THE NIGHT IS A JUNGLE

Kirpal Singh

Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy NAAM — the WORD

The night is a jungle — do your work (worldly duties) in the daytime and then benefit from the night. The true purpose of having the human form is to make daily progress toward the great Goal, so sit down each day and see where you are. As the renunciate leaves everything and goes to the woods, you can sit down nightly in your home, forgetting the world and freeing yourself from all entanglements.

THE NIGHT IS A JUNGLE

Kirpal Singh

I have written books without any copyright — no rights reserved — because it is a gift of God, given by God, as much as sunlight; other gifts of God are also free.

— from a talk by Kirpal Singh with the author of a book, after a talk to students of religion at Santa Clara University, San Jose, California, on November 16, 1972.

For further information about the teachings in this book, please write:

RUHANI SATSANG
Divine Science of the Soul,

2618 Skywood Place,
Anaheim, California, 92804, U.S.A.

International Standard Book Number: 0-89142-017-7
Library of Congress Catalog Card Number: 75-9244
Printed in the United States of America
First Edition — 1975
Second Edition — 1984

The 1984 edition of this book has been printed by Baucom Press, Charlotte, North Carolina, U.S.A.

Table of Contents

Introduction xv
1. God and Man 3
2. The Higher Values of Life 31
3. The Kingdom of God 57
4. The Most Natural Way 85
5. Guru, Gurudev, and Satguru 117
6. Let Us Reform Ourselves 141
7. Oh Mind! Listen For Once 153
8. Thief of Your Life's Breath 189
9. Chastity and Forgiveness 209
10. Change Your Habits Now 227
11. Gurubhakti: A Lesson in Love 247
12. To Gain His Pleasure 275
13. Protector and Protection 307
14. The Night is a Jungle 333

APPENDICES:
A. Historical Perspective 362
B. Illustrative Story Listing 365
C. Biblical References 369
D. Source of Talks 380

INDEX

It is only through a living Master that we can contact the Almighty God within us. In Sant Mat, contemplation of objects or images is not advised, as this is harmful to progress. Photographs of the Masters are for remembrance and recognition only, and on no account should we become attached to such external practices.

* * * * *

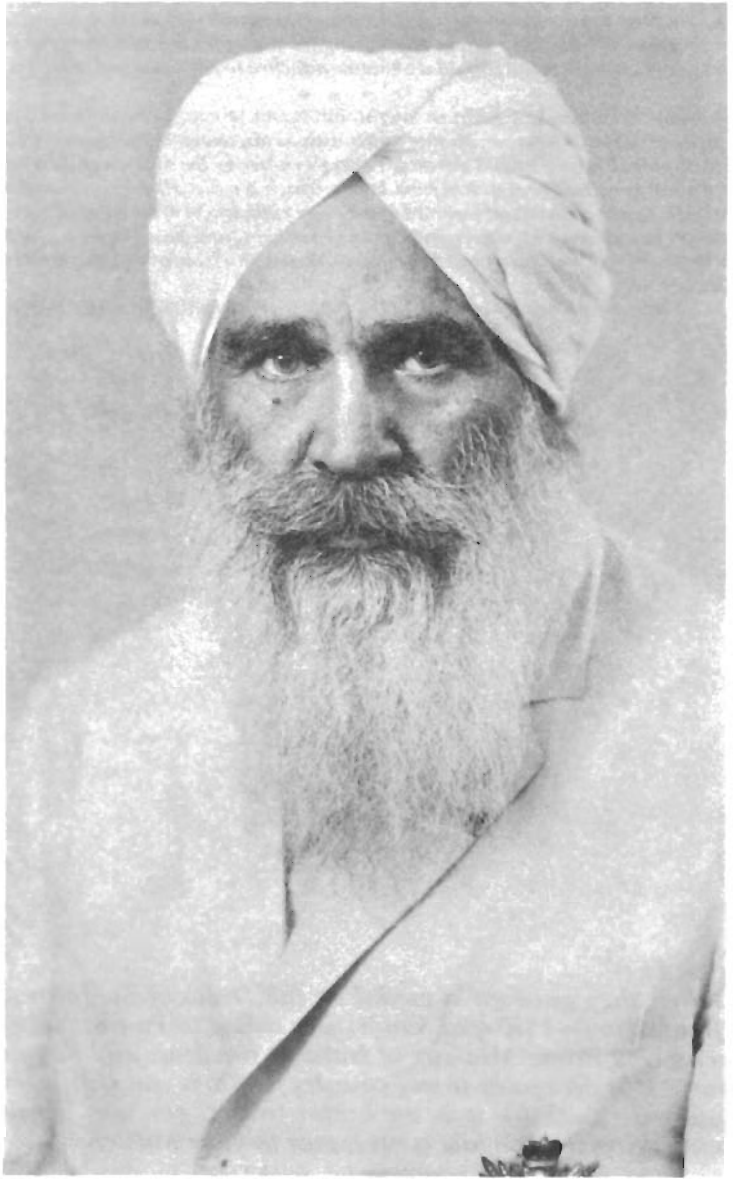
Spirituality cannot be bought or taught, but it can be caught by contact with spiritual people. Moreover, Nature's gifts such as air, water, light, etc., are free. Spirituality is also Nature's gift and is also given free by the Masters. Likewise, Spirituality cannot be acquired from books, which is a fact all sacred scriptures uphold. Books are a valuable record of the inner experiences of others in Spirituality. They fill gaps in history and contain messages from past Masters, which help us to verify the facts revealed by a living Master, thus confirming our faith in the Science.

— from the booklet, "Man! Know Thy-Self" (pages 9 and 20), by Kirpal Singh.

OVERLEAF:

When they gave me a medal — the Order of St. John of Jerusalem — I (Kirpal Singh) was called to Pandit Nehru who was Prime Minister of India at the time, and he told me, "It is an honor to my country." When you (Initiates) progress (within), it is an honor to me, you see. To do something worthwhile is an honor to your Master.

— from page 12 of the talk, "Your Life Should Show Criteria", by Master Kirpal Singh, published in the May 1974 issue of *Sat Sandesh* magazine.



Introduction

THE AUTHOR of these discourses, Param Sant Kirpal Singh Ji, the great prophet-mystic of the present age, left the physical plane on August 21, 1974, in his eighty-first year, after a lifetime of service to the universe. It is our hope that this book will, in some small measure, serve as a memorial to him; although the only memorial that can possibly do his life and mission justice will be the full growth and development of the seeds that he planted in the hearts of his 120,000 disciples.

Kirpal Singh was born in Sayyad Kasran, a little village in the Punjab (now part of Pakistan) on February 6, 1894. A lifelong search for God led him to investigate the claims of many Sufis, yogis and mystics; but he remained skeptical and refused to take anyone as his Guru unless he had some direct proof of his competence. He prayed to God to manifest to him directly, without going through any human; his prayers were answered, and he began seeing the form of a bearded man, made of light, in his meditations. He did not recognize the form, and thinking that it was Guru Nanak, the founder of the Sikh religion, continued his meditation practices and abandoned his search, content that God had spoken to him. Seven years later, in 1924, he visited the town of Beas in the Punjab in order to spend some time on the banks of the Beas River. Someone asked him if he had come to see the Master. "No, is there any Master?" So, after enjoying the riverside (he dearly loved water, especially rivers) he went to the ashram nearby, and there, in the person of Baba Sawan Singh Ji, he met the same form on the physical plane that he had been seeing in

his meditations for seven years. He was initiated the following day, and devoted the rest of his life to the practice of Surat Shabd Yoga, the spiritual discipline taught by Baba Sawan Singh.

He was never a monk or renunciate, however. Married at an early age, he had three children (one of whom died in infancy), and supported himself and his family by working for the Indian Government. Beginning as a clerk at a pittance wage, and with no college education, he worked his way up to as high a post as was available to a native Indian in those colonial days, with hundreds of employees under him. When he retired in 1947, he had won the love and respect of his Indian subordinates and British superiors alike; and for the rest of his days, he met all his personal needs from his pension, never taking a penny for himself from his disciples.

He sat at the feet of his Guru for 24 years, and very quickly penetrated deep within. By the early thirties, Baba Sawan Singh was mentioning his name to those who asked if he had any advanced disciples; by the late thirties, he had been assigned the job of writing *Gurmat Siddhant,* a two-volume spiritual classic in the Punjabi language which was, at Kirpal Singh's request, published under Sawan Singh's name. In the year 1939, he was asked by his Master to initiate 250 persons at the regular monthly initiation—an unprecedented honor for any of Sawan Singh's disciples, and one of the traditional ways by which a Master indicates his successor. All through the thirties and forties, he held Satsang regularly at Lahore and Amritsar, and often gave discourses with his Master sitting by his side; as he used to say, "I talked to my Master and the people enjoyed!" In fact, he was holding Satsang on April 2, 1948, at the Dera Baba Jaimal Singh—his Guru's ashram at Beas—when the news came that Baba Sawan Singh had died. Just the day before he had received the transfer of spir-

itual power through the eyes, which verifies and makes possible the continuance of the power from one human pole to another; he had previously, on October 12, 1947, been told by his Master that he would succeed him. At that time, he had begged him to stay on in the physical form and just give orders as he willed; but that prayer was not answered and now he was gone. Heavy of heart, he left for Rishikesh in the Himalaya Mountains with three close disciples (one of whom was Bibi Hardevi) and spent the next five months in almost continuous *samadhi* or absorption in God.

During this period, he adopted the traditional way of life of a sadhu or renunciate, removing his turban and letting his hair (uncut since birth, as is the Sikh custom) hang loose, and wearing a simple white dhoti. It was at this time that he met the Maharishi Raghuvacharya, then in his early nineties, who became his close friend and disciple. The Maharishi, who had penetrated into the astral plane by means of strenuous Ashtang Yoga practices involving *pranayam,* etc., at once recognized that here was a great soul indeed, and got up from the circle of disciples where he was sitting and bowed down before Kirpal Singh—thus demonstrating the greatness of both of them. Kirpal Singh in his turn always treated Raghuvacharya with respect and deference, even though the latter freely told everyone that Kirpal Singh was his Guru. Raghuvacharya died in 1971 at the age of 115; he was a *pundit* or Sanskrit scholar as well as a great yogi, and to see those two giants together was the sight of a lifetime.

Finally, having drained the cup of spiritual ecstacy and become one with his Father, he received the orders from within: "Go back into the world and bring My children back to Me." Returning to a newly independent India, still reeling from the shock of the secession of Pakistan and the unbelievable suffering that that entailed, he went straight to Delhi, the center

to which the Punjabi refugees were pouring, and began his work there. By 1951, he had established Sawan Ashram on the outskirts of the city, and the satsangs were being attended by five thousand or more souls. His work continued to grow, with one expansion after another: in 1955, he made his first foreign tour, spending several months in the United States and Europe. This was the first time that a Saint of his stature had visited the West, and the first time that the Surat Shabd Yoga had been explained there by an authentic Master of the system. Four of the talks given by him during this tour are included in this volume, and they show the complete simplicity and clarity with which he presented these very profound concepts to an audience almost totally unfamiliar with Eastern thought; for in 1955, the recognition of the depth and relevance of Oriental ideas and spiritual practices that is now so all-pervading over here had barely begun. As a result of this tour, hundreds of Westerners took the initiation and began the practice of Surat Shabd Yoga; representatives were authorized to give the initiation instructions while the Master was physically absent (after prior sanction from him) so that the work could continue and grow; and small centers of disciples sprang up in most of the major cities of America and Europe. These disciples in turn influenced others, and the number of initiates began to grow steadily.

