



The mankind opens up currently the Possibility reaching the perfection in Unity. This chance should not be used, will have to start the creationcycle after 2012 newly again, and this is a long, stony, uneven path.

If you follow the teachings not now, you will your actions complain in countless future births, before you will vorn again as a humain being. So be carefull !

If you want to get the connection with Kirpal, may apply for the order INITIATON. People can currently get the Initiation in large numbers ! Without the Initiation is all the reading of the scriptures, performing rituals, etc. an intellectual concept, which may provide a temorary mental relief to the soul, but ultimately can not lead out of the wheel of biriths and deaths.

„Sevently Bhagats and 14 saitns would come this time. The saints would bring shiploads of people to the Home Eternal. Those, who did not believe would have to struggle away helpless, and the slaves of their lower self would not be accepted.“

The Almighty Godpower was embodied til August 21, 1974 in the form of „Param Sant Kirpal Singh“ in India.

Kirpal = the embodied Formless One, the UR-Force, the Highest Lord of Compassion; the Merciful;

We are living now in a special GraceTime, that it is possible, to get the Initiation and Kirpals immediately inner guidance. At the end of a zyklus the Almighty comes Himself, to give us the possibility, to be connected with Him directly. The blessing discharges directly from above, without mediator.

Once this time passes – such time may come again, but after hundert thousand of years. Then there is more work required. This high time is not possible every moment. More things will be enclosed for this very reason, but later-on, first we should decide.

At the turning point of this realization humanity is currently, on the turn of an era 2012. - Time is ripe to inform herself about the turn of an era, to make corresponding preparations, to attain enlightenment.

The Masters say: ... „But one thing is sure. After the Initiation, there is no more way down to the human stage more, an Initiate at best reaches after four lives the Home Eternal. The main difficulty is, because only few people understand, which high value the life as a man has. Consequently most people waste her life senseless.

Maincenter in India: KIRPAL SAGAR- UNITY OF MAN, District Nawanshar, Punjab;
[www.Kirpal Sagar](http://www.KirpalSagar.org);

Scripters Kirpals: mediasales@ruhanisatsangusa.org
[www. ruhanisatsangusa.org](http://www.ruhanisatsangusa.org)

VIDEO: [www. Sant Kirpal Singh](http://www.SantKirpalSingh.org),
The `Sat Sandesh´ and Scripters from Kirpal in English you can find in „ Kirpal Singh, His Mission, Teachings“. The Teaching Kirpals is overkonfessional.

Kirpal: „**Live after the reglement of your religion. It is not necessary to change the religion.** It is good to be born in a religion community, but it is objectionable to stay in it, elevate you over it“. The Teaching is no more the same as in the Upanishads, the Vedas, the bible, or in the Gita.

Param Sant Kirpal Singh told following event:

„This remembers me to a woman, I met 1955 in America. She saw sometimes Christus in her within und was satisfied with it. She made no further trials to come further on the spiritual way. One day I advised her to ask the Christ, what she should do for the further Inner progress. The next day she came and wanted to get the Initiation, because the Christ ordered her, to search the guidance of the Living Competent Master, if she want to do progress on the spiritual way.“

The inner Powers never don´t hinder the God-seekers.

Naam or the WORD/LOGOS is obtainable for all these, who are true seekers after the Truth and want to reach God.

Jesus told His pupils: „God did made me to His **Ambassador**. Go and proclaim all peoples the joyful Message from the Kingdom of God und make all human beings to my pupils.“ This Message is valid til this time now.

Kirpal said the same: „I will be happy you would be my Ambassadors“.

In the Johannes-manifestation there are countly passages, which occupes with the subject of the guidance for the time „**after**“. He would come again „**soon**“. Christus manifested very clear ... and will write the name of my God and my name, the **new** (Manifest. 3,11,12). Under „new name“, so in another physical body, he will come again.

Religion = the connection with the „WORD/LOGOS“ = Light and Sound = the first manifestation of the Absolute One (Johannes-Prolog: „In the beginning was the WORD)

Kirpal Singh taught the SURAT SHABD YOGA, only with this Supreme Yoga we can reach our Home Eternal and return to the source, with the Grace of the Allpowerful Strenght in the now-time. Jesus Christus, Gautama Buddha, Guru Nanak,

Kabir, and others taught this Supreme Yoga and connected their pupils with Light and Sound = the „WORD“ = the first manifestation of the Formless One. He started now and closed the fourth, iron age, this is only in the competence of the Formless One.

Everybody who want it, can get still the Initiation from Kirpal. The spiritual development goes further only in this world. The man birth is a seldem What much Yogis don't know, that the invoke with „OM“ the seekers don't return to the Home Eternal, and they cannot enter die Divine Plans and stops them in the 2nd plan, the Astralplan, in Sahans-dal-Kanwal,. Sufis, Yogis, Vedantists can come only til this 2nd plan.

In the Punjab, near Nawanshar, Rahon, is the place of the all-powerful Strenght, „KIRPAL SAGAR“ = the Ocean of Grace. Surinder Kaur, a pupil of Kirpal, is guiding there the outer works.

The Teaching of Kirpal is overkonfessional. It is not necessary to change the religion. The competent Master of the past gave the seekers the connection with Light and Sound, but was will be left today, only the theory of the Holy Teachings. Jesus and other Masters must leave this earth-plan after a time, but in our within they live further in the form of „SHABD/WORD“, outside of space and time.

The people go Sunday to the Churches, Mosque, Temples, etc. These are the initial steps, but the people have no directly contact to this Highest Power, from different reasons, rituals will be accepted as compensation in the past, etc. The true freedom of the human-beings will be beginning only then, if nobody stands between him and the Almighty. This freedom can only through the Praxis of the Holy WORD/LOGOS = Light and Sound, the birthright of God, be reached. The spirit of God, the active working Godpower in the creation will be manifested as Light and Divine Sound and will be called from the Saints as „voice of God“.

