a gift from God.

So I congratulate you; what for? You have been put on the Way. Those who have been put on the Way, they can never perish. Nobody can pluck you from the hands of God — the Word made flesh. Simply turn your face to Him; obey His commandments; keep them. Nothing more. It is to your own benefit.

So you are gathered together here from different parts of the country, and you are fortunate because you have heard what a Master is. I have given you nothing new; it is given in the scriptures. We don't believe unless we see for our own selves. Only live up to it. You will see for yourself that what is written in the scriptures is all true. There is one Saint, Dadu; he says, "I say what I see; others say only what they have read or heard." That is the inner Way. It is in each of you. And this way you have been put on, that Master has put you on, is the most easy, most natural way, because you have got something to start with the very first day, you don't have to earn money.

So I am also very fortunate: I see all of you who have been put on the Way, and those who would like to be put on the Way. The only thing wanted which would make me more happy: "Live up to the commandments of the Master." Have righteous lives — true living. And the more you can advance on the Way while living on the earth, the better. You can advance on the earth more quickly than in the Beyond.

So be thankful to God who has afforded you this opportunity. The only thing remaining is to live up to what you have been asked to do. If you don't live up to the commandments and you have been initiated, put on the way, what will the others say when you fall down like anybody else with lust, anger, and other things? What will they say? Who will they blame? Do you know what

Christ said? "Whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost [Spirit] it shall not be forgiven him." (Matthew 12:32)

Have you read the Bible? If you say anything against this Holy Ghost which has been given to you, God won't forgive you. So the only thing remaining is, stick to your diaries and weed out all the imperfections you have got. Put in regular time to your meditation; progress from day to day. Help will come: the more help you want, the more will come. The more fire burns, the more oxygen comes to help — without demand.

So I may say, I am thankful to you for taking the trouble to come here from different parts of the country; it is a forlorn place, but fortunately it is in touch with Nature, you see; Nature speaks more than words, more than books. There are books in rivulets and sermons in stones here. This was a temporary period that you had for a few days; I just requested you to derive the most you could from your stay here; the very first day I requested you. So now you may go back; but don't forget what you have come to know. Take as much time as you can snatch away from your busy life; it will be in your own interest. If, in government service, some appointments are vacant, sometimes they are filled by promoting from the ranks, sometimes by inviting someone from outside. So the more you progress in earthly life, you will be directed to higher planes.

So my wishes are with you. That Power — Christ Power or God Power — never leaves. Remain in touch — I would like to request you, remain in touch, through correspondence. What you have been given, you see, is that which I got from my Master. I think it is the best thing referred to in all the scriptures. If perchance — I don't think there is anything superior to that, but if you do get something more — don't you go alone, please. Take me with you [laughter]. No, I am not joking, you see. We

are after Truth — if there is more Truth there, we are ready. But I have not found anything so far; scriptures do not speak of more than that. This means you will avoid any propaganda. Beware of the false prophets who come in lamb's clothes. Remain in touch, that's all.

I have had a very good feast here, I would say, with you people. Perhaps you might have enjoyed it, but I think I have enjoyed the most. This is all I can submit to you. Put in as much time as you can; snatch it away from your busy hours. After all, for urgent things we do eliminate other things that are not so important; this is of the most importance. This is the most private, the most personal question; it is a misconception not to find any time. No, no; this is very important; other things are not important, we will eventually put them in "the wastepaper basket."

All right, this is what little I had to say.

Unity of Man Conference

The following two talks were given by Master Kirpal Singh, at the World Conference on Unity of Man, February 3-6, 1974 in Delhi, India. Originally published in the March, 1974 issue of *Sat Sandesh*.

The Remodeling of Our Destiny

A mystic bond of brotherhood makes all men one—Thomas Carlyle

Dear Brothers and Sisters:

I am happy to greet you all, who have gathered here from all over the world. In this momentous session we have to explore and find out ways and means to cement and strengthen the solidarity of mankind.

Nations, like individuals, are swayed by passions, prides and prejudices which create chasms in the real social order which are very often difficult to span.

We are living in an age of decadence, when moral and spiritual values are at their lowest ebb. With all these drawbacks and the numerous divisive tendencies, there is still a ray of hope of regeneration and reorientation. This very hope has brought us together.

I thank you all for the loving response to the call for remodeling of our destiny to secure a lasting peace.

It is said that "East is East and West is West and never the twain shall meet." That may have been true at one time or another, or for the author of the dictum, Rudyard Kipling; but certainly it carries no weight with men of God in the present scientific age, when distance and space are fast losing their significance, and efforts are being made to establish interplanetary contacts.