In India the work continued to grow at a headlong pace as the Master's reputation as a holy man who actually lived up to what he preached, and to what the scriptures said, grew more and more widespread. In 1957 he was elected President of the infant World Fellowship of Religions, an office he was to keep for fifteen years and four World Religions Conferences; finally resigning in 1971 after it became evident that nothing more could be accomplished in that direction. In 1962 he was awarded the Order of St. John of Jerusalem, Knights

of Malta, for his spiritual and humanitarian work; the first non-Christian in history to receive this honor. On this occasion, Prime Minister Nehru sent for him to offer his personal congratulations; they had a long talk, and the Master's unofficial but intimate connection with the Prime Ministers of India began. (He advised both Prime Ministers Shastri and Indira Gandhi on several occasions, and they reciprocated by addressing the various Conferences presided over by him.)

In 1963, he made his second world tour, this time, as President of the World Fellowship of Religions, meeting national and religious leaders on their own terms and applying the healing gospel of love to the very thorny world of practical politics. He met Pope Paul VI, the Patriarch of the Eastern Orthodox Churches, and many European royalty and government figures on all levels; and to them all he presented the idea of the unity of man. Side by side with his work on this level, he continued initiating seekers into the Surat Shabd Yoga and showing them the way Home.

As the work increased in the West and more and more seekers after truth were led to Kirpal Singh, many of them developed a strong yearning to study with him in India over an extended period of time, and to get to know him in a personal way. The first Western disciple to stay at Sawan Ashram was Rusel Jaque, an American writer, who spent six months with him in 1959. His poetic, sensitive report of his stay (*Gurudev*: *The Lord of Compassion*, published in 1960, now out of print) did a great deal to encourage others to come and see for themselves what was there. And they did—a trickle at first, then more, until by the early '70's there were almost always forty or fifty Westerners in residence at the Ashram for periods ranging from three weeks to six months. During his last year, this number skyrocketed upward, as he, knowing he was leaving, threw open the gates and

issued a general invitation to all his non-Indian disciples. Throughout the winter and spring of 1974 there were from two- to four-hundred disciples from countries outside of India consistently at his feet, in addition to the thousands of Indian followers who flocked to his door.

The final facet of his many-sided mission was born on February 6, 1970, when the concept of "Manav Kendra" was presented to the public. Manav Kendra means "Man Center" and as Kirpal Singh often explained, it was an ashram but more than an ashram. Dedicated to man-making, man service, and land service, the plan was to establish five of these centers throughout India—one each in the north, south, east, west, and center. Each center was to be eventually self-supporting and would serve as an agricultural example for the farmers in the area—combining traditional Indian methods with scientific know-how. Each center was also to include a free hospital, a free elementary school, a home for the aged, facilities for studying languages, and a library of comparative religion and mysticism, in addition to the esoteric instruction and "man-making" program that was to be the core. Two of the five centers were set up and functioning when Kirpal Singh left the physical body; the original Manav Kendra at Dehra Dun in the Himalayas where, during the years 1970 and 1971, he personally labored twelve hours a day to get it off the ground, was joined in 1973 by the second center at Baroda, near Bombay. Whether or not the other centers are established, and how well the existing centers function, is now up to his disciples.

On August 26, 1972, the Master left on his third and final world tour. This time he was greeted by huge crowds and followed everywhere he went by approximately a thousand disciples, most of them young people who had been initiated in the last few years. Although his body was finally showing signs

of deterioration and his extraordinary vigor and staying power was at last diminishing, he nevertheless put in fourteen- or fifteen-hour days throughout the tour, gave countless talks, saw thousands of people in private interviews, and initiated more than two thousand new disciples before the tour ended on December 31 in Rome.

The outward climax of his mission was the calling of the great World Conference on Unity of Man in February 1974, seven months before his death. With invitations to spiritual and government leaders in India and throughout the world, the Conference was attended by two thousand delegates and approximately fifty thousand non-delegates; among the distinguished visitors who responded to the Master's call were the Venerable Nichidatsu Fuji of Japan, Pir Vilayat Inayat Khan of the International Sufi Order, Yogi Bhajan, Acharya Sri Tulsi Ji, Archbishop Angelo Fernandes of Delhi, and the Prime Minister (Mrs. Indira Gandhi), Vice President, Defense Minister, and Foreign Minister of India, along with many others. This great Conference, an extension of the idea of Manav Kendra, had an electrifying effect on all those who took part in it; again, it is up to his disciples and those in whom he planted the basic idea of unity to carry on this work.

His last major effort on behalf of unity took place at the Kumbha Mela in Hardwar, where, on April 12, 1974, he organized a large number of sadhus and holy men into the National Unity Conference, pledged to work together for the elimination of religious strife and the economic uplift of the poor people of India. This was the first time in the known religious history of India that anyone had been able to persuade the traditionally independent sadhus to join together for a common good; as he later said, "It was very difficult to bring them to sit together."

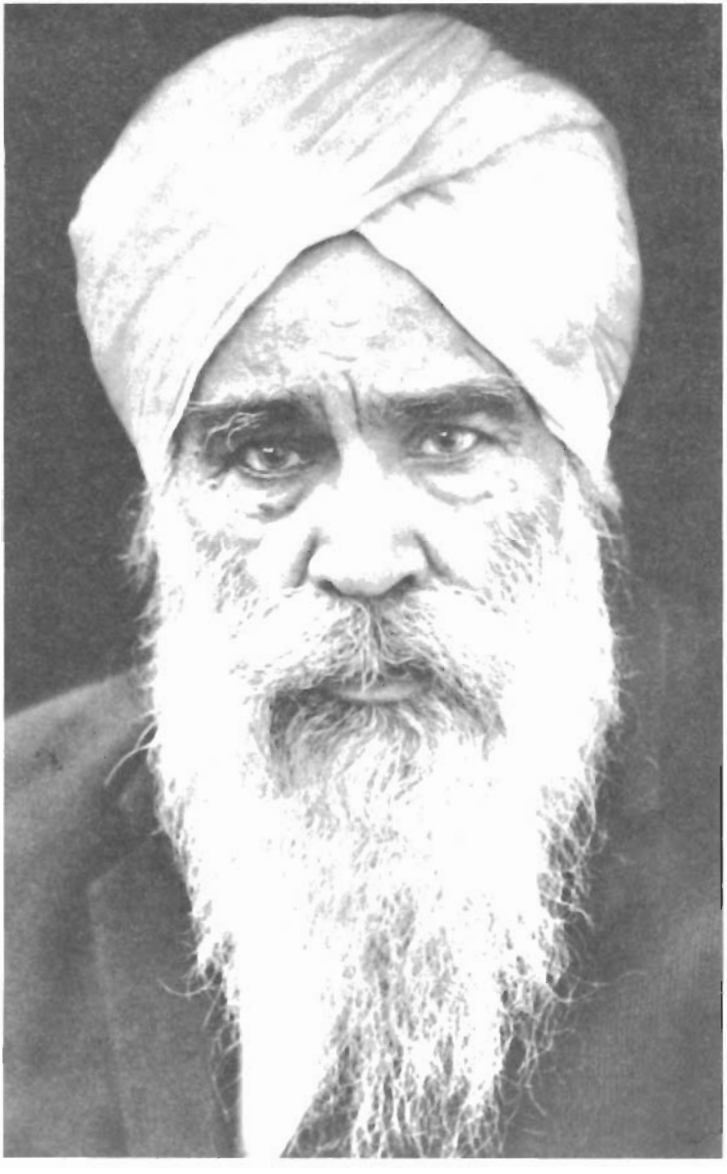
At the great Bhandara in honor of his Master (Sawan Singh), at the end of July 1974, Sant Kirpal Singh gave his last Initiation, giving NAAM to 1,067 souls who had been accepted by him for the inner experiences of Light and Sound. A few days later, on August 1, he addressed a session of the Indian Parliament at the request of its members — the first time in history that a spiritual leader was invited to address the Parliament. Three weeks later, on August 21, his assigned work on earth completed, he departed to join his Master.

The discourses included in this volume were selected from the 47 talks that appeared from 1968 through 1971 in the monthly SAT SANDESH magazine, most of them having been long out of print. The first four discourses in this volume were given in Philadelphia (Pennsylvania, U.S.A.) on consecutive nights during Master Kirpal Singh's first world tour in 1955. In these talks Master Kirpal Singh covers the whole range of his teachings; they serve as a complete introduction to the Path. The discourses which have been chosen to follow these first four explain in greater detail the necessity for a living Master to grant initial experiences of inner Light and inner Sound. Further, the guidance given to the aspiring souls for their expedient spiritual development, and the protection extended by the Master-Power without and within, are covered in detail. The last discourses speak of how to gain the Master's pleasure, of the fruit of His infinite mercy, and finally, of how the busy householder living in the world can reach the final Goal without leaving his work and family — by making the nights his "jungle."

All of the included discourses, except the first four, were given in India and are translations from the Hindi. Discourses 5, 6, 9, and 11, which were first published in 1968

in India, were carefully revised from the point of view of the English language, and these revised versions were approved for reprinting by Master Kirpal Singh in January 1974.

Discourses 7, 8, 10, 12, 13, and 14 were translated into English from tapes of the Hindi in which they were originally delivered, and Master Kirpal Singh carefully and painstakingly went over these translations, word by word, and personally revised them wherever necessary. These discourses are published here exactly as Master Kirpal Singh left them.



KIRPAL SINGH
(February 6, 1894 — August 21, 1974)

1

God and Man

LET ME introduce myself, I have come to you as a man to man. I am just as any of you are. Of course, each man has got the same privileges from God. I developed in a way that concerns my own Self. What I learned at the feet of my Master about my own Self, the real Self, I will put before you so that those who are seeking after Truth may find some guidance.

As a child, I had that awareness in me: "What is the mystery of life?" I sought to find the solution in books. I may tell you that I had the opportunity of going through almost two libraries and also going through the holy scriptures of almost all the religions, or the majority of them, I would say. There were very good descriptions given there, but I could not find the practical solution of my problem.

What I came to know at the feet of my Master, I will be putting before you in the course of four talks. The subject of each talk will be a little bit different.

Today we will deal with "God and Man." The next three talks will deal with "Higher Values of Life," "Kingdom of God," and lastly "The Most Natural Way to Enter the Kingdom of God."

From a careful and unbiased study of the sacred books of the world we find that there is one Reality, which is our goal. That Reality is termed God and by various other names.

This is the first of four free public talks in Philadelphia, Pennsylvania, in 1955. The other three follow.

God made man and man made worldly religions. Such religions were made for the uplift of man. We have to make the best use of them so that ultimately we may know ourselves and then know God.

Religion has two aspects: One is the social side, or the outward side. The other aspect is the inner religion, the spiritual side. We have to start with outer forms of religions. Man is social; he must remain in some society.

Each society has its own various ceremonies and rituals, its own scriptures, its own mode of saying prayers. This is the non-essential side. We have to remain in some social religion because man is a social being—and to remain in some social religion is a blessing. But that is an elementary step—our going to churches or other holy places of worship, saying prayers, reading the scriptures, observing certain ceremonies, and rituals. All these go to create love in us for God.

But if our performance of rituals, reading of the scriptures or attending the churches or other holy places of worship does not even create in us love of God and constitutes mere mental gymnastics, these lead us nowhere. That does not mean that you are not to live in any social religion. You are to do so. If you revolt against it, you will have to form another society.

Suppose there are ten thousand people of your views. Then you will have to form a separate society and make certain rules to go by. After some time you find that a certain rule has proved defective and must be amended. So you go on amending the rules.