This Manifestation of the manifested power can the man listen the people in its within and come in contact again with the Godpower.

In this Grace-time now we have the possibility to reach the last, the highest spiritual perfection, the highest goal, namely to be one with the Almighty
This can be reached only in the human body !!

Jesus and other Masters must leave this earth-plan after a time, but in our within they live further in the form of „WORD or SHABD“ = Godpower, outside of space and time.
New Birth through the Shabd

It may be of interest to the student, who was brought up in the Christian faith to know that Jesus himself very desfinitely by means of it. This is exactly what is insisted upon by all great Masters. Jesus himself says it can be heard, and yet the Church has entirely lost the meaning. In the first chapter of the Gospel of Saint John, it is called the „WORD“, through which all creation came into existence.

If only the Christian desciples had once grasped this fundamental fact and held on to it, it would have meant a very different history fort he Church. but unhappily the real meaning which Jesus had in mind was wholly lost. In the third verse of Chapter III,

Jesus speaks of contacting the Current, and of actually hearing it. Then he distinctly says the new birth is attained through it. All of this is exactly in line with the teachings of the Masters. But it is a pity that the Churches have never understood this reference of Jesus to the most important experience stood this reference of Jesus to the most important experience which can possibly come within the range of human life. To the Church this new birth is a mysterious operation not in the least comprehended in some way it is supposed to be performed by the Holy Spirit. But the exact process is quite unknown to them. The Masters alone can explain this statement of Jesus, for the Masters alone know exactly what the new birth consists of. Bear in mind that birth means bringing out into the light. Jesus says: „*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (John, 3,6)* Holy Spirit, Spirit, and Shabd – all mean exactly the same thing. Then in the eighth verse. Jesus clearly mentions actually hearing the sound of the Spirit which gives the new birth. He says:

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither is goeth: So is every one that is born of the Spirit. (John 3:8)

In this manner Jesus makes it very definite that just as the body of a man is born from woman, body from body, so the spirit of man is born, brought to light out of the dark womb of matter and its foul corruptions through the action of the Divine Spirit in the form of the Audible Life Stream. But as no tone can tell exactly where the wind comes from, so no one can tell where that inner Sound comes from, nor where it is going.

It would be difficult to make a more definite confirmative statement in support of the Audible Stream than this one of Jesus, and yet the theologians have never had the remotest idea of its meaning. If they had ever grasped this one fundamental truth, the whole theology of the Church would have been different. There is no new birth without this Holy Shabd, and there is no such thing as contacting the Current until one has first found a real and a living Master to „tune him in“ which it. So there is the entire matter in a few words. In the Bible, where ever the term *Holy Spirit* is used, it refers to this Sound Current and nothing else.

The much-discussed Holy Trinity of the Church is nothing more nor less than the gracious Trinity of all the great Masters – the Supreme Father, the Master and the Shabd. These are literally and exactly the Father, the Son and the Holy Spirit. It is much to be regretted that the Church itself never knew the real meaning of the Trinity, about which so many of its debates have raged and books have been written since the days of Athanasius down to the present time. If rightly understood, there is no difficulty at all in the idea of these three in one. The Supreme Father is the Universal one.

The Master is a man who has made himself one with the Supreme Father, and the Shabd is the Supreme Spirit in process of manifestation throughout the universe. The Master is now the representative and the spokesman of the Supreme Father on this earth plane. He is the real Son of God. All Masters are real Sons of God. In fact, all men are, but the Master is a perfected Son. There is not the slightest philosophical difficulty in this concept. It is a sublime reality.

Had the disciples of Jesus finished their training and become one with the Life Stream – in other words, if they had themselves become Masters – the whole course

of history might have been very different. but instead of that, their Master was snatched away from them by death before their course of development had more than fairly begun, after which the pure spiritual science which Jesus taught was soon obscured and lost. With that vanished among Christians the last remnant of knowledge concerning the Audible Life Stream. The history of Jesus and his teachings were covered up in a mass of dogmas and superstitions.

In the second chapter of the Acts of the Apostles an account is given of what happened on the day of Pentecost. They heard a sound „as of a might rushing wind“ and then they saw lights, like „tongues of fire“ sitting upon the heads of the apostles, and then they „were all filled with the Holy Ghost“ (the Sound Current), and they began to speak in foreign tongues. Now this is a phenomenon which may happen, and often does happen, with disciples of any great Master. but it is an experience which comes in the very beginning of their development.

The only means of Spiritual Liberation

The Masters all teach that there is no other means of spiritual liberation except the Shabd. Without actual, conscious participation in the Audible Life Stream, no one can ever escape the net of karma and reincarnation or ever become free and happy. If anyone feels inclined to deny this statement, ask him if he is himself free and happy, or if he knows anyone else who is. Ask him if he knows of any other way a man can free himself. Ask him if he is master of his own body or if he has conquered the last enemy, death. If he is honest he must say no. But all of this and much more is accomplished through the divine wave of spiritual power which we call the Shabd. Hence all the Saints lay the strongest emphasis upon this great Reality.

In fact, without this Life Stream, no Saint could ever manifest upon this earth, and hence the whole world would continue to sit in darkness through endless ages. No soul can ever escape from this dark material world without conscious participation in and a personal relationship with the Current. He should knowingly merge himself in that Life Stream, and upon it he will rise to liberty. It cannot be done in any other way. By this Stream alone one is enabled to transcend all lower regions and rise to the highest heavens. this stupendous fact having been proved by the Saints – and they have demonstrated it times without number – they offer that Path, that Fountain of Life, as the only actual means of spiritual liberation. Saints *know* that there is no other way. By other means men may advance some distance toward the light. Without a perfect Guru, and through him attaining conscious union with the Audible Life Stream, no one may hope to go further than the first region of light, commonly spoken of as the astral plane, possibly a little beyond that in a few rare instances.

