

Selections from *Sat Sandesh* Fourth Quarter 2021

The Spiritual Revolution Explained On the Birthday Eve

The first of four talks by Master Kirpal Singh at the 1973 birthday celebration at Sawan Ashram, Delhi, India. All were published in the April 1973 "Sat Sandesh" and in "Way of the Saints" under the title "The Spiritual Revolution Explained". Evening Satsang on February 5, 1973.

Dear Brothers and Sisters,

The things that you have heard, to whom does the credit go for that?

Christ said,
*I am the vine, ye are the branches:
He that abideth in me, and I in him,
the same bringeth forth much fruit:
for without me ye can do nothing.*

This is the relationship between the Guru and his disciple. The sikh or disciple is he who is accepted as such by the Guru. It is none of the disciple's doing; it is all my Master's work. He said to me, "Look here, I have done this much, the rest you have to do." I wept in anguish, "Master, how can I do it?" And he said, "I am with you."

So when the sikh merges his identity in the Guru and becomes one with him, it is the Guru's power that works, for it is his work.

Hafiz says, *I am rid of all fears for I am embedded in my true Friend, my Master; he who has drowned himself in the Water of Life, what fear has he of death?*

Ramakrishna once showed Vivekananda a plate filled with honey and said, "This is the sea of immortality and you are a honey-bee. How will you eat it?" Vivekananda replied, "I will start from the edges to save myself from getting stuck in it." Ramakrishna retorted, "It is the sea of immortality! Plunge headlong into it."

Who is he — the Guru? Gurbani says, *He that is one from beginning to end, He is my Guru*. He in whom God is manifest, that manifested God in man, we call by the name of Guru. It means no one else but God is the Guru. We also revere that human pole in which the Light of God is manifest. We value the bulb because it transmits the light. Guru is Light personified. The sikh or disciple should become *gurusikh* first. How? By obeying him implicitly, doing what the Guru asks him to do. This is the first step. He should follow him literally, one hundred per cent.

If you love me, keep my commandments. That is the criterion. But we do not do that; we modify his commandments according to the dictates of our mind and intellect. It is a bitter sweet thing, the intellect. It is good and it is bad. It is something we should thoroughly understand. It holds us in its thrall. What does *Maya* literally mean? *Ma* means "to measure" and *ya* means "an instrument" — so it is an instrument of measurement. That is what our mind or intellect is supposed to be. We have to understand it, to make the best use of it. It is a question of right understanding.

But the Guru-disciple relationship is something above and beyond that. A Muslim Saint says, *I am the body, and you are the life that animates it; you become me and*

I become you, so that people may not say that you and I are different entities.

When such a relationship is established between the Master and the disciple, then the Master does everything. It all depends on the Master's acceptance of the disciple. Perhaps I was a spendthrift. My Master Hazur Maharaj Ji saw that this spendthrift would give away the wealth freely to all and sundry. And that was what he wanted, for his treasury of Naam is inexhaustible and will remain full forever. And that is why thousands are getting the benefit of his munificence. It is not my wealth. That is why I say that I am only a stalking horse. You must be under an illusion, so much so that you do not believe me even when I tell you that. But it is a fact nevertheless.

So whatever benefit you are getting, the credit is not mine. Some years back during the Diamond Jubilee celebrations so many things were said about me. I said that all the things that have been said here I have passed on to him to whom the credit belongs. If a cashier has with him a hundred thousand rupees deposited on his master's account, the money does not belong to him; he is only a servant getting a hundred rupees a month.

The Power (Guru Power, Christ Power, God Power, call it what you may) never dies. It manifests itself time and again on various human poles to guide the child humanity. We respect all those who were commissioned by God to bring his children back to the Home of the Father. It is the Light of God that works in them. And what do they say of their mission?

I am come into this world, that they which see not might see; and that they which see might be made blind.
[John 9:39].

When the attention is diverted from outward gazing and is inverted within, only then the inner vision is opened

and one is able to see. The commissioned ones who come are lighthouses; they are the Light of God, which manifests from the human body. They give out radiation and those who come within their circle benefit from it. The credit goes to them.

So Hazur Maharaj said to me, "When I am with you, you should have no fear." I can only say that it is all his grace working, it is none of my doing. In the morning Satsang today I said that when Godmen come they give the clarion call, "Come ye all, return to your true home." Christ said, *I am going back to the House of my Father.* Other Masters also said the same thing in their own way. So Masters come to take the children of God back to their true Home. That is their mission. To whom does the credit go? To Him who sends them.

The commissioned ones who have come from time to time have all referred to their mission and commission. Some directly, some in the third person.

Kabir said. *I know the secrets of the Eternal Home and have been commissioned by Him to do His work.*

Some (like Guru Nanak and Guru Gobind Singh) said, "I am His servant." Some (like Christ and Mansur) said, "I and my Father are one." So a sikh or disciple should become a *Gururikh* [or Guru's man] first, and what is a Gurusikh? Gurbani says, *Verily the Guru is a true sikh and a true sikh is the Guru, and both of them work to revive the same old old teachings of the Masters.* From a Gurusikh one should become a *Gurumukh* or mouthpiece of the Guru. *It is I, not now I, it is Christ who lives in me.* When he sees Him working, he forgets who speaks. A Muslim Saint says, *When he speaks it is God speaking, though the voice seems to come from a human throat.*

So the fact is, all credit goes to him. It is all his grace working. I said in the morning session that the sun is

about to set. Take heed before it is too late. Those who have had some capital to start with, through the grace of the Master, should try to increase it. My Master Hazur Baba Sawan Singh Ji Maharaj used to say, "One who has studied and become a graduate in his lifetime will remain a graduate even after death. But he who has remained illiterate during his lifetime cannot hope to become a graduate after death." So wake up before it is too late. You cannot depend on life.