All the same this has to do with your outer selves. *The Sabbath was made for man, not man for the Sabbath.* Similarly, social religions were made for man, but man was not made for social religions. The purpose of remaining in any social religion is just to know oneself and then to know God. That

is one aspect of religion. The other aspect is the observance of certain rituals and ceremonies. These vary in different religions, but you will find their purpose is nearly the same.

For example, in some churches to sit bareheaded is a mark of respect. In India, to sit with one's head covered is a sign of respect. That is a custom there. Apparently, there is a difference between the two observances, but the purpose is the same. Both signify that whenever you sit in the presence of God, just remembering Him, you should sit in a respectful posture.

These are, however, non-essentials. The purpose is the same, no doubt. Apparently, some differences exist, but those differences do not affect in any way the purpose of the church. Those who follow the letter of the rule, simply forget the spirit and fight only for the apparent differences. In Arabia, where there is a dearth of water, there is a custom that whenever you say prayers, you should just wash your hands, feet, face, and then sit for prayers. In other countries where there is an abundance of water, they say that until you take a bath, it will not be right to sit for prayers. That is only an apparent difference on account of the climatic or geographical conditions of the place.

We have to live in some social religion. So it is better to remain where you are. Do not change, if it can be helped. While there, what should you do? Just read the holy scriptures —the sayings of the Masters—you have, and try to understand what they say, and live up to them.

This is what you find: All Masters who came in the past were the children of Light, and came to give Light to the world. They did not come for any special religion or special country. They came for all humanity.

It is now time to cast aside the trivial differences that exist —the non-essentials. We should just look to the purpose for

which they were made, and open our eyes to the Reality that we are all worshipping the same God. These were meant to represent that Reality which exists.

Now you will find, from the standpoint of all religions, that God the absolute is beyond what is known and manifested. That is something even beyond what is supporting and creating all creation. That Reality is at the back of every thing. Can we search Him or find Him? No. He cannot be searched. He is unsearchable.

Canst thou by searching find out God? Canst thou find out the Almighty? The Almighty is inexpressible and cannot be expressed in words.

Names are simply given by the Masters to express that Reality, which is really inexpressible. He is the Changeless One. You find: "Forevermore, O Lord, Thy Word existed in Heaven." Forevermore—that is the lasting Reality and that is the Changeless One. Ultimately, it is unconditioned and undivided. He is the Nameless One.

All names are holy. We have respect for all names, although God is the Nameless One. By whatever name you call Him with devotion and faith, He will make appearance and you will come in contact with Him. But names refer to a Reality that cannot be expressed in words.

All Masters have tried to express that Reality, each defining in his own way. Almost all definitions of God are parallel. They all say that God is the first and the last, from which nothing can be excluded, and to which nothing can be added. God is omniscient, omnipresent, and the primal cause—the causeless cause—the seat of all things; existence in itself. That cannot be created. That is is already in existence.

In the Koran, the Prophet Mohammed says: "There is no variableness in God, since He is eternal, immortal, infinite."

That is unchangeable permanence and everlasting Reality.

These words only seek to express, however imperfectly, the great Reality that is at the back of all.

Ever since the Masters first came, they have been trying to express that Reality and chanting praises of the Lord—these have formed the subject of our holy scriptures. But still they say He is as unsaid as ever. For thousands of years, the Masters have been explaining in their own words whatever is possible.

How can the inexpressible be expressed in words? That is the subject of experience you may have, through contact with that Reality. But if even our outer emotions cannot be described in words, how can that Reality be expressed in words? That is why it has always been said that God is inexpressible.

There is the same Reality working throughout all creation. Until we have had some experience of that Reality, we will not know what it is like. What we now know is only what is given in books: we have had no first-hand experience of it.

All Masters say: It is the beginning and the end. In Isaiah it is stated: *I am the first and I am the last, and besides me there is no God.*

Again, we find: *I am Alpha and Omega, the beginning and the ending . . . which is, and which was, and which is to come, the Almighty.*

These are definitions given to show that Reality is unchangeable permanence, which has no beginning and no end. *God has no beginning and no end.*

But until we have an experience of Reality, we cannot be convinced. Ever since the world began, Masters have been coming and giving explanations to the best of their ability to the people. But with all that they always said that He is as unsaid as ever.

Guru Nanak has put it very aptly:

He is One, He is the First. He is all that is.
His name is Truth. He is the Creator of all,
fearing naught, striking fear in naught.
His form on lands and waters is Eternity; the One
Self-existent.
Through the grace of His true servant, continually
repeat His Name.
He was in the beginning; He is through all ages,
And He shall be the One who lives forever more.

You see that he says the same thing. All Masters, as they have said, had experience of that Reality. Of course, when they gave their descriptions, they expressed It in their own language and in their own way. But you will find that the salient features of whatever they expressed are the same.

Then further Guru Nanak says:

He is beyond thought.
No thinking can conceive Him.

Now the question is: Can we search for Him within the finite pale of our intellect? No, He is beyond thought, no thinking can conceive Him. Not even if the minds of men should think for ages and ages. Then how can we know God? Our bodies, emotions and intellects should first be stilled. Only then the revelation will dawn, you will then know who you are. When you know who you are, you will be able to know and see what God is.

That is why Guru Nanak said if you want to grasp Him within the pale of your finite intellect, He cannot be seen.

It is something like the story of the tortoise of the river, who went into a pond. There was another tortoise there. The river tortoise said, "Look here, the sea is very great and has no end." The tortoise in the pool just stepped back and said:

"Is it so much?" "No," said the other, "It is still greater." Then again he stepped back a little more, and questioned: "Is it so much?" And the other answered, "No, it is still greater." Then, he went around the whole pool of water and said, "Is it so much?" The other said, "No, it is still greater."

The tortoise of the pool was all wrong, you see, because his experience only extended to that pool of water, nothing more. Similarly, the Masters have always been saying that Divine Knowledge was limitless and they cannot expect to do justice to the subject.

The Lord is God. If you call Him anything, you simply want to bring Him within the finite ambit of your intellect. When that Reality is infinite, how can we express It in finite terms? This is what all Masters have been saying. Further, Guru Nanak says: *He cannot be conceived.*

The Upanishads say: *To grasp that Reality within the pale of your intellect is as impossible as trying to quench your thirst by drinking wine.* At another place, it is said: . . . *or just as if you can squeeze out oil from sand.* Both are impossible. Similarly, to bring Him within your intellect, and understand Him fully is not possible.

The Masters did give us something to understand That which could not be expressed in words. By their grace we can just form some idea about Him. They bring us in contact with that Reality when we enter into the Kingdom of God. Then we have some experience of Him. After that we can say there is something.

Guru Nanak says: *I am just like a fish in the ocean. I do not know which is one end or the other.* Similarly, we cannot grasp Him within our finite intellects.

> *Nor can He be known by gaining the worlds, for man's desire is never satiated, even though all the*

worlds laden with gold fall to his share. No human thoughts can carry man far. The movements of his mind, the thousand acts of wisdom of the world leave him dark, nothing avails. Vain are the ways of man. How then to find Him? Man feels helpless.

Ever since the world began, all Masters have been saying the same thing. We have so many scriptures at our command, so many pages of the books of God that have been written. There will be many more as each Master comes and describes his contact with God or Reality. From their God intoxication, they pour out whatever comes, of high inspiration, just to give us the knowledge of Reality they have seen. Man has been trying to follow that but has failed.

Then, how can we see Him? Ever since the world began, this has been the fate of man. Unless we see God, the question remains, what is God?

Kabir says there is one Reality in all, supporting all creation, immanent in every form.

With That immanent in every form, why do we differ? Why are there so many wars, so many religions everywhere?

The reason is that when a Master came he had some experience of that Reality. To the people who met him, he simply gave them a first-hand experience of that Reality. When he left the scene—to err is human, you see—some persons gathered together and they had their own way of thinking. So changes occurred.

Again, another Master came, he found dross was added to Reality, to the teachings of the earlier Master. He thrashed out that dross and again let the people know the truth about Reality, to some extent. Again, another religion started.

The Masters never started any creed. They only gave out to the people: *There is one God and you should love Him.*

How can you love anybody until you see him, get some good out of him? Mere feelings or emotions are simply inferences arrived at by intellectual wrestlings. They will not give you any definite satisfaction. They will be wavering. Sometimes you may accept these inferences, but they are all subject to error. Unless you see Reality, come in contact with It first-hand and derive the bliss of It, ineffable and direct, enjoy happiness within—only then will you have love for Him, after having tasted the elixir of that Reality.

When the Masters come what do they tell us? St. John says: *God cannot be seen with thine eyes.* But then you find that some Masters said they saw God. The question was put to Guru Nanak: "Do you see God?" He replied: "I see God. He is everywhere." Christ also said: "Behold the Lord." He pointed to the Lord, saying: "There, behold Him." No reasoning.

The same question was also put by Swami Vivekananda. He was initially an atheist and challenged everybody: "Is there a God? Is there any man who has seen God?"

In those days, there was a man of realization, Paramahansa Ramakrishna, and he was asked to go to him. Vivekananda went to him and asked: "Master, have you seen God?" The sage replied: "Yes, my child, I see Him as I see you, even more clearly than that." And he came in time to be a great theist. In the latter days of his life, Vivekananda confessed: "Because of that Godman I was saved."

You will find that those who profess to be theists are, truly speaking, not so. We have simply learnt in our scriptures that there is God. We have heard this many times, but we have not seen Him. Unless we see something, we cannot be convinced.

When difficulties arise, the vicissitudes of life come up and we have to pass through them, we are bewildered and ask

"Is there a God?" We become sceptics. But once you have seen, you have had some experience of Reality, you cannot have any doubt.

The Masters say: "We see Him." But what are those eyes with which He can be seen?

Shams-i-Tabrez, a Muslim saint, tells us that we should be able to see God with our own eyes and hear His voice with our own ears. You find in the Bible: *We have eyes and see not.* What are those eyes? Guru Nanak was asked: "You say you see God everywhere." He replied: "Those eyes with which you see God are different." What are those eyes with which you can see God? Those are not outer eyes, but that eye which is within each one of us. That eye is called by Christ the "Single Eye." *The eye is the light of the body. If thine eye be single, thy whole body shall be full of light.* The Hindu scriptures and sayings of other Masters tell us of the Third Eye, or the latent eye. That eye is within each one of us. That one eye is not of the flesh and bone, as those we have outside on our faces.

Guru Nanak defines a blind man as not the one who does not have eyes on his face, but one whose inner eye is not open to see the Light of God.

God cannot be expressed. That absolute state can be had only when you rise into that Reality. But when this Supreme Power is the cause of all creation, immanent in all forms, supporting and maintaining them, It expresses itself in two ways—Light and Sound—and that expression of the God-power is an actual experience of Godmen within. It is said, *God is Light.* The Mohammedans also say that God is "Noor," i.e., Light. They say that one who goes above and beyond the physical body and sees the Light of God within is a true Muslim. The Christian can also be defined in the same way; one who sees the Light within is a true Christian. The tenth Guru

of the Sikhs says the same thing: *Those who see the effulgent Light of God within are true Sikhs, or true "fakirs." They are pure ones.* You will find the same definitions given in all religions, in all the holy scriptures: *Have you seen the Light within you?* Again, they have said: *If you shut the doors of the temple of the body, you will see the Light of Heaven.* It is a possibility.

All the scriptures tell us of the Light of God within. The Voice of God also reverberates in each one of us. There is a way in which we may have an experience of that Reality and its expression. That is the way back to God. Has our closed inner eye been opened or not? That is the question. Unless that inner eye be opened, we cannot see the Light of God within us. It is a question of introversion and inversion.