Then they are confronted with such insuperable difficulties, such gigantic-obstacles, that they simply cannot go further. The Guru is then the absolute *sine qua non* of further advance.

This Path is known as *the Royal Highway* of the Saints, *el Camino Real*. It is the only Path that leads to spiritual light and complete emancipation. This is the gospel of the Life Stream. He who drinks of this Stream can never thirst again, but in him is a well of water springing up into life everlasting. This was the water of life which Jesus offered to the woman at the well of Sychar, of which, he said, if she would drink, she would never thirst again.

Truly, when one begins consciously to participate in this Life Stream, there is in him a

well of water ever springing up, sufficient him, and then goes on giving life to every soul who come sin touch with it. It purges both mind and soul, making them whiter than snow. It is the real nectar of immortality. It flows on forever, a healing Stream for the nations. He who drinks of it will never again go about the world seeking food for his spirit. He will not look elsewhere for the light. A man in the broad sunlight will not go about seeking a candle. It is the medicine which cures every sickness. It is the one remedy which the great physician, the Master, offers for the relief of all ills. It is the universal elixir, the solace of all. It soothes away pain and gives rest to the tired. This is indeed the true light which enlightens every man who comes into the world. **It is God, the Supreme Father.** It is Wisdom, Power and Love. And this is the Audible Life Stream, known and practised by all of the great Masters of the East during untold ages of time.

Some astounding facts

One of the most astonishing things connected with this science is the fact that it has no priest, no dogma, no ritual, no ceremony, and nothing to be believed without evidence. Its entire structure is based upon positive knowledge which any student may demonstrate for himself. This is almost beyond the conception of the Western student, accustomed as he is to mere beliefs in matters of religion. But the fact is that this is not a faith or a religion in the ordinary sense of those terms. It is strictly an experimental science, just as much as is chemistry or any of the applied sciences. Another astounding feature of this system is its psychology. If you will turn to your standard dictionary, you will read that psychology is „the science of the mind or soul and of its functions.“ The science is thus confused at the very outset by using the terms soul and mind synonymously. The word is taken from the Greek, which means soul – not mind at all. But many modern students and writers on the subject know no distinction between the two. At best they consider the mind but a function of the soul. Some others deny the soul altogether; and a few even question whether there is a mind at all, aside from the physical brain and its functions. Most modern writers make psychology almost purely a science of the mind. They have thus usurped the name and given it a significance which Plato, Aristotle and Socrates never dreamed of. To them all, *psyche* was that beautiful divine spark which never experienced death, even though all else might perish.

Now, it must be evident that any accurate science of psychology must deal with both mind and soul. And if we were to give this science an accurately descriptive name, it would be „the psychology of the Masters.“ In this system, then, ethics would become but a subdivision of the great science of the soul. If only the Western student could grasp this stupendous fact, his psychology would enter upon a new and glorious era. But one thing which will astonish the Western student, and may possibly at first be difficult for him to concede, is the fact that the mind and the soul are two distinct and separate entities. The mind itself is material – of course, of a very highly refined order. But the mind has no independent self-consciousness. It cannot function alone, being wholly dependent upon spirit to activate it. It is no more a part of the essential being of man than is his body. The mind is only another instrument which the soul utilizes for its contacts with material planes of life. When in the course of its development and ascension to higher regions, it transcends the realms of matter, it discards the mind as of no further use to it, just as it discards the physical body when it leaves this plane.

Strange as it may sound to the Western student, the individual spirit is freer, happier and wiser when it no longer has any mind to encumber its activities and limit its perceptions. This may sound like utter nonsense to the student trained in the ideas of the West. But it is a fact, nevertheless, which every student of this science may and does prove for himself as he advances to higher regions. He does not prove this by any experience. There comes a time when he literally lays aside the mind and discards it entirely, leaving it behind as an instrument which he no longer needs and which is more or less cumbersome, as the body is.

When the soul is connected with the sound current at the time of the disciples' initiation by the Master, that is the supreme moment of his new birth. But the completion of that birth is a slow process, a gradual coming into the light. The Master often refers to the birth of the soul into this world of matter as death, rather than a birth, for it is in fact a going down into darkness. But the real birth takes place when he is connected with the sound current and, by its regenerating action, is brought into light. Precisely the situation in which all men without a Master find themselves, no matter how wise and learned they may be. Search the hearts of the wisest and best of men, and ask them if they have power to do as they please. They will tell you that they are helpless gliders, with power only to modify their gliding a little.

In like manner, a man may have all the book learning in the world. He may have all the sciences of the world at his command. He may be able to quote verbatim every line of the Vedas. He may be able to quote verbatim every line of the Vedas, the Shastras, the Koran and the Bible – all of the sacred hymns and bibles of the world. But that knowledge will never enable him to overcome the downward pull of earth's influences. Knowledge can save no one from *chaurasi da chakar* – the inevitable wheel of birth and death, called the wheel of eighty-four. Only dynamic power can do that, and dynamic power is not inherent in knowledge itself. So the man of moral perfection is likewise helpless when it comes to rising against the downward pull of earth's dominant forces which lead him ultimately to death and rebirth. Without the Master, he also is helpless.

There comes a time when he literally lays aside the mind and discards it entirely, leaving it behind as an instrument which he no longer needs and which is more or less cumbersome, as the body is. From that time on, the spirit or soul knows all things by direct perception, and the range of its perception is vastly increased. But that can happen only when the soul has entered the realm of pure spirit and has left the regions of matter far behind.