What is a real birth? It is when one takes birth in the House of the Guru. Guru Nanak was asked, "When did you end your coming and going?" He said, "When I was born in the House of the True Master I ended my coming and going." One birth is this physical birth; the second is beyond that. *Learn to die so that you may begin to live.* This is the second birth, becoming twice born: *You must be reborn.* The Masters who have the competence to give you the second birth, they are Word made flesh. They contact you with the Word or God-into-Expression Power.

Where does that take you? It will merge you into the Wordless (*Anami*) from whence it came. This is the direct way back to God. The Masters who put us on this Way belong to all humanity. They are not the monopoly of any particular sect or country; they come for all mankind.

They are the Light of the World as long as they are in the world. [John 9:5] We can derive full benefit from their incarnation only when we become Gurusikh and progress further to become Gurumukh or the mouthpiece of God. This is the true profit of human life.

Books and scriptures are full of ways to salvation; but only one who has contacted a competent Master will attain salvation. My Master used to say, "Living or dead, we are in the Guru's lap; where is the separation?" The

God Power manifests on some human pole to give its contact to the disciple — some capital to start with — and resides in him and does not leave or forsake him till, as my Master used to proclaim, it leads the soul of the disciple step by step to its final destination: Sat Purush or Sat Naam.

So the whole credit goes to the enlightened ones who come to put us on the Way back to God. They are the true friends of man. Gurbani says, *O Nanak, leave the company of false friends and search for the company of Saints, thy true friends. The false ones will forsake thee in life, while the Saints will not forsake thee even after death.*

So this man body is a golden opportunity you have got. This is your turn to meet God. Avail yourself of this opportunity and stop not until the goal is reached.

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At the Hour of Elixir

This talk was given by Master Kirpal Singh in the ambrosial hour of the early dawn, approximately 5 A.M. on his birthday anniversary — February 6, 1973.

Silence is more eloquent than speech. What can be said in silence cannot be communicated through words. A man takes birth every day; he dies every night and is born in the morning. I have no horoscope with me, but they tell me that today is the date of my birth. But the real birth is that which ends the cycle of birth and death. Guru Nanak was asked by the Siddhas how he succeeded in ending that cycle; he said, "When I took my birth in the house of the Satguru, I was freed from the chain of birth and death."

What is it to be born in the house of the Satguru? When we rise above body consciousness and sit in His lap, that is to be born in the house of the Satguru. With that the unending cycle is ended. And that was on the day of *Basant Panchmi* in the year 1917; because Hazur Maharaj Ji used to meet me long before the actual physical meeting, in fact seven years before that. And the date of the physical meeting in 1924 was also the same — Basant Panchmi.

So I say to you, blessed is the day when we are born into the house of the True Master. And what is the real birthday of a man? The day he learns to rise above body consciousness. He can do it daily after that. All of you have had a practical demonstration of that. We take birth in the house of the Master; but we do not live there. Does one leave the house where he is born? When you rise above body consciousness you are in your true home. You may come out of it occasionally; but you should live there. That is the true birth.

So the real birth is that which should end the cycle of birth and death. This is the first thing about the birthday. Who is to be congratulated on this birth? The Master or the disciple? A teacher's greatness lies in this: that all his students pass the examination. If all his students pass in the first division, the credit goes to the teacher. Isn't it so? If they do not pass, they may celebrate his birthday, but they do not win his pleasure. So all you brethren who have been put on the way to the Beyond by the grace of Hazur Maharaj Ji deserve to be congratulated only if you pass, i.e., if you learn to rise above body consciousness. *The Gurumukh rises above to his true home at will a hundred times a day.* If you have not done that, all such birthday celebrations are useless.

So I always say to you, remember the lesson taught to you. Having taken birth in the house of the Master, you should live there. So, dear brothers, I say to you, sit in

Bhajan regularly every day. Learn to rise above body consciousness. Unless you do that, there is no salvation, no ending of birth and death.

The first birth is physical; the second is into the Beyond, into the Divine Plane of the Master. As Kabir says, *Go ye to the Plane of the Satguru*. The Satguru's plane is not here; it is beyond the physical, astral and causal planes. But the way to it starts when you rise above body consciousness. If you really feel happy — I do not say you do not — you may give a sign of that by doing what I ask you to do: sit in Bhajan daily and keep the self-introspection diary. Do not take food for the body until you have given food to the soul — by contacting the God-into-expression Power within. And for that, *sadachar* or true living is most essential. Without purity of life, one cannot rise above body consciousness.

Truth is above all, hut true living is still above Truth.

You have done all this lighting and decoration, and now you are sitting in the open in this bitter cold. The outer celebrations are all very well, if you take birth in the house of the Master and end the cycle of birth and death. It is all the grace of Hazur Maharaj Ji that you are all getting direct first-hand experience. East or West, wherever he sent me, it was through his grace that people got first-hand experience. When people outside India are getting so much benefit, our own countrymen should get still more benefit. This chasing and running after me is not love. Love teaches one to follow instructions, to obey. *If you love me, keep my commandments.*

First you have to become a Gurusikh — a true follower of the Master — and not a *mansikh* — a follower of the mind. Says the Gurbani, *The whole world follows the dictates of the mind; a rare sadhu follows the Guru. But they that follow the Guru transcend all barriers and limitations.* Celebrating the day by lights and decorations

may be all right from your level; from my level it is not. It will be all right from my level only when you take birth in the house of the Satguru.