The ultimate goal of all religions is God, and that we should be able to see God. Leaving the non-essentials, what do they tell us? They say, *Love thy God.* This is said by all the religions. When you see and come in contact with God, only then, truly speaking, can you love God. At present, your loving God is practically impossible. Simply on the emotional side, you sometimes say certain things, but you have no contact with that Reality, and true love does not arise, and does not last.

When the Pharisees and the Sadducees went to Christ they returned in silence, because an intellectual man speaking to a man of realization cannot stand before him. While the latter sees certain things and then speaks, the intellectual man simply quotes verses from the holy scriptures which he has read, and afterwards he cannot reconcile things.

Naturally, when they came to Christ, they became quiet. Then they gathered together and came up to Him.

"Now, Master, what is the greatest commandment in the law?" What did he say? Jesus said unto them:

> *Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might. This is the first and greatest of all commandments. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.*

The ultimate teaching of all social religions is just to love God. As God resides in every heart, love all humanity, all creation. For the love of God, you are to love all humanity. If we have love for all humanity, all other commandments follow. He whom you love, are you going to kill him? Are you going to rob him of his property? Are you going to bear false witness against him? No, not in the least.

So on these two commandments hang all other commandments. The Sermon on the Mount, the Eightfold Path of the Buddha, the *Niyama yama* and *Sadachar* of the Hindus all speak of the same thing, in their own languages and, of course, in their own ways.

If we live up to what the scriptures say, there will be peace on earth, and the Kingdom of God will surely come on earth. Then there will be no danger of any war. What a pity: these things are given in our holy scriptures, but we follow, if at all, the letter of the law at the cost of the spirit. That is the cause of discord.

All Masters came to unite men, not to separate man from man. They were the lovers of God, and they taught men how to love all humanity. You will see, this is one side of the thing that we have before us. We are to love all humanity because God resides in every heart.

The holy scriptures, with all the rest of the sayings about the various aspects of God, have not been able exactly to say what God is. Some phase of it, some part of it they did express, out

of loving devotion. But from there we can only deduce some idea of God.

Man's highest thought of God never has and never can measure the Eternal, but it constitutes self-revelation. Your highest thought of God is not the measure of God, but the measure of our own hitherto unknown propensities. Each Master has been saying the same thing: *When I attempt to speak of the highest, I cannot. I become as one dumb.* How then can we express it? Even out of the love and intoxication they have of Reality, they give out something, but it still remains as unsaid as ever.

This is what the scriptures lay down. I told you this is the outer aspect of religion—social religions. When you think that God resides in every heart, you will not kill anyone. You will respect each man, when you know for certain that God resides in every heart.

When we live up to what the scriptures say, we should all love God. Naturally, we will have respect for all others, for all living things.

The human body is a true temple of God, in which God resides. The body is the true temple of God. All Masters say so. If the body is the true temple of God, how then can we destroy or kill it?

Wrong preachings are given by ministers of the various religions instead of giving out the truths which are already in our scriptures. They have been simply proclaiming that their religion, their fold, is the highest and others are in the wrong. The result is, division between man and man and, of course, clashes between class and class. They will be ready, excuse me, just to destroy so many true temples of God—human bodies—for the outer temples which we raise with our own hands.

God resides in temples not made with hands. He resides in

the true temple of the body that you are carrying. Of course, we are to maintain our outer temples (bodies) and keep them clean and chaste. These bodies are the temples of God. If the right preaching is given you will see love between man and man. Paid services, in almost all religions, I would say, have gone to make matters worse.

Now, some people think that they have special privileges. Well, God gave equal privileges to all. You see the outer form. Each has two eyes, two nostrils, two ears, a mouth, two arms, two feet and two legs. The outer construction is the same, and the inner construction is also the same. Each man has lungs, stomach, brain. God has given equal privileges to all. They are born the same way; they die the same way.

When men suffer from fever, irrespective of whether they belong to one religion or another or one country or another, they suffer the same way, and there is the same remedy to cure their fever. When you go to a doctor, an adept in medicine, and tell him that you have fever, he gives you some medicine. He will give the same treatment to anyone else for the same trouble.

I mean that the outer expression, the outer privileges, are the same for each man, as given by God. The inner privileges are also the same. We are souls. God is a limitless Ocean of All-consciousness. We are conscious entities, drops of the Ocean of Life. Of course, our conscious self is hemmed in by mind and matter. It is given over so much to the organs of sense and identified with the body that we cannot now differentiate ourselves from the body.

The inner disease is also the same. Masters are physicians of the souls which have been given over to the influences of mind and matter. They tell us how to analyze the soul from the outgoing faculties, from the organs of sense, and rise above body-consciousness to know oneself, enter into the Kingdom

of God and know God. All mankind suffers from the same disease.

Well, for God there is no East or West, no North or South. All creation is one. God is One.

Where do we stand now? We are all one. All Masters, all the holy scriptures say that we are the children of God. Prophet Mohammed says that we are members of the same family of God. The Sikh Masters also say that we are all brothers and God is our Father. The Christian scriptures and all others say the same thing.

Mankind is one, and God is One. We are worshippers of the same God. When we are worshippers of the same God—the archers may be many, but the target is the same—then, naturally we should have love for one another. You will find that two drunkards will embrace each other irrespective of whether they are of the east or the west, or belong to one religion or the other. But do you find that among those who profess to be lovers of God—between followers of one religion and those of another? They are lovers so far as their own faith is concerned. If they are lovers of God, they all should sit together and love one another.

The heads of the various religions are supposed to have contact with God. Whether they reach Him or not, that is another question altogether. But they are supposed by their followers to have seen God and to be one with God. They also profess that they are Godmen themselves. If so, why should they not love and embrace each other? There is one God overhead. It is all one humanity. We all are the same soul—conscious entity.

Man made social religions for the uplift of man. We have to make the best use of them. The best we can have out of the social religions is to know ourselves and to know God. Of course, we have to lead an ethical life. An ethical life is a step-

ping-stone to spirituality. These are the teachings of all Masters who came in the past.

As lovers of God, we should love all humanity. Having been born in any religion, it is a blessing to remain in it. Nevertheless we should rise above so that we become lovers of God, and then all mankind will have one religion.

Guru Nanak was once asked: "What is the highest form of religion in your opinion?" He replied: "Well, look here. I take all humanity, all men, as reading in the same class, seeking God. We are all classmates and I consider men the world over as classmates for the same ultimate goal." We should love one another.

The tenth Guru of the Sikhs, Guru Gobind Singh, was asked: "What do you think about man?" He replied: "All mankind is one—I tell you the whole truth—whether he is wearing a hat or a turban or is a recluse in a yellow or a black gown." That makes no difference. These are the outer forms.

Excuse me if I ask you: What is the religion of God? He is all-consciousness. He made all men equal. Did He stamp anybody that he was such and such? No.

When you know yourself, you will analyze yourself from the body and discover who you are. When you rise above body consciousness then you will find out. Religions pertain only to the outer forms of our life. We have to make the best use of them.

I have love for all social religions. That is all right. But the point is these social religions should go to help us on the way, to love God and to love all humanity. This is our ultimate goal. And further, to know ourselves and to know God, and have a first-hand experience of that Reality. Although that Reality cannot be expressed in words, still it can be experienced.

True religion is the first-hand experience of oneself, with

his own Self and with God. That is the only true religion you have before you. There is the outer religion, and here is the inner religion. When you think everyone is all equal, then you will have love for all.

Our ultimate goal is to have love of God. Those persons or human beings whose souls came in contact with God, became the mouthpiece of God. They spoke as inspired by God. They are called Masters, or Godmen. We love them also for the sake of our love for God.

What did Christ say? He said:

No man knoweth the Son, but the Father;
Neither knoweth any man the Father, save the Son,
And he to whomsoever the Son will reveal Him.

That is why your love goes to them especially. They have had a first-hand experience and they are competent to give us a first-hand experience of that Reality within. They tell us how to rise above body consciousness, to know ourselves and to know God.

Then we see with our eyes, no testimony is required. That is why we love all Masters who came in the past—whether they came here or anywhere else. You have to love God "with all thy heart, with all thy soul, with all thy mind." Those who have loved God that way have merged their will in the Divine Will; they become the mouthpiece or conscious co-workers of the Divine Plan. Therefore, we love all Masters who came in the past.

Further, we revere all scriptures. What are these scriptures after all and what is their value to us? They are the recorded experiences of the past Masters, the experiences that they had in knowing themselves and those they had of God within themselves. They also revealed to us the things that helped them on the way and things that retarded their progress. In

short, they gave us an account of their journey Godward. A description of all that formed the subject of all the holy scriptures. All saints deal with their pilgrimage to God. They tell us of the Godway, the halting stations, the various regions they passed through and what they found there; their pilgrimage on the way and their first-hand experiences at each place. They have thus left for us a fine record for our guidance.

All holy books from ages past are but footprints on the sands of time for the love-borne seekers after God. Those who are lovers of God naturally have love for all the scriptures. Kabir, the great Saint of the East, tells us: *Say not that the scriptures are false, for he who does not see Truth in them is in the wrong.* It is a pity that though we can read the scriptures, we cannot follow their true import until we see for ourselves what those Masters experienced within themselves, or until these are explained to us by one who has had that first-hand experience with himself and with God as those Masters had. Only then will we be following the true import of the holy scriptures. Otherwise, reading of the scriptures from morn till night, without following what the scriptures say, will lead us nowhere.

That does not mean that you should not read the holy scriptures. Read them by all means, but try to understand them rightly. When you have understood them, try to have those experiences in your own self. Only then will you be fully convinced of what they say. They may be likened to records of different persons visiting the same place—say Washington or Philadelphia—and describing it, each in his own language and in his own peculiar way.

We can read all these holy scriptures, but we cannot follow their true import until we seek the help of someone who has seen and had the experience these describe.

I would say that today in the twentieth century, we are

rather fortunate. Why? We have all the fine records of the experiences of the Masters who came in the past. Had we come five hundred years ago, the holy scriptures of the Sikhs would not have been with us. Had we come, say 1500 years earlier, the holy Koran would not have been with us. And if we had come before 2000 years, the Bible would not have been with us. If we had come before the time of Zoroaster or the Buddha, or any one else, their scriptures would not have been with us. What I mean is that today we are fortunate in having with us these valuable records of the Masters who came in the past. They tell us what they experienced with themselves and God. The only thing needed now is to have someone who has had that experience which is given in those holy scriptures. He will be able to tell us the true import of things, and also he will be able to give us a first-hand experience of these things.

So for the love of God we love all Godmen. For the love of God, we love all the holy scriptures. There are so many pages of the book of God that have been written to guide the erring humanity. Many more may be written whenever any Master comes.

Further, we love all holy places of worship. Why? Because there people gather together to sing the praises of the one and the same God—in their own ways, of course. If we love somebody and someone happens to be praising him, we stand and hear how he describes him. So we have love for all holy places of worship for the love of God. Also, we love all places of pilgrimage, for they are the spots where once lived some Master, some Godman, who was one with God, who became the mouthpiece of God. It is for that alone that we have respect for all holy places where such Masters lived.

We love God first; God resides in every heart; therefore we

love all humanity. For the same reasons, we love all Godmen, for they have known God. We love all holy scriptures, because they speak of Him and are valuable records of the experiences of the past Masters. Again, for the same reason we love all holy places of worship, whether temples or mosques, churches or synagogues. They are meant for chanting the praises of the Lord.

You remember, when Christ came, he entered the Temple in Jerusalem and turned out those who misused or defiled it. He told them: "You have made the house of my Father a business house." Such a man, who is a lover of God, what will he say? He will say what the Vedas say. The Yajur Veda says: *Well, O people, let us all sit together and sing the praises of the Lord and worship the same God.* But there are false ways of preaching that separate man from man. There is no common place where we can all sit together and worship the same God.