This Science offers the world a new psychology, which is at the same time the oldest psychology on earth. For it has been taught by all of the Masters of the East for countless ages.

But those students of Buddhism in Europe and America, it is only necessary to point out one thing. They may have an all-sufficient moral philosophy, but the system is lacking a living Master. It is, therefore, like Christianity, practically a dead letter, a lifeless husk. To read in it is like picking up beautiful shells by the shores of some ancient sea. They are beautiful to look at but they are lifeless.

Nowhere in the teaching of modern Buddhism, either in the northern or southern school or in any of the many sects subdividing them, do they give you a clue to that power which alone can free you from spiritual bondage. They do not teach you how to go inside and find for yourself that kingdom of heaven spoken of by all the world teachers.

Neither do they offer you any help in overcoming the downward sweep of the great currents of evil. They tell you what you ought to do, but they leave it all for you to do alone. And they are careful not to give you the exact method by which the gigantic task is to be accomplished.

They point you to Buddha or to Christ as an example, but nowhere do they tell you exactly how you yourself can become another Buddha or another Christ. They actually tell you, in substance, „Go on trying to be like him. But, of course, you cannot do it.“

All of these beautiful ethical systems tell you what you ought to do, and then they stand by and watch you go on down to hell.

The Buddhist teaching is further weakened by its denial of the individual soul and of supreme being. This disciple believes that this is not the teaching of the Buddha himself, but of his later interpreters.

It is a practical certainty that the original Buddha never intended to convey any such ideas. He was making the most strenuous efforts to overcome the obtrusive ego everywhere so obnoxiously present and to teach the oneness of all life.

His followers even to this day have been unable to reconcile the idea of divine oneness with the existence of the individual soul.

This World is Not Your Home

This talk was given by the Master on Oct. 16, 1972, at Sant Bani Ashram. His first public talk there. Master's reference to "embracing" in the beginning of the talk is His humorous comment on the extremely crowded conditions prevailing in the Satsarig Hall.

Today is the best time to embrace each other. We are all brothers and sisters in God. So welcome you are to Sant Bani Ashram !

They say that two kings cannot live together in one country, but hundreds of beggars can. All right. You have come to Sant Bani Ashram: simply hear; just look to the purpose for which you have come. That's the main thing.

When Masters come, they look to the world in its right perspective. We also come and see what is going on here; but the level that they see from is quite different from ours. He sees that some are being born, some die young, some die old. This is going on. What is all this?

How does this body work? It is all laid down as if it were a machine without any mover! So they solved the mystery: there is some Power which is working in the body and is withdrawn; the body works as long as the indweller of the body is there. And wonderful it is

that this body, which has so many holes eyes open, mouth open, nostrils, ears with all that, the indweller cannot run out of it.

So body works as long as we are in the body. Who are we? We are conscious beings, conscious entities. But we are also in the body as long as we are controlled in the body, otherwise we could have run away out of it at our own will and pleasure. That we cannot do. So that Power which controls us in the body, that is called the God-into-Expression Power. So this body, the human body, is considered to be the highest in all creation, next to God. Mohammedan literature tells us that when the man body was made, God ordered the angels to bow down to it. So great is man, you see. In the human form only we can do something which we cannot do in any other form of life. Except for the man body all bodies are bound. They have got no free will. In the man body we are bound to some extent and also free to some extent. When the railroad lines are laid down, the train will run over them. It is for you to lay down the lines which verway you like. So Masters found that there is a golden opportunity, if we just finish off the reactions from the past which we have done ourselves. And we have got some free will also. And that free will is: We can go to our Home. This world is not our Home. We are conscious entities and our home can only be All Consciousness.

Kabir and others say that we are of the same essence as that of God. God is all consciousness and we are drops in the ocean of all consciousness embodied in the human body which is the highest in all creation, in which we can have our way back to God. So when Masters come, they see that we have got so many labels on our bodies. Someone calls himself a Hindu, someone else a Muslim, someone else Christian, Jewish, and so on. But the Master says that God made man, only man. Labels were not put on when he was born; we put them on later. When? When the Masters who solved the mystery of life and those who met them also solved the mystery of life when they left the scene, these labels of various social bodies came up, to keep their teachings alive. They are the schools of thought which we have joined; the purpose of these schools was for many people to derive benefit from them. So long as there were practical people, the people were also able to solve the mystery of life. And what was that? That we are conscious beings, drops in the ocean of all consciousness, brothers and sisters in God, embodied in the human form. And we are bound to some extent, as are action of the past - what we have done in our past lives. *As you sow, so shall you reap.* But after we have passed beyond that, we can know ourselves and know God; and as long as there were practical people, benefit was derived that way. But for want of practical people, the same formations began to stagnate and deterioration came up.

So Masters have been sent here; God has been sending men, who so ever He chooses; that is His job. It is not by votes that he is chosen, like a Prime Minister or President or anything. From whom so ever He has to take work, He sends such like people to guide us back home, to take us out of the delusion we are under. And when Masters come, you see, they don't address the "isms" or the labels, they don't say, "Hindu, Mohammedan, Christian, come on, hear me now". . . either they address the soul or the human body. What do they say? Well, they say self-evident truth: This body is not your permanent home. You have to leave the body. All have left the body kings or subjects, philosophers, Saints, incarnations - who ever took the body had to leave the body. So similarly, you have to leave the body. We are conscious entities, and this body is made of matter; and they say, What connection can there be with that? You are a conscious entity; you are living in a man body which is material, which is changing at

every moment of life; and you are being dragged along with it. But this body is the only opportunity given to you, to make the best use of it; and that best use is what ?

