

WHEN REALITY IS,
THEN IT MUST ALSO BE POSSIBLE
TO EXPERIENCE IT

THE GREATEST FACT IN GOD'S UNIVERSE IS GOD
THE GREATEST NEED FOR HUMANITY IS TO REALIZE GOD.
AND THE GREATEST INTENTION OF GOD IS
TO MANIFEST HIMSELF TO MAN.



KIRPAL SINGH

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2. Edition 2019

UNITY OF MAN

Sant Kirpal Singh

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DEDICATED
TO ALL SEEKERS AFTER TRUTH

UNITY OF MAN
SANT KIRPAL SINGH

BE GOOD • DO GOOD • BE ONE

AWAKE OH MAN!
WHERE ARE YOU GOING?

The Crown of all Understanding is
to realize our present self-satisfaction
and our great misery,
in which we are caught against our will.

And to realize
that we are too helpless
to become free from that.

As theory precedes praxis it is necessary to have a crystal-clear conception of the theoretical aspect of the Eternal Truths of Life, that are mediated by the right interpretation of the different holy scriptures. Their real meaning can only be explained by one who himself has actually realized the Truth and has consciously got the contact with the eternal Divine Lifeline within.

Religion has two aspects - one outer and the inner. Man is a social being, and must have a society. Masters do not come to destroy but to fulfil. The one aspect is all right, remain where you are, and the other is to know who am I- know the Self and be free. The highest aim is to know one's Self and know God, and have loving regard for all others who are similarly situated by setting an example for others. An example is better than precept. So we are:

To be just, and friendly to everyone.

To be sincere and to be true to one's Self.

To be good and to do good to others.

To make others happy.

To comfort the sick and the afflicted.

To serve the poor and the needy.

To love God and all His creation viz., man, animals, birds, reptiles and also the least conscious.

They are all members of the one family of God.

There is one caste, one religion, and one God.

There is only one caste - the caste of Humanity.

There is only one religion - the religion of Love.

There is only one dharma - the dharma of Truthfulness.

There is one God - The Omnipresent,

The Omniscient,

The Omnipotent.

There is one language - the language of the Heart.

My best wishes go to you all to know all this and be a living embodiment thereof.

Yours affectionately

Kripal Singh



*Where are you searching me?
Behold, I am beside you!
Neither I am in temples nor mosques,
neither in the Kaaba nor in Kailash.*

*I am not in outer rites and rituals.
I am beside you,
with you,
within you !*

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PREFACE

Though man with great efforts and troubles tries to find lasting peace, happiness and harmony, this goal still seems beyond his reach, in spite of all technical and intellectual advancements. Why is it not possible to realize True Peace for all humanity? The reason for that lies in the fact that we have not yet developed full consciousness of the Truth. What we are having now is only a part consciousness. True happiness and eternal peace can only be found if we solve the *mystery of life and death*, here and now on earth by realizing the *TRUTH* that is hidden from the senses.

To realize one's Self and to realize God - is the aim of life. Self-realization is the summit of all knowledge and leads to ultimate freedom from the grand delusion where we are living now.

That, what we are, we do not see.

And that, what we see, is only our shadow.

Reality we have forgotten. We have forgotten who we are and what we are. Our whole attention, which is the outer expression of the soul, has identified itself so much with the outer world and the perishable panorama of life, that we cannot liberate ourselves from it with our own efforts.

We do have the human body, but we are not the body itself. We are the life in it, we are the inhabitant of the house and are controlled therein by a *Higher Power*, who keeps us in the body. We see that the breath goes out but it cannot remain outside as this power is dragging it back into the body. To know this Higher Power, the *WORKING GODPOWER*, it is necessary to know our *Self - that, what we are -*. For only same can know the same. Self-knowledge precedes God-knowledge. If the attention is completely concentrated at the seat of the soul, between and behind of the two eyebrows, it is capable of seeing the *LIGHT OF GOD*, the Uncreated Light, that illumines everything. This light is already within us, only the attention which should see this light, is scattered outside.

As soon as the soul separates itself from the physical body and rises above it and above the mind, it again becomes conscious of the Truth: *ONE POWER* is working behind all visible and invisible creation, sustaining and guiding all that is created. St. John called it the *WORD*, the Moslems *Kalma*, the Hindus *Naad* and the Sikhs *Shabd* or *Naam*. The embodied soul is a minute particle of this Power, the Oversoul or God. God is the Ocean of Life - He is All-Consciousness, All-Love and All-Happiness - and we are a drop of it. He is the soul of our soul and is nearer to us than our own breath. In the same way as we are enlivening and permeating this physical body, so does God permeate the whole creation and is present everywhere. There is really no place where He is not.

Now the question arises: Why then can we not see Him? The answer is: Because our attention is identified so much with the physical body and its surroundings that we do not know anything beyond that. Up to now we did not rise above the body and the world and therefore live constantly outside, not yet having found the centre of everything within us.

The macrocosm - the universe - is within the microcosm of the human body. Christ said: *Do you know not that you are the temple of God, and the living spirit of God is within you?* Though we can only find and realize God within ourselves, we constantly seek Him outside. How can He be found in temples and churches of stone, built from the hand of man? He verily is the sustainer of our life and like the fish in the water we have our being in Him. God is spirit and the attention is the outer expression of the spirit, that produces everything in the outer world. If the attention is withdrawn from outside and concentrated at the seat of the soul, the Inner Eye opens and the manifested aspect of God becomes visible: *THE LIGHT AND THE SOUND*. The Absolute God can never be seen. God is One and we must become again one with Him to realize *WHAT HE IS*. The drop must return into the ocean from where he emerged before times immemorial.

The scriptures say: God was One and wished to become Many - and so He expressed Himself. *In the beginning was the Word, and the Word was with God. And God was the Word. Everything that is made, was made by it.* The entire creation came into existence through this Divine Power, is sustained and controlled by It. It is the link between the creator and His creation. This Godpower, *the Christpower*, is our true being, we are the same like it. *I shall not leave thee nor for sake thee till the end of the world*, are the words of the Christpower. And further: *Nobody cometh to the Father except through me.* The soul, living in delusion, has no consciousness of this fact at the moment. Attention, soul, consciousness and love are all one and the same. To regain happiness, love and eternal harmony we must turn towards Him, the One, who possesses all this in abundance: *GOD!*

Because we have forgotten the Fatherhood of God and the Brotherhood of men, the world is full of hatred, enmity and suffering. Like the rays of the sun which are one in the sun, so we are one in God. But that we have not yet realized. This is the cause, the root of all «Disharmonies». The bodies are different but as souls we are all one. We do not have a soul, we *are* soul, that is of eternal nature. He who realizes his own Self gains eternal life - that he is. He who wants to bring peace into his own heart and peace into the world must separate himself from body and mind by self-analysis to know the True Reality. The same power who keeps us alive, enlivens everything around us. If we want to love God, then we must also love His creation. We cannot love the one and hate the other.

*Everything that exists,
is a vesture of the Lord.*

The way back to God, the means to come into contact with Him, is one and the same for all and is older than humanity itself. It will never change as long as man exists. He who begins to see the truth working overhead returns to his own, goes back home into the true house of the Father, Who is *OMNISCIENT, OMNIPRESENT* and *ALMIGHTY*. As Son of God it is the birthright of man to go back

PREFACE

there. When Jesus realized his being in God, he said: *I and my Father are one. Follow me*, is his call to each and everyone, in order to realize this Oneness in God. Heaven is no region somewhere far away. It is a state of consciousness, that can be attained here and now under the guidance of one who has realized this Oneness within himself. In him the Word is manifested. *The Word made flesh lived amongst us.*

To become a true man, to manifest God within one's Self, is the aim before us. Who realizes his Self and God loves the whole humanity, is man in the true sense of the word. The scriptures of the world are testimonies and sayings of the experiences of the awakened souls who attained this goal. It is not sufficient to only read their scriptures but we must attain that state of consciousness they speak of in their scriptures. Born in the same way we all have the same inner and outer construction, are therefore one as men. As soul we are a conscious entity, and as children of the One Almighty Father we are all brothers and sisters in Him. We are *ONE FAMILY IN GOD*. The world-brotherhood under the Fathership of God is really the need of the time.

This book, dedicated to all seekers after truth, contains the theoretical aspect of Truth - in such a way that is needed today. Put into praxis, it leads to true realization and liberation from the age-old imprisonment caused by matter and mind.

*Reality will only then be Reality,
when we realize it within ourselves.*

This leads to understanding amongst men and nations and to harmony between the religions and ultimately to World-peace.

We are all lovers, devotees of the Higher Power: Thousands of Lovers, but the Beloved is One for all. He, for Whom we long, is the Beloved of the whole world and the One God of all men, not only of the Moslems, the Hindus or the Christians, God is One for the entire humanity, for the whole creation. And all His devotees have the longing to meet Him, the Same One. Those, who really long for Him, are His actual relatives. And he who tells us from Him, is truly our brother and friend.

ALL MEN HAVE EQUAL PRIVILEGES FROM GOD

All persons irrespective of sex, colour, caste or creed, all men rich or poor, high or low, come into the world the same way. Born, as he is, from the mother's womb by the union of sperm and ovum, each one sees the light of day after a period of gestation.

Kabir, a great Indian saint, while addressing a high caste priest, told him:

*O Brahman, should you claim high birth
and on that account special privileges,
you ought to have been born in a way
different from that of the rest.*

Again, there is a marked likeness in the physical attributes of all men whether in the East or the West. Each one is gifted with an equal number of organs and senses. All are moved and actuated by similar impulses and instincts. The weather conditions affect them all alike. All enjoy freely the gifts of Dame Nature and participate in her boundless bounties: Light, air, water and food, etc.

In every way, similarity runs through the entire creation. All persons, irrespective of their nationalities or colours, are gifted with bodies composed of five elements: Earth, water, fire, air and ether, and live alike on this earth under the canopy of the blue sky. Disease, decay and death come to all in just the same way. No one escapes the ravages of time. So also do the remedies work in each case. God has made no distinction between man and man. Man alone is responsible for all kinds of distinctions and differences of caste, colour and creed, splitting humanity into narrow grooves of classes, groups, sects and nationalities.

*

ALL MEN HAVE EQUAL PRIVILEGES FROM GOD

Truth is not the exclusive right of any particular creed, place, or age. It is man's birthright. Just as every man has the right to breathe the air, and absorb the rays of the sun, we are all privileged to draw from the Unseen Source of Life, strength, and wisdom, which is within each of us. That infinite supply cannot be exhausted.

TRUE RELIGION IS UNIVERSAL LOVE AND REMEMBRANCE OF GOD

What is true religion? This is the most natural question with man, and each one is confronted with it at one stage or another. We have with us hundreds and thousands of scriptures and treatises dealing with the vital problems of life, but they are not at one in their reply to this baffling question. We have, therefore, to carry on our investigation and our search for a *correct solution*, and there can be only one. But before we launch upon this quest, we must first know the purpose of religion or Dharma. The objective which all the religions place before us is, however, one and the same: Divine Beatitude and the Beatific Vision of the Lord. All religions, then, aim at the same target, like so many archers. If we are really sincere in our profession of love for God, we must have love for God's creation, because the Creature and His creation are identical. We cannot love the one and hate the other. All the saints and sages work on this principle and love humanity as such, no matter whether one believes in God or does not, for they draw no distinction between theists and atheists or agnostics. They believe in the one great family of God and all are dear to them, in spite of the seeming differences in non-essentials of life.

But what do we actually see in the world? Having forgotten the basic truth of love working at the root of all religions, we are cut off from the sheet-anchor and are afloat rudderless on the sea of life. Each one of us tries to catch at a straw to save himself. The natural result is that after a brief struggle with chance winds and waters, we sink into the great oblivion, without solving the riddle of life: Whence we come and where we are bound, or the why and wherefore of human life.

Love, then is the only true religion. Saint Paul, addressing the Galatians, said: *By Love, serve one another*. Leigh Hunt declared: *One who serves his fellowmen, loves God and is the true beloved of God*. Similarly Samuel Taylor Coleridge, in his famous poem Rime of the Ancient Mariner, informed us:

*He prayeth best who loveth best,
all things both great and small.
For the dear God who loveth us,
He made and loveth all.*

St. John, in his Epistle, wrote: *He that loveth not, knoweth not God, for God is Love.* Christ, the great apostle of peace, emphatically laid down a cardinal principle of life in his memorable words: *Love thy neighbour as thyself. And again he emphatically declared: Love, and all things shall be added unto thee.*

Sheikh Saadi, a Muslim divine, taught the same thing: *As the limbs of a body are knit together so are the children of God. They are born of the same essence. Should anyone of them suffer from ague, the others too become restless.*

Sheikh Farid and other saints also repeated this truth in the same strain: *If you wishest to meet thy Beloved, God, injure not anyone's feelings.*

Guru Gobind Singh, the tenth guru of the Sikhs, stated: *Verily, verily, I say unto thee that God manifests Himself to one who loves.* God is Love, our soul is of the same essence as of God, so it is Love, and the Way back to God is also through Love.

Again, it is said: *The Creator and His creation are one. Do no injury to His creation, O Nandlal, and incur not the wrath of God.*

All holy and pious devotees have but one religion, the religion of devotion to God and love for His creation. A man is no better than a sheep or goat if he is not actuated by feelings of love and affection for his fellowmen and does not share in their joys and sorrows, and lends not a helping hand in their toils and troubles. If instead of human sympathy, we are filled with illwill, hatred, jealousy, envy and animosity, and are charged with greed, avarice and self-love, and are swayed by pride and prejudices, we cannot have a pure heart capable of reflecting the light of God in us, nor can we have true happiness and bliss.

Man is the roof and crown of the creation, endowed as he is with the spirit of God. The more one loves his fellow beings, the nearer one gets to the Creator. All the creation is His manifestation, and His spirit is immanent in all forms and patterns. All colours take their hue from Him. All Pervading, His spirit works everywhere and there is no place without Him.

*All reflect the Self-Source Light.
Oh, none is good or bad.*

*The part is in the whole,
and the whole in the part.
Where then the difference,
when both reflect the one?*

Kabir

The difference in forms, in modes of life, in clothing and in outer observances are all due to physiological conditions and cannot affect the inner working of the soul and they fade into vaporous nothings when one rises above the body-consciousness and enters the Divine Ground at the seat of the soul. Christ always taught:

*Love the Lord, thy God,
with all thy heart
and with all thy soul
and with all thy mind.
Love thy neighbour as thyself.
Love thine enemies,
bless them that curse you,
do good to them that hate you,
and pray for them
that spitefully use you and persecute you,
that ye may be the children of your Father who is in heaven.
Be ye perfect even as your Father
who is in heaven
is perfect.*

This, in fact, is true religion, true devotion and true meditation.

The human heart is the seat of God. It has been given to man in trust. It must therefore be kept neat and clean, for then alone can it reflect His light and make life truly blessed. The body is the temple of God. We keep man-made temples meticulously neat and clean but pay scant attention to the holy temple of God which we really are.

There is just one Creative Principle for the entire creation. All are born of the light of God and the same light shines forth in all; and, as such, none of His creatures can be dubbed evil. Thomas a Kempis, *in Imitation of Christ*, writes: *From One Word proceed all things and all things tell of Him.* The Hindus call this Creative Principle Naad, the Muslims call it Kalma, and the Sikhs Naam. *Truth is one and only one, though sages describe it variously*, is the memorable Upanishadic text.

Sheikh Saadi tells us:

*No religion is higher than the service of the people.
The rosary, the altar and the apparel give not any merit.
My Beloved is in all hearts
and no heart is without Him.
Blessed indeed is the heart
that manifests Him.
Know for certain that God resides in all hearts.
And hence every heart needs to be respected.*

*No better than quarry stone is the Kaaba of Khalil.
The Kaaba of the human heart provides God a seat.
Of all Pilgrimages, the one to the human heart is true.
It gives more of merit
than the countless Mecca trips will do.*

This is what the great saint, Maulana Rumi, advises:

*Oh man, circumambulate the secret Kaaba of the heart,
unlike the Kaaba of Khalil.
For God made the Kaaba of the human heart.*

This is what a great saint, named Magharbi, gave out:

*The performance of countless austerities and penances,
each followed by acts of charity,
the observance of innumerable fasts
each attended with thousands of prayers,
and the keeping of sleepless vigils for myriads of nights
will not be of any avail to thee
if thou injurest the feelings of a single individual.*

Again, Hafiz cautions:

*Drink wine to your heart's content,
burn down the holy Quran
and consign to the flames
even the sacred Kaaba if you will,
but injure not the feelings of any man.*

The things referred to are considered as sins, but Hafiz says that it is much better to commit them than to injure the feelings of any man, which is the most heinous sin of them all.

Sheikh Saadi affirms:

*The Grace of God never descends
until ye love His creation.
God forgives only those
who work for the good of His creation.*

Oh Man, so far you only played with people of this world. If you loose the game, you are unhappy. If you gain you always take possession of somebody and make him unhappy. It would be better, if you play the game with GOD. If you loose, you will be His. If you gain, then He is yours. In both cases you will be happily united with Him.

Kabir

NOTHING DIES IN NATURE

Death and deathlessness both inhere in the nature of all that is, all that combines in itself both matter and spirit. Matter is but a projecting screen for the spirit, the all-pervading spirit that attracts matter in varying degrees of densities and vibrations to manifest itself in various patterns of forms and colours, at different levels of existence. Spirit by itself without material mantle to manifest itself on the earth-plane is void for spirit without the covering of matter cannot be seen with the eyes of flesh just as the power of spring makes itself felt only when it acts on flowers and fruits making them bloom and blossom with juicy fragrance and luscious flavour.

Man represents in him the doctrine of trinity on earth, as he combines in himself body, mind and soul, the last being of the essence of God, the life-breath enlivening both the body and the mind making one a living man, with the breath of God surging in him from top to toe.

The human body is individualised matter in as much as spirit enshrouded therein seems to be an individualised spirit like the sun reflected in so many water pots. At death, the body, composed as it is of different elements, dissolves and returns to the cosmic reservoir of substances, ultimately merging in one primal substance. And the soul returns to God: *As soon as the silver cord is loosened, the golden bowl is broken like a pitcher at the fountain or the wheel at the cistern. Then the dust returns unto the earth as it was and the spirit returns unto God who gave it.*

A living man is not something independent of, and apart from the Supreme Power, that flows in him. He is a product of the Supreme Power acting on material plane through an organised body of waves which produce a state of consciousness in him. Man exists when the Supreme Power runs in and through his bodily mould, but when that Power withdraws unto Itself, he is no more a living entity for all functional activity in him ceases and what remains? Nothing but a mass of inert matter the same as before in shape and substance, but without the living life-impulse that was pulsating in him moments before.

Like man, the entire universe is a manifestation of the one life-principle, the principle of living consciousness in varying degrees, right from Logos down to the atoms of the material elements perpetually moving in rhythmic motion, forming and reforming in quick succession many patterns by the Supreme Power acting in and upon them. In short, the intelligence of the universe abides, and abides forever and anon, in the heart of each atom which is dancing to its tune like the eternal dance of Shiva, the living embodiment of Shakti, the Mother of the universe. In the esoteric cosmology, the theory of *dead* matter does not find any place whatsoever, for matter cannot exist by itself without the cohesive power inherent therein. Matter in fact is energy in congealed form.

In ancient philosophy, a sharp distinction was drawn between being and existence. The Logos, the Archetypal world is that of true being, changeless and eternal. While existence is an expression and expansion or a moving forward and outward into the world of becoming, a world of ceaseless change and transformation from moment to moment.

Physiologists and physicians like botanists, horticulturists, and floriculturists, tell us a lot of the mechanical and chemical processes going on in the human metabolism or in fact in any living organism, be it a tree, a flower, a fruit, an ant or an elephant. But they cannot tell us why they live, how they live, what for they live, what is life itself, and above all what is consciousness that characterises the life-impulse on any and every plane of existence.

The cosmic cycle proves that life is eternal. It is an endless process. It continues on and on, assuming one form after another in endless series, appearing, disappearing and reappearing like waves and bubbles on the stream of time - time rolling down from eternity to eternity. Nature is but one vast reservoir of life and matter in which nothing is lost and nothing dies, no matter how forms may change, and change kaleidoscopically in less than the twinkling of an eye. It is this changing process that is commonly called death - death of

one form at one place and birth in another form at another place or on another plane. Invisible vapour arising from the sea dies so as to change into visible solid snow on the mountain-top and the visible snow in its turn taking once again the reverse process - the process of death, melts into liquid water and water changes back into invisible gaseous aeri-form or vapour again, making a continuous chain of cause and effect. Similarly, man becomes visible entity when spirit puts on a human form and then in course of time that very man of so many parts on the stage of life - at once son, brother, husband and father; now an infant, then a young man and lastly a dotard - ultimately becomes invisible when the spirit in him withdraws causing to the consternation of those around, a void in the vast web of relationships that he wove around him during his existence on the earth- plane. This is what actually happens at the time of final change when the physical body disintegrates and resolves into the cosmic order of things, and life currents merge into the great cosmic life-principle which is vitally organic in nature, and not chemically inorganic and mechanical.

Death is not what it seems to be, and what it is taken for in common parlance. Death and life are correlative terms on the earth-plane only, but in reality there is no difference between the two, and in fact one cannot be contradistinguished from the other. For death cannot swallow life nor can death put an end to life. It is just an interchangeable process as two sides of a coin rotating on its axis. Do we not see day and night, light and darkness, alternately coming and going, as the rotating earth spins and revolves round the sun casting shadows of varying lengths at different places while the sun itself continues to shine all the time. Death does not mean total extinction or as, at times, it is believed to be. It is nothing but a change of consciousness from one place of existence to another place of existence. Life, on the contrary, is one continuous process which knows no end, for the so-called death that follows life is not lifelessness but life in another form at another place, here on earth or elsewhere an in a different form with a different name, and under different set of circumstances as is adjudged by Divine Dispensation working on the inexorable

NOTHING DIES IN NATURE

law of action: *As ye sow so shall ye reap*. Life being a positive expression of the Supreme Being, is not subject to the negativity of death, and the latter cannot, therefore, extinguish the former - the eternal flame of life.