When we take birth in his house, and our coming and going is ended, only then are we to be congratulated. And the Masters who come to guide humanity are to be congratulated only when all those who go to them do their duty and pass creditably. My Master used to say, "Please put in some effort on your part so that I do not have to carry each one of you on my shoulders. It will make the Guru's task easier if you do your duty."

We have to do our work during the day. When night falls, who can work? That is what Christ says: *I must work the works of him that sent me, while it is day* — that means when he was alive — *for the night cometh, when no man can work. As long as I am in the world, I am the light of the world.*

Help the Master in his mission. The time for a spiritual revolution has come. It will arrive only when we lead a pure and chaste life. That will require some effort on our part. Have no fear; be true disciples of the Master and not of the mind; and then become a Gurumukh or mouthpiece of the Master.

All these things I have said before; this one lesson is enough if you follow it. Do something now, when the sun is shining; you won't be able to do anything after sunset. At present you are alive, and the Master is also in the physical body. Do not fritter away this opportunity. Bread and water are food for the body; reading books and exercising the mind is food for the intellect; and contacting the God-into-Action Power within is food for the soul. Soul is a conscious entity; it can find sustenance only through contact with the Ocean of All Consciousness — God — Who is the Bread of Life and the Water of Life.

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On Receiving the *Abhinandan Patra*

This is the conclusion of the address given by Master Kirpal Singh on being presented with the “Abhinandan Patra” [a letter of commendation from many of India's leaders] on February 7, 1973.

These are a few things that I learnt at the feet of the Masters: man-making, man service, and land service. They have been my hobbies from the very beginning. To pursue these hobbies further, I sought admission in a medical college and an agricultural college, but family circumstances did not allow me to continue with my education.

So the little understanding that I got through the grace of God, I am giving out to you. This is the basic teachings of all Masters. The best school is that where a large number of students pass the examination. Likewise, the best social formation is that which turns out the maximum number of perfect men. One should remain grateful to those who molded him, and remember them always. But to each other we are all brothers and sisters in God. Real integration is possible only on the level of man. There is nothing new in all this; these are the same old teachings handed down to us from time immemorial. To err is human; we forget; and Masters come from time to time to awaken us and to revive the teachings.

All that has been done so far, I do not claim any credit for it; I know that it is God's grace working. The understanding that I have gained through parallel study of religions, or by studying the lives of great men, I am putting before you. And this has appealed to the people. You have love for me; I too have love for you.

At the Manav Kendra hundreds of men and women belonging to different social bodies and status in life toiled ceaselessly, inspired with the spirit of selfless service. In the bitter cold of the winter season they worked long in the night, sometimes to 2 A.M. Judges, barristers, engineers, college principals, high officials, worked side by side with common laborers, and merged their separate identities into one common purpose. Seeing them work, it was difficult to spot who was who. And they all sat together at one place to take their meals. This is the basic thing in the teachings of all Masters.

Remain in the social function to which you belong; while remaining in it, reach the goal for which you have joined it. It is a blessing to be in a social formation. While there, one should achieve the purpose of being there, which is to know God. "Knowledge" means service, fellow-feeling, and culture; leading to humanity. You have given me this honor; I am ashamed of it because the credit is not mine. I am trying my best and hope to become man some day. . . . God is already there in man, but we have forgotten. Unless we advance spiritually, we cannot reach the goal. These few words I have spoken come from the understanding that I gained through the grace of God by sitting at the feet of the Masters. The credit that you have given me for it goes to the Almighty, and to the Master at whose feet I had the good fortune to sit and learn. With these words I thank you all. . . .

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The Spiritual Revolution Explained

This talk by Master Kirpal Singh brought to a close the evening Satsang at the Vigyan Bhavan on February 7, 1973, and sums up the essence of everything.

I will not take much of your time now. There is a revolution in the world today. in each and every country.

It has, however, not achieved its purpose, which is that man should become man. If man becomes man, in the true sense of the word, he can, all alone, shake the whole world. Archimedes, who discovered the law of gravity, wanted to get the center of gravity of the universe so that he could shake the whole world. But the poor fellow couldn't get it.

Chaitanya Mahaprabhu came in Bengal. His chant was *Hari bole*, "Say *Hari*" [the Lord]. He had realized Hari or God within, his whole body gave out radiation of Hari; and on his lips was the chant, *Hari bole*, uttered from the abundance of a heart overflowing with the love of Hari. He went to a *dhobi ghat* [washerman's place] and said to a *dhobi* [washerman], "Hari bole." The *dhobi* kept silent. Again he said, " Hari bole." The *dhobi* thought he must be a mendicant asking for alms, and he remained silent. Chaitanya repeated his chant: "Hari bole." The *dhobi* said, "I will not say it." "You will have to say it!" said Chaitanya.

The *dhobi* thought, this fellow will not leave me alone, so he said it: "Hari bole." Now, when Chaitanya uttered the words "Hari bole" they were charged with the power of realization; so the *dhobi* left off his work and took up the unending chant, "Hari bole, Hari bole, Hari bole" — His companions asked him, "What has happened to you, brother?" "Hari bole, Hari bole," the continuous chant went on, hearing which the other *dhobis* also started chanting "Hari bole, Hari bole, Hari bole . . ."

Do you know what is at the back of it all? Be an example of what you preach. Your life should emit rays of ideal manhood; people who come into contact with you should feel the radiation, But first you have to become man, in the true sense of the word. If you take just a few steps towards that, you will find that you have unlimited potential of man-making. The revolution today is of the world, not of man. If you have true love in your heart and

your goal is true, you will give out the same radiation. You may address a gathering of thousands, they will all agree with you.

Today people are after religions; each stands for his own religious formation. And they all have the same teachings. But we do not live up to these teachings, and therefore they have little effect on us. If we speak with a true heart there will be radiation; it will have its effect on others.