O Man, know thyself ! Are you the man body? You say "no," because you will leave it; we say, "it is my body"; we never say, "I am body." Just as we say, "It is my watch, it is my coat," similarly we say, "My intellect says so, my eyes see so, my ears hear so." Every day we use these expressions: that it is not "you," but "yours." But when Masters come, they see that, we have identified ourselves with body and outgoing faculties so much, so that we have forgotten ourselves. We say "my," but we don't mean "my." You simply say you work at the level of the man body, but it is changing, and the world around us is changing being made of matter at the same speed at which the body is changing, and we are identified with it. That is an optical illusion, that it appears to be stationary. But when Masters come, they are good observers; they see what is going on. The Master is a conscious man, a conscious entity; he is not deluded so that he considers that this world is his home, or that he will never die . . . It is true that soul will never die. But as we are identified with the body, we say "my body won't die." That is the great delusion, in which we are all going. So the first thing that they tell us is this: that this world is not our home. Also, that this human body, which has been given to us, although all scriptures say it is the golden opportunity, still it is not our permanent home. It is temporary, but it is the highest form in all creation. The Rishis of old and others, who have left the body and enjoyed the bliss of higher planes, when they returned, they selected the man body to enter. But now, you see, we are working on the level of man body. So we are under a great delusion. The reason is, that our souls are under the control of mind, mind is under the control of outgoing faculties, and they are dragged like anything toward the outward enjoyments. So we are identified with this; we cannot differentiate our Selves in a practical way. Intellectually we do say.

"I am not the body, I am not the intellect, I have the outgoing faculties."

So this is the delusion under which we are going. Every day, every hour, every minute, is bringing us closer to the great final change which is called death. That is awaiting us, each one of us. Guru Nanak said that the body has been betrothed to the Negative Power: she will take it away sooner or later. So this is not the place where we are to live. Then what to do? *Wake up.* You are conscious entities, you see? You are drops in the ocean of all consciousness. That all consciousness is all wisdom; it is all immanent, eternal, and it is all joy and peace.

That reflection you have got in you. That is the reflection; but you are under the wrong impression, being identified with the human body and outgoing faculties. When a child talks, you see, he says, "Oh, I am the best, nobody can know more than me!" That is the reflection of that conscious God Power which is working there, which is all consciousness. Similarly, we have identified with our body, so that reflection in our soul, we take it as from the body. That is all bliss; and we are after bliss. Ever since we were born, we have wanted some happiness some joy. We earn money; what for? To have happiness. We have families; what for? For happiness. We have possessions; what for? For happiness. But this is a changing panorama: you are attached to the body, but body will have to leave you! You are under orders; you are imprisoned in the man body as a reaction of the past, according to the flowing pen of God which writes according to our own past actions. So this is the first thing: the grand delusion is; but as you are identified with it, how can you come out of it? That's the point. So Masters have pity on us. We ourselves cannot know ourselves, because we are identified with the body and outside things and have forgotten ourselves; yet all methods and practices we rake up for

knowing ourselves and knowing God, they are related to these very things. How then can we rise above them? So Masters give us a demonstration. First they give out: Man, know thyself, who you are and what you are. You are not the body; you are not the intellect; you have got outer possessions only, which will leave you, when you leave the body, if the body does not go along with you, how can other things which are possessed on account of it? This is the first thing they come up and tell us; but we do not believe. "How are we separate from the body? How can we know that?" So He gives us a demonstration:

"All right, sit down, He says that the outward expression of our soul is attention. God is all Attention and it is that attention which works and is identified with the outside. We have to withdraw that attention from all outside and from all the body below. It is the attention, which gives strength to the body, it is the attention which gives strength to the mind, it is the attention which gives strength to the intellect, and to the outgoing faculties also. You must have experienced in your life some times that somebody calls you, but you do not hear; some man passes by you, you don't recognize him; somebody comes and sits down by you but you are not aware of it. They complain, "Look here, we called, you didn't reply; why? I have passed by you, why did you not see me?" You can only reply that your attention was absorbed in something, which apparently means that unless the attention is with the outgoing faculties, they do not work. So the Rishis had recourse to that.

They developed very long methods, involving physical body, pranas, heart, intellect, and everything; but it took hundreds of years to rise above body consciousness that way—hundreds of years. Because they took pranas along with the attention. So they simply said, "Well, look here: you have all these things, but you are attention. It is on account of your attention that everything works. If your attention is absorbed in your own Self, there is no world for you. The world is created when you see." (It is already there, of course, but you become conscious of it when you see.) I am looking toward you, not at my back, so I can't see who is sitting there. Unless I look at them, I can't see them. They are there, of course, but we don't become aware of it unless we direct our attention there. This is the main thing to be learned. So we are conscious entities, we are all attention; if we control our attention, then we can know the Overself. If we know our Self, we are able to know the Overself. The difficulty lies where? The difficulty is that we do not know how to know our Selves. We simply know ourselves at the level of feelings, or through drawing inferences, or through emotions. Really, you have not known your Self by Self-analysis. Just as: This is my watch, I can take it off; this is my handkerchief, I can put it off; these are my spectacles, I can take them off. Can we take **For instance, you have come here for four or five days; you know it is not your home, you are only here five days. After that we have to leave. So what will you do? Build buildings here? Are you possessing, fighting with one another—'this is mine, this is yours'—are you going to do that? No. Because you know you have to leave—this is not your place.** . . ." off our body? our outgoing faculties? Masters say "Yes, and they are competent to give you some demonstration of that. How can you withdraw your attention from all outside? When you completely withdraw from all outside and from the body below, you will see, you will feel that there is no world and nobody below. And the further way up, that Controlling Power, that you can know. But this only happens when you know your Self. So Masters come and they give out: "Look here, Man, this body, this world, is not your home." If only we keep that motto before us always, our angle of vision will change; then all our actions will change; our whole way of living will change. For instance, you have come here for four or five days; you know it is not your home, you are only here