The various countries of the world are just like chambers in the House of God, housing different nations. Distinguished from one another by geographic, climatic and historical conditions, facial contours and complexions, languages and dialects, diet and apparel and modes of worship, all people conditioned by these divergent factors form the great organic whole called humanity.

With all these seeming differences and distinctions of color, creed, and caste, and these diversities in his modes of living and thinking, man essentially and basically remains man in outer appearance and inner make-up. Unity already exists in the human form, since each one is born the same way with the same outer and inner construction, and each one has a soul which is of the same essence as that of God. We are drops of the Ocean of All-Consciousness, Whom we worship as the same God, calling Him by different names. Holy men say that the human body is the true temple of God, and that He resides in the temple made by Him in the womb of the mother, and not in temples made by human hands, and that the human form provides us with a golden opportunity to realize Him.

Man has three aspects: physical body, intellect, and a conscious entity. He has progressed physically, intellectually and mechanically; but despite this, he is unhappy and has not developed spiritually. He has developed his head and not his heart, and his scientific knowledge is misdirected to fiendish malevolence. It has created a spiritual vacuum.

We stand in the middle of a two-fold crisis: a state cult of militarism, euphemistically called "patriotism" on one hand, and an apathy to spiritual development through knowledge of the True Self on the other. In the absence of any positive thinking on both these levels we are morally regressing, and in this sad predicament we

cannot have lasting peace. Guru Nanak therefore prayed, "O God, the world is aflame and has passed beyond our care. Save it by the means You consider best."

The problem before us is how to bring about a change in man's heart and effect his inner conversion so that he can see truly and clearly and learn to discriminate between truth and untruth. Since this lies beyond the scope of body and intellect, it can only come about through an inward illumination of divine wisdom in the sanctuary of the soul.

This is the individual aspect of the matter. We also have to forge abiding bonds of kinship among the nations of the world so they will treat each other with genuine courtesy based on inward love and friendliness, and seek the welfare of all members of the human family, transcending their political ideologies which create rivalries and international tensions.

During my last foreign tour I was asked on television in the United States, "How can peace be cemented?" I told them, "Peace can be cemented only when men rise above "isms", and Presidents and Kings rise above countries."

To remain in any "ism" is a blessing, if we keep in mind the ideal for which we have joined it and rise into universalism; but if we stick obdurately to the "ism," the result is again narrow-mindedness and selfishness.

Similarly, if Kings nourish their gardens well and keep them blooming in all respects, they should let all other countries bloom the same way and further the cause of human happiness; otherwise there will be conflicts and wars.

It has been our endeavor of late to find a common forum and meeting ground where such momentous issues could be discussed dispassionately — by separating the non-essentials from essentials and eliminating differences, in

order to find unity in diverse thinking and bring abiding peace on earth: complete concord and amity in all spheres of our life.

In order to understand this worldwide movement in which we are participating today, it is necessary to review its background. Religious contacts between East and West were established as far back as 1893, when the patriot-saint Vivekananda went out with the message of the *Upanishads* and *Gita*, and represented India at the *Chicago Parliament of Religions*. His life and living showed a practical way to demonstrate the essential unity of all religions, to proclaim the message of which he founded a chain of missions in the name of his Master, Paramhansa Ramakrishna. Ten years later, in 1903, another young savant, Swami Ram Tirath, presented the philosophy of *Vedanta* to the West in such a lucid manner that he was hailed as a "Living Christ."

Thus the way was paved for the next great step, the spread of spirituality or mysticism — the bedrock of every religion. In its pure essence, this implies the awakening of man to a consciousness at once supra-sensible and supra-mental — an immediate revelation. All mystics, Eastern and Western, have believed in the possibility of direct communion with the Spirit and Power of God through love and contemplation, without the aid of reason and logic.

It puts man on the road to inwardness (not to be confused with escapism), with an active living morality as the essential prerequisite. This is the religion of spirit, or the science of the soul, and through it an individual finds his proper relation to the universe by establishing contact with God through His expression, the power called *Naam, Shabd, Kalma* or *Word*, which is the Maker, permeating and controlling all creation. The relationship with this power is achieved by developing reverence for life at all levels of existence without distinguishing between high and humble — including man, bird, beast,

and the lower species. The non-human forms are the younger members of the family of God.