We have the testimony of an unbroken line of Masters who taught that life and death are mere words in the world of duality, meant to describe the surface effect or the circumferential shifting of the state of consciousness of the Inner Being dwelling at the centre. These are merely visible and invisible stages in the cosmic cycle through which the inner man passes. The lamentable horrifying and much-dreaded death is, in reality, a rebirth - being born again of the inner man - into a life which may be more joyous and more beautiful than known hitherto. *Death, the awe-inspiring and the art-rendering death, says Kabir, is to me a harbinger of joyous life, and I welcome it fully.* The Gospels also tell of the Kingdom of God that awaits one beyond the death-door:

*Except a man be born again,
he cannot see the Kingdom of God.
Except a man be born of water and of spirit,
he cannot enter into the Kingdom of God.
That which is born of the flesh is flesh.
And that which is born of the spirit is spirit.
The wind bloweth where it listeth,
and thou hearest the sound thereof
but canst not tell
whence it cometh and whither it goeth.
So is everyone that is born of the spirit.*

Thus with each successive death or dissolution of form, the spirit freed from this solid mould, renews from strength to strength and from power to power, growing in greater and wider consciousness than ever before. In this context Maulana Rumi tells us:

*I died as mineral and became a plant.
I died as plant and rose to animal.*

*I died as animal and I was a man.
 Why should I fear?
 When was I less by dying?
 Yet, once more, I shall die as man,
 to soar with angels blessed.
 But even from angelhood I must pass on.
 All except God doth perish.
 When I have sacrificed my angel soul,
 I shall become what no mind e'er conceived.
 Oh, let me no longer exist,
 for non-existence proclaims in organ-tones:
 To Him I shall return.*

Death then is another name for a change in the central life-principle, the pivot round which organised life-monad moves and functions. It is a change from one set of circumstances to another set of circumstances, in different forms and under different conditions as most suited to the ultimate unfoldment into full efflorescence of the Self or the living-monad, leading to greater and greater awareness of, and arising into the higher spiritual values of life:

*Behold, I show you a mystery.
 We shall not sleep in death,
 but we shall all be changed,
 in a moment, in the twinkling of an eye.
 Raised incorruptible,
 putting on incorruption and immortality.
 Swallowing death in Victory,
 defying the sting both of death
 and the fear of grace.*

In *Man the Unknown*, Alexis Carel says: *Man is made up of a procession of phantoms, in the midst of which strides the unknowable Reality.* Guru Nanak, likewise, speaks of himself, in much the same strain: *In the midst of the outer physical mould, called Nanak, plays*

the invisible Power of the Supreme Being. In the Bhagawad Gita, the Song of the Adorable One, Bhagwan Krishna, the seventh avatar of Vishnu, one of the famous triad in the Hindu mythology, tells us:

Know thou, oh Prince of Pandu, that there was never a time when I nor thou, nor any of these princes of earth was not. Nor shall there ever come a time, hereafter, when any of us shall cease to be. As the soul, wearing this material body, experienced the stages of infancy, youth, manhood and old age, even so shall it, in due course of time, pass on to another body, and in other incarnations shall it again live, and move and play its part. Those who have attained the wisdom of the Inner Doctrine, know these things, and fail to be moved by aught that cometh to pass in this world of change - to such Life and Death are but words, and both are but surface aspects of the deeper Being within.

Thus it is clear that under the cosmic cyclic law all things move in a circle and all things are eternal. The dance of Shiva, at once the god of death, and death leading to rebirth, not unoften at a higher level of existence goes on forever and forever. Under this ever-revolving wheel of life, man, by a process of evolution or growth, keeps changing from a mere physical to astral, then to causal and finally to a spiritual being on various planes of existence until he rightly comes to his own, knows and realizes the ever-evolving principle of consciousness in him in its fullness which he potentially is and embraces the totality of his being. *All the same, we live, move and have our individual being in God, the Universal Being, for we are His offsprings and He is the very being of our being and without His Power working in us, we cannot exist and function.*

Like begets like. Each thing, be it a plant, an animal or a man, grows from the seed after its own kind, though according to a set pattern of life determined by the quality inherent in the seed. *God giveth it, the seed, a body as it hath pleased Him and to every seed his own body.* Man at the highest rung in the ladder of life on earth is not fragmented from his Maker. The Father is in the son in a potential form and the

son is firmly rooted in the Father, though he may, circumstanced as he is, not know it owing to limitations of the fleshly raiments in which he lives all the time functioning on the earth-plane. Because of the power of God working in him, he verily but unwittingly lives in the temple of God: *Know ye not that ye are the temple of the holy God, and the Spirit of God dwelleth in you?* (and therefore is you). The term *man* is merely a name applied to the incarnated God-spirit on the earth-plane. This then is the famous doctrine of holy trinity: A whole consisting of three parts: The Father, *the Universal Spirit, the Son, the Individualised Spirit* clothed in body, mind and intellect, and the Holy Ghost, the saving link or life-line between the two by following which the human-spirit transhumanises the human trappings. All are combined in man. Hence the exhortation of the Prophet of Galilee: *Be ye perfect as your Father in heaven is perfect.* Perfection comes from the Perfect One.

Perfection then is the goal of human life which consists in self-unfoldment or evolution of the individual spirit by transcending the limitations of body, mind and intellect and by tapping the deep-rooted latencies in the depths of the great sea of unconsciousness yet unexplored and unknown. It is indeed a difficult task but not impossible to achieve, if one is lucky enough to contact a Master-soul, well versed both in the science and art of Para Vidya or the knowledge of the worlds that are heavenly and lie beyond the senses which help us only in the realm of Apara Vidya or the knowledge of the empirical world of observation and experimentation. *The Kingdom of God cometh not by observation. The Kingdom of God is within you.* The Kingdom of God is not to descent from the clouds above. It is already there in man and one can witness its glory by the process of inversion - akin to death - a voluntary process of course while living, as was taught by the Masters to their chosen disciples, from times immemorial. What a man has done, man can do if there is proper help and guidance from some Godman. Every Saint had a past and every sinner has a future.

NOTHING DIES IN NATURE

*All ensouled bodies are drops
of the Ocean of all Consciousness.
When we know this,
all is beautiful.
God is beautiful
and any world
made by Him,
manifested by Him,
is also beautiful.
Beauty comes out of beauty.*

God is found not in books, as only statements about Him are given in them. Nor can he be found in temples made of stone by the hand of man. In these we gather together only to pray to God, or to thank Him for all that He has given. He resides within you. The body is the true temple of God. When you have understood this, then where do you go to find Him? First within your own self. Withdraw from outside, withdraw from the mind and outgoing faculties and come up to the seat of the soul at the back of the eyes. Once you are able to rise above body consciousness you enter into an awareness of the high order, which lies behind the reach of all philosophies and psychologies, for then you are on your way to the Causeless Cause, the Mother of all Causes, knowing which everything else becomes known of itself, like an open book. This then is the alpha and omega of the religion of soul, which begins where all religious philosophies and polemics end. Here all thinking, planning, imagining and fantasy, as mentioned in your diaries, fall off like autumn leaves.

*

God is love, our soul is also love in its nature. That love is innate in our soul and it is natural that love wants somebody to love and to be loved by somebody. Every man wants to love somebody and that somebody should be there to love him. This is but natural. Now, the question at hand is, whom should we

love? Our soul is a conscious entity. Love is innate in its nature and it requires somebody whom it can love. A conscious entity should love an all conscious God. Our love has been just something that is not conscious, or less conscious. The material world is engaged in outward attachments, so the result is, we go where we are attached. The man-body is the highest rung in Creation and the highest thing that we can achieve in this man-body is to go back to the Home of our Father. The true Home of our conscious Self is the true Home of our Father, and is all consciousness. So we should love God, who is immune from coming and going. He is ever existent, in all eternity. All of Creation came into being by His wish, it is all His expression. The point is, if we have not seen God, how can we love Him? We should love God, but to love God, we must be able to see Him. We must be able to come into contact with Him, enjoy His society and company. For that purpose, God resides in every heart, but blessed is the heart in which He is manifested.

KNOW THIS: THAT WE ARE ALL ONE

All Masters who came said the same thing:

*God is Light,
and we are all children of Light.*

The same Light enlivens all creation. Just as bulbs having electric connection give light when the switch is pressed, the same way the Power of God enlivens all creation. When that Power withdraws from the body we have to leave this body. So you see we are children of Light, which is one and not two, the One Power that is our source and sustenance, called God, Who is Light. Kabir has explained why we cannot see God. He says:

*So long as we are identified with the Indriyas,
the outgoing sense-faculties,
we cannot see Him.
When we rise above them
only then we can see God.*

All Masters say the same thing. Kabir further says in the same context:

*I saw that All-Pervading Light
in me and in all creation
and all my doubts were dispelled.*

Lord Krishna says the same thing in Gita: *He who sees Me in all and all in Me, he is dear to me.* So you see that we are all offsprings of the same Light. All are equal, no high, no low. All are born the same way. Is there any doubt about it? Where then is duality?

When a baby is born we cannot recognize whether it is a Hindu or a Moslem. Let us take the example of foundling Homes where abandoned children are sent. When a child is received there it carries no distinguishing marks to show whether it is Hindu or a Moslem child. It is a man, as God made it. This is a fact and needs no reasoning.

So we are all one, no proof is required for that. Only we do not perceive Him in the present state of close identification with body and outgoing faculties and that is why there is duality. We have made considerable progress both physically and mentally. We have a body and we have a mind but we are a conscious entity, the soul. With all our physical and intellectual advancement we are unhappy. Because we do not know our real self that we are children of Light. Great is man. The Supreme Being once wished: *I am one, let me be many*, and with one thought wave of His, the whole creation came into existence. As Guru Nanak says: *There was one Source Eternal from which flowed countless millions of streams*. He is All-Light and we are all children of that Light. When He can create countless millions of planets by a mere wish, a single thought- wave, we, who are conscious entities and of the same essence as that of God, can we not, by withdrawing our soul-currents from all outside and concentrating within create even a city?

Masters who came from time to time, all proclaimed:

Oh Man, you are attached to outer labels when the source of all joy and happiness is within you. God, the Supreme Father, is in you. Father and son both live in the same house - the man body - but you, the son of the Almighty, through identification with the outgoing faculties, wander outside. Rise above the body-consciousness.

Maulana Rumi says:

*Oh dear heart,
rise above this physical life of flesh
and you will realize the Life Eternal
that enlivens this body.*

As I said before, the Masters, one and all, laid stress on unity of man. For that one has to unravel this body and know oneself. This was the sole purpose of labels of the various formations that we carry on our bodies. We forgot that purpose and got attached to the

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outer labels. The same light burns in temples, in mosques and in churches. Which light is good and which is bad? Why these conflicts and fights? We revere the temples, the mosques and the churches but fight each other.

This is all due to lack of right understanding. We are already one, no proof is required for that. But we have forgotten that unity. If you want to have a first-hand experience of that go to a person who has realized that unity within himself. He will put you on the way up and give you practical demonstration of it that we are one, the children of Light. He will open your inner Eye and you will see that Light within you. What is knowledge? Gurbani, the Holy Scriptures of the Sikhs, says:

*By contacting Naam,
the God into expression Power within,
one sees the Light of million Suns.*

That Light is within you. All Masters say, God is Light. Kabir says: *Formerly I had some doubt about it, but when I saw that Light in all, my doubts were dispelled.* Why then fight each other? If you strike two stones of different colours against each other they give the same spark which has the colour of fire. You may have a cow of any colour, black, brown or red, the colour of milk is the same - white. We may have labels and badges of any shape and colour - we are all children of Light. But we have forgotten ourself. Masters come to awaken us that we are all one. We have to realize that unity. We are man first; labels came afterwards when we became Hindus, Moslems, Christians, Sikhs, Buddhists and Jains and further we had labels of East and West and became devotees of countries and nations. Unless we rise above these labels we cannot realize God.

During my third world tour I was asked in a TV interview: How can we cement unity? I said: *When people will rise above isms and the labels that they are carrying and Kings and Presidents rise above countries.* Labels only indicate which school one has joined for Self-Knowledge and God- Knowledge. Masters never gave any labels,

these came when, after their demise, social bodies were formed to keep their teachings alive so that more people may benefit from them. They were formed with a noble purpose but the same good old custom corrupts itself and with the passage of time there was stagnation in the social bodies followed by deterioration. Masters come from time to time to revive the same age- old teachings. They give the call:

*Brothers, wake up.
You have forgotten yourself.
How long will you remain asleep?*

They see the Reality within and speak from that level, therefore, what they say is 100 percent true.

The outer preaching is all true, but without first-hand experience there is no conviction. Remain in the formations to which you belong and keep your forms and formularies. These are just to show that one should realize the purpose for which one has joined a particular formation named after the Master one professes to follow. It is a blessing to remain in a formation, otherwise there would be corruption, but while remaining in a formation one should keep away from parochialism and narrow-mindedness which in turn lead to deception and delusion.

The basic purpose of this Conference ^{*1} is to bring home to all, the fact that we are already one, but we have forgotten that. This is the basic teaching of all Masters and the formations set up to keep alive their teachings. The highest knowledge is to realize the unity which is innate in us. The various places of worship - dome-shaped temples, made after the head, nose-shaped churches, forehead-shaped mosques and others - are all modelled on the man-body, the true temple of God. They are just to remind all those whose inner Eye is not opened and who do not see the Reality, that such Light shines within you and such Sound reverberates in each one of you. Those who realize it - the twin principle of Light and Sound, the manifesta-

1 World Conference on Unity of Man, Delhi 1974

tion of God into expression Power - for them body is the true temple of God. And one can realize it at the feet of a competent Master who has realized Him in the man-body.

This is what the Masters give us. They give us direct first-hand contact with Reality. They come to make people see who do not see, and they who see outside may be blind. Those who only see the outer physical phenomena are all blind from their point of view. Don't you feel it? If your mind were to be still for just a moment and all thoughts nullified, you would feel this oppressive blindness. Ramakrishna Paramahansa once cited the example of a tree with many birds sitting on its branches. If someone were to clap his hands the birds would all fly away. We have the Samskaras or impressions of countless incarnations filling the reservoir of our mind. A few moments ago some Sadhus were clapping hands on the stage. Let there be clapping of hands to nullify all thoughts except this that we are all one. Is there any doubt about it in anyone's mind? If there is, let him seek a Master who has realized unity within him. He will open your inner vision and make you see and that will dispel all doubts.

Let us all pray to God:

*Oh Lord, oh God Almighty,
Whoever You are,
called by different names!
It is only through Your Grace
that we can wake up
from the deep slumber of ages.*

The Vedas say:

*Arise,
awake,
and stop not
till the goal is reached.*

Kabir says the same thing:

*Wake up oh sleepy head, wake up.
It is no time to sleep.*

This is the lesson that is repeated before you. It is the message for the whole world and a panacea for all our ills today. They asked me in the West during an interview: How can we evade the disaster of atomic war? I told them: *When Kings and Presidents would rise above countries.* Then they asked me if I would meet their president. I told them: *Well, this is my conviction. And surely I would like to meet your President.* And I told them that they should not only tend their own garden but help others to keep their gardens in full bloom.

It is a matter of right understanding. Right understanding would lead to right thoughts and right thoughts would result in right words and right actions. Remain in your own formations but rise above body-consciousness, rise into universalism and leap into the Beyond and know you are already one. These three things have been put before you with one purpose - there is no intention to break any existing formation or to build a new one. Masters do not interfere with social bodies: *They come not to destroy but to fulfill.* The Masters after whom the various formations have been set up, are all one. Their teaching is one and the same. As I said this morning, let us pray to God to awaken us. Who can awaken a man from sleep? God or God manifested in man, in other words a Godman.

I have all love and regard for all of you who have come from India or from far off places. The teaching of all Masters who came in East or West is the same. I have love and regard in my heart for all Masters who came, those here present now and those who may come in future. They are sent by God from time to time to awaken mankind from the slumber of parochialism and narrowmindedness. Guru Nanak came in this context and recently Swami Vivekananda. When he returned to India from his foreign tour he raised both hands and said: *Oh Hindus, oh Muslims, you are my own.* So what I say to you is nothing new. I would request all of you to spread it, all that you have heard here, wherever you go. Proclaim it from the house-tops that there may be peace and happiness on earth. So I pray God and

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you pray with me that he grants us His special Grace and provide for us to have first-hand experience of Reality. The ideal before us is:

THAT WE ARE ALL ONE!

Unity of Man Conference

Delhi, February 5, 1974

*Deathless is He
and I have nothing to fear.
He being immortal,
I have not to wail.
He is not poor and I have no want.
He being above sorrow and pain,
I too have none.
Besides Him there is no destroyer,
He and I live eternally.
When He is free,
there is nothing to bind me.
Both of us are above the stage of bondage.
He being Immaculate,
I too have no stain.
He being within me,
what taint can I have?
He has nothing to think of
and nothing is left for me to think.
Neither of us has anything to gloss over.
Desireless is He
and I too desire nothing.
He is spotlessly pure
and so am I.
I have no existence apart from Him,
for HE ALONE IS!
Oh Nanak,
through the Master has this delusion disappeared.
Having dipped in Him, we are dyed in one colour.*

Guru Arjan

THE MESSAGE OF THE LORD

All saints and prophets have been bringing from time to time the message of the Lord for the guidance and uplift of man. Kabir says:

*I am the knower of the True Home of the Father
and have come to give you the message of God.*

God's message is:

I am the Lord of all creation. Man is the highest in all creation. He is next to Me. I have given equal privileges to all mankind. They are born the same way and with the same outer and inner construction. This is the golden opportunity you have been given to know Me. Ever since you were sent down to the world, you have not returned to Me - the True Home - but have stuck fast in the enjoyments of mind and outgoing faculties so much so that you have forgotten even yourself, what to speak of Me. I sent saints and prophets to awaken and to bring you back to Me, but you did not care to come. Instead of appreciating their services, you have been molesting them.

I sent Christ - the Word made flesh - who reminded you vehemently: Change your mind, for the Kingdom of Heaven is at hand. Religions came into being to keep the teachings of all such Masters afresh. Religion in its pristine beauty means a living reality. It is a state of universal God- consciousness, in which you live, move and have your being in My loving presence. All your activities or institutions should have been inspired by love of Me. Then there would have been left no stranger, no alien, no hatred, and strifes would have been unknown.

If you like to seek Me, conquer all fears. This you can achieve only when you shake off attachment for wealth, family, body, as one and all are Mine, and have been given to you to make the best use of them to reach Me. This detachment of heart can only come when you love Me *with all thy heart, with all thy mind, and with all thy strength.* This is true renunciation which is the highest expression of religion.

All saints and prophets I sent to the East or West, their lives were filled with the rapture of the vision of the unity of all races and religions in the spirit. The outer world is the expression of the mind. Unless you first establish unity in your hearts, you cannot develop the unity of all men.

There are two methods by which you can achieve this end:

One is the interior method of meditation to go into the silence of the heart where flows the fountain of My love, all bliss and joy. You must be reborn. Except you be reborn or twice-born, you cannot enter into My Kingdom which is within you. Those who have once drunk the water of life from this fountain are intoxicated forever and love flows out from them in all its joy and gracefulness to all humanity - overflowing as they are with the love and intoxication of Me - giving vent *to peace be unto all the world under Thy Will, oh Lord*. Mind that it is not religion that failed you; it is you who have failed religion.

The second method is to understand the meaning and the purpose of knowledge which in one single thought is Service to all My creation - men, beasts, birds, etc. The meaning of true life is service and sacrifice.

So long as you want, first and foremost, to be blessed yourselves and you expect others to minister to you, you will remain stranger to the way of spirituality. When you will wish others to be blessed, you will begin to speed on your way back to Me.

Let you not be a reformer to whip others into goodness, but be a witness of the Great Love radiating all love in thought, word and deed. Be an example rather than give precepts to others. You are indulging in oceans of talks, but how many ounces of actions? An ounce of practice is more than tons of theories. *Wanted reformers not of others but of themselves*.

Religion decays when forms and rituals become more important than Me, God. The inner light within you fades away giving place to intellectual acceptance of a dogma or creed which you hold ten-

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aciously for the vindication of which you willingly lay down your lives. Religion further decays when neither Me, God nor the Church rules you, but you become slaves to mammon and material power of the once virile religion. Only the form remains ending in selfish ends by the so-called defenders of faiths and contractors of religions.

You are all dear to Me, sweet children. I advise you all, residing anywhere, to sit together as brothers and sisters and understand each other. Dissolve all differences and misconceptions - you are already one as man, as soul, conscious beings, as followers of the same Master Power and I reside in each one of you as controlling power keeping you in the body. Remove all duality and otherness. You will be able to sit together only in My name and will realize this unity in Me in the company of saints.

He alone is the doer.

Speak only from the One, oh Nanak.

Why from a second one?

*If somebody thinks anything happens through him,
he cannot find any happiness.*

THE ORIGIN OF RELIGION

The quest for the Immanent and All-Powerful Entity began when self-consciousness dawned on living creatures. The endless limitations with which the Spirit finds itself surrounded, the insufficiency and incompleteness on all sides, the utter helplessness in the face of death, and in illness and suffering, all combine to stir up in man a longing to find out the source of all life, all light, all happiness and all bliss. He seeks a power with which to combat all evil, fight the dark force of the negative power, chase away pain and misery, and be established with unchangeable permanence in this ever-changing universe. He wants to find the central permanent point, around which the eternal dance of creation and destruction goes on ceaselessly.

The roots of all religions are to be found in the attempt of man, from age to age, to solve this mystery of duality: Life and death, light and darkness, truth and untruth, opulence and poverty. Dissatisfied with his surroundings, he begins the eternal search anew and turns to the why and wherefore of things.

He now tries to find the substratum of life itself, the source from which the creative life-principle springs, which enlivens the body and the bodily adjuncts and activates everything around him. Once this question takes hold of a person, it never leaves him, and he plunges himself headlong into the problem and seeks to solve the mystery in whatever way he can. He begins his search first of all in the creeds and beliefs of the age and the surroundings in which he lives. But when all these fail to satisfy him and he discovers himself in the wilderness of different ideologies, conflicting theories, heterogeneous postulates and conclusions, he feels bewildered and helpless to chalk out for himself the Way- out. Next, he turns to the scriptures and religious texts for the solace of his mind, but here, too, he is confronted with insurmountable difficulties: Want of knowledge of the archaic languages in which they are written, the subtlety of the subject, lack of practical men of realization to give him their correct and true import.

The momentous quest now takes another turn. He breaks through all the barriers of age-old traditions and customs, social and ritualistic

observances and accepted codes of conduct, so that he may discover the hidden light and the Power of God - the lost Word - something greater and more powerful than what he has experienced hitherto in the outer world. From the search without, he gradually withdraws his attention and begins to concentrate on the thought of *self* within. In this way he comes to distinguish between *Religion* and *religiosity*, or *religious beliefs and practices*, all of which are connected with the *sensory plane only*. The seeds of life lie in the depths of life itself - the spirit or soul - in every living thing, even plants and flowers.

Spirituality is concerned with the most vital problems of the *Spirit* alone - what it is, where it dwells, how it works, how it can be concentrated to dwell upon itself, how it can be separated from the folds of the body and mind, where it goes after death, how it can voluntarily be withdrawn from the sensory plane of the body, the specific journey that lies ahead, the various spiritual planes that it has to traverse, its ultimate goal, and many other topics of an allied nature connected with its well-being. This, then, is the religion of the soul, quite distinct and apart from the social and moral well-being of an individual, both of which depend on his spiritual well-being. *A sound mind in a sound body* is a well-known aphorism, but a *sound soul* at the back of them both is of paramount importance, because mind and body live by the soul, the great dynamo or motor power, in the life and light of which both these adjuncts work.