five days. After that we have to leave. So what will you do? Build buildings here? Are you possessing, fighting with one another, "this is mine, this is yours", are you going to do that? No. Because you know you have to leave, this is not your place. And this is the first thing that Masters try to bring home: This *place* is *not* your *home*. What do they say then? Are you fully convinced it is not your home? We say, "Yes, yes," but really we are not convinced. Our lips say so, our brain says "yes, it appears so," but actually we don't consider that way. Because these things become as our home, and naturally that affects our whole angle of vision. So Masters say, "If this is not your home, why not go back to your home? You are conscious entities, your home can only be all conscious; you have been sent down here by God; why don't you go back home?" So God sends His messengers to tell people, "Come on, make way, back home please . . . Man body is the highest rung in creation, which you have already got . . . You are very fortunate - now this is the golden opportunity. you can come back" - and they demonstrate to you **how** to come back. This meditation is for that purpose: how to withdraw your attention from outside.

So if you are convinced at heart, your whole life will change. Why don't you go back home? There is a hitch about it . . . You have to go, after all; after a month or two months or ten days or five days. If the time is fixed, then? If there is a student whose examination is coming up, the date is fixed for that. If a month is left, then he just eliminates going out for work to save time for study, so that he may be ready for his examination. When there is only a week left, what does he do? When he goes to the bathroom, even then he takes his books. Because the time is overhead. So we know our time is fixed, of course; but we do not know when, that's the pity. How much more should we be ready to go? Just think. for a moment, take this home, you see: this one lesson will change your whole angle of life. Because we have forgotten ourselves, the pity is we simply see the world from the physical level. We say, "this is heaven, if at all there is any heaven." Some people say, those who are too much given up to these things, "Well, what is heaven? This is heaven: why should we care?" The reason is, you see, Masters do come, they give out this thing, we don't believe them; but with our own eyes we see daily people going to the cremation place or burial ground - one is coming burying the other, another is coming, third man is coming, five, ten, twenty are coming, what is all this going on? Will not your body be taken away someday? Now you are taking the bodies of those who have left; somebody will also take your body too, is it not? So if this world is not our home, then naturally the question follows: where is our home? If we are conscious entities, our home can only be all consciousness; how can we go back home? That is our true work. So Masters give out (in few words, Masters' words are few and simple and they are pregnant with meaning),

"Look here, this is not your home. The human body is a temple given to you as a golden opportunity to go back to your home. **What can that home be?**

That is the question. It can only be all Consciousness, we are conscious. So they say, Well, go back to your home, How long will you continue to live in this world? After all, everybody has gone ! The last enemy that we have to conquer is death; no escape from death. What is death? Death is leaving the body; but we do not know how to leave the body; that is one thing that makes us afraid. The other is, What will be our fate? So death appears to be a bug bear; everybody is afraid of it; we want to have endless life here. But after all, whether you want it or not, you will be dragged away from this body. If a pigeon sees there is a cat coming and he closes his eyes, do you think the cat won't eat him up? Closing eyes won't do. You have got discrimination, you have got foresight; make the best use of them. This is the only thing I am telling you; if you take it as your

motto, if you are convinced of it, your whole life will change. Then you will do something. You will think, Well, if it is not my home, then where is my home?

So Masters say, if you are conscious entities, and your home is no other than All Consciousness, and in the man body you have got the golden opportunity, what is your real work? Most personal work? To find the way back home. All other work is only action or reaction: you have to pay off debts to those to whom you have been connected, brothers, sisters, wives, husbands, mothers, children. When that is paid off-then? If we are again attached to the world, then naturally we will again go where we are attached, that's all. If we are attached to our home, if we want to go to our home and love that home, and have some contact with it through the grace. So Masters say, if you are conscious entities, and your home is no other than All Consciousness, and in the man body you have got the golden opportunity, what is your real work? Most personal work? To find the way back home. All other work is only action or reaction: you have to pay off debts . . .") compared to that bliss, outward things-the mind leaves them. And the Masters give you a demonstration of that because you yourself cannot leave these outward things. As I already submitted, we-our "I," our selves-are already identified with the outgoing faculties, mind, and body. But somebody else can take you up; so it is the Master who takes you up, drags you up. He is higher attention, with a little attention dragging. He says, "All right-sit down. Don't move." Then it will work if the Master gives a boost . . . So when mind gets that strength then it does not leave, and does not get attached outside. So Masters always say there is no other way for you to come out of this net of outgoing faculties. You are being dragged; you cannot do it; only some Power can take you up, drag you up. You are in a prison house; all the doors are locked; you cannot run out of it. The only way is to break the lock and go out. This is what Masters help you to do; this is your real work.

Their main purpose is to bring you back Home. They say you have been for so long wandering away from your Father's Home. Hear me with full attention: lend me your ears; listen to what I say-what Masters say: THIS IS YOUR WORK, clearly; and this is the only way you can go back. Otherwise, you are very much stuck fast in the world; you cannot come out. Ultimately you will come up to the level of your eyes. You will be withdrawn from the lower portion; your attention may be withdrawn fully from outside and from the body below. Then you'll become the Eye itself. Then the body is forgotten and you find the tenth door there, from where he gives you a contact with the God-into-Expression Power. And who is he? The Master in him can give you this contact, the God in him. Nobody can give you a contact with God, you see; only God manifesting somewhere. So their purpose is to take you back Home somehow or other. If you just follow their instructions implicitly, 100 percent, you'll go quicker. Otherwise you'll delay your progress. You'll put off until tomorrow and start from tomorrow and not from today". I must finish this work first and then I'll see!"