It is a question of charging. The words may be the same as used by others; but they will have charging in them. Unless we live up to what we preach, our words will have no effect on others. With all the lectures, recitations from scriptures, organizations and social formations, exhortations from intellectuals, that man should become man, where do we stand? How many ideal men have we produced so far? During my Western tour I gave a talk wherein I said that there should be a revolution aimed against the shortcomings of our thoughts and actions: a spiritual revolution.

Now, dear brothers, all that you have heard today — the whole thing has been put before you so beautifully. Do we really feel the necessity of this thing? If so, we should start acting on it from this very moment. If we would do that, we would surely become man — a true man — and all those who come in contact with us will be influenced by us. A few words from a man like that will have greater effect than all the lengthy lectures. Gandhi Ji and others like him who lived up to their ideals — their ordinary words had great impact on the listeners. Today our words have no effect. We give recitations from the scriptures and talk learnedly, without effect. What was there in the words "Hari bole"? They had the radiation, the charging of realization.

All of you assembled here can become Ambassadors of Truth; it is not so difficult to do that. The center of gravity is in you, you have only to awaken it. That will happen when there is no conflict between our thoughts, speech and actions: when we do not profess one thing and do something else. We preach lofty ideals on pulpit and platform, but act differently in private: indulging in the same vices — backbiting, enmity, hatred, narrow-mindedness — which we condemn so eloquently in public. Heart speaks to heart; words spoken from the depth of the heart will move the heart of the listener.

To put the whole thing in a nutshell: if we wish to see all mankind become man in the true sense, we should start with our own self; we should become men first. What is an ideal man? He is an embodiment of love; he has realized himself and realized God; he sees the Light of God immanent in every form. He who sees that Light manifest in all will naturally have love and respect for everyone; he will like to serve all; he will not cheat or exploit anyone.

I just now mentioned the need for a spiritual revolution to bring about this transformation; and this revolution can only be brought about by a man of realization. Live the life. There is enough food for thought available; we read so many books, hear so many lectures, but how many true men are there? The more we have of such men, true men, the more effect we will have on people.

What little understanding I got by sitting at the feet of my Master, Hazur Baba Sawan Singh Ji Maharaj, I am giving out to you. He loved all, even atheists. Once when he was posted at Murree Hills. an atheist who was suffering from tuberculosis and was advised to sojourn in the hills by his doctors, came to Murree Hills. He knocked at every door for accommodation, but found them all closed; nobody was willing to take him in. First, because of the highly

infectious disease he was suffering from, and also because he did not believe in God.

He came to the residence of Hazur Maharaj Ji, who was away on duty at the time. He asked the housekeeper for accomodation, and was refused. It so happened that Hazur Maharaj Ji was just then returning home and saw the man being turned away from his house. He asked the housekeeper about it, and was told that it was a tuberculosis patient asking for accommodation whom nobody was willing to take in. "And what did you say?" asked Hazur. "I also refused him, for he was an atheist," said the housekeeper. Hazur Maharaj told him, "Look here, this man may not know that God resides in him, but we know it, don't we? Please give him accommodation."

The words of a man of realization have an impact on others. It comes through radiation. There is no need to speak; the whole thing is done through radiation. You have said so much about me; but I have yet to become a complete man. I have taken a few steps in that direction: and what little understanding I got through the grace of God and the grace of Hazur Maharaj Ji and the opportunity that I got to live up to that — the whole credit for that goes to my Master. If you find anything good in me. that again is due to his grace.

There is nothing new in what I am saying to you. What is required is life behind the words, as with Chaitanya and "Hari bole." Guru Nanak used to go into Samadhi repeating the words *Sat Kartar*. It comes from the unity of thought and action. There should be no conflict between speech and action, practice and profession. So if you want to really live, then you should yourself become man first, put your own house in order, before you set out to reform others. If you take one step forward with sincerity of purpose, God overhead will extend a thousand hands to help you on your way. I thank you all

for having giving so much of your time and for giving me this opportunity to speak to you once again.

This is the way to succeed in achieving your purpose of becoming a man. In the West it was this very thing that attracted them — radiation through action, i.e., life lived according to precepts. It is the same old old teachings; there is nothing new in all that is being given out to you. Digest it. Food that is well digested gives one strength; undigested food will come out through vomiting, or it will rot and cause disease. All this bigotry and narrow-mindedness, selfishness and exploitation of man by man, is due to not *doing* what we say and profess. We only say; we do not do.

With these words I thank you all once again. The great men here who spoke to you this evening have put these things so beautifully before you. They would like you to live up to them. Let each man become a center unto himself. He should develop and progress physically, intellectually and spiritually, and reach the ultimate goal: merge into the Absolute from where he came. I want you all here assembled to become Ambassadors of Truth: to know yourselves first and then to know God; and through radiation, change others. Thank you.

Don't Think Evil of Others

October 18, 1967 — this is Chapter 3 of the book "Morning Talks" written by Master Kirpal Singh.

Never hurt anybody. We hurt others by thinking ill of them. We think ill of others, we scheme. This is wrong, as thoughts are very potent. When you think ill of others that reacts to them like a telegraphic wire. You may not be telling anybody anything but if you think of them, radiation is there.

Once Akbar, who was a great Emperor of India, was told by his minister that thoughts were very potent, and that great care should be taken in what we think of others. Akbar asked his minister how he knew this. The minister said, "All right, I will give you a concrete example. Let us go outside."

So both of them went outside and they saw one man coming towards them at a distance of a few furlongs. The minister said to the king, "Look here, just think something about this man in your mind and when he comes near, you might ask him what crossed his mind at that time. You are only to look and think."