This search for the true *self*, though full of mysteries, and with untold possibilities and immense spiritual treasures within - of which the saints sing in glorious terms - now attracts the attention of the seeker. It is purely a subjective matter and lies beyond the pale of reasoning and imagination. It is a *Wisdom of the Beyond*, Para Vidya, and can be experienced by the soul in its pure nakedness, released from all the enshrouding sheaths.

We cannot but repeat the memorable words of Guru Nanak, in this context:

*One cannot comprehend Him through reason,
 even if one reasoned for ages.
 One cannot achieve inner peace by outward silence,
 though one sat dumb for ages.
 One cannot buy contentment with all the riches of the world,
 nor reach Him with all mental ingenuity.
 How may one know the Truth
 and break through the cloud of falsehood?
 There is a Way, oh Nanak!
 To make His Will our own,
 His Will,
 which is already wrought in our existence.*

Jap Ji

Once convinced of the futility of all outer knowledge and wisdom, performances and observances, the search within becomes a passion with the sincere seeker after Truth, for self-realization is a key to God- realization. St. Augustine, once sitting on the seashore with his great work *De Trinitate*, saw a child taking the sea-water into a shell and pouring it into a hole he had made in the sand. Asked what he was doing, the child naively replied that he was trying to empty the ocean. The great sage explained to him the futility of all his endeavours, since it was an impossibility. Exactly the same is the position in the case of God- knowledge, for He, the Infinite, cannot be known by the finite individual trying to grasp Him at the level of the intellect. How can a part know the whole? Self, the basis of all conscious life, cannot be cognized by the conscious mind or intellect. A thing not based on Realities, cannot be real and cannot know the real. Even of the yogic methods as means to still the mind for self-realization. Gaudpada, the famous forerunner of Patanjali - author of the yoga systems, thousands of years before - spoke about such efforts as strivings of a person to empty the ocean drop by drop with the tip of a blade of grass.

From the above it would be abundantly clear that the germs of all religions are located in self-questionings and self-communings of the great souls. Here all religious philosophies end and true religion begins. By degrees this inner search proceeds, and, one by one, the koshas or the coverings of the spirit are analysed, pierced through and discarded. They are peeled off layer by layer in the deep inner silence of the mind, until the mental apparatus itself also drops off like a tattered garment, leaving the soul free and resplendent in its pristine luminosity, more lustrous than the light of several suns put together. This is called *evolution of the Spirit or unfoldment of the Reality*, shrouded as it is in innumerable coverings to start with. Self-knowledge or Atma Sidhi precedes God-knowledge or Paramatma Sidhi.

It is only when the spirit comes into its own and is freed from all the earthly ties and the bodily trappings, physical, astral and causal, that it is in a position to apprehend, appreciate or feel the presence of God or Reality. The senses, the mind and the intellect, in their gross nature, ever fail to know and understand the Reality by means of logic, philosophy and metaphysics. It is the spirit in its original purity, when disengaged and disentangled from the various trappings, that can contact Godhood. Spirituality in its true sense, as described above, can neither be bought, nor taught, but may be caught, as if it were an infection from some God-man. All learning through books, lectures or philosophic disputations cannot make a person spiritual.

The love of God may be seen in the love-laden eyes of the Son of God. His liquid eyes betray the Divine intoxication within them. They are cups bubbling over with God's life, love and light. Herein lies the hiatus between sectarianism, the great scriptures of the world, the so-called religions, as confined and cramped in the pages of sacred and monumental works of the ancients, in languages too ancient, too archaic and too technical to be understood, on the one hand - and spirituality, the science of the Soul or true religion of the spirit, on the other. The latter is the common heritage of the entire humanity,

catholic in its approach, unlimited in its scope and unfettered by anyone's professed belief, faith and religious notions. It is an inner process of the spirit. And all saints preach of nothing but spirituality in its pure, undiluted and unalloyed form.

God is the Divine Ground on which life, mind and matter make their play, and all these cannot possibly know the very Life of their life. Saints, therefore, emphasize that this Divine Ground can only be felt by intuition when directly experienced by realization, which is possible only by the sixth sense or the inner eye. That center is also known as Nuk- ta-i-Swaida, the Third Eye, the Divine Vision, the Single Eye. Christ says that it *shall fill the whole body with light, light uncreated, perennial and everlasting, light which is self existent and shadowless, light that never is on land or on sea.* This is why Jesus, the Prophet, asks us to beware lest the light in the body turn into darkness. *The light shineth in the darkness and the darkness comprehendeth it not.* The outer symbol of this we see nowadays in the lighted candles at church altars, the earthen lamps in temples and gurdwaras, now of course replaced by electric light, and the ever-burning fires in Zoroastrian homes.

Akin to the Single Eye is also the Voice of God, the Kalma of the Muslims, the Word of Christ, the Strati of the Vedas, Udgit of the Upanishads, Sarosha of the Zoroastrians, Elan Vital or the Life Current of the Western philosophers, and Voice of the Silence of the Theosophists within the body which we cannot hear, as our spiritual ears have been waxed and sealed. This great truth is symbolized in outer life by the conches in the temples, the gongs in the gurdwaras and Buddhist temples, the bells in church belfries and Jaras, big bell, of the Sufis. The saints in all climes and in all times have made frequent references to this phenomenon in all their teachings and writings.

The true religion or spirituality consists in linking the soul with Oversoul in its manifested play of light and sound in the God-made temple of the human body. The more the spirit withdraws from with-

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out and transcends its limitations - physical, astral, and causal - the more experience it gets of the spiritual phenomena, with the Grace of the Master. Such is vouchsafed to one who has prepared for death in life at will - for unless one learns to die daily, one cannot have life everlasting. Bergson, the great philosopher, calls it *open religion* as contra-distinguished from *closed religion* that is, religions sealed down in ancient and immutable scriptures, spoken of and taken to be the last word.

Religions have now been reduced to the mere performance of charitable deeds, observance of rituals and ceremonies like fasts and pilgrimages, wearing of particular apparel, white, yellow, blue, flame-coloured or ochre robes, keeping peculiar marks on the body like a tuft of hair on the head, sacred thread across the shoulder, circumcision or the fife Kakas, all of which have no substantial bearing, however remote, on the advancement of the soul towards self-realization and God-realization.

The prime need of the age is a living Reality, a dip in the ocean of life, a sip of the elixir of life, a vision of the Divine Light that may bestow immortality and lead to efflorescence of the spirit into Godhood. This is what Sri Aurobindo says: *Contact the Super-mind and draw it down to make divine all life, mind and matter. It is the common birthright of all created beings and not the monopoly of any nation or class of individuals professing this or that faith or belief.*

Man by nature is a composite being - the component parts being body, mind and soul. God made man after His own image and so the saints ordain: *Be thou as perfect as thy Father in Heaven is perfect.* Thrice blessed is man on account of the immense and immeasurable possibilities that have been lodged in him by the Maker. The very Divinity, with holy light, life and love, is the very soul of his soul. But alas, what man has made of man - and worse still, of himself - no better than a beast, or even worse than that.

It behooves man as man to be rich, abundantly rich, in all the three aspects of his life - as distinguished from the mutilated, maimed and

moth-eaten existence that he now has through ignorance of self-knowledge. This creation is a double process: Involution with evolution. The Divinity in the very nature of the spirit, mind and matter has to be evolved, enlarged and developed, until it completely and fully coincides with the Divine ground, the substratum of which, in sheer ignorance, it now plays its limited and restricted part unmindful of its Godhood.

The physical self of the soul is endowed with ten instruments: Five *karam indriyas* or motor powers, and five *jnana indriyas* or powers of perception, all of which help the body in its worldly dealings. The mind has been gifted with four facets: *Mana*, mind-stuff, *chit*, consciousness, *buddhi*, intellect, and *ahankar*, ego, all of which operate in the world of senses and help the psyche in thinking and discriminating in the light of reason. Next in the ascending scale comes soul, the great rider in the vehicle of the mind-driven body. Its instrument of action is *surat*, self-consciousness or attention born of the great consciousness. This attention, if properly helped and guided, brings about singleness of purpose and fixity in aim. It collects and gathers up the wandering faculties of the mind from the senses as identified with objects and immersed in their enjoyment.

While the body works, the mind discriminates and the psyche craves happiness. Should the three component parts, body, mind and attention (soul), be brought into harmony at one common center, the life on earth of the poor, limited and bound psyches becomes a real blessing, eternal and everlasting, possessing all the attributes of the supramental consciousness: *Sat* (existence), *Chit* (consciousness), *Anand* (bliss).

A person who devotes his attention to the body-building process grows in physical strength with muscles fully developed and well knit. He is looked upon as an embodiment of radiant health, and is admired by hundreds of people who him. A person who devotes his attention to the development of his mental powers acquires a keen and sharp intellect, grows into an intellectual giant and inspires thou-

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sands of persons by his powerful speeches and writings. Again, one who takes to the development of the self or spirit in him, becomes divine and in course of time becomes a God-man and Godhood shines in him through and through. He sheds heavenly lustre among great gatherings and audiences that come into his fold and as a tower of spirituality he serves as a beacon light to all and sundry in the stormy sea of life. This is the yoga of hand, heart and head combined into one, and makes a person an integrated whole, perfect as the Father in Heaven is. All this and still more comes to him by communion with and practice of the Word, the Music of the Soul or song of the Pranva, which reverberates ceaselessly in and around him. This is the true religion, a religion of the living spirit, Truth, the *open religion* of Bergson. There is, in fact, no religion higher than this, giving life and light alike to one and all, and making man thrice blessed - blessed in body, mind and soul - fit to be worshipped and adored not only by his fellow beings but even by the angels, as ordained by God, when He makes man after His own image.

This human body is a veritable temple of God, wherein the spirit or the soul can be attuned to listen to the Divine Music within. It can be made to witness and enjoy the Divine Light, and enabled to get Divine revelations like the prophets of old. When once it experiences the Supreme Bliss, all attachments of the world fall off by themselves, lose their glamour and charm. The psyche, freed from oblivion, blossoms forth into a new life - the life of the spirit as distinguished from the life of the senses. This is spirituality, this is the true religion, into the mysteries of which only a Saint or Master-soul initiates a true seeker and aspirant by unlocking the door leading to the Kingdom of God, which is right within us. About this door Christ says: *Knock and it shall be opened unto thee.*

*Everything is within
 and nothing is without.
 He who searches without
 is yet in ignorance.
 He who finds himself
 through a Master-soul,
 ever lives in a state
 of bliss and beatitude.
 The Nectar falls down in a big shower,
 and the mind enjoys the Sound Current.
 Night and day he lives in perfect satiety,
 and sings the praises of God.
 The aeons of separation come to an end,
 and the blighted tree once again blossoms forth.
 Gifted with right knowledge,
 he revels in Naam.
 All hail to the Master,
 Who brought this about.*

Guru Arjan

*The purpose of life is
 the surrender to the eternal.
 And the aim of life is
 to dedicate oneself to the eternal values of life.*

All Masters have said that God is the Guru, the true Master. He is the Controlling Power within us. In the body we have got so many apertures, two eyes, two ears, two nostrils, a mouth and two more below, but still we cannot run away out of it. Our breathing goes out, but cannot remain outside. Some Power is pushing it back into the body. That Controlling Power is called God. When that is withdrawn, we have to leave the body. So God is the true Guru and is the Controlling Power in each one of us. Where that Power manifests that manifested God-in-man is called a Master. Not the son of man,

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but the son of man in whom He is manifested. So the true Master is God Himself. Not God Absolute, but the God who has come into expression, who is sustaining and controlling the whole Universe.

*

*Only in the human body,
either male or female
can we experience eternal life,
that is:
To realize the
ONLY TRUE GOD.*

THE ESSENCE OF RELIGION

All the religions agree that Life, Light and Love are the three phases of the Supreme Source of all that exists. These essential attributes of the divinity that is ONE, though designated differently by the prophets and peoples of the world, are also wrought in the very pattern of every sentient being. It is in this vast ocean of Love, Light and Life that we live, have our very being and move about and yet, strange as it may seem, like the proverbial fish in water, we do not know this truth and much less practice it in our daily life. And hence the endless fear, helplessness and misery that we see around us in the world, in spite of all our laudable efforts and sincere strivings to get rid of them. Love is the only touchstone wherewith we can measure our understanding of the twin principles of Life and Light in us and how far we have traveled on the path of self-knowledge and God-knowledge. God is love. The soul in man is a spark of that love, and love again is the link between God and man on the one hand and man and God's creation on the other. It is therefore said: *He that loveth not, knoweth not God, for God is love.* Similarly, Guru Gobind Singh says: *Verily I say unto thee, that he whose heart is bubbling over with love, he alone shall find God.* Love, in a nutshell, is the fulfillment of the Law of Life and Light. All the prophets, all the religions and all the scriptures hang on two commandments: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself.* Questioned as to our attitude toward our enemies, Christ said: *Love thine enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven. Be ye therefore perfect even as your Father in heaven is perfect.*

With the yardstick of love, the very essence of God's character, with us, let us probe our hearts. Is our life an efflorescence of God's love? Are we ready to serve one another with love? Do we keep our hearts open to the healthy influences coming from outside? Are we patient and tolerant toward those who differ from us? Are our minds coex-

tensive with the creation of God and ready to embrace the totality of His being? Do we bleed inwardly at the sight of the downtrodden and depressed? Do we pray for the sick and suffering humanity? If we do not do any of these things, we are yet far removed from God and from religion, no matter how loud we may be in our talk and pious in our platitudes and pompous in our proclamations. With all our inner craving for peace, we have failed and failed hopelessly to serve the cause of God's peace on earth. End and means are interlocked and cannot be separated from each other. We cannot have peace so long as we try to achieve it with war-like means and with the weapons of destruction and extinction. With the germs of hatred in our hearts, racial and colour bars rankling within us, thoughts of political domination and economic exploitation surging in our bloodstream, we are working for wrecking the social structure which we have so strenuously built and not for peace, unless it be peace of the grave. But certainly not for a living peace born of mutual love and respect, trust and concord, that may go to ameliorate mankind and transform this earth into a paradise for which we so fervently pray and preach from pulpits and platforms and yet, as we proceed, it recedes away into the distant horizon.

Where then lies the remedy? Is the disease past all cure? No, it is not so. *Life and Light of God* are still there to help and guide us in the wilderness. We see this wilderness around us because we are bewildered in the heart of our hearts and do not see things in their proper perspective. This vast outer world is nothing but a reflex of our own little world within us. The seeds of discord and disharmony in the soil of our mind bear fruit in and around us and do so in abundance. We are what we think and see the world with the smoke-coloured glasses that we choose to put on. It is a proof positive of one thing only: That we have so far not known the *Life and Light of God* and much less realized God in man. We are off center in the game of life. We are playing it at the circumference only and never have a dip in the deepest waters of life at the center. This is why we constantly find ourselves caught in the vortex of the swirling waters on the surface.

The life at the circumference of our being is, in fact, not different from the life at the center of our being. The two are, in fact, not unidentical, yet, when one is divorced from the other, they look dissimilar. Hence the strange paradox: The physical life though a manifestation of God is frill of toil and turmoil, storm and stress, dissipation and disruption. In our enthusiasm and zest for outer life on the plane on the senses, we have strayed too far away from our center, nay, we have altogether lost sight of it. And worse still, have cut the very moorings of our barque and no wonder then we find ourselves tossing helplessly on the sea of life. Rudderless and without a compass to guide our course, we are unwittingly a prey to chance winds and waters and cannot see the shoals, the sandbanks and the submerged rocks with which our way is strewn. In this frightful plight, we are drifting along the onrushing current of life. Where? We know not.

This world, after all, is not and cannot be so bad as we take it to be. It is a manifestation of the Life Principle of the Creator and is being sustained by His Light. His Love is at the bottom of all this. The world with its various religions is made for us and we are to benefit from them. One cannot learn swimming on dry land. All that we have to do is to correctly learn and understand the basic live truths as are embodied in our scriptures, and practice them carefully under the guidance of some theocentric saint. These scriptures came into being by God-inspired prophets, and as such, some God-intoxicated person or a God-man can give us a proper interpretation of them, initiate us into their right import by reconciling the seeming discrepancies in thought and finally help us inwardly on the God-path. Without such a practical guidance both without and within we are trapped in the magic spell of forms and minds, and cannot possibly reach at the esoteric truths lying under a mass of verbiage of the bygone ages and now solidified into fossils with the lapse of time into institutionalized forms, formulae and formularies of the ruling class.

Every religion has of necessity a three-fold aspect: First, the traditional, comprising myths and legends for the lay brethren. Second,

the philosophical treatises based on reason to satisfy the hunger of the intellectuals concerned more with the why and wherefore of things than anything else, with great stress on theory of the subject and emphasis on ethical development which is so very necessary for spiritual growth. And third, the esoteric part, the central core in every religion, meant for the chosen few, the genuine seekers after Truth. This last part deals with the mystic personal experiences of the founders of all religions and other advanced souls. It is this part, called mysticism, the core of all religions, that has to be sifted and enshrined in the heart for practice and experience. These inner experiences of all sages and seers from time immemorial are the same, irrespective of the religio-social orders to which they belonged, and deal in the main with the Light and Life of God - no matter at what level - and the methods and means for achieving direct results are also similar. *Religious experience*, says Plotinus, *lies in the finding of the true home by the exile*, meaning the pilgrim soul, to whom the Kingdom of God is at present just a lost province. Similarly, Henri Bergson, another great philosopher, tells us: *The surest way to Truth is by perception, by intuition, by reasoning to a certain point and then taking a mortal leap.*

These philosophers have said nothing new. They have just repeated in their own way the time-honoured ancient truths regarding Para Vidya, the Knowledge of the Beyond, the references to which in terse and succinct form we find in all the scriptures of the world. For example, in Christian theology we have:

1. *Learn to die so that you may begin to live. And St. Paul significantly adds: I die daily.*
2. *He that findeth his life shall lose it, and he that loseth his life shall find it.*

The holy prophet of Arabia speaks of Mautu Kibal Ant Mautu, i.e., death before actual death. Dadu and other saints likewise say: Learn to die while living, for in the end, of course, everyone has to die.

Thus we have seen that *Life and Light of God* constitute the only common ground at which all religions do meet and if we could take hold of these saving lifelines, we can become live centers of spirituality, no matter to what religion we owe our allegiance for the fulfillment of our social needs and the development of our moral well-being. God made man and man in course of time made religions as so many vehicles for his uplift according to the prevailing conditions of the people. While riding in these vehicles, our prime need is to raise our moral and spiritual stature to such an extent as to come nearer to God and this, it may be noted, is not merely a possibility but as sure a mathematical certainty as two and two make four, with of course proper guidance and help from some adept well versed not only in theory but also in the practice of the Science of Soul. It is not a province of mere philosophers or theologians or the intellectual great. I take just two instances to illustrate my point. God, according to all scriptures, is described as the *Father of lights*, Nooran-ala-noor, Swayam jyoti swamp, all of which are nothing but synonymous terms. But ask any religious authority as to the connotation of these words and he would say that these are only figurative terms without any inner significance. Why? Because he has not actually experienced in person His Light, uncreated and immortal, self-effulgent and shadowless, which Moses, Zoroaster, Buddha, Christ, Mohammed, Nanak, Kabir and others of their kind actually witnessed and realized, and taught those who came in contact with them to do likewise.

Again, like the practice of lighting candles, symbolic of the inner light, there is another practice in churches and temples of ringing the bell or bells and giving of Azaan by Mouzan which has a much deeper inner significance than is realized and surprisingly enough is taken to be just a call to the faithful for prayer. Herein lies the great hiatus between learning and wisdom, which are at poles asunder, for this too is symbolic of the music of the soul, the Audible Life Stream, the music of the spheres, the actual life principle pulsating in all the creation.

Without taking any more of your time, I would like to emphasize one thing: That all religions are profoundly good, truly worthy of our love and respect. The object of this Conference is not to found any new religion as we have already enough of them, nor to evaluate the extant religions we have with us. Again, we should shed the idea of drawing up *One World Religion* for all religions, like so many states, are, in spite of their variegated forms and colours, but flowers in the garden of God and smell sweet. The most pressing need of the time, there, is to study our religious scriptures thoughtfully and to reclaim our lost heritage. *Everyone has in him, says a Saint, a pearl of priceless value, but as he does not know how to unearth it, he is going about with a beggar's bowl.* It is a practical subject and even to call it a religion of soul is a misnomer, for soul has no religion whatsoever. We may, if you like, call it the Science of Soul, for it is truly a science, more scientific than all the known sciences of the world, capable of yielding valuable and verifiable results, quite precise and definite. By contacting the Light and Life Principles, the primordial manifestations of God within the laboratory of the man body - which all the scriptures declare to be a veritable temple of God - we can virtually draw upon the *bread and water of life*, rise into Cosmic Awareness and gain immortality. This is the be-all and end-all of all religions, and embedded as we all are in the *ONE* Divinity, we ought to represent the noble truth of the Fatherhood of God and the brotherhood of man. It is the living Word of the living God and has a great potential in it. It has been rightly said: *Man does not live by bread alone but by the Word of God. And this Word of God* is an unwritten law and an unspoken language. He who, by the power of the Word, finds himself, can never again lose anything in the world. He who once grasps the human in himself, understands all mankind. It is that knowledge by knowing which everything else becomes known. This is an immutable law of the Unchangeable Permanence and is not designed by any human head. It is the Sruti of the Vedas, the Naad or Udgīt of the Upanishads, the Sarosha of the Zend Avesta, the Holy Spirit of the Gospels, the lost

Word of the Masons, the Kalma of the Prophet Mohammed, the Saut of the Sufis, the Shabd or Naam of the Sikh scriptures, the Music of the Spheres and of all harmonies of Plato and Pythagoras, and the Voice of the Silence of the Theosophists. It can be contacted, grasped and communed with by every sincere seeker after Truth, for the good not only of himself but of the entire humanity, for it acts as a sure safety valve against all dangers with which mankind is threatened in this atomic age.

The only prerequisite for acquiring this spiritual treasure in one's own soul is self-knowledge. This is why sages and seers in all times and in all climes have in unmistakable terms laid emphasis on self-analysis. Their clarion call to humanity has always been: *Man, know thyself*. The Aryan thinkers in the hoary past called it Atam Gian or knowledge of the Atman or soul. The ancient Greeks and Romans in turn gave to it the name of gnothi seauton and nosce te ipsum respectively. The Muslim divines called it Khud-Shanasi, and Guru Nanak, Kabir and others stressed the need for Apo Cheena or self-analysis, and declared that so long as a man did not separate his soul from body and mind, he lived only a superficial life of delusion on the physical plane of existence. True knowledge is undoubtedly an action of the soul and is perfect without the senses. This then is the acme of all investigations carried out by man since the first flicker of self-awakening dawned in him.