Again the Rig Veda says: *Gather ye in thousands, and worship God and chant His praises.* We are all lovers of the same Reality. We are all for the same Truth. There are thousands of lovers, but the Beloved is only one. We may call Him God, or by any name we like. We are lovers of the same Reality. Outwardly speaking, we have different social religions. Blessed you are. Remain where you are. To live in some social religion is a blessing. That is a helping factor. As with a midwife who helps at the birth of a child, so with social religions which help us in that way towards spirituality, in knowing ourselves and in knowing God.

Whenever Masters came, they never touched the outer forms, but simply said: Remain where you are. By changing your outer forms, rituals, this and that, you will not be able to have a first-hand experience of God. Those are only help-

ing factors on the way, paving the road to spirituality. Make the best use of them.

Real religion starts where world philosophies end. All these outer forms of the social religions are limited only to the man's material existence. The Kingdom of God, if you know yourself and know God, will open of itself when you rise above body consciousness. There the alphabet of the teachings of the Masters begins. The true religion starts from there. That is transcendental. That is above the organs of sense. When you come above, you will rise above the senses. It requires practical self-analysis, to know yourself and to know God.

This is the goal before us. The subjective side of all religions is the same. In the objective side, you will find some slight differences in non-essentials, but you will find their purpose is the same.

The question remains the same for all humanity—to know our Self and to know God. We have said so much about the outer things, the outer holy places of worship. God made man after His own image, and man made all these holy places of worship after the image of man. Churches are either nose-shaped or dome-shaped. And so are temples of other religions. In mosques, we find places of worship in the form of semi-circular arches whose shape resembles the human forehead.

The true temple of God is the man's body and that you have. We just have to tap inside. When you transcend the body, there the ABC of true religion starts. That is the one destiny for all humanity. It has never been different.

The Masters, whenever they came, taught two things: ethical life of clean and chaste living with love for all men and all creation. Be chaste; don't think evil of others even in thought, word or deed. Be truthful and love all humanity—hatred for none and selfless service for all. This is the first part

which they take up for all mankind, irrespective of whether they belong to one religion or another.

No religion commends hatred for anybody. The question was put to Christ: "How should we behave with others?" He inquired: "What did Moses say to you?" He was told: "A tooth for a tooth and a nail for a nail." He said: "That was only because of your hard-heartedness." They asked: "What do you say, Rabbi?" Christ answered: "Moses also said, love thy neighbor as thyself." They further asked him: "What about those who are our enemies?" And what did he say? He said: "Love thine enemies."

Now, we all are embodied souls. The lover of God has love for all souls. The soul is a conscious entity of the same essence as of God. In fact, we form a true brotherhood. We are one with God, one in God, and those who are lovers of God, naturally will have love for all humanity. Outward things will not matter. When you know yourself and know God, you come in contact with God, and then you will find Him immanent in every form and naturally you will have love for all. That is the permanent rock, I would say, on which humanity should stand, never to fall. The outer self sometimes gives way and we fall into the error that we preach against. There have been two great wars so far. Fought by whom? By those who were in name the followers of the same Savior and followed the same religion. Then, it comes to this, that they were not living up to what the scriptures of the Masters say. They simply say: "I profess this religion or that."

If we but live up to what the scriptures say, irrespective of country or religion, we will get ready to see God. After all, man is man. All religions are comprised of men, and men are the same everywhere. This is just like being students in any school or college. Why do you study? For the sake of gaining

knowledge. You may join this college or that, that makes no difference. When you get your degree, you are seldom asked from which college you got your degree. They call you a graduate.

Similarly, all the social religions were made to turn out perfect men believing in the oneness of God. The word university simply means having one purpose in view. And the purpose to have in view is to understand man: who he is, what he is, and what is his relation to God. But this goal has been lost sight of. The means have become the end, and outer knowledge, instead of leading us to inner knowledge, is being studied for its own sake.

The preaching done by paid men in all religions has made matters worse. Otherwise, the men of realization say: "The true temple, if any, is man's body itself." All the scriptures bear this out. All is holy where devotion kneels. Wherever you have devotion, sit down in sweet remembrance of the Lord and say your prayers.

My Master used to emphasize the need for a common ground where seekers of Truth, irrespective of their faiths, could gather together. There should be no social forms or rituals, there should be no temples or anything of the sort. Let them remain in their own social religions. The purpose of a man's life and the ultimate goal of the social religions is to know oneself and to know God. How to analyze yourself from the body, open your inner eye and enter the Kingdom of God. Those subjects should be dealt with there.

In India, we have an Ashram in Delhi, and we have no temple there. People come to me and ask: "Well, what particular temple have you raised?" I always tell them: "Man's body is the true temple of God. I have love for all temples of the social religions, but here I have none." And for the other temple, the whole world is the temple of God, the earth below

and the sky overhead. We have a grassy ground over there where we can accommodate 25 to 30 thousand people. Of course, we have a long shed to give us protection from rain or sun, if necessary. We have all the scriptures over there, for the reason that they speak of the same valuable experiences which the Masters had in their lives.

Men come there. They are seeking after Truth. To follow certain outward observances is not the be-all or the end-all. They are only the means to an end. Make the best use of them. But until you rise above body consciousness and know yourself and know God, there is no liberation, no return to the True Home of the Father.

These are the elementary steps we take. That is all right. But take a step further from where you are. Rise above the body consciousness, open the inner eye and see the Light of God within and enter the Kingdom of God, reach your True Home, the home of your Father. This is the ultimate goal of all religions.

But there are wrong ways of preaching, I would tell you. Instead of uniting man to man, they are separating man from man; since the ministers themselves have no first-hand experience of that Reality, they must tell their people that man is man and God is God.

All men are equal for God, and the same God is worshipped by us all. Naturally we have love for one another. But we find that social religion is like a golden watch, studded with gems and jewels, which does not give us any time whatsoever. We have our social religions. Each social religion has the work before it to turn out perfect men: *Be ye perfect even as thy Father which is in heaven is perfect.* But instead of turning out perfect men, they are simply strengthening their own folds. Naturally, when you say this fold is higher than the other,

there is a clash between class and class, and we see no true progress.

My point is, we have one God, the same God. Each religion does not have its own God. The same God is worshipped by all of us. Let us embrace each other and sit in amity, love and accord, to sing praise of the Lord as one family. Since we are lovers of God, we have to love all Godmen, Masters who came in the past or who may come in the future. Our respect goes out to all of them. We have love for all the scriptures, because they speak of the same God and record the experiences that the Masters had with themselves and with God. And we have love for all holy places of worship, because they are meant for singing praises of the Lord.

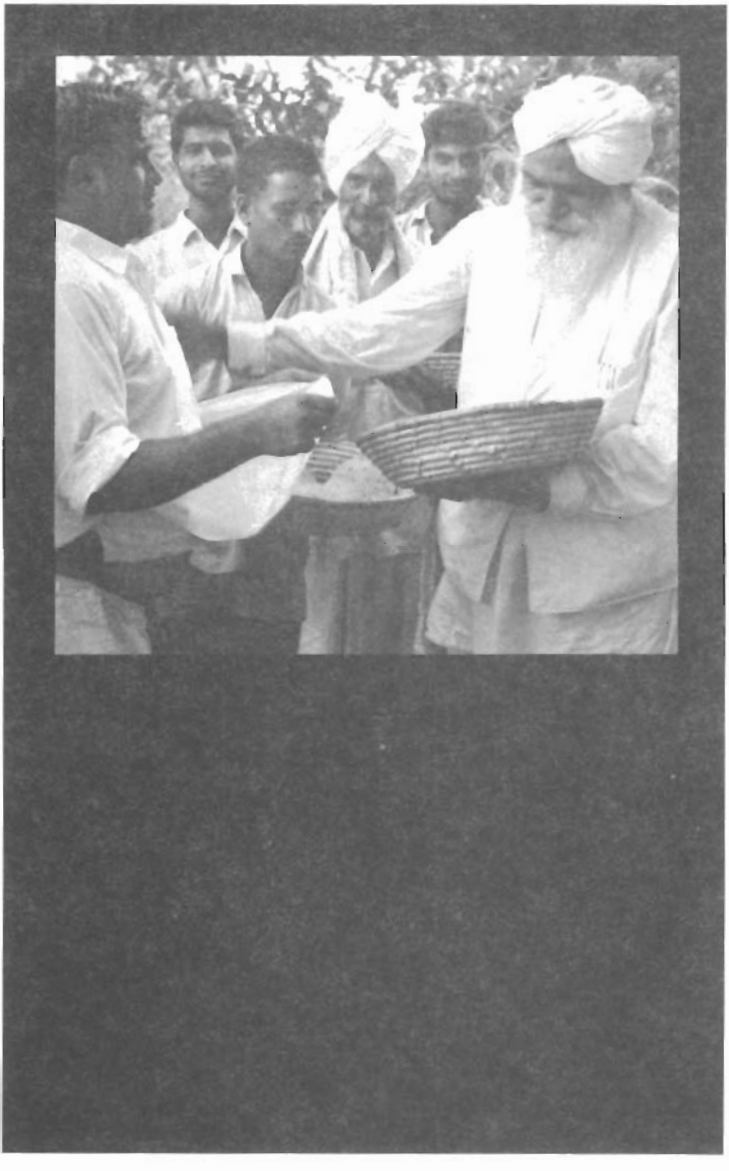
So all mankind is one, and we are worshippers of the same God. We have different forms, outer forms, we belong to different religions outwardly, but our Beloved is the same. If we only keep that in view before us, we will be at peace, we will have peace on earth and goodwill among men. There will be no danger of war or anything of that sort.

Today's subject was "God and Man." I have put it before you briefly. Next we will see that ultimately we have to know God. But until we know ourselves, how can we know God?

It is the soul that has to have experience of God, because God is All Consciousness, and our souls are also conscious entities. It is the soul that has to experience God, and for that purpose we will have to know the inner man, who we are, what we are. "Know thyself" has been the motto set forth by all sages. They never said "Know others." First if you know yourself, only then will you be able to know the Overself.

That will be the next subject and along with it we will compare the higher values of life—physical, intellectual and spiritual. Next, we will take up the Kingdom of God: where it is, how we can reach that Kingdom, and how to open the

inner eye to see. The sages say that God is Light. How can we see God, see the Light of God? That will be the subject of our third talk. After that, we will determine which is the most natural way for having that experience: what other Godmen said, how the scriptures speak of the Godmen, that will be the subject of our last talk.



Kirpal Singh distributing chapatis *(an unleavened whole-wheat bread) to the workers constructing Manav Kendra (Dehra Dun).*

2

The Higher Values of Life

IN THE previous talk we came to the conclusion that God made man and man made all social religions and that the purpose of social religions was the uplift of man.

We dealt with the outer side of man; we said that man was born with equal privileges from God, irrespective of whether he belonged to one country or another or one religion or another. We have to make the best use of all social religions so that we may know all about man.

Our ultimate goal is to know God. First, we must know ourselves and then we will know God. All scriptures say that we should love God with all our heart, with all our soul and with all our might. As we are lovers of God—and God resides in every heart—we must love all humanity. Those who came into contact with God became the mouthpiece of God—God-in-man or Godmen, because of their love of God. We love all scriptures because they are the treasures of the experiences of the Masters with themselves and with God. We also love all holy places of worship because they are the places meant for singing the praises of the One Lord. We love all holy places of pilgrimage too, for the reason that there lived some lover of God, someone who became one with God and became the mouthpiece of God. Thus, for the sake of love of God, we love all others. If we just love God and hate one Master or the other, or hate one holy book or the other, or if we hate

This is the second of four free public talks in Philadelphia, Pennsylvania, in 1955. The remaining two follow.

other men, do we truly love God? Surely not; because God resides in every heart, and our ultimate goal is God. The ultimate goal of all religions too is God. Then, how can a follower of one religion or another hate anyone else? If we would live up to what the scriptures say, that looks an impossibility at first sight.