This idea of the sanctity of life is a living religion of love in the innermost part of our being. True theism cannot be reasoned out intellectually or felt on the level of emotions; it proceeds from true knowledge, which is an action of the soul in perfect harmony beyond the senses. This is what is called "spirituality" — the contact of the soul with the Oversoul — and it is achieved by rising above body consciousness through practical self-analysis, a demonstration of which can be given by an adept in the process. We call it *Para Vidya* (the Knowledge of the Beyond) because it lies beyond our sensory perceptions.

This science of the soul is not something new; it is the most ancient teaching of all. The way back to God is of God's own make and stands on its own, without the necessity of scriptural support to uphold its authenticity. But unmistakable references in the scriptures of all religions from the earliest times to the present day do bear witness to the Unmanifest Reality in its primordial form of Light and Sound.

In the present age, saints like Kabir and Guru Nanak revived the ancient teachings of the sages of the past. In more recent times the torch was kept alive by their successors until the spiritual mantle came to hallow the personality of Baba Sawan Singh Ji, who during his long ministry of 45 years (1903-1948) gave it the widest distribution possible. In 1911 he began the work of revealing the Gospel of Love, Light and Life to the Western world as well.

Ruhani Satsang was founded in 1948 and dedicated to the task of imparting purely spiritual instruction, shorn of all ritual and ceremony, and free from embellishment and symbol, to all classes of humanity. Followers of different faiths, beliefs, and creeds meet at *Sawan Ashram* — which became its permanent center in 1951 — and

address large masses of people coming from different walks of life, who are eager to learn and understand the elemental truths which form the quintessence of all sacred scriptures.

The discourses converge on the common theme of establishing direct touch with Reality, and attempts are made to reproduce and correlate, in simple understandable language, the sayings of sages and seers of all times. Presently this is being spread in 209 centers all over the world, which have helped considerably to remove to some extent artificial barriers of race, language, and religion, and brought many kinds of human beings to worship the Nameless Being with so many names.

By the grace of God, a new field unexpectedly opened up in 1957 when Muni Sushil Kumar Ji sponsored a Conference of World Religions with the idea of forming a *World Fellowship of Religions*. As a result of further deliberations there did come into being a Fellowship including most of the faiths of the world, and I was elected its President.

Three World tours were undertaken and four World Religions Conferences were organized in India, besides regional conferences in other countries. The purpose was to disseminate the idea of universal fellowship among people professing different faiths and beliefs, and it brought about broader and better understanding and a sense of mutual trust and confidence at the top level among the representatives of the various religions.

But while the religious leaders were coming closer, a danger was developing among the followers. Instead of making religion a cementing force, they made it an instrument to serve their vested interests and began to form communal groupings bearing the labels associated with their "isms" — fortifying them with artificial walls of hatred and distrust. One wonders how a person

professing religion, which is a link between man and God, can run the risk of forgetting that he is a man born with the same privileges from God as those he hates, and that he is a conscious entity which is a drop of the Ocean of All-Consciousness.

To combat this danger of religious chauvinism, it was thought necessary to start the work of regeneration from the roots. Man-making must take precedence. This can only be done by inculcating in people generally the humanistic ideals of unselfish love and selfless service, with special emphasis on man service, land service and animal service (animals being our younger brothers and sisters in the family of God). This idea took concrete shape in 1969 with the decision to set up Man-Making Centers or *Manav Kendras* here in India and abroad.

In India a Man Center has been started at Dehra Dun at the foot of the Shivalik Range of the Himalayas. It has set up a hospital, a home for indigent elderly people, and a school for the children of poor families in the area. A provision for farming and cattle-raising on modern scientific lines is a part of the project. Eventually we hope to see a university, fully equipped with the original scriptural texts of the religions of the world, so that comparative studies of the truths contained therein may be undertaken; and a language school to overcome linguistic difficulties.

This convention aims to unite all mankind on the common ground of service to fellow human beings and faith in Divine Power, and to accomplish that, it urges the religious and ethical leadership of the world to shed apathy and aloofness, and assume a more prominent role in human affairs. Such conferences in the past have been organized at the level of religions, and consequently have not been able to achieve integration in the required measure.

A significant feature of this conference is that it is being organized at the level of man, as envisioned by saints and prophets like Socrates, Buddha, Mohammed, Christ, Kabir, and Nanak, so that it may lead to true integration. The challenging task before the religious and spiritual leaders is to bring about a radical change in the ethical, educational and economic status of humanity. Economic uplift is essential because "a hungry man is an angry man" and to talk of God to him is a mockery.

I am confident that each one of us fully realizes the significance of this cosmopolitan meeting, and will extend his whole-hearted support toward the fulfillment of its objectives: developing human understanding and heralding the unity of mankind. Let us pledge ourselves to this task, transcending all narrow allegiances and commitments, and stand united and resolute until its ultimate fulfillment.