This is the one truth I learned in my life, both in theory and practice, from my Master, Baba Sawan Singh Ji Maharaj, and have today placed it before you, as I have already been doing before the peoples in the West and East during my extensive tours all over, and have on experience found it of ready acceptance everywhere as a current coin, for it is the sole panacea for all the ills of the world, as well as ills of the flesh to which man is a natural heir through the working of the inexorable law of action and reaction: *Ye shall reap, as ye shall sow*.

All of our religions are after all an expression of the inner urge felt by man from time to time to find a way out of the discord with-

out into the halcyon calm of the soul within. The light shineth in the darkness and the darkness comprehendeth it not. But we are so constituted by nature that we feel restless until we find a rest in the Causeless Cause. If we live up to our scriptures and realize the Light and Life of God within us, then surely, as day follows the night, Love would reign supreme in the Universe and we will see nothing but the Unseen Hand of God working everywhere.

We must then sit together as members of the One Great Family of Man so that we may understand each other. We are above everything else, *ONE* from the level of God as our Father, from the level of Man as His children, and from the level of worshipers of the same Truth or Power of God called by so many names. In this august assembly of the spiritually awakened, we can learn the *Great Truth of Oneness of Life* vibrating in the Universe. If we do this, then surely this world with so many forms and colours will appear a veritable handiwork of God and we shall verily perceive the same life-impulse enlivening all of us. As His own dear children embedded in Him, like so many roses in His rose bed, let us join together in sweet remembrance of God and pray to Him for the well-being of the world in this hour of imminent danger of annihilation that stares us in the face. May God, in His infinite mercy, save us all, whether we deserve it or not.

Every country and every age has its sages and seers. Corruption and degeneration are the natural criteria of the time and therefore, again and again prophets appear to re-arrange the things. All religions owe their origin to such Master-souls. Aim and purpose of the different religious communities were always the same: To show a way back to God in order to find the missing link between God and man. These communities are therefore means to the aim and not the aim itself. By actual practice it turns out that none of them grants a high grade of satisfaction. The fault does not lie with the religions but with those who mediate them to man.

*Oh Man, of all the expressions of life,
you are the head, the highest in creation,
second only to God Himself - all else was made to serve you!*

*

*Thy Beloved is within thee but thou art ignorant of it
and goest to find Him without, from place to place.
To go to a mosque in search of one
who is the very soul of thy soul,
is nothing short of tragic waste of time.
The ignorant bow down before a mosque,
while the wise are engaged in purifying the mind,
which is the throne of God Himself*

Maghrabi Sahib

RIGHT TARGET

To escape from sorrow and suffering, and to achieve supreme and everlasting bliss, everyone makes a headlong dash but achieves nothing. A wise man is one who always makes a sincere effort in the right direction and never loses sight of his objective or ideal. In the absence of a definite goal or a target, one aimlessly and endlessly wanders in utter darkness. On the other hand, a clearcut destination serves as a beacon-light that guides at every step, and each stride takes the weary traveller nearer to the journey's end.

Mere effort, without well-directed attention focused on the object of quest, cannot lead a person anywhere. Object and effort must, therefore, be in one straight line before there can be hope of success. A life of all effort with one's back to the objective will surely achieve nothing.

*A search for a thing in the wrong direction
can never be fruitful.*

Kabir

It would be just mean blindfolded and endless gyrations, like those of an ox yoked to the oil press, for he moves all the day long with blinkers on his eyes. He actually does not get out of the vicious circle, and so makes no progress whatsoever.

In the world, wheresoever one may turn his eyes, one sees nothing but universal strife and unrest, creatures, feeding upon creatures, and endless struggle for survival. All this plethoric confusion is indeed born from ignorance or lack of knowledge of the end or aim. Human life, like any other kind of life, has its own El Dorado, of which one can learn from the very Book of Life itself. All the sacred texts and all knowledge of the world are nothing but the result of unfoldment of the spirit at the intellectual centers within the human body. All inspirations come from the soul within, the source of all knowledge and wisdom. Wonderful indeed is the house in which we live. God, even today, as of old, reveals Himself to the human soul, provided it is neat, clean and receptive. This body is a veritable temple of God,

RIGHT TARGET

in which the spirit of man and the spirit of God both live together, or else this body were a carcass fit to be consigned to the flames or to the graveyard.

Shamas-i-Tabrez, a great Muslim saint of repute, says:

*By the side of this grass blade of the human body,
there flows an endless stream of life.
Hidden in the heart of this atom
is the light of a hundred suns.*

But alas, it is not given to men to know the mysteries of life without the aid of a Master-soul. The entire macrocosm lies buried in the microcosm. One has to dig deep within to get at the untold treasures of spirituality at the roots of the soul. One who wanders without in search of God, is but a sceptic and a heretic, and knows not the real Truth.

*Everything is in the body,
and nothing without it.
He who seeks without,
wanders in delusion.*

Gurbani

We wish to enter the Kingdom of God. But how? we ask ourselves. *With the help and guidance of one who has himself entered and can guide us there*, is the simple reply from the Masters. Is it possible? *It is a knowledge which is as exact and sure as two and two make four*, is again their reply. It is not enough to be content with holy books and the singing of praises and hymns. We must strive for the same degree of advancement as the authors of the talks and knowledge recorded in these books achieved. Their experience must become our experience, for *what a man has done, a man can do*, of course, with proper help and guidance. We should stop at nothing short of this.

La ilah ilia Allah
There is no God except God

*

One knows oneself (self-knowledge) not by feelings or emotions or by drawing inferences as they are all subject to error, but by rising above the outgoing faculties and the mind through practical self-analysis with the help of a competent Master.

One knows God (God knowledge) by really knowing oneself, as the self alone can know the Overself. Like knows the like.

THE LIGHT OF LIFE

We all have come down to the distant land called earth, like so many prodigal children of God, carrying with us the potential of our Father, which we are frittering away, day by day and moment by moment, in exploring the ephemeral beauties and glories of this region, losing all recollection of our divine origin and the blissful parental home, and of our ancestry together with the great heritage that is ours. *Born of the flesh and living in the flesh* we have lost our touch with the saving lifelines within, and as such are spiritually dead - dead in spite of the hectic life on physical and mental levels and the wondrous achievements in the fields of art, science and technology. With all the comforts of life that Dame Nature has provided to her foster child, man, we yet live in a state of perpetual fear and distrust not only of others but of our own self, for we find ourselves helplessly and hopelessly adrift on the sea of life without any moorings to hold on and keep our barque on a steady and even keel on the tumultuous waters.

Man is a microcosm, a replica of the macrocosm, the universe. The two - the individual and the universal - are intimately inter-related, part to part. All that is without is also within and the spirit in man despite the heavy load of physical and mental trammels has the capacity to break through the thick enshrouding veils and peep into what lies beyond - the perpetual sway of the Supreme God, the eternal self-existing Truth, perennially the same from the beginning of time.

We have in this respect, the testimony of number of mystics:

*Thou while living in space,
hath thy roots out of space.
Learn thou to shutter down this side,
and soar into fields infinite.
For so long as one does not rise above the world of senses,
one remains an utter stranger to the world of God.
Strive on and on,
till thou art completely out of the cage.*

*And then shalt thou know the vanity of the realms below.
 Once thou art above the body
 and the bodily adjuncts,
 thy spirit shall bear testimony to the glory of God.
 Thy seat is verily the throne of God.
 Fie on thee that you chooseth to live in a hovel.
 Thou hath a body even when out of the body.
 Why then art thou afraid
 to get out of the body?*

*Oh friend, bypass the life of the flesh,
 that thou mayst experience the Light of Life.
 Thou verily art the life of all that exists here.
 Nay, both the worlds, here and hereafter art in thee.*

*It is from thee that all wisdom hath descended.
 And it i to thee that God reveal His mysteries.
 In short, though thou appeareth but so small,
 and yet the entire universe resideth in thee.*

*Equipped as thou art with a human body
 and an angelic spirit,
 thou canst at will roam the world over
 or soar in the sky.
 What a great fun it would be
 to leave the body here below,
 and wing thy way to the highest heaven above.
 Quit thou thy elemental house of flesh and blood,
 and take with thee thy mind and spirit far above.*

*If you could but come out of the tabernacle of the flesh,
 it may enable you to go to the place
 where flesh is not.
 The life of the flesh is from water and food alone.
 For on earth you are clothed in the raiment of self-same stuff.*

*Why not go you nightly out of the charnel-house?
For you possess hands and feet
that are no of this earth.
It may suffice you to know,
that there is an ingress leading to thy Beloved.
When once you get out of the prison-house of the body,
you shall without any effort land into a new world.*

The Perfect Master, time and again, tells us of our lost Kingdom lying within, neglected since long and altogether forgotten in the mighty swirl of the world of mind and matter in which we have been drifting all the time. This is the God-given opportunity for us to tread the untrodden path and to explore the unexplored, and to rediscover within us what is already our own, the real inner being in us. Human birth is a rare privilege indeed. It comes at the end of a long evolutionary process, beginning from rocks and minerals, then passing through vegetable kingdom, then the world of insects, reptiles and rodents next the feathery fraternity of birds and fowls and penultimately beasts and quadrupeds. Man has in him an element which all other creatures lack or have just in infinitesimal measure - the skyey or ethereal element that gives him the power of ratiocination and discrimination, enabling him to distinguish right from wrong, virtue from vice, and to understand and to practise the higher and nobler values of life with freedom of will to choose and adopt the same for further progress, so as to be *born of the spirit*, adding new dimensions to his consciousness by arising into supra- mental awareness - first cosmic and then of the Beyond. All this is a certain possibility, though we may not know of it at the moment.

Our self, says Jung, the philosopher, *as the container of our whole living system, includes not only all the deposits and the sum of all that has been lived in the past, but is also the starting point, the pregnant mother-earth from which all future life will spring. The presentiment of things to come is known to our inner feeling as clearly as is the historical past. The idea of immortality which arises from these psychological fundamentals is quite legitimate.*

Imprisoned in the clayey mould and dominated by the mind, man is yet a puny child of clay in the vast creation, insignificant in stature and strength. But he is limitless and all-pervading in soul. The seemingly individualized spirit in him is a priceless crest-jewel of inestimable value. So says Bheek, a mystic sage:

*Oh Bheek, none in the world is poor
for each one has tucked in his girdle a precious ruby.
But alas, he knows no how to untie the knot to get at the ruby
and hence goes abegging.*

God, says the sage of Dakshineswar - Ramakrishna Paramahansa - *is in all, but all are not in Him*. Gum Nanak tells us of the way out - way to unravel the great mystery and to acquire mastery over everything else. *By conquering the mind, you conquer the world*, is his simple device. The mind at present is torn between countless desires of diverse nature, pulling in different directions. It has, by degrees, to be reintegrated and made whole - an undivided whole - with the love of God surging in every fibre of its being. For then alone it would become a willing instrument to serve the spirit instead of dragging it down and without, as it does now into tight bottleneck corners, here, there and everywhere and at all times. Unless this hydra-headed monster is trained and tamed, it, like the sea-god Proteus, continues playing wild antics, under different guises and various shapes, putting on, chameleon-like, the varying ground-colours of its own choosing. So long as it keeps waxing in power and strength derived from the mother-earth. It has, therefore, to be lifted high into the air and held aloft, as Hercules did with Antaeus, to get rid of the giant, who was invincible as long as he maintained his contact with the mother-earth from whom he derived his strength. Once the mind gets in touch with the Divine Melody that comes wafting from above, it is lifted up, losing for good all interest in the down-pulling sense-pleasures of the world. This gradually leads to a virtual death of the body that is now left far below as well as of the mind that goes up some way to merge in chitakash - its native habitat, the great storehouse of memories from

times immemorial and from where it descended with the blowing down of the vital airs, pranas, on the pure consciousness, wrapping it with a two-fold covering - mano-mai and pran-mai koshas - constituting the mental apparatus befitting the soul for functioning on the earth-plane, through yet another covering - the physical covering - ann-mai kosha - of the body fitted with gross sense-organs, so very necessary in the world of sensations.

While confined, cabined and cramped in the magic box of the body, we are not chained to it though all the time we think and act as fettered prisoners, for we do not know how to unhook the indwelling spirit in the body and how to rise above it. All the Masters from ages past have been telling us with one voice: *Go within and look inward* for the beacon light, the *Light of Life*, uncreated and shadowless, all-luminous in its own luminosity, the only ray of hope and deliverance in the enveloping darkness of the murky prison-house in which we dwell. Of this it is said:

*And the light shineth in darkness,
and the darkness comprehendeth it not.
Take heed that the light which is in thee
be not darkness.*

It is this light which is acclaimed as the *day-star* that serves as a *lamp unto the feet* of the faithful, enrapturing both the mind and the spirit which alike are unwittingly attracted and begin drifting upward into realms of higher consciousness, super-consciousness, along the lighted current of life, the Audible Life Stream - Shabd -, carried as it were on the wings of the Divine Music springing from the holy Light, metaphorically described as pegasus, the white winged horse of the gods or barq, the lightning, that is said to have carried the Prophet to heaven, almiraj.

The great Masters in all times, and in all climes speak of this unique and wonderful house, the human body, the veritable temple of God in which dwell the Father, the Son and the Holy Ghost. Unless the

Son, the human spirit, is, by the grace of some God-man, baptized with the Holy Ghost - the Power of God made manifest in the flesh by a God-man - the prodigal Son, wandering among the wonders of the wondrous world without, cannot by himself find his way out of the labyrinth, to the Home of his Father, God, for the eternal and fundamental law is: *It is in flesh, the clayey mould and through flesh, the Word-made-flesh, that we come to Him who is beyond the flesh.* Within us is the Light of Life. Day and night burneth eternally this celestial lamp in the dome of the bodily shrine. *Whosoever comes by this Light of Lights to higher realms, he soars unfettered.* This is the truth and leads unto Truth.

*He that knows the Truth
knows where that light is
and he who knows that light,
knows eternity,
knowing which shall make you free.*

St. Augustine

You shall be free from all the impregnable bondages, regrets of the past, fears of the present and terrors of death in which we constantly live. The Word or the Holy Ghost is the great Truth at the bottom of all creation:

*All things were made by him, the Word,
and without him was not anything made
that was made.
The entire world sprang from Shabd.
With one Word of His,
this vast creation blossomed into being.
And a thousand streams of life sprang into existence.*

Guru Nanak

In Upanishads it is said: *Eko aham, bahu syaam*, meaning: *I am one and wish to become many.* The Mohammedans speak of the Word

as Kun-fiakun, meaning: *He willed, and lo, all the universe sprang up*. Thus it is God-in-action Power, the Light and Life, the Melody of God, All-pervading, All-powerful, immanent in all that is visible and invisible, creating and sustaining countless creations. Speaking of creation, Nanak tells us: *And countless Thy planes. Unapproachable and inaccessible Thy innumerable heavenly plateaux*. Even by the word countless, we fail to describe Him. The words count and countless are indeed of little consequence for the Almighty. He who is immanent in everything and is the very life of the creation itself, knows every particle thereof.

To come to a better understanding of the higher life, the life of the spirit, one has to actually cross the transfrontiers of the earth life and pass through the gates of what is called death, and be reborn in the ethereal unearthly world beyond. *That which is born of the spirit is spirit. Marvel not that I said unto thee, ye must be born again*. It is this contact with the *Light of Life* as manifested within by a God-man that brings to an end the peregrinations of the soul in the ever-revolving wheel of births and rebirths. The entire creation is believed to be divided into eight million and four hundred thousand species:

1. water creatures - 900. 000
2. air creatures - 1. 400. 000
3. insects, rodents and reptiles etc. - 2. 700. 000
4. trees, shrubs, herbs and other vegetables and creepers etc.
- 3. 000. 000
5. all kinds of quadrupeds and animals, human beings including gods and goddesses, demi-gods and godly powers, demons and wandering spirits etc. - 400. 000.

A jiva-atman or an individual soul unless liberated - becomes an atman - keeps revolving in one or other material body by the compulsive force of karmas and impressions gathered from life to life. This then is a prelude to real life and life eternal, coming as it does from contact with the *Voice of the Son of God*, i.e. the inner Music made manifest by Him. *And they that hear, though dead to It now, shall live and live eternally by us*. For it is said:

*Then the eyes of the blind shall be opened,
and the ears of the deaf be unstopped.
Then shall the lame man leap as a hart,
and the tongue of the dumb sing.
For in the wilderniss of the human heart
shall waters of life break out
and streams in the desert.*

Jesaja

*For now we see through a glass darkly,
but then face to face.
Now I see a part,
but then shall I know
even as I am known.*

St. Paul

*The spirit, when attuned to the Sound Current
begins to see the Light of God without eyes of flesh,
to hear the Voice of God without ears,
clings on to the Divine Music without hands
and moves forward, Godwards, without feet.*

Guru Nanak

*The seeing eyes see not the reality,
but by the grace of the Guru one begins to discern
the Power of God face to face.
It is why a worthy and worshipful disciple
can perceive God everywhere.*

Guru Nanak

Our sense organs are so formed as may help us in the physical world alone and that too imperfectly, but they fail us when we come to the supra-physical level. *By seeing we see but do not perceive, by hearing we hear but do not understand, and we have a heart that has*

neither feeling nor understanding. But a complete change, a marvelous change comes about only when one learns how to invert and undergo practically a process of voluntary death while living. So the exhortation: *Learn to die - die to the earth life - that you begin to live - live freely and fearlessly in the living spirit, free from the limiting adjuncts of the bodily sheaths.* One has, therefore, *to forsake the flesh for the spirit.* Love not the flesh more than the spirit, is the age-old advice of the Prophet of Galilee.

As long as we are at home in the body, we are absent from God. And, *the more one withdraws from himself, the nearer one gets to God.* Nothing in creation compares with the Creator, for what is not God is nothing. With the transference of consciousness from the earth-plane (death as is commonly known) to the spiritual plane (rebirth or second birth, birth of the spirit, as it is called through contact with the Masterpower flowing in the body) one never perishes. *When all others desert you, I will not abandon you, nor allow you to perish the last. He that overcometh (transcendeth the physical in him by transhumanising the human) shall not be hurt of the second death. Because if ye are led by the spirit ye are not under the law (the law of action and reaction or cause and effect leading to repeated incarnations).*

All this is not a mere theory but a fact, the *fact of life*, for *the flame of life cometh with every individual from the moment of one's birth, and it is given unto every man to know the secret of the flaming Sound and the mysteries of heaven.* In this science of the Beyond, logic and reasoning have no place. Actual seeing alone brings in faith and belief. The Light of light, the Father of lights, swayam jyoti swarup Paramatma, the self- effulgent God, nooran-ala-noor, the great celestial Light, and the spirit in man - the spark from the divine light of the universal spirit, a drop of consciousness from the ocean of consciousness, appearing as individualised spirit clothed in various mantles - are all within the human body. But strange as it may seem that though living in so close proximity to each other, one has not seen the face of the other. Because we have mistaken the arid wilderness of the world as our real abode. The Master-souls not only apprise

us of the reality and the rich heritage to which we are entitled, but Christ-like proclaim: *I will give unto thee the keys of the Kingdom of heaven.* Nanak also tells us:

*The Master has the key for the mobile house of soul
chained to the body and the mind.
Oh Nanak, without a Perfect Master
there is no way of escape from the prison-house.*

But how many of us have put faith in their solemn assurances and how many of us are prepared to take and accept the keys of the Kingdom and more so to unlock the steely portals behind the eyes? And much less to hear the Word, the Holy Word of which Christ says: *He that heareth my Word is passed from death unto life*, in spite of our vehement daily prayers for being led from untruth to Truth, from darkness to Light and from death to Immortality. It is indeed a strange paradox, more paradoxical than the riddles ever propounded by Sphinx, the monster of Thebe, to the Thebans or enigmas of life put by Yaksha, the demon-guardian of the pool of refreshing water, to the Pandava princes who went, one by one, to slake their thirst but could not do so - except Yudhishtira, the prince of dharma, and were turned into stones for their inability to solve the same. Are we not, in fact, leading a stark and stiff life, stiff in death as it were, like many insensate things, awaiting the advent of the Prince of Peace, to raise us once more into life, life everlasting by conquering the Sphinx and the Yaksha of old - keeping a dragon-like strict watch over us lest we, lured by the legendary Golden Fleece, escape, Jason-like, with the much coveted prize, from his domineering sway. This then is the great enigma of life which has got to be solved, for without solving it our brief existence here is dwarfed and stunted.

The majority of us simply lead an animal existence - living like them a blind life in the brain. We have never risen above the emotional and mental worlds which we ourselves have cast around us and which now hold us in their iron grip. The *heaven's light* is to most of us a figment of human imagination and not a reality.

*While with us in the body,
we see Him not.
Fie on a lifeless life like this.
Oh Tulsi, everyone is stark blind.*

*The entire world is groping in darkness.
If it were a question of one or two,
they could be set right.*

Guru Nanak also speaks likewise:

*To the Enlightened One all are pure blind,
for none knows the inner secret.*

*They who lack eyes are not blind.
Blind are such as see not the Lord.
And eyes that see the Lord are quite different.*

*The eyes of flesh see Him not,
but when the Master illumines the eyes within,
a worthy disciple begins to witness
the Power and Glory of God within himself.*

How is it that we do not see Him with all our earnest and well-meant endeavours?

*Enveloped in darkness we strive darkly for God
by deeds not less dark.
Without a Perfect Master
none has found the way nor can one do so.
But when one comes across a Perfect Master,
one begins to see Him
with an eye opened in the closet of his heart.*

It is only by direct Communion with the Name, the Holy Word, that one comes to know that by knowing It, nothing else remains to be known.

The secret of success both here and hereafter lies in attuning the self with the Overself or the Sound Current which is the be-all and end-all of all existence. Guru Nanak, therefore, exhorts:

*It is by a great good fortune that one takes a human birth
and one must make the most of it.*

But one goes down in the scale of creation

by deliberately breaking away from the saving life-lines in him.

Whosoever wins the whole world but damages his soul is really in a sad position. Far from having any gain he on the contrary, suffers a dead loss, irreparable and irretrievable, whereby he suffers for ages before he comes again to the human level. Once the opportunity is allowed to slip through the fingers, the gains made so far go overboard and one hopelessly flounders on the shoals and sand-banks of the stream of life. The fall from the top rung of the ladder of life is a terrible fall indeed!