The king thought in his mind that this man should be shot. The man approached the king and the king asked him, "When you saw my face, what thoughts crossed your mind?" The man said, "Emperor, excuse me, but I thought that I should beat you with my fists and break your head."

So thoughts are very potent. If you think evil of others, the other man will react. You should be careful how you speak to people. If you speak ill to another and say "You are a fool" and things like that, or if somebody calls you a name and you react in the same way, what is the result? There will be a flare-up.

A man calls you once, twice and that results in a fight. This is by words, their very root is the thought. A man speaks out of the abundance of his heart. Whatever is lying there, those things take the form of words, then words lead to fighting. So don't hurt the feelings of others, in thought, word or deed. Even in very religious places, if a dozen men are working together they start thinking evil of one another, with the result that the thoughts radiate and react in another's mind. You follow my point?

The heart is the Throne of God. The body is the Temple of God. If you defile the Throne where God is, then who will sit there? So blessed are the pure in heart, for they shall see God. Purity mainly lies in not thinking evil of others, in thought, word and deed. There are other factors too, but this is the main factor.

Wherever you sit, even in an Ashram, if one man thinks of somebody else, that goes round like anything. That is just like a plague, an infection. A rat infested by plague goes around and spreads that infection everywhere. So this is a very strict condition, "Don't be the unpaid apprentices of the C.I.D. [Confidential Investigation Department] of God. Don't take the law into your own hands."

If you think good of others, you will radiate good. If you purify your mind you will purify the minds of others. By thinking ill of others, we spoil our own Temples of God first and then defile them. Outwardly, we are all right, quite clean, but our hearts are impure. We are defiled by thinking ill of others.

We are all parts of the same machinery. If even one part is out of order, the machinery will stop working. So that is why it is said, "Wanted — reformers, not of others, but

of themselves". Charity begins at home. We should first reform ourselves. Example is better than precept.

So today's subject is "Don't think evil of others, in word, deed and mind". If you think of anybody else, always think good of them. Why? because they are your brothers and sisters in God. God is active in every heart. Our bodies are the Temples of God. If we think evil, first we defile our Temples, then we defile others. Instead we should think, "Peace be unto all the world over, under Thy Will O God." This is what Guru Nanak gave out in his prayer.

Let all the world be happy. How can it be happy if you defile everybody! So the foremost thing is not to think evil, speak evil, or hear evil of others. If you come to know something then it is for you to just keep it to your own self, and try to privately tell others concerned for their own well being.

We should not become reformers of each other. We should reform ourselves first. If we have sympathy for others, we should tell them privately what we think that they are doing wrong. Then the other person will care to listen.

If a blind man is there, and you say, "O Blind Man" he will take it to heart. If we simply say, "Well dear friend, when did you lose your sight?" the purpose is served. There are ways and means to express.

So speaking, you might say, is an art. The same words that carry a loving and peaceful effect can also create fire. This is what we have to guard against. So we should not think evil of others at heart, in mind, word or deed.

God is not difficult to meet, but it is difficult to be a man. Man is in the make. God is seeking after a man who is a

man. So when you are ready, God will come and also give you a commission.

I went to London, I remember, on my first tour. There were two children about seven or eight years old, that were given Initiation for hearing. I asked them, "What do you want?" "We want to become Masters," they said. "All right," I said, "you have been put on the Way, improve, progress on the Way and you might be selected as a Master."

God is after finding out some man who is a man, so that His work may go on. It is not for us to pray for this, but for God to select who is fit for the job. Hankering or only propaganda to have that position which is not in man's hands won't do. It is a commission from God.

I told the children, "Well, you may become a Master, that's all right. You have been put on the Way, go on with it and you may be selected as a Master." Each one has after all, to come to perfection. It is no sin.

Every saint has his past and every sinner his future. This starts where? From our own self. First of all, we should not think evil. If there is evil in your mind, out of the abundance of heart a man speaks. That radiates, by thought and by word. First and foremost, this is the Teaching of the Masters. We should examine our own self and see how we stand, where we stand. Because these things are there, how can we aspire to become Masters!

So purity of mind is essential. Let it not be defiled by the thinking of evil thoughts. You should pray for forgiveness. You should also forgive and forget. Generally, we don't forget. We say, "Oh I don't mind," but that poison goes on working in our mind. That affects, sooner or later. So whenever anybody hurts your feelings in word or deed, forgive. Forgiveness is the only

sweet water that will wash away all dirt. Justice won't do it, mind that! If you want justice, then that will react. Forgiveness only washes away all dirt. Forgive and forget, this is the way to Spirituality.

A man once went to Lord Buddha and began to insult him like anything. He went on in this way for one, two, three hours, until it got dark. When night fell, he wanted to go away. So Lord Buddha said, "Well dear friend, just tell me one thing." The man asked what Buddha wanted to know, to which Buddha replied, "If anybody brings some present to somebody and if that person does not accept it, with whom is it left?" The man replied, "With the person who brings that present." "Well," said Buddha, "the present you have brought, I don't accept it."

So these are the things to be developed in us and lived up to. If you live up to them, your thoughts, your radiation will change. It is not a matter, I think, of acting or posing, it is a matter of living.

The Masters used to say, "Those who live up to what I say, I am their servant, they are my bosses. I will serve them to the best I can." Truly any son, who would be obedient to his father and would do all things what he wants, naturally he is most dear to the father. This is not done by mere outward assent, acting or posing, because the mind radiates. The Master knows the mind, not the outward things.

These things are not explained in general talks. They are heart to heart talks in which you are being given these topics. The secret of success is to keep your mind unalloyed.