If we live up to these two commandments—*Love God with all thy heart, with all thy soul, and with all thy might* and, love all humanity since God resides in every heart—the Kingdom of God will descend on earth. All other commandments hang on these two commandments. All prophets have laid stress on these commandments. They are all one on these two fundamental tenets.

We would like now to probe further into: *What is man?* Unless man knows himself, he cannot know God. All scriptures which we have with us today say: *Man, know thyself.* They do not say, "know others." Why?

Who are you? What are you? Are you this five or six foot high body that you have? That is not knowing yourself. You will see for your own self; the time does come when you have to cast away the physical body you are carrying—this muddy vesture of decay. The body remains like a clod of earth and is cremated or buried underground.

If you know so much about your physical self, that is not truly speaking, knowing yourself. The Greeks and the Egyptians had inscribed on their temples these very words—*Gnothi Seaton.* The Upanishads say so: *Know thyself.* Christ also said, *know thyself.* Guru Nanak too said: *Unless you know yourself, you are not in a position to know God.* All this delusion through which you are passing cannot easily be set aside. Is it not true that you are deluded? You see bodies like the body you have. You have seen with your own eyes that something left such bodies and they were cremated or buried.

You too are carrying a similar body. If you know so much about your physical self it does not follow that you know your own self.

This question has been before us ever since the world began. We have known so much about our outer self—maintaining our bodies, supporting our families, living socially and politically. We have given rather too much thought to the body and bodily relations, but we have never tapped inside to see the inner man, the inner Self, who we are and what we are.

Unless the student opens his own consciousness, the teacher can impart nothing. He can only direct, counsel and define. But understanding cannot be imparted. That must come from within, and through self-development. Of course, he gives you some experience of how to know yourself, how to analyze yourself from the body. You have to start with that, no doubt. But working that way, in accordance with the guidance and the help given by the Master, you will one dav come to realise that Reality is within you.

Souls are all divine in nature. They are so many drops of the Ocean of Divinity, but are hemmed in by the mind and matter. They cannot, as they are now, know themselves, differentiate themselves.

What is the greatest study of man? Is it theology? I would say no. Is it knowing the law of Blackstone and other great men who came in the past? Even then the answer will be no. Is it the study of works of men like Shakespeare, Milton, Dickens, Burns? No. Is it occultism or Buddhism or Christianity or Sikhism or any other social religion that we may study? Are such works the greatest aim of man's study? Again I would say that the answer is no. Why?

If you become conversant with all the scriptures left by the Masters, what do they speak of? They speak of man. "Man, know thyself." So, knowing man, both his outer and inner

aspects, is the greatest study for us. The greatest study of man is man. Pope, the English poet, has said:

Know then thyself, presume not God to scan;
The proper study of mankind is man.

Until you know man, all else is mere ignorance and superstition. The more you study the outer phase of the scriptures, the more you realise that it is all nothing but accumulation, hoarding up of ideas and opinions expressed by others.

Suppose you become fully conversant with all the scriptures we have today. What does it matter? As I have said, we in the twentieth century are fortunate in that all Masters who came in the past left for us their experiences with themselves and with God. What particular things helped them on the way, and what stood in the way of realization? That forms the subject of all scriptures. Even if you know all that, are you satisfied? That is only having something, merchandise just hoarded in your brains—such and such a Master said this, such and such a book said that, such and such scriptures said so. That is not divinity. That is only knowing facts about divinity, about our divine nature the Masters had experienced themselves and with God. Even if you study all the books, you will not be able to know yourself. Of course, you will get some information, you will be able to quote so many things from various books. But will you be able to know yourself? No. Eliot, the poet, says:

Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?

Knowing the self is a result of self-analysis, in practice, not in theory. We see many people asserting emphatically: "I am not the body. I am not intellect. I am not the vital airs or pranas. I am not the sense-organs." That is all right. But have

we ever analyzed ourselves practically by transcending body consciousness and seeing for our own selves that we are something besides the physical body, the intellect, the vital airs and the sensory organs all of which go to make the outer man apart from the inner Self? Have you ever risen above body consciousness, had a first-hand experience of your own Self? You will find very few persons who have really accomplished this.

So your study of man just consists in hoarding certain information in your brain. Sometimes you read the scriptures. The purpose is that by reading the scriptures you get enough information from the study that the Masters made of themselves and of God to help you in just finding your own Self, and nothing more. The reading of those scriptures will create some interest in you to know yourself and to know God.

I do not mean that the scriptures are not to be read. They should be read, and read intelligently. The reading of the scriptures is the first elementary step that goes to create interest in us that such and such Master saw divine light within him. Can we also see the same? Yes, we can also see, for what a man has done, another can do; of course, with proper training and guidance.

I quoted you also that Masters did see the Light of God. Those who followed them, and lived up to what they said, also had the very same experience in varying degrees in their own lives. You should be able, while possessing human life, to see the Light of God. When you have seen that Light, your whole life will be changed. And that you can see only when you rise above body consciousness. It is a practical question.

Now what is to be done? What can be done by understanding the truth, i.e., by just knowing our own Self and having a first-hand experience of the Self and Overself? That alone will make us free. These things we can have only when we

really have risen, we have been born anew. Christ says:

> *Except a man be born again, he cannot see the Kingdom of God.*

He then goes on to clarify:

> *Except a man be born of water and of the spirit, he cannot enter the Kingdom of God.*

In Corinthians we have:

> *Flesh and blood cannot inherit the Kingdom of God.*

St. Paul explains:

> *Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.*

It is clear that unless we are born anew, we can neither see nor enter the Kingdom of God, nor can we inherit it. In other words, we cannot have a first-hand experience of our own Selves nor of God. We cannot have our inner eye—called the Third Eye or Single Eye—opened, enabling us to see the Light of God.

Reading the scriptures alone will not help. But study the scriptures carefully because they speak of the practical experiences that the Masters had with themselves and with God. Unless we study these scriptures under the guidance of someone who has had actual experiences himself as are recorded therein, we will not be able to follow the right import.

What does Plutarch say? He says: *The same experiences that the soul has at the time of leaving the body are had by those who have been initiated into the mysteries of the Beyond.* You have to leave the body, of course, some day. That is, I think, a very clear proof or testimony that you are not these bodies about which you have known so much. By "knowing

the Self" is meant knowing the inner Self, the spiritual Self, the spiritual entity which leaves the body at the time of death. You may say that this physical body may be knocked down by death—the great final change. But you do not die. You must one day leave the body and all things connected with the body, whether you wish it or not.

So the greatest wisdom lies in what? In knowing your Self, who you are, what you are. Unless you know your Self, you cannot know God. He who knows himself comes to know God, too, because it is the infinite soul alone that can know God and not the finite intellect. One cannot grasp Him within the finite intellect.

> *How can the less the Greater comprehend?*
> *Or finite reason reach Infinity?*
>
> DRYDEN

We cannot see Him. He is unsearchable with our intellect, with our sense-organs, with our outward faculties. With all the imagination, the highest stretch of imagination, He cannot be grasped. It is soul alone to which God reveals Himself. Unless we analyze ourselves, see our own Self—know ourselves—we cannot see God.

Self-knowledge precedes God-knowledge. For that let us see what help may be had.

Looking from without we notice that the body lives as long as soul, the indweller of the house, is with it. But the time does come when we have to leave the body. That is the day of the great final change, or death. But do not be frightened of death; it is no bugbear.

I have told you that the greatest study of man is man. All the scriptures came from where? Of course, from man—a man of realization, no doubt. Great indeed is man. All inventions came from where? From man. Godhood, which gave us a

first-hand experience of God, working through the human poles called Masters, also was expressed through man.

Man is great and the greatest study for a man is man himself. Who are you? What is it that enlivens this body and what is it that leaves it? While that inner Self or the spiritual Self is fixed in the body and working through the body, you are alive, you are moving. But the time does come when you have to leave the body. That is the fate awaiting each one of you, no exception to the rule. All kings and subjects, the rich and the poor, the wise and the ignorant and even the Masters have to leave the body. How can there be an exception in your case? If so, are you prepared for that final change? If not, you must prepare yourself. And for that, you must solve the mystery of life while there is still time. You must examine your own Self. Who is the real man in the body? Unless you know that, you cannot be at peace.

Buddha, who was first called Gautama, was a prince brought up in a princely way amid luxury and opulence. Once he was visiting the town which was decorated tastefully to welcome him. As he passed through the city in a chariot, he saw an old man with haggard face, sunken eyes, and tottering frame. The old man staggered along with the help of a stick. Looking at the old man, the prince asked his charioteer, "What was that?" "Old age, my lord; the body must grow old and weak," the charioteer replied. That shocked him greatly. Proceeding further, he saw a dying man, gasping for breath, and again asked what it was. The charioteer replied: "Well, Master, we must die and leave the body. He is dying. He is gasping for breath." That made him still more sad and pensive. The prince wondered if that was the fate of our lovely bodies. The charioteer took him out of the city to avoid ugly sights. But outside the city, the prince saw four men carrying a corpse. He naturally asked what it was, and was told:

"Well, Master, we have to leave the body." This made the prince all the more gloomy and he exclaimed: "It is strange that we must some day leave our beautiful bodies; but what is it that leaves?"

That was the greatest day in Gautama's life. He was awakening, wondering what it was that enlivened the body.

We too have the same sort of bodies. We have witnessed so many cremations and burials. We have attended a great many funerals of our friends and relatives, but the mystery of life has never struck us, as it struck Gautama.

Gautama went home. He had a son. That is generally a very happy day. But he was absorbed with that mystery of life. He left his home, wife and son to seek the solution of the mystery of life—"What am I? Who is it that leaves the body?"

As long as the inner Self is working in this physical body, we are alive, we are talking, we are thinking, we are moving about. But when that leaves the body, it is cremated or buried. No one keeps the dead body in the house. It is disposed of as soon as possible.

This is the problem before us. We have to consider it very calmly, with due deliberation. We have to look into it to discover what it is: "Who am I? What am I?" Those who know and have fathomed the mystery of life, have done wonderful work. Wherefrom came the scriptures? From within, from within man. All the inventions we have, came from where? From within man; not from without.

The greatest thing before us is "to know oneself," who is the Self and what is the Self. We have seen that the fate of this physical body is death. At the time of this final change, the indweller leaves the house of the body. We are not the body, the dwelling house. We are the indweller of the house that we are enlivening by our presence.

From our very birth, the first companion that we have had

is the physical body, now developed and grown up. When we depart, it is left behind; it does not accompany us. Then, how can other things which have come into our contact through our body, accompany us to the other world? If we remember this, the entire angle of vision will change.

Now we see from the level of the body. If we know ourselves—who we are and what we are—that we are the indwellers of the body, the whole angle of perception will change. You will see from the level of the soul and not from the level of the body.

At present, we are working from false premises. We are laying up treasures on earth. We are making so many houses, buildings and gathering other possessions, and hoarding up as much money as we can, never thinking for a moment that we have to leave the body and all earthly possessions. That is why, when Masters come, they simply direct our attention to this most important reality—the inevitability of death—about which we are quite oblivious and ignorant. With all our intellectual attainments, we act as if we never would have to leave the world or the body. That is why, Christ says: *Lay not up for yourself treasures on earth.* Why? *Where moth and rust doth corrupt and where thieves break through and steal.* What should we do? *But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.*

What have we done for the other world? We are going to leave this body some day. Have we ever thought of that? If we leave the body what else can accompany us?