THIS WORLD - THE PLACE OF LIBERATION

This earth, the arena of so many struggles and strifes full of sharp antinomies and contrarities, presenting, as it does, a vast panorama of life in its variegated forms and colours, is but a speck in the boundless creation of the great Creator:

*There is no end to the creation.
There are countless forms of life
with varied names, species and colours,
writ on the objective world by the ever-flowing pen of the
Creator.*

Guru Nanak

With all its seeming imperfection, this world serves a useful purpose in the divine plan, just like an apparently insignificant cog in the machinery of a great powerhouse. Nature, the handiwork of God, is not the least extravagant in its design and plan. This world is a penitentiary, a house of correction, a sort of purgatory, a plan of expiation, a training ground where souls get chastened by experience. It is a half-way house between physical planes and spiritual realms. The powers that be of the earth are hard taskmasters, believing still in the ancient Mosaic Law of *an eye for an eye and a tooth for a tooth*. Here all kinds of third degree methods are employed and hard knocks are administered, rendering less than justice, untempered by compassion and mercy, so that one should take his lessons seriously, and by degrees turn away from the way of the world to the Way of God. Life on the earth-plane then is a dreadful thing, *dark with horror and fear* and we are long lost children of God in the labyrinthine wilderness of the world.

Evolution is in the nature of living monads and consists in moving towards its source and becoming one with it, for true happiness lies *in fellowship divine, fellowship with the Essence, till we shine, fully alchemised and free of space*. But the tragedy of life on earth is that *we do not know what we are and much less of what we may become*. For:

What we are, we do not see.

What we see is our shadow.

The inner being in us is so constituted after the fashion of God that it knows no rest until he rests in Him. Plotinus says: *A truly religious experience consists in the finding of the true Home by the soul exiled from heaven.* And this experience can be ours if only we know how to unhook the self from the trammels and trappings of body and mind.

Self-realization and God-realization are the highest objects of mundane existence. Self-realization precedes God-realization. Know Thyself has ever been an article of faith with the ancients. First the Greeks and then the Romans in their turn laid great stress on *gnothi seauton* and *nosce te ipsum* as they called it respectively and both these terms stand for self-knowledge or knowledge of the self in us. The knowledge of the self or Atam Jnana of the Hindu Rishis and Khud Shanasi of the Muslim darveshes comes first. Next comes the realization and experience of the Overself or God - Paramatman or Rabul-almeen and this is called Khuda Shanasi or Knowledge of God.

The process of self-realization whereby the self can be separated from the mighty maze of mind and matter, begins with introversion - receding of attention, the outward expression of spirit in the world outside. It is an art of inversion from the world of senses to the world within, and beyond the physical senses, technically called Para Vidya. Real life or Reality is something that is cognized only in a deathlike state, a state that intervenes on conscious withdrawal of the sensory currents from the body to the eye-focus. *Life is an active principle, however removed from the senses and observation.*

In the workaday world we are prone to all kinds of lusts - lust of flesh, eyes, ears and other sense-organs - and we are being constantly swayed by countless attachments, myriads of aspirations and desires, springing from the diverse longings of the heart and unknown latencies lying hidden in the folds of the mind. All types of likes and dislikes, prides and prejudices, loves and hatreds and many other

things unwittingly keep creeping into our consciousness, personal consciousness, frittering our energy, and keeping us away from the ultimate goal and purpose of life, to wit, self-realization. This ignorance of the aim of life is a serious malady we are afflicted with and it is the cause of bondage, bondage of the soul to a world bursting with sin and sorrow. Yet, there is a Power within us that resurrects the soul. We have, therefore, to take a run from this drama of hectic activity and find the still-centre of our being within the human body where the All-pervading and All-free Power resides. This body is verily the temple of God, and the Holy Ghost dwells therein. So all this present activity has got to be reversed and geared back into the opposite direction. This is termed by Emerson as tapping inside and going into the fox-hole in the brain, as once remarked by President Truman, for it was into this fox-hole that he repaired whenever he wanted peace and relaxation from the burden of his high office. The Vedas call it Brahmarendra or the hole through which Brahman could be contacted.

*

The Truth and God are one and the same thing- the nature of which is not compound, but is a single substance: Permanent, unchangeable, ever-existent, which does not revolve in cyclic evolution. When that God or Truth came into expression, creation took place, whereas that which remains unexpressed is Nameless, Formless, Absolute Godhead - into which one must become fully absorbed to experience it. When He expressed Himself, God said: *From One I shall become Many. We have: The source was one, but millions of rivulets issue from it. The Power which was expressed - the God-into-Expression Power - is called Naam, Word, Kalma, Sarosha, Naad and various other terms, and can be apparent in creation. The world we see is God's own image. His image is apparent. But it can be seen when in the human form alone, wherein the full realization can take place. When we become the true seers of the Lord, we are then fully competent to sing His praises.*

All Masters have declared that seeing is above all else. Otherwise it is much like licking someone else's empty plate. Whatever the Masters have described is true, there is no doubt, but we have not seen it. Listen to the words of the Sant. He says whatever he has seen with his own eyes. Their information is not from theory or from hearsay, and although their message is for all, only sincere seekers will reap the full benefit from them, when their spiritual eyes are opened to see the Truth within. A certain Muslim fakir says: Oh Man, outwardly you seem to be a small human form, but inwardly you are a great being, with a whole world inside you. He refers to the fact that the great macrocosm is in the microcosm of the human body.

While the God-realized Masters were on earth, the work flourished, but when they left, the schools and colleges were formed, the labels of which we wear. These religions were begun with noble purpose, that people would be able to realize the Lord, and in the olden days only those who had realized the Truth were allowed to preach. Only after many years of meditation did they go about from place to place awakening the souls. As time passed on, for want of practical people, the same formations stagnated and resulted in deterioration. It is unfortunate that since paid preaching started, much of religion has become corrupted. The basic truth remains the same of course, but it has been forgotten.

*There is some indication no doubt in the different holy scriptures and some flashes in the prayers which are repeated outwardly - we also go on lighting lamps and ringing bells, which are symbols standing for the Light of God and the Music of the Spheres - but we do not actually receive anything. That is why we should sing praises only after seeing the Truth, not like a man who, blind from birth, tries to describe the light of the sun by what others have told him. Kabir says: *The whole world is blind. It is a very sweeping remark, and he adds: If there were only a few, then I would make them understand.* Swami Ji Maharaj says: *The Guru says the whole world is blind. No one has gone inside.**

THIS WORLD - THE PLACE OF LIBERATION

When the Masters say that man is blind, it does not mean that he has no eyes in his head. *Do not say that he who has no eyes is blind. He is blind, oh Nanak, whose inner eye is not opened to see.* If that eye through which the Lord is seen is not open, then all are blind. So after getting this human birth, we must have the aim to realize God. We must go toward Him, for a start. We may have read philosophy, or have probed into intellectual findings in every field of study - we have done this and we have done that - but we have not seen Reality. The Masters say however, and with great authority: *We have seen the Truth.* Where? In the very physical image, which is the temple of the Lord.

IDOL-WORSHIP AND GOD-WORSHIP

Man is a compound of body and soul. To the extent that a person has a material body, he is governed by the laws of matter, i.e. gravity, cohesion, impermeability, conductivity, etc., and to the extent that he is an animal being he is governed by organic laws, i.e. nutrition, growth, development, self-propagation, etc. Again, he is a conscious entity or a sentient being and, as such, the laws of consciousness, i.e. producing a sense of hunger, thirst, discomfort and self-development are also applicable to him, and he works for a happy, carefree and comfortable living. So long as a person is attached to material things and material comforts, he is subject to suffering and pain, but when he submits himself to the organic laws of the soul, he becomes blessed and happy. Kabir there says:

*The embodied soul is never restful and blessed.
For man, wheresoever he may be,
there is ever discomfort and distress.*

Lord Buddha also declared that physical life is all misery. Nanak saw the entire world writhing in invisible flames.

Idolatry consists in paying all attention to the nourishment and ornamentation of the physical body. But beautifying the soul and linking it with God is God-worship indeed. Woe be to us who are utterly ignorant of the living spirit in the body and how it can be decked, dressed the indweller therein. In the fitness of things, one must first unearth the spirit and purify it, before cleansing the body. What does it profit a per- spirit and purify it, before cleansing the body? What does it profit a person to sweep the house, keep it neat and clean and embellish it with all sorts of decorations, only to keep the indweller, or the soul, famine-stricken?

Having forgotten our innate nature of God-hood, we have completely identified our self with the body and always think, speak and act in terms of the body and bodily conditions and relations. When the very existence of the body depends on the spirit, or the life spark in it, we must take care of the latter, think of It, and give It timely food

to keep It healthy and strong. For on Its health and strength depend the glory and dignity of the body. The ever-changing body, which is subject to decay and death, may be looked after, just to keep it fit and going, as with any other vehicle of self-expression. But it should not be pampered and doted upon, so as to lose all thought of the self-enlivening life-flame in the body, the motor force that quickens the inert matter with life. Without that power it has no value at all and is considered fit to be consigned either to the flames or to the graveyard.

We must not forget that we are in reality sparks of Godhood, quite distinct from the material house in which we sojourn for the time being. It behooves us all to learn this *Life Impulse* surging through the entire creation, the Fountainhead or the Source of this life stream, and how we can reach the same and attain eternal peace and happiness, which is our heritage and our birthright. The great lesson of life can only be learnt from a Master-soul. Its alpha and beta begin with the voluntary withdrawal of the sensory currents in the body, until a state of detachment is achieved by concentration at the seat of the soul, behind the center of the two eyebrows, called eye-focus or Til. All this can be done only through the Grace of some perfect living Master - an adept, not only in the theory but also in the practice of the Science of Soul, who is capable of bringing the soul above the body consciousness and making others share His own experiences.

Some Godly person may link us with God.

Gurbani

When once the spirit is linked with divinity and engrafted in God, it gradually takes roots in its Native Soil, acquires and develops its natural attributes from the Divine Ground on which it grows and thrives from day to day. This is called by all the sages in the East and the West, taking a *second birth*, or *being born anew*, as Christ puts it. *The incorruptible seeds* of this spiritual birth are sown by some God-man when we live up to him and scrupulously follow his instructions, which in technical parlance is called *Satsang* or company with *Sat*,

the great Unchangeable Permanence in the midst of everchanging panorama of life and the kaleidoscopic universe in which we live.

Handsome is the body in which the soul is attuned with God. All beauty, including the physical beauty, depends on the beauty of the spirit, which in turn rests on Union with the Divine Beauty.

*Blessed is the body
in which the spirit dwells in union
with her divine current.
The true Beloved grants her eternal life
and one always lives in communion
with the Master's Word.*

Gurbani

*A Master's devotee delves deep into the body
and regards all else as a mere delusion.
He alone finds the crest jewel who has been so ordained,
for cleverness is of no avail.
Blessed is the body that engages in the service of the Master,
the True One having made it.
Without communion with the Word,
there is no freedom from the wiles of Kaal.
Oh Nanak, he glorifies the Word,
on whom God showers His Mercy and Grace.*

Gurbani

Once a spirit becomes aware of its native Godhood, and is dyed in the Divine colour, it becomes freed from the bondage of the world and forever escapes from the cycle of births and deaths. But all this comes not from learning, knowledge or cunning devices, but only from the grace of some Master-soul or God-man, who is competent, to give an ingress into the Beyond by practical self-analysis.

SECTARIANISM

Worldly people generally believe that ethical codes of individual and social conduct, as enjoined in all religions, are the be-all and end-all. They fix their faith on one or another of the scriptures, or simply depend blindly on ancient religious heads of past ages. This is not spirituality but narrow sectarianism, which, like parasitical willows, thrives and grows fat on the word religion. As a result, the very spirit of religion itself is smothered and is reduced to mere rites, rituals and ceremonies. The poor psyche, possessed by these empty trumperies, sham and tinsel, is so overwhelmed with narrow prejudices that it begins to indulge in a devil's dance of wholesale killings and destruction.

The pity is that all this is done in the name of religion. In this way, religion, which originated with the sole end of bringing about a reunion of individual spirit with God, goes underground. Spiritual sanctity, which is the kernel and life-principle, gradually disappears under the dust of ages and the mass of verbiage. The so-called exponents of religion, not being persons of self-realization, engage in intellectual wrangles and confine themselves to the philosophical and polemical part of religion. In their enthusiasm to show off their learning, they begin building theories upon theories, with not an iota of practical wisdom in them. Religion, meant originally, as a practical field for the play of the spirit, is thus reduced to a platform for political, social or philosophical disputations.

As sects grow, the hydra-headed sectarianism displays theories with innumerable forms and rituals. Each sect claims to be the sole guardian of the religion and custodian of the correct religious beliefs and ideas, little knowing that religion is not a bundle of theories but a practical subject concerned with the freedom of soul from the bondage of mind and matter. In their enthusiasm, they forget the Reality and lay stress on outward observances and performances. The present-day religions are now no more than social orders and are chiefly concerned with society in a keeping state free from corruption. Religion, in the true sense of the word, as the *Way back to*

God, is but one - an inner process - but, unfortunately, we have cut so many channels outwardly that we cannot now think of it apart from the mess that we have made of its sacrament. The leaders of each sect preach respect for a particular individual or a particular book that they hold in esteem, but not for all the scriptures and all the saints and sages, past and present.

So instead of seeing the universal light common to all mankind, we run after a ray here and a ray there and discard the Sun of Spirituality that is at the core of all the religions. In this way we so dwarf our visions and mental horizons that we cannot see anything beyond our noses, and gradually begin to lose sight of the Truth, the eternal and unchangeable permanence, and cannot tolerate what others have to say. With smoke- coloured glasses, we look darkly at everything with a sense of doubt, distrust and suspicion. It is we who build and set up narrow limitations, grow thorny hedges to protect our petty beliefs, to the exclusion of what the Master-souls have taught since the day of creation. Religions, thus, have grown into rigid watertight compartments, protected and preserved for individual game, incapable of expansion to embrace the totality of existence, the entire universe, which is the manifestation of the living principle of God.

The church dogmas have built institutions out of the eclectic and elastic teachings of the Masters, and instead of their living and soothing touch and influence, we are confronted with the rigid forms and creeds set up by those who followed the founders of the great religions. These men work as so many fetters for keeping us enchained and enmeshed. Whosoever thinks freely and tries to escape their clutches is dubbed a heretic and an apostate, is persecuted, excommunicated, exorcized, as if he were an evil spirit. Such leaders are, however, far removed from the universal religion of love. Human birth is the highest in the creation, and the greatest benefit that accrues from it is the possibility in the human life of reaching God and acquiring love for His creatures, in whatsoever form. But, unfortunately, with his moorings cut off from the Reality, man has made an

SECTARIANISM

enemy of man, and instead of being the lovers of God and His devotees, men have constituted themselves the custodians of religion and leaders of men.

*To be worldly
is but to turn one's back to God.*

A Mohammedan Saint

*Ye can gain the merit of all the teachings and preachings,
if you turn away from the world and commune with Truth.*

A Mohammedan Saint

This earth, instead of being a veritable Heaven, for which we so zealously wish and pray every day, has turned into a veritable hell of mutual distrust, class jealousies, communal hatreds, national antagonisms and international discord. Self-aggrandizement at the cost of others has become the rule of life. While talking of peace, we actually preach unrest, disharmony and discontent. All this is nothing but the natural concomitant of narrow sectarianism, born of the dark ignorance in which we are steeped to the very marrow of our bones. Instead of making us lovers of God and all humanity, we are enchained to our particular societies and consider it a heinous crime to go to other societies.

All religions spell out the ways and means of meeting the Oversoul or God. And all the ways and means so suggested, however different looking, lead to the same destination, so that one need not to change from one religion to another for this purpose. One has only to steadfastly and genuinely tread upon the lines drawn by the torch-bearers for achieving this goal.

*Awake, oh man!
Regain your Godhead, before it is too late.
On regaining your lost Godhead
you will have right understanding
THAT YOU ARE ALL ONE!*

THE TRUE MASTER

Once Raja Parikshat asked his minister as to why in times of a moral crisis or a calamity God Himself comes to the rescue of His children even when He has innumerable attendants at his beck and call and can direct any of them to do the job for Him. The minister replied that a loving Father as God is cannot help coming down to help His children. The Raja asked the minister to substantiate his statement and the latter promised to do so in course of time.

After some days, the minister made a doll which looked just like the Raja's son and dressed it in the fashion of the prince. He placed the doll on the bank of a pool in the garden where the Raja used to go for a walk. The doll could be manipulated to move with strings from a distance. When the Raja next went to the garden with his minister, he saw the prince sitting on the bank of the pool. While he was wondering as to how his son was there, he saw the prince taking a plunge into the pool. The Raja could not bear this heart-rendering sight and instantaneously jumped into the pool to save his son from drowning. To his great surprise, the Raja found that it was a doll and not his son. The Raja called for an explanation from the minister, who humbly replied that the farce was enacted to substantiate the truth of what he had said sometime ago about God coming down to save His children in critical moments.

We are all children of God, fashioned by Him in His own image. The soul in man is of the same essence as God. Kabir says:

*The soul, though embodied, is but a part and parcel
of the all-pervading essence enlivening the universe.*

It is nothing but a drop of the sea of all-consciousness. Environed on the physical plane by the limiting adjuncts of mind and matter, we have completely identified ourselves with the world and all that is worldly so much so that we have forgotten our truly divine origin. The natural result of this forgetfulness is pain and suffering. Physical life is all misery, declared Buddha, the Enlightened one. The ever-loving Father, when He hears the piteous cries of His children for a

THE TRUE MASTER

way out of this magic maze of the world, cannot but descent in the garb of man to reclaim the lost sheep back to His fold.

*

*GOD IS THE GURU OF THE SOUL,
FOR SOUL IS OF THE SAME ESSENCE AS GOD.*

*

*My friend!
Put your hope in Him as long as you live.
Realize as long as you live.
Understand as long as you live.
For the live is the place of salvation,
If your fetters are not torn during this life,
what hope of salvation death will bring?
It is only an empty dream
that the soul will unite itself with Him,
because it has left the body.
If He is found now
then He will also be found - then.
If not, then we only go
to live in the city of death.
If you are one with Him, now,
you will also be one with Him in future.
Delve deep into truth.
Realize the true Master.
Have confidence in the true Name.
Kabir says: It is the spirit of searching that brings help.
I am the slave of this spirit of searching.*

Kabir

THE TRUTH

The Truth lies within you, in everybody. Without this Truth we could not live even a second. As the sun resides in the high heaven, but her rays illumine the earth - so is the Truth within us: In the forehead behind the eye-focus, but her rays enliven the whole body. If we can concentrate our attention at the eye-focus, this attention would be able to realize the Truth. As long as the attention is diffused in the body or outside in the world, our face is turned off from the Truth.

Baba Sawan Singh

*

The first thing is, we should observe truthfulness. What we mean we should say. Whatever we say, we must mean. Our hearts and tongues and brains should all agree with what we give vent to. This is what is called truth or truthfulness.

*

*I have turned my heart into a boat.
I have searched in every sea.
I have dwelt by rivers and streams.
I have bathed at places of pilgrimage.
I have eaten bitter and sweet.
I have seen the remotest regions.
And this I have learnt
that he is the True Man,
who loveth God and loveth man,
and serving all
abideth in Eternal Love.*

Guru Nanak

In general we find that most of us apparently yearn for God. But if you analyze the things you will see that we are not really longing for God, because we believe that we can get all these things from Him. In all churches and at other places of worship you find hundreds of men. And if you ask one of them, what he is searching for, the answer normally is: My son is ill, he should regain his health. I have this and that problem, which should be solved. I have this and that difficulty. I want protection. We are therefore worshippers of the world and not worshippers of God. I would say those are blessed who are really searching for God, because for them - wherever they are and to whatever religion they belong - He makes arrangements to bring them to Him. It is God Who resides in every heart and Who knows that this or that child wants Him. He arranges everything and brings it in contact with Himself, in order to be put on the Way. But mind: True longing should be there.

*Help me, oh God!
I have fallen in front of your door,
tired of all wandering.
Rescue me with compassion.
You saviour of all your devotees,
save also me, the sinner.
I don't know anybody except You
to offer prayers.
Oh, lead me safely across the ocean of life.*

Guru Arjan

God made man and man made religions. The underlying urge for the creation of various religions has always been the desire for the liberation of the soul in man from the bondage of mind and matter and thereby an end to the endless cycle of births and deaths. All the world religions have this idea at the core, in one form or another, and if we were to make a comparative study of the different scriptural texts, we would come to the same conclusion. The bedrock of all the religions is the One Reality, the Truth, the Alpha and the Omega of

all creation. Truth is of course one, though it has been described variously by the sages in the language of the time and place in which they lived. It is around this central idea of the one Truth that the various religions have grown.

*You have no power
to speak or to be silent,
no power to ask or to give.
You have no power over life or death,
no power over wealth or state
for which you are ever restless.
You have no power over spiritual awakening,
no power to know the Truth,
or to achieve your own salvation.
Let him who thinks he has the power, try.
Oh Nanak, none is high or low,
but by His Will.*

Jap Ji

GOD AND MAN

O h Man, of all the expressions of Life, you are at the head, the highest in creation, second only to God Himself - all else was made to serve you!

God manifests in the man-body more than in any other form of life, and although He does exist in each and every being, yet for this reason He can be realized in the human form alone. One Master remarked: *I laugh when I see that the fish in the water is thirsty*, which illustrates the soul, living in the life-giving presence of the Lord everywhere, and yet asking: *Where is God?* God is in all - we all actually have our living in Him, and there is no place where He is not - and yet regardless of this, we do not know Him or know where He is. God is our very Life Sustainer. Were He to withdraw from us for even a single second we would have to at once leave this body. However, due to ignorance, we are imprisoned within the body and are unable to run out through any of its apertures. The breath goes out of the body, but it cannot stay out because there is a Power within which is controlling it and dragging it back again. That Power is called God. That same Power sustains the astral and causal worlds, too. Our soul is an entity of that Power, which while in the human form can differentiate truth from untruth, and can therefore adopt the nature of truth and also make the best of the untruth. All this being so, one can see how fortunate one is to have been given human birth.

What is God? God is an ocean of intoxication, or you can call it bliss, which is His nature. If our soul is an entity of that, then naturally love is innate in us. Our soul received the boon of human birth only after traversing and progressing through the cycle of the 8,400,000 species of life in creation. Therefore, *It is thy turn to meet God*. This is the time to realize Him. And what are the means by which that realization can be effected? The means are already innate in us: Love. God is love, and the soul's nature is also love, or you can call it devotion, adoration, etc.

*Love is the root,
Love is the fruit
of the Tree of Life.*

*

*My Father!
I surrender myself unto You.
Do with me whatever You like.
Whatever You will do with me -
I thank You.
For everything I am ready,
accepting all,
if only
YOUR WILL IS BEING FULFILLED
unto me
and all Your creatures!*

WORLD CONFERENCE ON UNITY OF MAN

The object of the Conference on Unity of Man is to propagate the idea of Unity of Man: *That all mankind is one.* All are born the same way, their outer and inner construction is the same and all are endowed with the same privileges from God. No high, no low, all are equal. We are drops of the Ocean of All-Consciousness which is God. So we are all brothers and sisters in God. Our ultimate goal is to attain atonement with the Supreme Power which controls all creation and also controls us in this body.