The Wheel of Life — Chapter 4

“The Wheel of Life —The Law of Action and Reaction” by Master Kirpal Singh. Originally published in 1965, it is available in a two-book edition, “The Wheel of Life / The Mystery of Death”.

In the scriptural texts, we have an apt story of Raja Prikshat who had heard that whosoever heard the *Bhagwat* recited by a *Pandit* became *jivan mukat*—a man freed from all bondage. One day he called his court-priest and asked him to recite to him the elevating text of the *Bhagwat* so that he might escape from the bondage of mind and matter, and commanded that if his recitation did not prove the truth of the sacred teachings, the priest would be put to the gallows.

The priest was no better than any one of us. He felt dismayed for he saw death staring him in the face, as he knew full well that he could not help the king in attaining salvation. When he reached his home, he was downcast and extremely worried over his impending doom. On the eve of the day fixed for the recitation of the *Bhagwat*, the priest was half-dead with fear.

Fortunately for him he had a talented daughter. On her solicitations, he revealed to her the cause of his miserable plight. The daughter consoled him and assured him that she would save him from the gallows, if he permitted her to accompany him on the following day to the king’s presence.

The next day she went to the royal court along with her father. She enquired if the king wanted freedom from bondage of the world, and the king replied in the affirmative. She told the king that she could help him in his much-cherished desire if he followed her advice and permitted her to do what she liked. She took the king and her father to the jungle with two stout ropes, and she tightly tied each one of them to a separate tree. She then

asked the king to untie and free his priest. The king expressed his helplessness to do so as he was tied down himself. Thereupon the girl explained to him that one who was himself in the bondage of *maya* (illusion), could not take another out of the similar bondage.

The recitation of the *Bhagwat* could certainly break the magic shell of delusion if it were done by a freed person, who had for himself broken through the delusion, and as such, the king should not expect salvation from his royal priest who was as much in fetters as the king, himself. It is only *Neh-Karma* or one not in the cobweb of karmas, who is competent to make others like himself, and extricate them from the deadly karmic cycle.

This, in a way, also illustrates that mere study of scriptures does not help much in giving *Moksha* or salvation; which is purely a practical theme and can be learned correctly from and perfected by practice under the able guidance of an adept in the line. The *Murshid-i-Kamal* or the perfect Master has first of all to piece together the broken tablet of the mind, torn by countless desires and aspirations, and make it into a perfect whole, and then to burnish it clean, through and through, so as to make it capable of reflecting the light and glory of God, which no amount of book-learning would do.

One cannot, of course, know and understand the true import of the scriptures unless the same are explained by some Master-soul, who has himself experienced within the laboratory of his own mind, what the scriptures say. Thus, he can, from personal experience of his own, teach and guide the disciple in the highly esoteric teachings contained in terse epigrams which baffle the intellect, limited as it is in its scope and instruments of learning. This is why it is said: *God comes handy in the company of a Sadh* (or a disciplined soul). One who is a freed soul can free another and none else can.

In this context it is said:

The study of the Vedas, the Puranas and Etymology leads to naught,

Without the practice of the Holy Word, one ever remains in utter darkness.

A practical man of realization is at once all the scriptures combined, besides something much more than the scriptures, which, at best, contain the theory side in subtle language, but are incapable of explaining the theory itself by word-of-mouth, and cannot vouchsafe an actual experience of the same, as the Master does.

Every one, these days, tries to put the blame or fault for his ills on the “times,” and this complaint is the greatest complaint of all times. The present time, as well as the time to come, is no more ours than the time past. This world is a huge magnetic field, and the more we strive to get out of it, the more are we caught and entangled in its meshes. Man dances in the net and thinks that nobody sees him. The wise feel the net but do not know where to sit easy. Thus, silently and ceaselessly revolves the huge flywheel of the karmic mill, the giant “Wheel of Life” slowly but unmistakably pounding to pieces all alike. This mill of Nature grinds all slowly but surely. Some feel and say: “It appears that Nature made man and then broke the mold.”

No one, however, tries to peer through the why and wherefore of things, happenings and events; for we take everything complacently as it comes along the current of time. We do not try to delve deep into them in order to trace out the links of the chain leading up to what we see and experience. Everyone, in his dealings with others, forgets that he has to pay for everything in this world. Even nature’s gifts like space, light, air, etc. are not free to all alike to any appreciable extent. But each man thinks himself the sole custodian of the free gifts of God. He attempts to be as liberal as possible, comes across

several ill-set diamonds (men) and is affected by the “Law of give and take.”

It is after hard buffeting that we learn that scales make no distinction between gold and lead, but are concerned with the dead weight only. Every man knows that fog cannot be dispelled with a fan, and yet tries to do so, and thereby makes the confusion worse confounded. A person, bound hand and foot in the endless chain of cause and effect, cannot free others. When every one in the world is fast asleep, who is there to waken and whom? It is only a freed man who can free others if he so chooses; for the sins of commission and omission are of the very essence of the law of Nature, and sooner or later visit the doer in one form or another.

In caging birds and keeping pets collared, chained, and imprisoned, one wrongly takes it for granted that these poor dumb creatures have no court of law where they can lodge their complaint. He thinks that he has a right to deal with them as he pleases. He neither dreads to kill nor pays any heed to the common Truth: “As you sow, so shall you reap.” Ignorance of the law is no excuse. Every wrong has to be avenged. He that slays, shall be slain. He who lives by the sword, perishes by the sword. One has to pay with “an eye for an eye and a tooth for a tooth,” which is as true today as it was in the time of Moses.

Merry, no doubt, is the feast-making until comes the dreadful reckoning. We may shut our eyes to the laws of Nature, may repose trust in the efficacy of the priest-craft, but it will never do any good. One has to pay a very heavy toll for killing, blood-sucking, and the like. Those who live and thrive on the blood of others cannot have a pure heart, much less access to the kingdom of heaven. “Blessed are the pure in heart for they shall see God.”