We are told that when Queen Noor Jahan was about to die, the physicians in attendance told her: "Well, your Majesty, you now have to leave for the other world." Perhaps she had never known what the other world was. She simply said: "All right, if I have to go to the other world, then how many

people will accompany me?" The physician told her, "Your Majesty, none can go along with you. You have to leave all alone."

Just mark the ignorance. Intellectually, we all know that death is inevitable, that it overtakes all, yet have we ever truly realized that we ourselves will also die? Have we ever calmly considered who is it in us that leaves the body and where does it go?

All saints have been stressing the great need to "know thyself." If you know the inner man which leaves the body, you know something; and that will change the entire plane of perception.

I have come here from India. I know I have to go back. Well, on the airplane I can take only forty pounds of luggage. Anything beyond that limit I will have to leave behind. Then what shall I do? Shall I then hoard up too many things to carry along with me? How can I take them? I cannot carry more than forty pounds. Likewise, when going to the other world, even this body does not accompany us; what to speak of all the other possessions.

So, there are two aspects we must remember. First, that we are pilgrims on this earth where we have to spend a certain span of time, be it less or more. After all, it is only a temporary abode and we have to leave it some day. It is something like being on your way to a destination. Night falls on the way, and you stop in some hotel to pass the night, and early in the morning you leave for your destination. Have you ever considered that you live as though you were going to stay in this world for ever? Have you ever thought of death?

Secondly, man is composed of the physical body, the intellect and the soul. We know so much about our physical bodies. We know so much about how to maintain them. We know so much about our family relationship, our children, our social

life, etc. We have advanced so wonderfully in the intellectual way. We have television, we can fly in the air. All this makes the world like a house. It only takes about 24 hours from India to reach America, from one end of the globe to the other. All these countries are so many rooms in the mansion of my Father, you may say. We have the atom bombs, the hydrogen bombs etc. I mean to say that our advance in intellect and technology has been wonderful.

But what do we know about our own Self—the real Self—that gives vitality to the physical and intellectual aspects of our life? It is the spirit or soul which we really are. Most of the physical side and the intellectual side has the background of our soul. We have developed only in two ways, and know nothing about our own Self.

A Muslim Saint says: *How long will you go on playing with the clay like a child and besmearing yourself with it?* When the soul leaves the body, what remains? Clay. *Dust thou art, and unto dust returneth.* How long will you continue like that?

We are wonderfully developed in two ways, but about our soul we know nothing or next to nothing. We know only so much as is given in the scriptures. We know only that much which we can grasp by our finite intellect. If we want to understand the true import of the scriptures, we must sit at the feet of someone who has practical knowledge of the Self and the Overself, because all scriptures speak of the same thing.

Even if we come across a Master who is a practical adept and he explains to us all the things concerning our own Self and the Overself, still, until we have that experience on our own and for ourselves, we cannot be satisfied.

If at all we read the scriptures, the pursuit in the domain of Self-knowledge is restricted mainly to reading one scripture or the other, attending some holy place of worship, and that is all. These, however, are but elementary steps and by themselves

lead to no worthwhile results. Moreover, we will find that many of us go to churches or to holy places of worship, but how many are there who really do so for the sake of having knowledge of God? Very few indeed. Most of us are there to pray for our livelihood or our children or for some other material benefit. We are reading the scriptures for the reason that other circumstances may be adjusted satisfactorily. The majority of us are religious only in that way.

But will such people, by going to the holy places of worship, find God? *Ask and it will be given unto you. Knock and it shall be opened.* But if we are just asking for worldly things, how will we have God instead? *Lord God is kind and what ye ask of Him, that shall He give unto you.*

The story is told of a Persian prince Majnu, who fell in love with the princess Laila. So fervent was his adoration that he kissed the earth she trod. Once people told him: "Look here, God wants to see you." He replied: "All right; if He wants to see me, let Him come in the shape of my Laila." Do you think that such a man will ever find God? He will find Laila, no doubt; but not God.

Similarly, like so many Majnus, we go to the temple seeking not God but the idols of our hearts. How then can we have God? Only they can have God who seek God. For them the way is open; for them there is some Godman to put them on the Path.

So our pursuit of the spiritual way is restricted to that one thing. Those who have a real desire in them to search and find God, He makes arrangements for them to be put on the way.

The elementary step in order to know oneself is to read the holy scriptures we have with us. But they tell us: *Whosoever shall lose his life shall save it, and whosoever shall save his life shall lose it.*

What does that mean? Whosoever is merely living the physical life through the organs of senses, knowing little or nothing about his own inner Self, naturally he will be losing his everlasting life all along. Those who transcend this physical life, know themselves and know God, will have everlasting life.

The scriptures say that very clearly in very simple words. But the intellectual people who have had no practical knowledge of self-analysis, experience with their own Selves and with God, have made it hard to understand. That is all. Otherwise, the truths are very simple.

Again, Christ says: *Unless you be born anew, you cannot see the Kingdom of God.* Be born anew? How? Nicodemus, a very learned man, met Jesus and inquired: "Well, Master, how is it you say we must be born again? How can we be born again? How can we re-enter the womb again and be born again?"

What did Christ say? "Look here, you are a learned man, a very wise man. People sit at your feet, worship you like anything. Don't you see, flesh is flesh, and you are to be born of the spirit?"

This has been a personal problem for all of us. The Masters who came and were capable of giving us the practical solution, gave us the first-hand experience of how to rise above body consciouness and know ourselves.

The whole thing is just topsy-turvy, I would say. We are the indwellers of the house. We have to know and lay up something for where we have to go. But we have identified ourselves with the body so much so that we cannot differentiate ourselves from it.

Now we are working from the level of the body, knowing nothing but our physical self. We are only considering this outer world and its possessions, as if these were the only be-all and end-all of life. The whole thing is topsy-turvy. That is why

Masters have been laying stress: *What is a man profited if he shall gain the whole world and lose his own soul?* Then, they ask: *What shall a man give in exchange for his soul?* You see how important it is.

It is we who have to leave the body, and we know little or nothing about our own Self. We know only so much as is given in the scriptures. But even if we read them for years and years, all through our life, do we have any experience at all?

Of course, we fill our brains with so many facts and theories and the records of the experiences of others. But do they help? It is just like a man going to be married. Afterwards the couple drive away all joyous. But besides them there are many others who join in the festivities; they get nothing thereby. As an Indian proverb goes: *There are two to have a marriage and the rest stand by.*

It does not in any way mean that we should not read scriptures. We should. That is an elementary step. They are valuable records, worth tons of gold and rubies and emeralds, for those who would like to just peep inside, to know themselves and to know God.

We are now merely identified with the body. We are working in the body, behaving from the level of the body, and we are attached to the body and all its environments. The more we are attached, the more we are away from the life everlasting. That is why it is said: *Strive to withdraw from the love of all visible things and direct your attention to the things invisible.* The more we are attached to the outside, to the physical things, the more we are away from our inner Self, our higher Self. Until we withdraw for a while from that place and rise above body consciousness, know ourselves, we cannot know God or come near God or come in contact with God.

When we know for certain that we have to leave the body, why get attached to it? As I just told you, I have to leave for

India in a few days, leave the United States and go back to India. I know I will have to go back. I will be leaving you all, of course. I will not be too much attached to the possessions, this and that thing; I have to leave. I have to simply pass my days and go back, that is all.

For this reason, man's life consists not in possessions, not in the abundance of things he possesses: *The life is more than the meat, and the body is more than the raiment.*

You see how we behave in worldly ways; suppose you are wearing a costly costume or apparel. You meet some accident and that apparel is just spoiled and torn. You say: "Never mind, I am saved." Again, when you are sick and the doctors declare there is little hope of your life. What do you say? "All right, I will spend all the money I have, even all the possessions I have, so that I may be saved." Our bodies are more valuable than all other material possessions. When another accident comes, in which you break your arm or leg, what do you say? "Well, never mind: I am saved." And that which is saved is your own Self, more valuable even than the body.

The Masters have been bringing home to us the fact that the inner Self is the true jewel in the body, the most priceless treasure. We have never known this inner Self. Until we know it, the life being more than the meat, we will not be doing anything for that life.

At present, we consider that our bodies are more than everything, knowing full well that we have to leave them. That is no bugbear, I tell you. But the wise man is he who prepares himself for the change that awaits each one of us; no exception to the rule. The man who "knows himself" is really the wisest man.

We have not cared for that way. Our pursuit has been restricted only to reading the scriptures, and to attending outward observances of certain rituals, ceremonies or forms. Of

course, these are the elementary steps we have to take; but that is not the main purpose of our life. What should we do? Just understand the true purpose of life. What is the highest mission of a man? Man is the highest in all creation. He is next to God. That is what Prophet Mohammed in the Koran says: *God made man and bade the angels bow before him.* So man is higher than even the angels themselves. This is the body, this is the temple of God, in which God resides and you reside. But we have never thought that way. We have simply been looking at the outer man, having outer cleanliness, having good houses to live in and very luxurious furniture. But we have done little or nothing to clean these temples of God (our bodies) from within. We have defiled these temples of God. And whosoever defiles the temples of God is punished by God: *There can be no cleanliness with an unclean heart.*

Cleanliness is next to godliness, of course. We should maintain our bodies clean from outside as well as from inside. *Blessed are the pure in heart, for they shall see God.* We must lead ethical lives, pure lives.

What was given out by Christ in his Sermon on the Mount is parallel to the Eightfold Path of the Buddha; and that is parallel with the *Yama, Niyama* and *Sadachar* rules of the Hindus. That is the first step that we have to take. Therein we will also find the Inner Way. He said: *If thine eye be single, thy whole body shall be full of light.*

We have not understood the teachings of the Masters who came in the past. If we but learn how to live up to what the scriptures say, we will have peace on earth and peace hereafter, too. We will have the Kingdom of God on earth and also the Kingdom of God in the other world, too. *What does it profit a man if he gains the whole world, but loses his own soul?*

How do we act in our daily life? From morn till night we

are concerned only with the maintenance of the physical bodies of ourselves and of our families. We rise in the morning, answer the call of nature, take some exercise, have a bath, take food and then some go to business, others to their offices, and still others to some sort of labor. The whole day is spent in these pursuits. In the evening we come home. Those married have to take care of their families. Some are sick and need other necessities of life. Some go shopping. At night we take our food and go to sleep. Still others simply eat, drink and make merry. They also go to sleep. That is the usual daily routine we generally have. The next morning the same milling process starts anew. This is how our precious life is frittered away in secondary pursuits. We have no time to attend to the problem and mystery of life.

Masters say: *Well, look here, you have to leave this body one day; it is inevitable. What have you done for that?* We are in great agony. When death overtakes us, we are in agony. If we have seen the fate of a dying man, we must have witnessed the agony of death: crying, having convulsions, etc. No one can help him then. Had he solved the mystery of life, how to leave the body at will, had he known himself by Self-analysis, he would have while alive gone through the experience of death, learned how to rise above body consciousness at will, and he would have just risen to the occasion without any agonizing pain.

Prophet Mohammed says when the soul leaves the body, the pain that man feels may be likened to the dragging of a thorny bush from the rectum through the nostrils. Some Indian scriptures liken the death pangs to a thousand scorpions stinging together. You have witnessed, all of you, how difficult it is to leave the body. Excepting certain cases—very rare cases—say of heart failure, all others have to pass through that agony. If you know how to leave the body at will, a hundred times a

day, the Masters say, then death can have no sting.