The whole world is His abode, and on a small scale, body is the Temple of God in which His eternal Light is shining.

*Take heed
that the light which is in thee
be not darkness.*

That Light is in all of us. Our Surat or attention has identified itself with the body and the outside world so much so that it has forgotten itself. If it withdraws from all outside and rises into awareness of its true identity as a conscious entity, it can know the Supreme Power - God. For that we have to learn to die while living by rising above the body-consciousness. What is death? It is like the sun setting on one side and rising on the other. That is all. We have to realize the Controlling Power, the source and sustenance of all that is. Why do we not see Him now? Because our attention is identified with the physical body and the world outside, so much so that it has forgotten that it is a conscious entity, the Controlling Power behind the body. Let me give an example to explain the point. Suppose I am looking in front of me. I cannot at the same time see what is behind me unless I withdraw my gaze from the front and look behind. Likewise, our attention is fixed on the visible world outside. It has to withdraw from all outside and recede within, to know itself. And which is the eye that can see the Reality within? That eye is different - it is the self-luminous Inner Eye mentioned in the scriptures as the Third Eye, Single Eye or Shiv Netra, of which it is said:

*If thine eye be single,
thy whole body shall be full of Light.*

That Eye opens when we withdraw our attention from all outside and rise into awareness of our true identity and then realize the Supreme Power. And when one sees Him immanent in all and working in all, one would love all creation.

Man is he who is perfect all round - physically, mentally and spiritually.

*Be ye perfect as your Father,
which is in heaven.*

We give food to the body, we also feed the intellect, but what food do we give to the soul, which is a conscious entity? What is the food for soul? Man cannot live on bread alone. The food for soul, a conscious entity, is to contact God - the Ocean of All-Consciousness, the Supreme Power that enlivens all creation. It has to know that Power, to contact It. Such a man - who has developed all round - may be called a perfect man. The object of all formations or social bodies is to turn out such perfect man.

Man has first to become man, in the true sense of the word. Even God is searching for a man - a perfect man. Who is a man? He who represents the ideal of manhood, who loves God and since God resides in all hearts he loves all creation. His body and soul should give out radiation of love and of humanity. He should have love and regard for everybody - his compeers, his superiors and those who are below him - for God is in all of them.

What is the meaning of man? One who is overflowing with love and compassion. Who knows himself and knows God. He loves God and since God resides in all hearts he loves all creation. God is love, and man, who is of the same essence as God is an embodiment of love. One who gives out the Godly radiation of love may truly be called a man. The outer labels of the various formations that we are carrying are all right. The real purpose of all formations or social

bodies is to turn out perfect men who as man-body should reflect the glory of man and as soul, the indweller of the body, the glory of God. He should realize his true self of being God plus man, i.e., God-man and as such be an embodiment of love. And love knows service and sacrifice, so he should think of the good of others and not of his own self interest.

So the ideal of manhood is that he should be a brother unto all creation. He should earn his livelihood by honest toil and share it with others. If we have such Pak (pure) people in large numbers the world will become Pakistan, (i.e., the land of the pure) and if we have a preponderance of Khalis (pure) people the world would become Khalistan (i.e., the land of the Khalsa or the pure) and they may bring the Kingdom of God on earth. That country is good which has a large number of such people. So man should live for others. He who will not let his brother man go hungry or naked thereby ensures his own fulfilment for God who resides in all hearts will surely provide for him.

All Masters who came in the East or in the West say that God is Love. Soul, which is of the same essence as that of God is also love. Love needs an object for attachment. The natural object for our attachment was God, but we got attached to the world, because we see it. All Masters say:

Love thy God.

And since God is immanent in all forms,

love all creation.

We say how can we love Him Whom we do not see? The answer to that is, seek the company of a Master who has realized Him. He will give you a practical demonstration of how to rise above body-consciousness and see the Reality within. The Masters come to make people see who do not see. When the attention recedes within to concentrate at the seat of the soul between and at the back of the two eyes, it realizes its true identity that it is the indweller, controlling the body and there is a Supreme Power that controls it, the soul, in the body. Guru Nanak says in this context:

The Lord of Nanak is visible everywhere.

And Kabir says:

*I saw Him,
the Uncreated Light Principle,
immanent in all
and all my doubts were dispelled.*

Love comes with seeing. One cannot love him whom he does not see. How can we see God? The Upanishads say in this context:

*Unless the outgoing sense-faculties are controlled,
and the mind and the intellect stilled,
one cannot realize God.*

When one sees Him in all, he would naturally love all creation and seek the good of everyone. Gum Nanak was moved by the same experience to say:

*Peace be unto all,
under Thy Will, oh Lord.*

A true lover of God will love all His messengers who came in the past, all the scripted records of their self-communion and communion with God. He will love all mankind and the rest of God's creation in many forms. He will love all holy places sanctified by the presence of a Godman at one time or another and now revered as places of pilgrimage, he will never injure nor molest anyone in thought, word or deed.

Love knows service and sacrifice. Man is he who lives for others. An animal lives for itself and for its progeny. There is no dearth of preaching today. One may read all the books but unless he acts up to what they say it is no use reading. We have developed the head and neglected the heart. That is the reason for all the conflicts we see today. There is nothing new in all that I have said just now. I have

given out the gist of the understanding I got by sitting at the feet of the Masters and from a parallel study of religions and that is:

*Oh Man, know thyself,
who you are,
what you are.*

A Persian Faquir says:

*Oh man, you know the worth of everything.
If you know not your own worth
you are a fool.*

The Masters make a man a true man in the first instance and then raise him to the level of an angel and finally to that of God. The three prerequisites to God-realization are: Right diet, right conduct and right dealings. Guru Nanak says:

*Oh Nanak,
utter the name of God with a pure heart.
The worldly defile themselves by their evil ways.
Guru Amardas says:
When the mind is unclean all is defiled.
Washing the body does not make the mind clean.
The whole world is in the rut of delusion.
Few there be who know the Reality.*

What is pollution and uncleanliness? The life of the senses. God plus Desire is Man. And Man minus Desire is God.

There is a great awakening now which I observed during my third world tour recently. The regeneration of society depends on the regeneration of man. Bricks may be manufactured in any kiln. If they are strong and of good quality the house will be strong. If the bricks are not properly burnt and the material is substandard, you cannot have a strong house. So whichever the formation, man should be man in the true sense of the word. There is a general awakening today in

every direction. People are so unhappy, may God grant them peace and happiness. The way to that is to seek the company of awakened men.

The teaching of the Masters is given out both directly and indirectly, i.e., through parables. There is a beautiful parable in the Puranas that God invited both the Devtas or angels and the Danvas or demons to dinner. When the food was served God said: You are welcome to enjoy the food subject to the condition that while eating you may not bend your hands. Now the Danvas who were slow witted and prone to act without reflection said: God has insulted us, for how can one take food without bending his hands? And they walked out in protest. But the Devtas pondered over it for the suggestion had come from God and there must be some reason for it. After some time they understood the purpose behind the seemingly strange condition and started to feed each other and in this way all were fed without bending their hands. Kabir stressed the same point. He says:

*So long as you live in the man-body
give, give, give.
When you leave the body
who will come to you to ask for anything?*

It is a blessing to be born in a social formation but the real purpose of joining a social formation was to rise above it into universality. If you do not achieve this purpose it is no use merely carrying the label of one or the other formation. The celebrated poet Iqbal says in a couplet that Moses went to Mount Sinai in search of God. Did he not know that God was Himself searching for a perfect man? All mankind is one. They should all BE GOOD and BE ONE! Live and let live should be their motto.

*The Highest Order is
to rise into universal Brotherhood,
aye, to consider all creation your equal.*

Guru Nanak

The ideal was placed before you that mankind is one. We are all one it is true, but we HAVE NOT YET BECOME ONE! When will that be? When we see Him in all and all in Him. But for that some effort is required on our part. We should pray to the Almighty to give us strength to change our angle of vision. So I would request all brothers and sisters here to sit still, close your eyes and withdraw your attention from all outside and pray God in all sincerity and from the depths of heart. A true prayer which comes from the heart is always answered. And what is a true prayer? When heart and mind and tongue are all unanimous and in perfect accord - what the mind thinks, the heart feels and the tongue expresses. The Almighty heeds such prayers.

First of all the prayer should be true, it should come from the heart, the tongue should express it the same way and the mind fully concurs with it. That is a true prayer. The next step is to sit at the door and patiently wait. Hurry won't do. So I say to you, the ideal before us is that mankind is all one. The labels of various formations that we carry on our bodies came later. You are welcome to have them, they are the distinctive labels of the different schools that we have joined to know Self and to know God. That school is best which turns out a larger number of successful students who pass the examination.

Pray to God sincerely and from the heart. He is within you and hears all your prayers. He knows the very trend of your thoughts, the way they are shaping. Now sit still, withdraw your attention from all outside and pray:

*Oh God, we are stranded.
We have lost the way.
Show us the way.
We are all one family,
children of the same Father.
AND YOU ARE OUR FATHER!*

*My Lord!
I am ignorant.
I do not know
what to ask from you.
Give me that
what you think best for me.
And give me the strength and wisdom
to be happy about
what you deem fit to give me,
and about how
and where you keep me.
I have no virtues,
no devotion.
My actions are all dark and sinful.
I possess no merits,
and my mind has thoroughly crushed me.
For a sinner like me, oh Lord,
there is no refuge
but Thy Blessed Feet.
Please, take me under Thy shelter.
I want nothing more.
Make me Thy slave,
that I may be Thine and
Thou mayest be mine.*

Baba Sawan Singh

We spend most of our time in admiring the outer surface of worldly things, and care not to see the very soul of the matter that lies hidden underneath and bespeaks the Great Creator, the creative life-principle, without which even the surface beauty cannot exist for a fraction of a second. Again, the outer raiment of everything is subject to disease, decay and in course of time, to dissolution, while the Ultimate Truth at the core is the only Unchangeable Permanence. We,

however, choose to analyse the husk or chaff of the matter, probe into its mysteries, try to conquer and harness it to our benefit. To a great extent, we have succeeded in our endeavours to press Nature's gifts into our service. But we have not cared to find out the immanent Presence that pervades everything and is the alpha and omega of the entire creation.

That person alone is wise who takes the pearl out of the oyster's shell and is not concerned with the latter. All outer coverings are provided by Nature for lodging therein something precious, something of intrinsic value. Would we first peep within before evaluating the things of the world. We have at present no idea whatsoever of the higher values of life, and we have not yet been able to separate the grain from the chaff. Ignorant as we are, act like fools, dazzled by the surface glamour, and are deluded by shapes and forms, colour-designs that meet our gaze, little knowing that we are like bloated bubbles which shine for a while and in the twinkling of an eye vanish like airy nothings into thin air.

The saints and seers have referred, in their precious writings, to the spiritual treasures that lie buried within each individual, and tell us of the way whereby we can delve deep and find them out. The secret of the very macrocosm may be found in the microcosm, and knowledge of the latter is the mother-knowledge or master-key that unlocks the steel portals of all knowledge, physical, intellectual and spiritual, with the Grace of the Master. The ancients rightly put before man the great question: *What is that wisdom or knowledge, by knowing which all else becomes known?* And in the same breath replied: *Self-knowledge or Atmavidya*. Know thyself, or *Gnothi seauton* or *Nosce te ipsum*, has always been advocated by the ancient Greeks and Latins as the highest type of knowledge of the Beyond - something that lies beyond the grasp of gross senses and the intellect and is the inner science of the soul.

*God is Light.
God is Life
and God is Love.
He alone,
Who is Life,
Who is all-conscious,
can give us the Bread of Life.
This Life is in every human body
and resides in every heart.*

*

God said: From *One I wish to become Many*. So everything - from inert matter to consciousness - is His manifestation. You may take water from a river, cool it down and let it become ice, but nevertheless both are the same element of the same river. So is everything - from inert matter to pure consciousness - His manifestation. The whole world is the Temple of God, and there is no place where He is not.

In minerals life is sleeping, in plants life is dreaming, in birds and animals life is awakening, and in man life is awake. As such we are brothers of all creatures, of plants, of birds and animals. So the flowers and trees, sparrows and doves are as members of our own order. How simple, pure, loving and beautiful they are! We should learn lessons of leading lives of purity, holy, simplicity and Divine love from them.

We should love all, even the sinners and robbers. We should not chop off the whole tree, but give it a chance to grow up again. We breathe the same air, we drink the same water, we bask in the same sun and live on the same mother earth. Day and night are two servants who are bringing us up.

Man is the highest in all creation. Those who love God, should love all of them. He is immanent in every form. There are sermons in stones and books in rivulets. We should live in fellowship with all creatures, with all life. Creation is one family in God. All Rishis and Saints had the vision of Cosmic Unity and loved Dame Nature.

*The whole creation is the house of God
and He resideth in it.*

Guru Nanak

The Rishis sang:

*Ishavasyam idam servam -
All that is,
is a vesture of the Lord.*

Nature is beautiful except tormented by the hand of man.

Man is a social being, and has to live in some society. Numbers are no index to wisdom and that holy places of worship are crowded with them. We need that these should be purest and wisest men of life. The society should live by the law of love, and ruled by guardians of the moral law and live a simple frugal life. I am not after founding a sect, but after gathering holy men of life, of purity, of simplicity and of loving devotion to God in all, and to all in God.

*

Great indeed is man. He lives in a God-made temple along with God Himself. His very spirit is just a drop from the ocean of Divine life. Between God and spirit, there is no other obstacle but that of the veil of the mind. If this veil were to stop fluttering in the breeze of desires, as it does at present, the spirit can take in directly the Cosmic Energy from its very source.

*

We cannot win God either by flattery or by vain repetitions, nor does He stand to gain or loose anything whether we offer prayers or not. Compassionate as He is, His grace is always at work in each and all alike, for we cannot live without it. We can, however, attract that grace to our advantage by becoming a fit receptacle for it.

*

*Take my life
and let it be consecrated, oh Lord to Thee.
Take my hands
and let them be ever holding Truth for Thee.
Take my feet
and let them be ever treading a Path to Thee.
Take my tongue
and let it be ever singing Praise of Thee.
Take my heart
and let it be ever offered, oh Lord to Thee.*

BE GOOD - DO GOOD - BE ONE

Be good and do good:

Means, to be able to do good, you must be good in the first instance. Being good means good in thought, word and deed. God is all goodness and be innate in all. Be friendly with everyone, be kind and compassionate. See goodness in all around you including even those who hate you. God is love, love all, serve all and do good to all.

Be one:

God made man. All mankind is one. Man is ensouled body, bearing labels of different social bodies. As men we are all one, born the same way with equal privileges from God. As soul we all are of the same essence as that of God, a drop of the ocean of all consciousness, and controlled by the same Power, which we all worship - calling by different names. Unity already exists, we have forgotten.

BE ONE!

GODPOWER

CHRISTPOWER

MASTERPOWER

Dear Friends,

I have the great pleasure to address you on the evening of this day which is considered most sacred among the Christians. Today we are celebrating in sweet remembrance the Christ who appeared at the pole of Jesus.

Thousands of other men are born daily, in all countries, in all towns, but not very many remember their births and deaths; yet the lives of the Masters, so few in number, can never be forgotten.

Christ was born as Jesus. Jesus was the human pole at which the Christ-Power manifested itself, and the Christ-Power never dies. Once that Power takes possession of us or takes us under His care, He does not leave us. Christ said: *I am with you always, even unto the end of the world.*

When I came here on my last visit in 1955, people asked me: *When is Christ returning? I asked them: Has he ever left you?* I quoted to them the very words: *I am with you always, even unto the end of the world.* If He has not left us, then where does the question of coming back arise? The reason we ask these things is because, perhaps, we have not gone far enough into the mystery of Christ.

What was Christ? God-Power appears from time to time at the human pole to guide the child humanity and give it the way back to God. The question is: Who can give us the way back to God? No son of man can do it. God alone can lead us to God or give us a contact with Him. He has no equal: No brother, no father, no mother. And that God resides in every heart.

Thus, have you ever considered who is the One who points the way back to God and who at times refers to himself as: *I and my Father are One. I am the Light. I am the Way.*

All Masters tell us that the Incarnated Masters are all Children of Light. They are all Sons of God, and whoever follows them meets God for he is given contact with God. Masters have been coming from time to time; and to all intents and purposes, outwardly, they appear to be men. They were born the same way and their bodies are constructed the same way. What then is the difference between such a personality and the average man? It is in His being a conscious co-worker of the Divine Plan for He sees it is the Father working through Him.

Jesus asked his disciples: *What say you that I am?* Simon Peter answered: *Thou art the Son of the Living God.* Jesus told Peter: *No earthly power has revealed this to you, but my Father which is in heaven.* Then again a disciple said: *It would suffice if they would be shown the Father.* What did Jesus reply? He grew indignant and asked: *Have I been so long with you and yet you never saw that it was the Father working through me?* Then he went so far as to say: *Whosoever has seen Me has seen the Father. And: No one comes to the Father except by Me.* These statements are paraphrased from the Bible to make the purpose of them clear.

Christ is the God-Power or so-called Guru-Power which appeared as the son of man who was called Jesus. During a talk I gave last month at the Unity Temple in Los Angeles, I expressed these thoughts and then asked the minister for his opinion, which I wanted to hear - not because I was doubtful, but because men are evolving and awakening to the truth.

He answered: Who is Jesus Christ? God's Son made manifest to man to teach him and to show him the way and the Truth and the Light. He came to show man how the Father would live if He were a man. He was God in Man. Then he explained: Jesus was the transcendent Incarnation of God. And continued: What is the difference between Jesus and the Christ? Christ existed long before Jesus. Jesus is the born man who perfectly manifested the Christ in Himself, and Christ is the Divine Nature of this God-man. Thus Christ, the Spiritual Human, existed long before His earthly birth.

Do you comprehend? The Christ-Power or God-Power or Guru-Power is the same, and manifests itself at the human pole to meet the demands of His children; those who feel hungry for Him, those who feel thirsty for Him. There is food for the hungry and water for the thirsty; demand and supply is the law of nature, and where fire burns, oxygen comes to help. When man has hunger for God in his heart, God manifests Himself at some human pole to guide the child humanity. *No man knows the Father except through the Son and he to whom the Son reveals Him.*

As I told you, this Christ-Power existed ever since the world began and has manifested itself from time to time at the human pole of the various Masters. We can recognize this fact through the study of comparative religions, where we shall find the same teachings given by the Masters of all religions and the same assertions made by them.

Someone told me on my last visit here that Christ is the highest since He had said: *I and my Father are One. That's all right*, I said, *but if other Masters also uttered the same words, how would you consider them?* I then quoted what other Masters had said in their own languages in their own times.

Gum Arjan said: *The Son and the Father are dyed in the same colour and the Father and the Son have taken up the same business.*

The tenth Gum of the Sikhs said: *God ordered me: Go, I make you my Son to guide the child humanity.*

Many others as well spoke the same. This is only to evidence that Christ lived even before He entered the sinless body of the mother. We have regard for that perpetual Christ-Power which existed before birth and continues after it and for the Sonship, that is perpetual. That Power lies in every heart and is revealed when a human pole at which the Power is manifested meets us and gives us a contact with God. No son of man, no human, can do it, except the manifested God-Power in any human pole.

When we meet them, these human poles are competent to raise our souls from the bondage of mind and the outgoing faculties and

to grant us contact within. Thus, we have regard for all human poles which give that Christ-Power its birth from time to time. We are, then fortunate that we are gathered here on this blessed Christmas day.

What is the purpose of the celebration of such birthdays? The aim is to understand the teachings of the Masters, to revive those teachings and to see if we are following them. Blessed be all Masters. We are proud of them. But the question arises: Are they proud of us? The true celebration of a great man's birthday is to understand his teachings and live up to them.

II

Christ said: *Because I live, you shall live also.* Christ was able to give everlasting life. He referred to Himself in our recorded scriptures as: *I am the Bread of Life. This is the Bread which cometh down from heaven. If any man eats of this Bread, he shall live forever.* God is Light. God is Life. God is Love. What was this Bread of Life He gave?

In another instance, Jesus went to a well to have a drop of water. He requested a Samaritan woman at the well, who was carrying a pitcher of water on her head, to give Him some water to drink. Out of an inferiority complex, she said: You people have no dealings with us. Why then are you asking me for water? Jesus answered: *If you know who was asking for water, you would have asked for, and I would have given you the Living Water of Life. This water which you carry quenches thirst for awhile, yet one is again thirsty. But whoever drinks of the Living Water which I give will never thirst.*

Let us go a little farther into it. Who was Christ? Blessed is the human pole at which Christ appears. He behaved like a man. He behaved also like God. He behaved like an average man and His greatness lies in this fact. In His grace, He behaved both ways - as a man and as God. St. John describes Jesus as: *The Word made flesh and dwelt amongst us.*

What is the Word? Word is definable as the Word which has made all heavens. St. John said: *In the beginning was the Word, and the Word*

was with God and the Word was God. That is the cause of all creation. In the Psalms, we find: *Thy Word is settled in heaven.* This is what Jesus referred to as the Bread of Life which is come from heaven.

What is that Word and what is the outer manifestation of the Word which was personified and made flesh in the human pole of Jesus? The Psalmist said: *The Word is a Lamp unto my feet, and a Light unto my path.* Jesus expressly said: *I am the Light of the world.*

Do you follow now: How great He was? He was God-Power manifested in the human pole and He had great regard for that human pole at which He was manifested, but He always differentiated between the son of man and the God-Father in Him. This is no peculiar distinction in the case of Christ because all other Masters, among them Guru Nanak and Kabir, expounded this same Truth in their own languages.

Because we are not aware of the teachings of the other Masters, we think perhaps that the teaching of Jesus is the only truth. Truth, however, is One. Truth is clothed in Light. Truth is the harmony - the Music of all harmonies. All Masters who came in the past referred to it. The Sikh scriptures contain the same assertion: The Word was made flesh and dwelt amongst us, that I quoted to you. They said that the Word was personified in human form, which guided the embodied souls and gave them contact back to God. I have respect for all human poles at which that Christ-Power dwells from time to time.

III

You will find very specific teachings from the Masters. They taught first of all that the highest aim of a man's life is God first, and the world next. We live, however, the world first and God next and we have faith in God only insofar as we get worldly things from Him. If sometimes for some reason or other we do not receive those things, then our faith is broken.

Jesus said: *Except a man be born again he cannot see the Kingdom of God. The Kingdom of God cometh not with observation. The Kingdom of God is within you.* By observation is meant, ways which are

related to the outgoing faculties. God is Spirit and we must pray to God in Spirit alone. God does not reside in temples made by man, but in the God-made temple of the man-body. Within that man-body temple Jesus said: *Because I live, ye shall live also*. He did not refer to the outer son of man, the perceptible body, but to the inner which gave Light and was the way back to God through love.