Saints say that man occupies the highest place in God's creation, and is endowed with superb intellect and must not, therefore, pass his limited span of time blindfolded like other creatures. The golden opportunity, thus provided, of returning and reverting to God's embrace and to his original Home should not be lost. Such a sublime opportunity comes only after one has completely seen through the "World Exhibition," and has successfully concluded his part in the Grand Drama of Life.

Man is usually lost in the attractions here below. In doing so, he loses the solitary chance given to him under the overbearing influence of karmic reaction, after myriads of incarnations, for his return to the abiding region of the pure spirit. He is given one body after another in an endless series. He begins to feel the weight of all kinds of laws — social, physical, natural — which like heavy blocks, bar his way at every step. He has no alternative left but to wait for his next turn as man, and who knows when it may come?

Saints give a very simple definition of sin as "forgetting one's origin" (or God-head). Every thought, word, or deed that keeps a man away from God is a veritable sin, and on the other hand whatever brings man nearer to Him, is pious and holy. A Persian divine, while self-commenting on the nature of the world, said, "World comes into play only when one forgets the Lord. By constant remembrance of God, one, while living in the world among friends and relations, is yet not of the world."

Most of the sins, whether coarse or fine, are purely the invention of man under the sway of the mind. Finer ones are regarded as "pardonable weaknesses" by Saints who are the living and moving images of God's law of love and mercy on this earth. So long as a person acts as a self-willed creature, he subjects himself to all the laws

and their rigors. But when he surrenders his self-will to that of a Godman, he comes under the sway of God's mercy and love. This is the true aspect of sin in everyday life.

Karmas are the most contagious form of invisible diseases to which a man is ever exposed. They are even more galloping, wasting and destructive than the deadliest and most poisonous germs transmitted into the innermost cells of the human system, and worm their way most surreptitiously into the blood system. In society, karmas take a firm hold first in the shape of a change in view and thought of the so-called molders of public opinion. Then they affect the disposition and temper, and afterwards take deep roots in the shape of habits which become "second nature" in man. The ancients and the elders were, therefore, always on the alert to advise us to refrain from bad company. "A good company breeds goodness, while the bad one breeds ill." A man is certainly known by the company he keeps.

To crown all such difficulties, one has to share unwittingly the karmic reactions, even in his own family where he is born and brought up. Thus virtues and vices play an integral role in the formation of culture. In this way, we daily and hourly contract karmas from our surroundings. The only way to escape the karmic influence is to stick to the path of God through godly Saints who, being embedded in the Most High, are far above the reach of karmas and are, in fact, *Neh-Karma* and *Jivan-Mukat*.

It is said that in the kingdom of a real *Darvesh* (Godman), one has not to render account of one's karmas. A person takes a turn for the better when he takes to the company of a *sadhu*. However, man is naturally prone to accept evil easily rather than the illimitable goodness of Saints. The company of a Saint has marvelous effect in removing all traces of evil. The

atmospheric range of a Master-Saint is a vast immensity which man can hardly imagine. The Saints come not for the good of human beings only, but for the benefit of all active and inactive creation in the world at all levels, visible and invisible as well.

The poor creature called man has no true friend. Even the mind with the three *gunas* (qualities of *Satva* or purity, *Rajas* or activity, and *Tamas* or inertia) ever working as man's accomplice, looks on him just as a cat casts a restless glance over a rat. Those who follow the dictates of the mind are invariably caught in its wiles, and are subjected to untold misery and harrowing terrors. "Mind," however, fears those to whom God is kind through His medium, the *Satguru* (Godman). Mind dares not intrude on the privileges and rights accorded to His Own loved ones, and rather helps them as an obedient assistant does under orders from his superior. Like fire, it is a good servant but a bad master:

*In the company of a sadh, one has nothing to rue;
In his company, one knows the Lord and follows Him
true;
In his company, one attains the highest gift of God-head.*

This is why Guru Nanak emphatically declared:
*O Nanak! Snap asunder all thy ephemeral ties of the
world and go in search of the true ones.
While all shall forsake thee in thy lifetime, the True One
shall accompany thee even up to the beyond.*

Again, —
*Be sure, O soul, that a Godman shall stand by thee
before the judgment seat of God.*

Baba Farid, a Muslim Divine, said in almost the same strain:
*O Farid! Hie in search of a freed-man, for such a one
would free thee (from the bondage of the world).*

Again, —

The ever restless mind cannot find rest until it rests in some Godman.

In *Gurbani*, we have:

The wandering wits come to a halt in the company of a sadh,

The stilled mind alone reflects the Light of the Lord.

Every man is tied physically and mentally in the invisible bonds of karmas. So long as one is under the sway of mind and matter, and has not sought the protection of a Saint, he is governed by all the laws of the various planes and is meted out justice pure and simple, untempered with mercy. He is liable to punishment for all his sins — unheeded, unnamed, and subtle. A friend, in a court of law, may be able to curtail the long and tortuous legal process, but before the judgment seat of the Most High, a Master-Saint alone is the true friend at the time of trial.

In *Jap Ji*, Guru Nanak declares, —

The Saint is acceptable at His Court, and is the Chief Elect therein,

The Saint adorns the threshold of God and is honored even by Kings.

Again, —

Satguru has given me the gift of insight and I see all doubts dispelled,

The angel of death can do unto me no more wrong when the very account of my deeds has been blotted out.

The path of the Saints leads in quite another direction. There is no court of trial for the initiated ones. The Saint is present everywhere and his sway extends to realms undreamed of. He never leaves nor forsakes his disciples till the end of the World.