This putting off until tomorrow is a heinous crime, the Vedas say. Procrastination is the thief of time. If we do every day's work and finish it off, then how much work we could do! This then is the work we must follow. This is not your home. If you are not convinced, then what is your work? Where will you go? Who are you? You are conscious entities; you are environed by mind and matter, identified with it. You are under a great delusion: come out of it, know thyself. How to know thyself? We are already imprisoned, you see. Bound on all sides, we cannot go up; so God sends you some help. He brings you in contact with someone who can take you up. So the greatest feat of the Master by which it can be known that he is something, is his giving you a

demonstration of how to rise above body consciousness. And this is your work. How can this be done? By controlling your attention, bringing it to the seat of the soul at the back of the eyes. And there, you see, you will know that Power which is controlling you in the body. We live in this body, and that Power also lives in the same body. Why can't we see Him? Because we are identified with the world outside. I can see you only when I am looking at you; I can't see in back . . . Do you know why you are entangled, imprisoned? How he can take you out of the prison? Who you are. and what is your true home? Who can help you to do that? How you can wash away all the sins of the past births?

The human body is the only golden opportunity in which you could have done at that and that body you have got. Can you do it of your own self? No? When a cloth is very dirty, naturally you take it to some washer man or washing machine. Take it there. Even the most dirty cloth will be cleaned. What is dirt? All outward expression, excuse me, whether good or bad. Handcuffs may be made of gold or iron; will they not handcuff you? So long as you are the doer, you will have to reap what you sow. So Masters help you to draw back your attention from all outside and from the body below, and give you a demonstration of it; they give you also some contact with that God-into-Expression Power, which is the direct way back to the Absolute God. Will all these isms, all these labels, go up to that? But the purpose of joining any school of thought is to do that. And Masters give a boost to just spur you on the way; and they tell you that this world is not your home. If you have that for a motto, you will change. It does not mean you do not have to do work, but at the same time have respect for all those who have been connected with you with the flowing pen of God as a reaction of what you have sown. Pay them off gladly; and find your way back home. That way is within you. "Tap inside," Emerson said; all scriptures bear it out. All these things are explained the same in one way or another, so as to bring home what is what. So what have you learned today? This world is not your home—have you learned it? Try to bring home this question: *this world is not your home*. You have to go! When? That you don't know; but the time is fixed. So if we don't know what time is fixed for the examination, we should be ready every moment.

That's right; we should have foresight. We have it, you see; we have discrimination; we should make the best use of them. Masters don't care what label you are carrying; they see you are Man-conscious entities. You reside in the human body, and He also resides there. He loves you all. But He says, All right, how long will you continue to be just wandering away from your home? You know the parable given by Christ? Masters sometimes give parables, sometimes straight talks. This is a straight talk being given to you; if you would like a parable, let us go to this one Christ gave: He says that a man had some sons. He was a very rich man. One son was very naughty: he said, "Father, give me my portion of the wealth. I am your son: give me!" His father said, "All right; you have it." He gave it to him this is the beauty, whatever his share was. He went away, enjoyed, spent all that he had in frivolous enjoyment. The result was that he had nothing left—no food to eat or clothes to wear. He was in very much trouble . . . agony . . . "What to do now? There is no hope." Then one night, he said, "My father has

"You will find that there are eggs laid under ducks and under hens too. And when the children come out, then they go to the side of the water—just like this pond. The duck children plunge into the water. The chickens and hens begin to cry, 'Oh! Drown! Drown!' But really they are not drowning; they have gone back to the nature of ducks."

so many servants in his home; let me go there; at least if he hires me I will get something to eat." He turned his way back to his father. So his father came to know that his son had come. He was overjoyed. When the lost son is found, will not the father rejoice? He said, "All right, bring him in, give him a bath, give him good clothes to wear"- he began festivities in the house. The other sons said, "Father, we have been so obedient to you, you never were overjoyed so much. Here you have this son who has spoiled all your wealth, and you are rejoicing!" The father said, "He has returned; he has come back." So God also, you see, rejoices when you come back to Him. Therefore He sends, from time to time, His messengers to bring you home.

Guru Nanak gives an example: he says, if a wife is driven away from her husband, and she goes to her parents or somewhere, if she is still in sweet remembrance of her husband and does not do anything unbecoming, then there is some hope that, that might have some effect. If she began taking up the frivolous way, given up to all enjoyments, do you think her husband would ever want her to come back? If the prayer goes out from her heart of hearts, thoughts are very potent, and the husband sends a man-"All right, bring her back." And when he comes, what should she do? She should not care to listen to her parents; she should go straight home, because her husband wants her. So the Master has given us this parable; he says we have been driven away from our homes. God is our true Master; He has sent a messenger to bring us home."Don't care what the world says; go back home please." Because He has sent him. You will find that there are eggs laid under ducks and under hens too. And when the children come out, then they go to the side of water-just like this pond. The duck children plunge into the water. The chickens and hens begin to cry, "Oh! Drown! Drown!" But really they are not drowning; they have gone back to the nature of ducks.

Similarly, Masters do come; those who follow them, some people say, "Oh, they are drowning!" So don't care what people say: when you see what is what and you testify what is before you and you see for yourself, why be led away by others? So please-the time you have got here. make the best use of it. This is the first talk here. I think; I have told you all you have to do. We may talk on this very subject further, by one phase or another. We have to go home; so we must prepare. Yes? Any questions after that?

QUESTION: Do you *want* to take questions. Master?

THE MASTER: If they have any. I don't want any; (*laughing*) I only enjoy them. I am glad to see so many; God has sent them to me. And I am sent by Him here. If they have any questions, they are welcome, what little I know . . .