God made man after His own image. God is all-consciousness and Light, and we are also children of Light. We are conscious entities, envired by mind and matter, and we are kept in the body by the God- Power controlling us. So long as that Power is in the body, we are functioning in it. When that Power is withdrawn, we have to leave it. Similarly, that very Power is controlling the whole universe and when it is withdrawn, dissolution and grand dissolution set in.

There is a Maker of this universe; it did not just come about by itself. But the Maker Himself is Unchangeable, Permanent, and the world created by Him, being made of matter, is changing and impermanent.

I would say that the best way to celebrate Christmas day is to celebrate the lives of these great Lights daily, with every breath. We do not miss or forget the lessons and the teachings they gave us and we should live up to them daily. We should see the same Christ-Power in ourselves. It is in everyone and it is to be developed through the help given wherever it manifests - call it by any name you like.

Jesus taught that the Kingdom of God could be had only by entering within the man-body or the true temple of God. God is the controlling Power sustaining us in the body. The import of these teachings is that so long as we are in the body, we are identified with the body and outside things, causing us to forget our inner selves and fall under a grand delusion. How can we be liberated from this delusion?

The attention, which is the outward expression of our soul, is dif-fused in the world through the outgoing faculties. First we have to withdraw that attention within, and then rise above body-conscious-

ness, above the senses. Only then can we be extricated from the grand delusion that we are the man-body instead of being the indweller of the man- body. Only then can we emerge from our ignorance of some higher Power keeping us in the body.

What happens at the time of death? Life withdraws from the feet and rises to the back of the eyes and then darkness appears. While living, you can learn how to rise above the senses, withdraw from the outside to the back of the eyes, which is the seat of the soul in the body, and have your inner eye opened. You can see the Light of God, that Light of God which was personified and called Christ-Power, Guru-Power or Master- Power.

Jesus told Nicodemus: Except a man be born again, he cannot see the Kingdom of God. Nicodemus then said: Lord, I am an old man. How can I enter the womb of the mother and be reborn? Jesus replied: Flesh is born of the flesh and Spirit of the Spirit.

Our first birth is in the man-body. The second birth is that of being born anew into the Beyond when we learn to die while living. This birth is called the birth in Christ, birth in Guru-Power or birth in God- Power. You must live and die in God-Power. You must be born in Christ, in the Guru-Power or God-Power. Simple wearing of the outer badges of certain schools of thought or performing specific rites and rituals does not make you born in Christ. Such practices or beliefs may be the preparation of the ground for being born in Christ, but this birth can be had only if you take up the cross daily. Man-body is the cross.

I was very happy to learn from the newspapers today that Pope Paul is making a pilgrimage to Jerusalem. We know that Jerusalem is a place of pilgrimage for all Christians, and perhaps Pope Paul is the first man to go into Jerusalem to revive that Memory. I read that he will go down to Jerusalem, take a wooden cross over his shoulders and walk on the ground where Christ walked one day. These things serve to remind us of the great personalities who came in the world to guide us. Only because Prophet Mohammed was born in Mecca,

does each Mohammedan yearn to perform his Haj, or pilgrimage to it. Similarly, we have respect for the birth places of all other Masters as reminders to us of their having come. We bow our heads in respect to them and try to learn the lessons these Masters taught. Unfortunately, these tributes later become conventional and stereotyped social functions, and we forget that the true way to celebrate any great man's life is to understand what he was and taught, to derive the lesson and try to live up to him.

Jesus clearly says that no man knows the Father except the Son, and the one to whom the Son reveals Him. That Son is the Light of God which exists forever. Sonship continues. The sum of all that I have to convey to you is that Christ lived as the man-body of Jesus, at whose pole He appeared, and that He resides in every heart. Yet He cannot be realized by mere feelings, by mere emotions, by merely drawing inferences, or by intellectual wrestling to arrive at a conclusion. It is a matter of seeing God - Who He is. Christ said: *I am the Light of the world. Can you see this Light? Jesus said: The Light of the body is the eye: If thine eye be single, thy whole body shall be full of Light.*

How can the two eyes be single? This is a practical question and one that can be answered practicably, for this occurs when the inner eye which is within each man is opened. Even a blind man without eyes to see the physical has that single eye but it is closed. We can only see Him, the God-in-action Power, which is the Light called Christ, when we shut the doors of the temple of our body and our eye becomes single. Our attention has become diffused upon the outside world through the bodily doors of the two eyes, the two nostrils, the two ears, the mouth, the excretory and genital organs, and it has identified itself with them. We have to withdraw our attention from the outside, enter within the laboratory of the man-body which is the true temple of God and rise to the back of the eyes, where the seat of the soul is located in the body. There lies the tenth door where the eyes become single and where we find the Light of God. There we see the Christ in expression.

This is an example of what I mean by true celebration through the understanding of the personality of the Master and His teachings, and living up to them.

Jesus said that we must have the Bread of Life and the Water of Life. That Bread of Life and Water of Life lie in the actual contact with the God-into-Expression Power of Light and Music of the spheres. At any human pole at which the God-Power is made manifest, that manifested God-Power is competent to raise our souls - bound under mind and outgoing faculties, and identified with them - and open the inner eye to see the Light of God and open the inner ear to hear the Voice of God. This is what is meant by coming into contact with the God-into-Expression Power of the Light and Sound principle, that is, the true Bread and the true Water of Life. Thus, any human pole at which that God-Power has manifested itself can give you contact with the Bread and Water of Life.

This is referred to by Guru Nanak and the other Masters who say that we are fortunate to have the man-body and that the purpose of having it is to obtain the Bread of Life and the Water of Life - the True Elixir of life everlasting for whoever drinks of it shall never die.

Remain in any religion you like, but for the Bread and Water of Life, go to a Master who is the human pole of the God-Power or Christ- Power, for no son of man can give you everlasting Life. The greatness of the Master lies not in His advising you how to say prayers or perform certain rites and rituals - any man can give lectures after a little training - but in the fact that He is able to give you a sitting in which your soul is first withdrawn from the outside and then raised above the senses. Your inner eye is opened and you see the Light of God and your inner ear is opened and you hear the Voice of God, and you testify yourself that it is so.

Through the parallel study of religions you will find the same truth imparted by almost all Masters, in their own languages, of course. In the Christian literature, you will find that St. Paul says: "*1 die daily.*" Other Masters say: Learn to die a hundred times a day. That death is

the withdrawal of the soul from the physical body and rising above it into the Beyond, that is, into the Kingdom of God where you are reborn. *“Marvel not that I say unto you, ye must be born again.”*

These are the teachings given by all Masters from time to time. The difficulty in truly experiencing them, however, lies in the way that our souls are under the command of mind, and mind is under the command of the outgoing faculties. We have abandoned ourselves to the pleasures of the outside world so completely that we have identified ourselves with them, and we remain awake on the outside but asleep from within. You must know that the God-Power is keeping us in the body, and, if you are to find this Power, you have to invert and withdraw behind the eyes, and gaze into the dark expanse before you. When you are able to see within that expanse, you will also see the actual God-Power everywhere.

Here is how we can find the Christ already within us. First enter the laboratory of the man-body, the true temple of God, then rise above it until we leave all else behind and enter the Kingdom of God. There are so many mansions in the house of our Father. The macrocosm is in the microcosm of the man-body, and consists of physical, astral, causal, and super-causal planes, and beyond all these are the pure spiritual planes, the true home of our Father.

The first step thus starts when we rise and are reborn above the iron curtain of this physical body. If anyone can rise above by himself, blessed is he. But if not consider that even in outward occupations a person needs someone proficient and expert in that particular line - how much more is it necessary to have Someone competent, where the world's philosophies and outward faculties do not work! Do you not need Someone to help you there? You will decide this for yourselves.

In the true terminology of the Saints or Masters, a blind man is defined, not as one who has no eyes in his head, but as one whose inner eye is closed. Those who do not see the Light of God are all, excuse me, blind. When they come to a Master and He gives them a sitting,

the inner eye is opened and they see the Light of God. When they return, they are Men with the inner eye opened. Similarly, before going to a Master, a man is deaf. When the Master gives him a sitting, he begins to hear the Music of the Spheres and he becomes aware.

These are the gifts of God. The greatness of the Master lies in His competency to give you the Bread and the Water of Life and help you to be reborn - to open the inner eye to see the Light of God and to open the inner ear to hear the Voice of God.

There are few such personalities in the past, and even now there are few, but the world is not without them. All humanity are the children of these Masters. The same God-Power, Christ-Power has worked ever since the world began and continues for those children who are hungry and seek the Truth. When that hunger and thirst arises in anyone, God who resides in every heart makes arrangements to bring him to wherever he can be duly contacted with his own Self. Can any son of man do it? No. Only the God-manifested in Him has that Power. Such a person is called a Master.

Blessed are ye who see things that the old prophets and righteous men could not see, who hear things which the old prophets and righteous men could not hear. There are references in the scriptures that our eyes are sealed and our ears are sealed, and that unless these seals are broken, we cannot see the Light of God and hear the Voice of God.

Guru Nanak, the first Sikh Master, was asked: *God resides in every heart, but who can see Him?* He answered: *Those eyes are different and are other than the eyes of flesh and bones, which can see the Light of God.*

Another Saint, Shamas-i-Tabrez, said: *We must be able to see God with our own eyes and we must be able to hear the Voice of God with our own ears.*

The true definition of a Master is given by all Masters as One who can make audible for you the Music of the Spheres within and who can remove the veil of darkness you see when you close your eyes, and reveal the Light of God. Such a person is called a Master.

IV

A life of continence and control over the outgoing senses is enjoined by all Masters as the qualifications that enable one to follow their teachings. Jesus, in the Sermon of the Mount, said: *Blessed are the pure in heart for they shall see God.* All other Masters, or those who have realized themselves said the same thing; for God is one and Truth is one. If there are any differences among us, these are all man-made and are due to our lack of personal experience of the truth. Christ and other Masters have grieved that although they have seen, that they can bear testimony to it, yet the people have not believed them. Masters see and then not only say but are competent to give us an actual specific experience.

Purity of life is required. You will find that chastity is life and sexuality is death. This body is born of corruptible seed and we are born into the Beyond by the incorruptible seed. We should examine these scriptural references to find their truth. The man-body is the highest in all creation and blessed are we that we have the man-body. The highest aim before us is to know God. God resides in us: There is nothing that we need to introduce within from outside.

The various scriptures extant contain a fine record of the experience of the Masters. Yet we need Someone who has had this experience and is competent to give us the same: Tasting the Bread and drinking the Water of Life - bringing them into existence. Guru Nanak said: *Do not be deluded because you have taken one form of religion or the other. You must follow the teachings to their original intention.*

All religious teachings are based on the spiritual experiences of the Masters who came from time to time, and the right import or understanding of these experiences can be had only from those who have had these same experiences. We have due deference for all Masters who came in the past and great respect for all scriptures for they are worth tons of gold and emeralds. But we do need Someone who knows the way and can open our inner eye to see the Light of God.

The lives of Christ and all Masters are examples of putting God first, The Kingdom of God is within you. You cannot have it by observation. You can have it only by learning to die while alive, for you enter the Kingdom of God only when you are reborn. In the East they say you have to be twice-born, but reborn or twice-born amounts to the same thing. The first birth is in the physical body and the second is into the Beyond. The Masters were competent to give an experience of how to rise above body-consciousness and disclose the mantra meaning to rise above the physical, astral and causal bodies, to see the Son of Light- the Light of the Sun - already ablaze within you.

As I said before, purity is a stepping stone to Him, and, in addition, is love of God. Misdirected love, called attachment, is keeping us in the body and is the cause of our coming again. We go where we are attached, for that is the nature of attachment. True love, called charity, is already engrained in our souls and, when directed towards God, is truly loving. God is love, and our soul is love personified, and the Way back to God is also love. All Masters say: *Love God with all thy heart, with all thy strength, and love thy neighbour and all creation.* On the wings of love we can fly to heaven but with the chastity of life.

It is recorded of Christ, that He was chaste-born, sinless born. Similarly, in the East, the Masters were embodiment of chastity and pure lives.

Married life is no bar to spirituality, if conducted according to the scriptures. It means taking a companion in life who will be with you in this earthly sojourn through weal and woe. The Husband and wife should help each other to know God and to fulfill the highest aim of man's life. One duty may be that of begetting children, but, bear in mind, that is not hundred percent of our duties. The scriptures say that husbands should love their wives as Christ loved the Church.

In the lives of all Masters, we find two great things: They have contact with God and are the mouthpieces of God. They speak as inspired from God rather than from the level of the intellect, feelings, emotions, or by drawing inferences. They see and say and ask

you to become so. They say: Be still, physically and intellectually, and know that you are God.

We have great respect for all Masters, all sons of men or human poles at which that God-Power, Guru-Power or Christ-Power worked, and continues to work, to guide the child-humanity. We are blessed.

I wish you Happy Christmas but in the way that I have advocated to be the true celebration of Christmas Day. Understand who the Masters were, their teachings of how to learn to die, how to be reborn, how to open the inner eye and see the Light of God. Christ was the Light and the Way.

I have had the great pleasure to present to you for your consideration this Christmas Night truths which I have come to know through experience and by study of comparative religions.

As I said previously, remain in any religion you like. Unless you sit at the feet of some human Pole at which the God-Power has manifested itself, the purpose of your joining various schools of thought has not been served, because you want to see God.

The Masters do not destroy any religion or introduce new one. When they come, they come for the whole world. They consider all humans alike and want us to unravel this mystery of the man-body. Great is man. He lives in this body in which God controls him. And within the microcosm of it, exists the macrocosm. We know so much about the outer subjects but, for want of practical people, we know little or nothing about ourselves, the great boon, the great blessing that we have in the form of the man-body - the golden opportunity.

Blessed are you. Remain in whatever religion you are, there is no need to change it - but be true to it. And being true to your own religion to the best of my knowledge of the scriptures, is to sit at the feet of Someone who knows the Way.

*Leave all rites and rituals
and come to Me as your refuge.
From all evils I shall liberate you.
Be ONE WITH ME,
and do not fear any more.*

*

*You will never find God,
if you search for Him.
He is within you - here and now!
Therefore, never search for Him.
Just realize it!*

*

*Love has not only confidence
but also contains true knowledge
and an undoubtful certainty.*

DIE BEFORE DEATH

*This world is blind -
how can I explain?*

The colour of the world, seen through the eyes of an ordinary being is different from that seen by a personality who has become free from the dominance of mind and senses, who has realized himself and realized God. His angle of vision is different and he sees the true condition of the souls who, through influence from the mind and senses, have identified themselves with the physical covering. This false identity is so embedded that the soul cannot differentiate: *Am I this body or am I its controller? Am I the house or the indweller of the house?*

The eye that views the world, views it through gross senses, for so far the spiritual or inner eye has not been opened to see the true nature of things. All outer knowledge is gained through these gross senses. Man does not know how to rise above them, for although the outer doors are all open, yet the inner door remains closed, and he cannot be released from the coarse matter of the physical form. The subtle form and the subtle senses lie within him, yet he cannot shake off his grosser covering and experience this higher self. Can anything be done about this predicament?

Maulana Rumi says that we should learn how to close the outer shop and open the inner shop. Those who have done so have developed a subtle eye, and therefore regard everything with infinite accuracy of vision. Kabir tells us that wherever he looks, the world is filled with blind people. Those who have outer eyes and those who have no sight are in fact all blind alike, for their inner or subtle eye has not been opened.

We may not be able to see anything in the atmosphere with our normal vision, but does that mean that it contains nothing? Our atmosphere is filled with microscopic beings, invisible to the normal physical sight. These beings can be seen if the eye becomes as subtle as they, or if they are made coarse to come within the range of ordinary sight.

Guru Nanak has mentioned this blind man and says: *Do not call him blind, on whose face there are no eyes. Blind is he, oh Nanak, whose inner eye is not open to see the Lord.* The Vedas, Shastras, and many other holy scriptures tell us that God is all permanence and He resides in each living form. In every atom He is vibrating. But He is very very subtle - Agam - incomprehensible, inconceivable through mind or senses. Our eye is gross and we cannot see Him, but Guru Nanak says: *Become as high as He is - then only can you know Him. If we desire to see Him, we must become as subtle and inconceivable as He.*

So, Kabir looks at the condition of the world and declares that all are blind. If there were but a few who could not see, he would be able to make them understand. But all are in the same condition, literate or illiterate, rich and poor alike, the master and the servant. How can a blind man lead a blind man? Both will surely fall into the ditch!

There was once a certain fakir who went to a certain village. He had an abundance of compassion in his heart, and he warned the villagers: Tomorrow a breeze is coming, and whoever the breeze touches will go mad. A few of the villagers who had faith in the fakir took notice of his words and when the time came they hid themselves in their houses, shuttering the windows and doors fast. All those who ignored the warning were touched by the breeze and went mad. When the lucky ones came out of hiding they saw that everyone was mad, except themselves. But the mad people, being in the majority, and seeing that the few were different, insisted: *They are mad!* The world's condition is something like this. Realized people, whose soul is free from mind and senses, who have risen above the gross environments, whose inner vision is pure and uncluttered and who see God in the tiniest particle, are exceedingly rare, so who is there to understand the Truth?

*If there were one or two,
I would explain.
All have forgotten,
in their selfish work for the stomach.*

DIE BEFORE DEATH

All actions of this entangled mankind are for the stomach. Everyone considers that the physical form and its connections comprise the be-all and end-all of life. Whether a man is a labourer or a business man, his aim is the same - to make money. Even most of those who profess spiritual work, who take on the responsibility of making perfect human beings and reaching the souls to God, have the same aim. They were supposed to teach the Word, but became themselves lost in the world.

*Kabir says, that man awakens
when the Lord of Death is on his head.*

If the awareness comes only at this final stage, what is the use of that? It is no use regretting when the birds have eaten all the planted seeds. It is a tragic fact that when God-realized people come to the world to help and guide the souls, the learned and the rich call them atheists and accuse them of misleading the people. Guru Nanak was barred from entering the city of Kasur. Even the large organizations in the name of religion are in no better category. Corruption is rife, and those who profess to be spiritual are more worldly than the worldly man. Everyone's motto is: Eat, drink and be merry, recognizing no life save that of the body and its connections, which has become their god and their principle. How will they begin to understand the true facts of life?

*The air is the horse
and the soul is the rider.*

Just as air is in a bubble of dew with a thin veil of water outside, how long can that stay? A little breeze will blow it away - such is the state of life of man. It is like a horse on which the soul is riding. With a little breeze or warmth, a bubble of dew will vanish leaving no trace, and similarly man lives only as long as breath and the soul remains in the body. When the companion of the body separates itself, the body falls over lifeless. Then they quickly take it off to the cremation ground. This is happening daily before our eyes, but the world is lost

in illusion refusing to believe that all must leave one day. So like the bubble of dew, we are here for just a short time, and the last change which is called death will come to each of us in turn.

*The king and the subject will not remain,
the impious and the renunciate.
Each will go in turn,
nothing is permanent.*

Many great personalities have come to the world, but even they have had to leave their body eventually. So the only solution to this inevitable event is to learn how to leave the body at will and transcend into the upper regions. If so, we will benefit in two ways. First, we will know how to leave the body, as we have learned to do so daily, and when death comes there will be no pain and no fear. Secondly, by traveling frequently in the higher regions, and returning to the earth at will, the fear of our unknown destination will vanish and we will develop an unwavering conviction about the true life. Its mystery will be revealed. It is no use waiting for death to discover the facts of life.

Christ told us: *Whosoever will save his life shall lose it. But whosoever will lose his life for my sake, the same shall save it.* He also said: *Except a man be born again, he cannot see the kingdom of God.* What is the value of the physical form? *Life is more than meat, and the body is more than raiment.* The day our allotted number of breaths expire, this body will fade away like a bubble of dew. And that time might arrive any minute, so what should we do? We should immediately learn this science of leaving the body, that the fear of death may be erased. *Our soul is adrift on a deep river. The pilot will throw a line.* The whole world is like a fast-flowing river, on which our soul is drifting about helplessly. It must get a mooring somehow, otherwise it will go under. *The mind is an ocean wherein huge breakers are perpetually rising.* In perpetual motion the waves of the mind are undulating with lust, anger, greed, attachment and ego. Man is tossed about amid them, and what chance has he got of saving himself? *None can cross the ocean of the mind without a competent Master.* In the company of

one who has controlled his mind and saved himself from destruction, others can also be saved.

That which we seek is within us - it is the very soul of our soul - but with a lighted lamp in our hand, we search for it without. *That which lies in the house never seems near. We search outside like a blind man.* Sometimes in holy books, sometimes along the banks of rivers, sometimes on the mountain peaks, and sometimes in outer practices. And all the while we remain ignorant of the Truth. The mind is dragged by the horses of the senses into the fields of enjoyments - man has no time to invert and see that which lies hidden within his very being, closer to him than life itself.

I once met a man in Kanpur who told me that in his search for Truth he had taken the holy water from Gangotri on foot to Kanyakumari, and on return by foot had taken the water of Kanyakumari back to Gangotri - a total distance of many hundreds of miles - and yet had not realized that for which he was searching. How can the Truth be realized like this? *The thing lies in one place, you are searching elsewhere. Kabir says, you will find it when you take the One who knows.* We are always searching in the wrong place. *We cannot believe it lies in this body - cursed be such a life. Oh Tulsi, this world is suffering from cataract.* Our inner sight is there, but it is covered, and needs a qualified doctor or Master to perform the operation and remove the covering. *God resides in each form, all Saints proclaim this.*

When Swami Ram Tirath was residing in Lahore he came out of his house one evening and saw in the street an old woman with a lamp, searching the ground for something. He asked: Mother, what are you seeking? She replied: I have lost my needle, son, and am trying to find it.

He at once began to help her, but after some time of fruitless search, he said: Mother, where exactly did you drop the needle? She said: Oh, I dropped it in my room. Naturally, he pointed out: But how can you hope to find it here, when it has been lost in the house? You may smile at this story, but truly speaking, what are we doing?

While the Lord sustains the soul, it remains in the body. That Divine Link is in each, and each is sustained by it, yet we seek in the expanding scope of the senses, among outer things.

The fire will consume the whole forest.

Without the Guru's knowledge man will go astray.

The fire of desire is consuming the world - each home is being sacrificed, each community, each town and each country. Like an infection it spreads from person to person, for whatever company a man keeps, he becomes like that. If you keep the company of a worldly man, as each word of his is charged with a worldly colour, the influence will affect you, and you will soon be wholeheartedly following his way of life. So Kabir says that this fire is burning up the whole world, and only those whose inner eye is open can see it. The physical eyes cannot see these things. If only man would sit quietly and see within himself, he would begin to have the awareness of something burning him up. The hidden fire of desire eats into the very depths of one's being, and only by the Guru's knowledge can one be saved.