His solemn assurance is:

Everyman, I will go with thee, and be thy guide in thy most need to go by thy side.

Everyman

Like a kindly and gracious father, he himself may administer a remonstrance to the erring child, but would never send him to the police for correction.

No one is in more bondage than the one who wrongly thinks himself to be free. The trap of the high-born spirit is ambition. Those who are well-to-do, in the worldly sense of the word, appear to us in comfort. They may have sown some good seeds in the past and are apparently reaping a rich harvest in the present; or they may now be acting upon the policy of “snatch, grab and hoard” and are thus building for themselves a hornet’s nest for the future. All such people in affluence, unfortunately, forget that they in either case are wearing the “unseen fetters of gold,” and are unknowingly heading for trouble.

The common saying goes: “The walls and mansions of the mighty are built with the sweat and tears of the poor.” Unless one has sown good in the past, he cannot reap a rich harvest in the living present. He may also be carrying imperceptibly the burden of some guilt right under his sleeves. If he does not sow good seeds now, how can he expect to enjoy seemingly good fruits in the future, and for how long?

Moreover, good deeds by themselves cannot absolve a person from the reaction of bad deeds, just as dirty water cannot and does not wash clean. With all our righteousnesses we are but filthy rags, says a Christian saint. None is clean, no, not one. Man is always subject to the law of give and take or compensation and retribution. Following the path of good works is

decidedly something desirable and better than the path of evil deeds, but it is not all. A high ethical living may secure a paradise for a person for a lengthy sojourn, where he may comfortably enjoy heavenly bliss; but he is still interned therein in the astral or causal body, and he has not freed himself from the cycle of births and deaths.

So long as one feels that he is the doer, he cannot escape from the wheel of births, and has to bear the fruit of seeds. It is the contact with the Holy Ghost, sacred *Naam* or Word that alone helps a person in his upward ascent to higher spiritual regions, far removed from the shadows of repeated births and deaths that ceaselessly move up and down in endless gyres with no way of escape therefrom.

Hell and Heaven are the regions where the disincarnate spirits have to remain for a relatively long period according to their actions on earth, bad or good, as the case may be. The stay here, however long, is not everlasting and it does not take them out of the inexorable cycle of births and deaths.

Paradise (Heaven or Eden) is the *El Dorado* of certain faiths. It is also termed salvation by many. But the fact of the matter is that after enjoying the paradisiacal bounties for as long as is determined by good deeds, one is given a human body once again, for it alone provides an opportunity to gain merit leading ultimately to liberation.

Even the ministering angels of God aspire to human birth when they feel that they have done their job. Thus, in following the almost universally acknowledged, widely believed, and generally accepted path of good deeds, one ultimately finds himself, once more, caught in the web of insatiable desires and ambitions, and with this glittering and ever-elusive firefly in front of him, he still

remains an unwitting captive in the iron grip of karmas. To achieve his objective, he performs *Tapas* (various kinds of ascetic austerities) which may bring him better lives. Even when he attains the sovereignty of a kingdom, his mind runs riot, he gives himself free reins and commits mighty deeds of valor and prowess, most of which are evil enough to earn him Hell.

Again, after taking a bitter lesson from the hell-fires in which he is plunged, he tries to seek solace in *Tapas*. Thus he is ever caught and moves entangled in the vicious circle of temptations and lures from Hell to contrition and from contrition to sovereignty and from sovereignty to Hell again — one after the other—in an endless cyclic order, up and down the Wheel of Life. Thus, everyone for himself makes his own Heaven and Hell, and remains through his own volitional deeds entangled in the gossamer web of life prepared by him.

These regions of Hell and Paradise do not come in the way of one who follows the path of the Saints, the middle course, right between the two eyebrows, for he bypasses the path of a Karma Yogi. Even if a soul under the protection of a Master Saint may, for a while, go astray, it is sure to be rescued.

Though Saints are living models of humility and do not speak of the great authority that is theirs, yet at times they do indirectly refer to the saving power of the Saints gone before them.

The scriptures reveal that Sant Satguru Nanak rescued one of his disciples who somehow wandered astray hellward. The Holy One had to visit hell for a lost sheep, and dip his thumb in the molten fires of hell, thereby cooling down the entire hell-furnace, giving relief not only to one but to many sinner souls howling piteously in great distress. Similar instances occurred in the time of Raja Janak and others as well. Once Hazur, my

Master, too, had to pull out one of his disciples who was straying downwards. How then can there be redemption from Hell for the common man?

*Those who are devoted to the practice of the Holy Word,
all their labors end,
Their faces, O Nanak! shine with glory and many souls
are saved along with them.*

Another region, named *Eraf* (or purgatory) by the Muslim Saints, exists and has both joys and terrors in varying degrees. Experiences of various kinds of fears and agonies of hell have been described by various Masters of different grades. This subject is not an imaginary mapped-out scheme but a serious one for reflection. Whether one believes it or not, the disciple of a Saint is not concerned with any of them. And so long as one is true to his Master Saint (*Sant Satguru*), no power on earth can injure a single hair of his head.

A true disciple of a *Sant Satguru* verily says:
*I have my dealings with the Saints and my only concern
is with them,
With the stock-in-trade provided by the Saints, I am freed
from all hallucinations,
The angel-of-death cannot now touch a single hair of my
head,
When the entire record of my deeds has been consigned
to the flames.*

Again, it is said:
*Invincible indeed is the Angel-of-death and none can
subdue him.
But he is powerless in the presence of the Sound-Current
of the Master,
The very sound of His Word strikes him
with terror and he flees therefrom,
For he fears lest the Lord of Hosts may strike him dead.*