QUESTION: You say that the whole thing hinges on the conviction of death; but to many of the young people, death, we understand it, but it is like it is very far away and it does not come home because we are young.

THE MASTER: That's all right. You see, young or old, everybody has to leave the body. "This is our permanent home, that is stuck fast into our hearts; yet it is not so. We have to change our angle of vision. So for the time we are here, what is the duty of man, do you know? It is to be a help to others. He is not born for his own self. Animals are born for their own selves and their children; but man is one who lives for his own self and also

for others. Man is not man if he does not live for others. So he has to prove himself by being of use to others. He should work hard in that limited time which comes to us, so that we are more use to others. . . . So it will follow. You people have to take our places. Come on!

QUESTION: When I see you I see light coming out of your mouth, your eyes, your arms, everywhere, in a big aura.

THE MASTER: That's all right. Your yogic eye sees it; that is radiation, it's all right.

QUESTION: It is all right to tell other people about it when you get back to your regular Satsang?

THE MASTER: Why do you tell them?

You mind your own business. They will not believe you, they will say you have been hired for that purpose (*laughter*). This is a fact: by radiation, you see everyone's personal aura; it is radiated from them. Those who have got the yogic eye developed can see it. Our Master used to say that when any man comes, they see what is in there, just as a glass jar-whether it is pickles or candy. QUESTION: Master, why did we leave God in the first place?

The MASTER: I think the best way to find that out is to go to Him and ask Him. He knows best why He has sent us. May I put a question to you? Why did you beget children? Because you wanted to, you see. It is His Will. But He is the best person to reply to that. (*Aside*) So many people standing outside in the cold, can't you accommodate them? (*At this point, despite the fact that it seemed as though the Hall was already full it could possibly be, by God's grace more room was somehow made and most of the people who had been standing outside were brought in.*)

QUESTION: I don't have a yearning to go home. I came on the Path because I wanted to be a better human being, and I knew You could help. I still don't feel the yearning to go home, I just want to be a better human being. What is the best way to develop?

THE MASTER: That's all right. Man is one, as I submitted, who is of use to others. So you obey God's order: "Who serves My humanity, he serves Me." That's the first step; that is a good idea. You see, there is a parable in the Upanishads. It says that there was one man who was very fond of helping others, selfless service. He was so fond of serving others because he saw that God into- Expression Power in the human body. Christ said that if we do not love our brother whom we see, how can we love That Whom we don't see? So human body is the expression of That. He also resides in the human body, and those whose yogic eye is developed, they see God in the human body. Outward temples are made in the model of man, they put symbols of light and sound in there. In churches, in temples, in mosques, the same symbols are there. Which is the best of all? The man body in which those symbols are manifest is the best of all of them. So only he will serve mankind, who sees God in them. The more devoted he is, the more he will serve others. The parable says that that man who was very fond of serving others, naturally he was a man-because he was considered to be of use to others. Love knows service and sacrifice, you see? And he prayed to God, and God was very pleased with him, and asked him, "Well, will you come back home?" (I am replying to

your question.) He said, "Lord, I want to serve others; if I come to you, that would be no addition to you-I am merely a drop of the ocean of Your consciousness. So give me more time to serve others." That's all right! That's a good idea.

QUESTION: What did we do to have to come down and suffer as man?

THE MASTER: That is evolution. Man is developing, you see. Man feels unhappy, he is driven from all sides, naturally he turns to something higher which he has not seen. There was a man who was a Communist, he did not believe in God, he only believed in atoms. He was going to die. At the time of death-"O mighty atom!" (laugh4 r) That is but natural . . . It is a natural instinct in each man, that there is some Power whether

QUESTION: What is our original sin? What did we do then to deserve this?

THE MASTER: We are here, that much you know. Whether God is or not, never mind. You want to be happy or not? (Yes.) You want to be happy? Then permanent happiness will come when? As long as you are attached to this world, it is only passing panorama, changing panorama of life; once you are attached you feel happy, when you are withdrawn you feel unhappy. Why don't you attach yourself to some Power which remains permanent and that will never be withdrawn from you, and you cannot be withdrawn from that Power. You will have permanent peace.

QUESTION: When we are in the world, should we try to do Simran all the time, to keep our attention on God?

THE MASTER: I have sweet remembrance of God while you are in the world, when doing other duties, while your hands are working, let your mind be in sweet remembrance of God. We have to develop that, you see, by sweet remembrance. Where there is love, there is constant remembrance. So we have to do the worldly things too, pay off all debts, that is also worship. Work is worship. Do that and this also. When brain work is required in the beginning you might for a while have to do it separately. But those who are already in contact with that, they always go on with it even while thinking. That is a state of mind that develops. (*To everyone*) Would it not be better to sit down in meditation? Why not make the best use of your time? Have you anything to do now? Any work? Better to utilize the time for meditation. As I submitted to you this morning: Make the best use of your time while here. This is work that we have to do nobody else will do this work for us. Performance of outer rituals, etc., you can have done by others for payment; but this can only be done by your own self.

Kirpal Singh e.h.

Source: „Sat Sandesh“ January 1974 in „www.Kirpal Singh, His Mission, Teachings“.

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Far away, on the return to think about God,
man expands its activities further out,
increasing his wealth and buys all sorts of things,
as he would live for ever on earth.
Some connect as spiritual leaders,
collect a large following and are
fully occupied with itself

to become self-propaganda.
Sometimes they have success in their goals,
but ultimately they need for their Did alone.
The sould trembles at the thought and the fate
they expected.

**If you follow the teachings not now,
you will your actions in
countless future births complain
before you are reborn as human beings.
So be careful !**

As long as one does not exceed the temple of the flesh,
you can have no idea of the invisible Lord.

Kirpal Singh.