In the Gurbani it is written: *The fire consumed every blade of grass. But an isolated plant remained green.* That plant must be in the company of a self-realized soul, must be connected to the evergreen Source. Maulana Rumi says that the heart should keep the company of one who knows the heart's condition. He also tells us to sit under the tree that is laden with fragrant blossoms - which issues forth a sweet coolness. He then asks: *What is that?* and answers: *The company of a realized soul whose inner eye is open.* A man who has been in the burning sun for many hours will sit under a shady tree and recover himself in its coolness. In the Guru's presence, the mind becomes still and serene. If you want to save yourself, this is the only way.

The Satguru not only radiates coolness, but is able to give the knowledge. That knowledge is not the worldly kind. *Know gyan and dhyān as the ineffable Sound, the Music of the Spheres.* True knowledge and attention is that Sound - the Song of Life, which permeates every

pore and sustains the whole creation. To realize it is true knowledge, gained through the grace of the Satguru. It is already there, but we are not conscious of it. *She gets lost in illusion, looking through the nine doors, and does not get the priceless treasure.* Those who do not turn inwardly through the Guru's connection will be consumed in the fire.

Outer practices cannot save you. One may escape for a few minutes, but it is not lasting, and again one falls into danger. The fire of illusion attacks through the senses, and once one has learned how to rise above them and absorb the cool peace within - the Nectar of Truth - then the outer heat will lose its effect, something like sitting in an air-conditioned room. No matter where you go, if your attention is centered the heat will not have any effect. The misery of worldly life plagues us because we have no knowledge of this natural science - knowledge of the Beyond.

When Guru Nanak was thinking of renouncing the worldly life, his mother-in-law, Moolo Ji, brought his two sons before him and said: If this was your intention, then why did you bring these two into the world? Nanak replied: *Mother, I have come to free the world from that very imprisonment in which you are endeavouring to bind me. I have come to put out the fire that is consuming the world.* He then prayed: *Oh God, with Thine own mercy save this world from incineration. It can only be quenched from the source.* All Masters have tried to make mankind understand that experiences of the senses can only bring unhappiness. *I have not seen a happy person in the physical form. Each one I see is unhappy.* By rising above the senses and the physical, one can experience a better life. In the astral and causal regions, there is greater happiness than in the world. However, they are not free from unhappiness - for complete happiness one must go beyond the physical, astral and causal planes.

To awaken the souls, the Masters take the burdens upon themselves. They may hate the sins committed, but for the sinners they have a true love from the heart. They tell us that there is hope for improvement in everyone - sinner or pious person - but only by

obedience to the Master's commandments. We should give our obedience and devotion, and leave the rest of the work to him. Those who do not know how to love will never realize the Lord: *He that loveth not knoweth not God, for God is love.* Our soul being of the same essence is also love. If the outer coverings are removed, the love which lies under the weight of them will awaken and blossom forth. One will then become worthy of loving, and of knowing that higher self which is God - or God in that pole where He has manifested.

Kabir says: Listen, oh brothers.

The day will come

when man will discard even his loincloth.

We should realize that in the end we must leave everything - even the most necessary coverings of our body. There is no exception to the rule. Each and everyone will have to leave the world eventually. If only the true realization of this would take hold of us, our whole angle of vision would change, and life would be seen in its right perspective with true values revealed. If this opportunity is lost, it will never return again. We have wasted this invaluable life. If we lose the chance of this lifetime, where is the guarantee of getting another? We can only learn to rise above the physical form and be free from the mind and senses in the human life. Having wasted our life in enjoying worldly things, what will be the result? Wherever your attention is, there will you go. And so again and again you will have to come to the world in some form or other. To leave the body is no bugbear, if we use our intelligence to help this life's condition and the life hereafter also.

There is a story of a kingdom, wherein they chose a new king every five years. During that five years, the king was the supreme ruler and his every word obeyed, but at the end of this period, the people would take the king to a dense forest full of wild animals and reptiles, and leave him there. On the day the king was chosen he would rejoice at his good fortune, but on the expiration of five years, he would be led off to the jungle sadly lamenting his lot in life.

DIE BEFORE DEATH

Many kings came and went in their turn, until one day a man was chosen who had the serious thought: What will happen to me after five years? He was a man of considerable intelligence, and was duly concerned for his future life. So after some careful thought, he secretly started to send workers into the forest to cut some of the trees and make a huge clearing. They then made orchards, gardens, beautiful buildings and appropriate surroundings, until the whole place became a luxurious kingdom. A man can do wonders in five years, and when the time was up and he was told that he must leave the throne, he smiled happily and said: Yes, let's go. The people were naturally amazed and asked why he was rejoicing. He told them: I have already prepared my destination and have taken possession there, so I have no fear of going. What is more, I will actually enjoy more comfort there, for here I had many responsibilities, yet there I will have none.

All souls have this golden opportunity while in the human form and so we should make use of it and prepare while we can, for the day will come when we have to leave. No one has ever lived here permanently and no one ever will. If we learn to leave the body and traverse in the Beyond, which is also called *life after death*, then that experience will make us familiar with our future home where there is happiness and peace, and then where will be the fear of death? *The whole world is afraid of death and wants to remain in the earthly life - only few seek true life. He who dies while living with the Guru's blessing will unravel the mystery of His will.*

By meeting an enlightened person, through his mercy we can learn to die while living and in due course become the conscious co-worker of the Divine plan. One will then see that He is the Doer, and not I, and the mystery of the Master's order will be unraveled. *Oh Nanak, whoever dies while living gets everlasting life.* In this context, Swami Ji Maharaj says: *You have got a golden opportunity.* Our work is not merely eating, drinking and looking after the body, or doing things connected with the body and the worldly life. There is another task to which we give not a single thought.

Actually we are like the pigeon who closes his eyes when the cat comes to eat him, to shut out the sight of the cat. Of course, the cat remains, and the poor pigeon realizes it only when the cat takes hold of him. We are not the body, we are the body's operator, and although at present we view the world from the physical level, this can change if we rise above to see and know what is true. The world is changing and our bodies are changing at the same rate. Scientists have proved that even our bones change so much that every seven years a renewal is necessary which takes place in accordance with Nature. If two things are changing at the same rate, then the motion of change is not noticeable. A drifting boat moves at the same speed as the river's flow. The people in the boat may not notice its movement, but someone on the shore will see it clearly and will warn them: Brothers, you are drifting along fast, but due to the illusion they will not believe him.

By rising above the illusion, we see from the level of the soul and it becomes clearly apparent that the body is changing and so is the world. Up to this point of pure perception, the world, the body and the things connected with them are everything to us, but with true experience in the Beyond the pinching effects of the ups and downs of life are rendered impotent. Not only this, but the fear of death will vanish and the outer tastes will fade away, just by tasting the nectar of the higher contact. Everything will be seen in its true light, and all we do will result in success, for our attention will be in control to be directed in any field we so desire.

All Masters have told us: *Oh brothers, you are human beings, not animals.* In particular, Maulana Rumi said that we should not behave like animals, for Nature made them to face the earth and if they spend their lives eating and drinking it is not so strange. He says that the Lord made the heads of human beings erect, so we should look toward higher things - we are the highest of all the species. Man should safeguard his heritage. He has the form to which the gods and goddesses bow, and in this form only can God be realized. Accomplish this work in this life and you will have made a success of it. Once the pearl has formed in the oyster, what difference does it make when

the shell is broken? If even a single drop of water seeps into the shell before the pearl is formed, there will be no pearl. Only in this condition is death a bugbear. Kabir says: *That death of which the world is fearful gives me intense pleasure. Only by this death is complete bliss gained.* When the veil of the body is removed, we are with the Lord.

When Maulana Rumi was lying very sick, many people came to his bedside and prayed that he might live. He opened his eyes and said: *Brothers, you may benefit from this prayer, but do you not want this drape which separates me from the Lord to be removed, that I may be forever one with Him?* Such are the words of those souls whose inner eye is open and who have realized the Lord in this life. No doubt, God is with us, and we are not separate from Him, but do we realize it? We have forgotten our true self by working only at the level of the senses. We must withdraw our attention from outside and invert within. Emerson said: *Tap inside.* It is a path of reversing the senses. It is not necessary to kill the senses, in fact, we should extract double work from them - inside and outside.

We can see out, but our inner vision is closed. What are we, if not blind? The outer ears are open and they hear, but we are deaf to the inner music - the Music of the Spheres. The nectar of Naam is flowing within us, but man is drunk with the taste of the world. Shamas-i-Tabrez says: *I have blessed thousands blind from birth with the sight to see God everywhere.* Many blind persons have been initiated, and with such joy they tell how they have seen the rising of the sun inside. If you can see within, it matters little if the outer eyes function or no.

It is unfortunate that very few people are acquainted with this science. It is the oldest of all ancient knowledge, but man has forgotten.

Whenever the Masters come, they renew the old, old Truth. But when they go, again man forgets until another Master comes to renew the teaching. The world has never been without a perfect Master. The law of demand and supply is always at work, and there is food for the hungry and water for the thirsty. The Guru appears when the disciple is ready.

CONCLUSION

The foregoing survey, in brief, of the major religions of the world and some of their modern ramifications, makes abundantly clear a general drift toward some common basic assumptions and beliefs:

1. That the physical universe is no more than a small part of a much larger whole.
2. That in like manner, our everyday human existence is only a fragment of the vast and complex pattern of life.
3. That behind the phenomenal, physical and human world, there is an Absolute Reality or a state of Perfect Being, beyond change or destruction, complete within Itself, which is responsible for all that is and yet stands over and above its own creation.
4. That this Reality, this state of Perfect Being, may be approached by man - under competent guidance - through the agency of the Word, or the Divine stream radiating Light and Harmony, which represents the primal manifestation of the Formless into Form and from whose downward descent all realms and regions came into existence.

If all religious experience tends in the same direction, then why, one asks, is there so much of conflict and controversy in the sphere of religion? Why is it that the devotees of every faith regard theirs as the only true one and all other faiths as false? Why is there dogmatic faith in spiritual monopoly and wherefore the Holy Crusades, the Massacre of St. Bartholomew, the Spanish Inquisition or the communal riotings in India in 1947? The question is a valid one, and the reasons that must go toward answering it are many and complex.

The first thing that strikes one when taking up the comparative study of religion is its existence on different levels. At the core of every major religion stands the practical, mystical experience of some great sage or a succession of sages. Around this center have accumulated accretions of social codes, customs and ritual. Now the core may be common to the mystics of various ages and countries, but the social context in which it is experienced and conveyed must of necessity vary. The Westener bares his head as a mark of reverence, while the

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Oriental covers it. The Hindu, belonging to a land with many rivers and abundant water, bathes before his prayers, while his Muslim counterpart, coming from the deserts of Arabia, is satisfied with a dry bath with sand. The European, living as he does in the colder regions, feels neither of these compulsions. Such differences of custom extend to other spheres as well. Polygamy may be lawful to the Muslim but it is a sin to the Catholic. Idol worship may be quite permissible in Hinduism but is hateful to the Puritan. The fact is that all religious leaders have stressed the need for maintaining high ethical standards, but their ethic has never been of the nature of an absolute. They have taken into account the social conditions obtaining among the people at the times at which they came and have tried to raise them to the highest possible point, aiming not so much at a standardization of outer custom as at inner purity of heart, and good will toward one's human and non-human fellow creatures. Jesus' immediate listeners may have failed to appreciate the truth of his assertion that he had come not to *break* but to *fulfill* the Law, and yet if Moses gave out the precept of an eye for *an eye and a tooth for a tooth*, Christ taught his disciples to love their enemies and to offer their right cheek when the left was slapped. Moses spoke according to the conditions of his time, and Jesus according to his own, so the ethics of Christianity deviated from those of Judaism, even though it is an extension of the older faith.

As a consequence of the factors that came into play in the development of religion as a social institution, we find that each religion creates around itself a distinct pattern of customs, dogmas and ritual. This pattern being distinct in each case, the devotees of every faith must necessarily feel themselves as standing apart from those of other faiths, not only in their dress and manners, but also in their modes of social concepts and attitudes. Yet the lives of all great religious leaders like Jesus and Buddha, reveal that while each of them accepted and extended the code of his own people, they nonetheless never forgot that all men were brothers and treated members of other societies with the same respect and consideration as they displayed to those

of their own. Behind the varying outer forms that characterize life they saw pulsating the same Unity of Being, and it was from this level that they regarded all humanity.

What was possible to the great founders of religions should be possible for those who claim to follow them. But when we look at things as they stand, we find that this possibility of inter-communication, cooperation and understanding between various faiths, has seldom if ever been realized. A mystic like Sri Ramakrishna may practically demonstrate the inner oneness of all religions, but the rest of us fail to grasp the point. The fact is that every major world religion, after the passing away of its founder, grew into an institution, with a priesthood to manage its affairs: The pundits in India, the mullahs and maulvis in Islam, the pharisees and rabbis in Judaism and the monks and bishops in Christianity. This development made possible the extension of the message of the great founders to numbers they could never have instructed themselves. Buddha personally met and influenced many an individual, but what was their number in comparison to the millions that heard the doctrine of Dharma when Ashoka created the various Sanghas or orders of Buddhist monks, two centuries after his death? Besides, it enabled the perpetuation of his message down the ages. Buddha has come and gone, Jesus may have been immolated on the cross, but the Sangha and the Church continue and keep alive their teachings in a widespread manner, which could not have been done if no such institutions had been developed.

But, if the institutionalization of the teachings of great spiritual leaders enabled their propagation and perpetuation, it also led to their transformation. The message of Christ or of Buddha as it was first delivered by each of them was one thing, but in the hands of the Church and Sangha that followed, it became another. The great religious leaders were moved and guided by first-hand inner experience and it was this actuality that lay at the heart of their teachings. They saw it as something universal, something latent in every man, and it was toward this that they directed the attention of their disciples, employing ethical advancement as a lever for spiritual progress.

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When their task, after their passing away, was taken over by rapidly expanding organizations, which grew more complex with time, one could not expect all of their members to have attained the same heights or even to have any glimpses of the inner mystic realms. Little wonder then, that with the growth of the church and the like, the interest in every religion should have tended to shift from the mystical to the ethical, the ritualistic and the doctrinal, in short, from the universal to the particular. Only a rare soul may penetrate through the dark veil within, but for every such being, a million, nay a billion, may discuss problems of ethics, practice outer ceremonies and hold strong opinions on various subjects, opinions not inspired or tested by personal experience, but picked up from the marketplace of life. And so, whereas we find no rigid framework of ritual or doctrine or outer code in the teachings of Jesus himself - everything being fluid and flexible, in a ready state to be directed to the service of the mystical message - a rigid framework emerged with the growth of the Christian Church. As this variation took place, new barriers arose between the followers of Jesus and those of other faiths, barriers that never existed before.

As though this were not enough, the rise of priestcraft worked in yet another direction. The Church in its phase of growth had, in most cases, to struggle against heavy odds, as everything new usually meets with strong opposition. It could only offer the cross of danger and deprivation, not the rose of prosperity. Those who entered it, entered it for the sake of their convictions, not for love of power. But once the Church had come to be accepted, it began to exercise considerable sway over the people. They offered it gifts and titles and made it the final arbiter, not only in matters spiritual, but in matters temporal as well. Thus began a process by which the priesthood turned from the inner to the outer life, from self-abnegation to temporal power. In order to preserve its position, the Church encouraged the growth of doctrines and traditions, that reinforced its monopoly of authority. To strengthen itself, it created a halo around the altar to which it was in service, and condemned the altars where it had no hand.

If the self-styled servants of Jehova, or those of some other name or deity, were to maintain and extend their position and sway, then it was necessary that all gods of the philistines or of the heathens should be condemned.

These factors that we have considered operate in every field of human activity. The historian is only too well aware of the fate of every new movement, whether of a religious or of a secular character. It arises with a man of vision, undergoes rapid expansion in the hands of those whom his example has directly inspired, and then enters into a process of gradual senility and decay. The descent from a pulsating vision to a mechanical dogma is not peculiar to religion alone, but nevertheless there are certain features in the case of religion which do not occur elsewhere.

These unique problems stem from the mystical experience at the heart of every great religion. The mystic experience, as we have seen, extends to planes of existence to which normally human beings have no access. Only a handful, nay less than a handful, can claim its mastery in any age. It is an experience unique in character, for it possesses a kind of richness, extensiveness, intensity and beauty that finds no parallel in earthly life. But we on this earthly plane can comprehend its meaning only within the limitations of our own mundane experience. The choice before the mystic, if he wishes to convey to us something of his unique experience - not just ending in silence or in the negative statements of the Vedantist or of St. John of the Cross - is perforce to resort to metaphor and parable.

In Maulana Rumi's Masnavi, we are told:

*It is not fitting that I tell thee more,
for the stream's bed cannot hold the sea.*

Jesus was quite explicit on the subject when speaking to his closest disciples, to whom he could directly convey first-hand inner experience:

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*Unto you it is given
to know the mystery of the Kingdom of God.
But unto those that are without,
all things are done in parables.*

Whereas direct statement tends to be limited by the analyzable qualities of the object, figurative statement suffers no such bar. Poets have described their love for a woman in terms of a rose, a star, a melody, a flame, the moon, etc. The mystics have used a similar license when speaking of their love for God. But while the listeners to the poet speaking of human love are always aware that he is using metaphors, knowing well what a woman is, those hearing the mystic have no such comparison and often tend to forget that what he is saying, is only figurative. So the statements of the man of spiritual vision are often taken literally when they are meant to be only metaphorical, and metaphorically when they are meant to be literal. Thus, when Jesus or Mohammed declared that he was the son or the messiah of God - as all great souls who have merged their will with the Divine Will have said - they were each taken to imply that he was literally the only son of the Almighty. Or again, when Jesus, speaking not in his capacity as a finite individual but in that of the Eternal Divine Principle that he embodied, said: *I shall never leave thee nor forsake thee even to the ends of the world*, he was taken literally. So to seek active spiritual guidance from a living teacher after Jesus was no more, became a sign of disbelief and therefore was dubbed a heresy. But when Jesus quite literally spoke of the *single eye* or of God as *Light*, he was taken to refer figuratively to integrity of conscience and the light of reason.

Little wonder then that with each statement being thus interpreted, or rather misinterpreted, meanings should emerge which the sage who made them never had in mind, and dogmas and doctrines should be propounded in his name which have little relation to the universal inner experiences which inspired him. So differences of doctrine between one creed and another arose that were never in

the contemplation of their founders. Moreover, the inner realms are so vast and varied that no one mystic could ever hope to point to all aspects of the inner panorama. At best he can hint at some part of it and that may not be exactly the same as those parts of which others have spoken, with the result that to the reader who has himself no direct access to the realms within, there may appear certain discrepancies between the writings of one mystic and another, which in fact do not exist.

Further, not all mystics reach the highest spiritual goal. Only a few succeed in breaking through the veil of inner darkness to the full, and of these, the majority never get beyond the first inner spiritual plane. Of those who do succeed in going further, the greater number never cross the second plane, and so on. Now each of the planes has its own peculiarities and characteristics and, whereas the higher planes contain and maintain the lower ones, the inhabitants of the lower planes are seldom aware of the existence of the higher ones. Each plane, in comparison to the one before it, seems perfection itself, and every mystic who has spoken of his divine experience, has described it as though it were the be-all and the end-all of spiritual progress. The inescapable consequence of this is that we encounter descriptions of the Absolute that, after an allowance for differences of figurative language has been made, fail to agree. Jesus speaks of the Divine in Its paternal aspect, Sri Ramakrishna in Its maternal one. The Sankhya mystics speak of God, Prakriti and Atman as forever separate, Ramanuja as related but never merging into one, while Shankara sees them as of the selfsame essence, their separation being not real but only an illusion. All this means a mass of confusion to the common reader. But should he meet one who has reached the highest realm and is familiar with the experience of each of the inner planes, all contradictions would vanish, for he can demonstrate that though the six blind men made apparently the most contradictory statements about the nature of the elephant, yet they could all be finally reconciled by one who could see the whole elephant.

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In this context, the teachings of the Surat Shabd Yoga acquire yet another significance. We have already seen at some length how it represents the quickest, most practical and the most scientific means to man's spiritual goal. We may now add that by taking him to the highest of the spiritual planes, the point where the Formless comes into Form, it provides him with the best vantage-ground for viewing the vast field of spirituality. That which would confuse and baffle others leaves the adept on this Path unruffled. Contradictions vanish at his touch, and that which once confused and confounded resolves itself, after his exposition, into perfect order. He understands each of the spiritual and quasi-spiritual movements that confront us today. He can at will enter into the inner experience that each can offer, and he is the best fitted to judge their relative merits. He does not condemn or attack, he is not moved by hatred or opposition. Having seen the Highest, his aim is to take his fellow human beings to It in the smoothest, swiftest way. He knows that the life within is not to be confounded with the life without, and preaches his message not as a code but as a science: *Try within, he tells us, and see for yourself.*

The science he teaches is not a new one. It is the most ancient of sciences. But whereas in the past it tended to ally itself to much that was not essential to it, he wishes to preserve it in its pure state and pristine glory. He carries to their logical conclusion the mystic truths embedded in all great scriptures, stressing that if God in His primal form is Light and Music, we must inwardly turn to these, and not to any other means, for reaching back to Him and merging with Him. Where there was chaos he brings order, where there was despair he brings hope, and for each of us, in whatever capacity we may be, he has some comfort, some illumination to offer.

*Whosoever hears of this Power,
or comes into contact with It,
shall never die,
nor shall he be born again.*

*

If you would like to see Him, search for Him in your own house. Therefore, I would request you to gaze and gaze with longing in your heart, with silence in your soul and with no thought of this world or the next. The grace of God will descend on you, and the gaze will grow into a glimpse and He will reveal Himself to you and you will find, nay see Him within yourself!



*When God sees,
how His Children are suffering, then
He comes Himself in a human form
opens the gate and says:
COME ONE, LET'S GO HOME!*



Our Mission is:

To fill the human heart with compassion, mercy and universal love, which should radiate to all countries, nations and people of the world.

To make a true religion of the heart as the ruling factor in one's life.

To enable each one to love God, love all, serve all and have respect for all, as God is immanent in all forms.

My goal is that of Oneness. I spread the Message of Oneness in life and living. This is the way to peace on earth. This is the mission of my life, and I pray that it may be fulfilled.



KIRPAL SINGH

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We are all lovers, devotees of the Higher Power: Thousands of Lovers, but the Beloved is One for all. He, for Whom we long, is the Beloved of the whole world and the One God of all men, not only of the Moslems, the Hindus or the Christians, God is One for the entire humanity, for the whole creation. And all His devotees have the longing to meet Him, the Same One. Those, who really long for Him, are His actual relatives. And he who tells us from Him, is truly our brother and friend.

Sant Kirpal Singh