The Path of Oneness

Dear Brothers and Sisters:

I have to say a few words on inner concentration and connected thoughts. To achieve eternal unity one must be able to get self-consciousness and try to recognize that great Power Who is controlling the world. You all know man's body is one and we believe that it consists of five elements and that there is a Power behind it Who is controlling all this system; so we must try to understand this truth, and have the reflection of the Divine which is in man.

Of course, you all know that to get any fruit some labor is required, and to be self-conscious we must struggle until we get it. We have before us many examples of our ancient leaders like Guru Gobind Singh Ji, and most of us are following their path; some of us have achieved something in this line.

It is very difficult for narrow-minded people to adopt this path and to meet each other. We must exercise in the right direction. The present urge for unity is a call for self-consciousness, and we must be eager to achieve it and share our good efforts to achieve it. I stress that we must go ahead on the path of oneness of man which is the real path of God, and whatever differences come in our way must be removed in a coordinated manner. If you have faith in Him you can change your fate, as well as others' fates. My best wishes are there and I hope you will come to this conclusion. Thank you.

The Best Virtue

Master Kirpal Singh, March 8, 1971 Rajpur, India
Originally published in *Light of Kirpal*, chapter 77

When what you think, what you have in your heart and what you give out are in unison, that is truth. When they're one, that is truthfulness. And this is also the result when you conceal nothing from God.

When your heart says something, your brain thinks something else, and your mouth says something else, you cannot be truthful.

Two students went to a Master. He examined both of them and gave them each a pigeon instructing them to kill them where nobody could see. One was very clever; he went out around the wall, shot and killed the pigeon and brought it back in no time. The other was just running here, there, from morning till night; he could not find any place where he could kill the bird where nobody could see him. He came back at night, "I have not found any place. The very pigeon sees me."

The Teacher said, "Well, you are fit for initiation." When you see that He sees every action of yours, you cannot conceal. I found the greatest thing that appealed to Master was that very quality. I would tell others, "Go on, tell Him what you've done; open up." We conceal, mind that. Our attitude is to conceal so that nobody would see, but He sees all the time.

So deeds of darkness are committed in the dark, don't you think? When you do something wrong and you're asked whether you've done it or not, you have to tell a lie, then eventually you are found out. Truthfulness is the biggest thing that appealed to my Master, I tell you.

Perhaps He saw that in me. I was very truthful — this is a necessity.

We conceal, even deceive Master, you see. We think we are more clever. We put things in a way which puts a cover over our deceptions.

So, I always say, "Be true to your own self." When you do something wrong, you deceive yourself. You see, and the God Power in you sees when you're clear to Him . . .

And further, when He sees other's faults, He does not crow over them. He wants to cover them. What do we do? We broadcast like unpaid apprentices of the CID of God; like a plagued rat we carry tales. Even if there are faults in others . . . when a child is besmeared with filth, you wash the filth, you do not kill the child. God is in him, you see. When that attitude comes, that brings you nearer to Him, nearest to Him. You say, "Oh, He's seeing me." Then other things follow naturally.

I told you, truthfulness is when your heart, mouth and brain are in unison. When what you have in your heart, your brain thinks, proves it; it is like that and you know it to be. When you can find no place where He is not, where you are not seen by anybody. Sometimes we speak something but we think differently. We do so many things underhandedly.

Do you follow me? All things are covered. When a child sees his mother working near him, he is afraid of nothing. That mother looks after the child wherever he goes.

When we see Him everywhere and He sees us, how can we conceal anything? We have to come to that. Be open to Him. Anything which comes out of the heart is heard. So, which prayer is heard? That prayer which comes out of the depths of your heart. When your heart, your brain and your mouth are in unison — that is truthfulness.

So be true to yourself. The God is within you and the Master Power is within you. Truthfulness is wanted. This appeals to Him. When you discover that there is nowhere He is not. First of all you see yourself that Power overhead which is everywhere. That is the reason the student who was looking for a place where nobody would see him replied, "Wherever I went I was looking into His eyes. He was looking at me."

So the first thing for clarification that all Masters give out is to just know that God is seeing you. The God in you is seeing you and the God overhead is seeing . . . This is the greatest teaching of a Master: All things lead to that.

Yes, it is all sin when you forget Him; that is all sin. Forgetfulness is the greatest sin. Consider that during the day. You've got ample time to consider it, discuss all the viewpoints and angles.

All right, God bless you.