We ask people: "Look here, dear friend, how have you developed in the spiritual way?" The answer is: "Well, there is no need of it. We will see when we grow old. Let us eat, drink and be merry."

First of all, where is the certainty that you will reach old age? There may be some accident; some disease might overtake you and end your life. Suppose you do reach old age; what then? Your body gives way; your faculties give way; sometimes eyesight is not good; sometimes you are hard of hearing; sometimes you cannot move; sometimes you are bedridden. If you had solved the mystery of life while young, when you had a resolute mind in a strong body, you could have learnt much better.

But you will find you have not paid any heed to this whatsoever. This is the most important, and mostly ignored. A Muslim divine says: *The highest purpose of a man's life is to know himself and know God.* Well, what have you done? If you have known so much of your physical and intellectual things, have you paid any heed to know your inner Self? He says: "Well, what fruit does all that yield? You are a fool. You are not a wise man." A wise man always tries to understand and prepare himself for tomorrow. He prepares for what is going to happen.

Once in India when a certain young man died, his body was carried to the cremation ground. There were about three or four hundred people there, and I was one of them. They wanted me to give a talk, most opportune for the moment.

I told them: "Well, the subject of the talk is lying before you. Something left that body, but that something is still in you. But are you prepared for this change? If not, prepare yourself. Just solve the mystery of life, how to leave the body, how to rise above body consciousness." If death overtakes you,

you will be prepared. You will have no sting. That is how you can have victory over death. All of you have to leave your bodies.

The fifth Guru of the Sikhs said: "You see yourselves that such physical frames as ours which others carried, had to be left behind. Where are your forefathers? Where are all those Masters who came in the past? They all had bodies and left them. There can be no exception in your case."

If the government issues an eviction order, that order is carried out, whether you like it or not. There may be some delay in the execution of the order; you might approach somebody and have some concession made. But when the order is issued from God, there is no concession. You have to leave the body and go.

It is wise to learn how to leave the body. What is it that leaves the body? If you have solved that problem, you have conquered the fear of death.

In the *Mahabharata,* the great Indian epic, we have an episode of Yaksha and Prince Yudhistra. When the latter went to a fountain to quench his thirst, Yaksha asked him to desist on pain of death and answer his question first, "What is the most curious thing going on in the world?" Yudhistra answered, "We daily see that people leave behind their bodies which are cremated or buried. We have attended such funeral ceremonies. But we do not believe in the least, nor do we ever take into our head, that we also have to leave the body. People are dying, but we never think that we too shall die." We carry these dead bodies on our shoulders, we cremate them with our own hands. And with all that, we do not have the least thought in ourselves that we have also to leave the body. This is the strangest of all things.

Where are your brothers, your forefathers, and others? They all lived like you and departed; you too have to leave some

day. The wise man is he who prepares himself to leave the body.

That will be the subject for my next talk. In this talk we have dwelt on the higher values of life. The physical body has its own value. This body is a temple of God; maintain it. God resides in every heart; *Visible and invisible too would meet in man.* You have your families as the reaction of the past; maintain them. Love all humanity; that is the second of the greatest commandments that you have in hand. You have intellect; develop it by all means. But even that must perish with the body. *Life is more than meat, the body is more than raiment and all possessions.* But you are acting in quite a contrary way. You consider that the bodies and outer environments are the alpha and the omega of life.

Some people come to me and say: "We do appreciate what you say. We want to know about the mystery of life. We have been in search of that." But when they are asked to attend the discourse, they say: "I have to attend to my job. I cannot come."

I mean to say that for your urgent affairs you have to readjust your engagements. When anyone falls ill at home, you take some time off your job. But the highest truth has not taken possession of your hearts. That is the most important thing in life and you have no time for it.

When you leave the body, who is going to help you? If you know your Self, how to leave the body, only then at that time will you be able to leave the body without pain. Somebody who knows that mystery and is competent might be able to help you; but no one else, not even your nearest kith and kin, not even the greatest physician can be of any service.

This is the most important problem of our life. But we only postpone it to the last. The pigeon may shut his eyes at the sight of an approaching cat; but that does not save him. We

too cannot solve the problem of death by turning our faces away from it. We must grapple with it and conquer death or else death shall conquer us.

The end of life must come. That is what the scriptures tell us, that is what all the Masters tell us. But we just do not care. Guru Nanak says: "You are either a child with intellect yet undeveloped or you are stark blind."

The question now arises: Who is it that can help you on the Way? Well, the one who has solved that mystery for himself and is competent to give you an experience of how to rise above body consciousness, opening the inner eye and seeing the Light of God—call him by any name you like.

If you just sit at his feet with a receptive mind and a loving heart, you will succeed in solving this mystery of life. The highest mission of a man's life is to know himself and to know God. But he is engaging in frivolous pursuits. This is seen by those who are awakened and enlightened.

We take the physical aspect as the most precious thing in life. But the awakened one says: "What are they doing? They are not caring for their own real Self. They are not sparing any time for that, and just spending all their hours for the physical body and its environments and intellectual accomplishments."

The reply may be, we have to leave this body, but we are doing everything to maintain it, to procure for it or for its relations every convenience possible. Well, who will tell us what to do then? For that we will have to sit at the feet of somebody who has solved that mystery of life for himself. It is a practical subject.

In the Gospels, we have: *Think not that I am come to destroy, but to fulfill the law.* This fulfillment of the law has ever been, and shall ever be, the mission of all true prophets. This is what all the scriptures tell us. We have been reading all

these things. Whenever Masters came, they did not give any thing new to the world. Excellent observers as they were, they saw things in the right perspective and awakened people to Reality. Their clarion call always is, "Awake, O man—what are you doing?"

The Vedas say: *Awake, arise and stop not till the goal is reached.* We are sleeping, as it were. Our superficial life is nothing less than sleep. We are identified with the bodies. We have been receiving impressions from the outside, through the organs of sense, so much so that when we close our eyes we see the same impressions reproduced. When we go to sleep, those very impressions are again reproduced within us in the form of dreams. We live a sort of superficial life, blind to Reality.

We are in physical bodies. We are conscious entities. We are so much tied up with mind and matter that we cannot differentiate ourselves. We have to leave the physical, transcend the astral, go further beyond the causal, supercausal, and reach the true home of our Father. That is the true destination for each one of us.

What have we done for it? We have simply devoted ourselves to the physical bodies and its relationships. This is what the Masters are always telling us. They do not say we should leave the world altogether and sit in the wilderness and follow the life of a recluse. Not the least. They say: "You have physical bodies. Maintain them. These are the temples of God. Keep them clean and tidy from outside and inside." Again, they say: "All right, you have an intellect. Develop intellectually as well. But, remember, you are souls, the indwellers of the bodies. Just know yourself so that you may know the Overself. You will know yourself only when you rise above body consciousness." We are now, as it were, identified with the body. We cannot differentiate ourselves.

So there are different values of life. The physical body has its own value, the intellect has its own, but the spiritual life has the highest of all.

Out of the 24 hours of the day, we pay so much attention and spend so much time for the development of the physical side and its environments and intellectual attainments. We should also devote some time to our development in the way of knowing our own Selves. This is what all Masters have stressed.

Now the question remains: How? All the scriptures speak of the Kingdom of Heaven; and they say that it is within us. How to enter the Kingdom of God? How to open the inner eye to see the Light of God? We will now touch the inner aspect of man. The higher inner possibilities, when we transcend body consciousness, enable us to enter the Kingdom of God.

There are many mansions in the house of my Father. There are planes and planes. How to traverse them? That is the subject we will deal with next. How to open the inner eye to see the Light of God of which all the scriptures speak?

I am not advocating any particular religion. You remain where you are. To live in some social religion is a blessing, because without it there would be corruption in the world. In the absence of it you will have to form another society. Just follow the right import of the scriptures, what they teach us.

They all tell us to love God, to love all humanity. If you love all humanity, we cannot rob them, we cannot kill them; other things follow of themselves. Along with that, we must follow ethical lives. We must know ourselves, who we are.

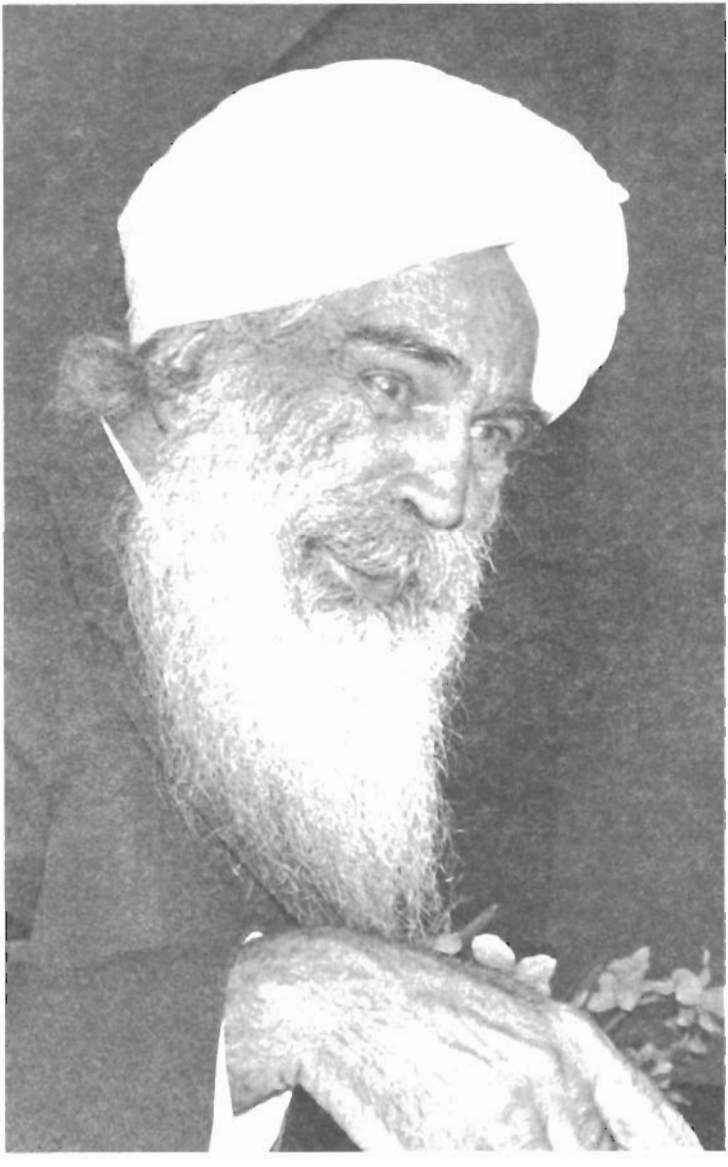
The Sermon on the Mount deals with the outer way of living with your fellow man. Christ also referred therein to the inner light, how to enter the Kingdom of God which is within us. Christ also warns us against the false prophets. They come

like lambs, but inwardly they are ravening wolves.

The Masters, who have had that experience with their own Selves, give out all these gifts of God free. They do not charge anything; they are granted free. God's gifts are all free. It is man who sells, not God. This is what has been said by all Prophets and Masters who came in the past.

With all the force of your intellect, you will not be able to follow the right import of sacred writings until you come to someone who has practical experience of this and who is competent to give you a first-hand experience. When you have some little experience that way, then you can go ahead.

Today's subject is over. Next we will take up the Kingdom of God: how to open the inner eye to see it and enter therein. We will see what all the Masters and scriptures have to say on the subject. Lastly, we will deal with the most natural way. There are so many ways and means for that, but we will turn to the most natural way, which even a child can follow.



Kirpal Singh addressing a Satsang gathering at the Friends Meeting House, 2111 Florida Avenue, N.W., Washington, D.C., in January 1964.