

**GOD, MAN AND
THE KINGDOM OF GOD**

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FOUR SATSANGS BY KIRPAL SINGH WHICH
BELONG TOGETHER, GIVEN IN THIS SEQUENCE
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DURING HIS FIRST WORLD TOUR



Kirpal Singh



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*Kind hearts are the gardens, kind thoughts are the roots;
kind words are the blossoms, kind deeds are the fruits.*

Anonymous



I

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.’

God, Man and 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.

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 everything. 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, oh 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 already in existence.

God, Man and the Kingdom of God



In the Koran, the Prophet Mohammed says:

There is no variability 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 realisation, 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?

Shamas-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 realisation 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 neighbour 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 analyse 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 God-men 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 stepping-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 analyse 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 God-ward. 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, oh 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 helping factors on the Way, paving the Road to Spirituality. Make the best use of them.

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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 neighbour 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 Saviour 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 realisation 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 emphasise 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 analyse 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 Over-self.

That will be the next subject and along with it we will compare the higher values of life – physical, intellectual and spiritual. Next, we

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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.



II

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 in 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 other men, do we truly

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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 feet 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 Seauton.” The Upanishads say so: “Know thyself.” Christ also said, “know thyself.” Guru Nanak also 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 analyse 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 day 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 realisation? 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 the intellect. I am not the vital airs or *pranas*. I am not the sense organs.” That is all right. But have we ever analysed 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.

Peter explains:

Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.

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?

John 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 analyse 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 realisation, 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 ex-



ception 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 realised 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 forever? 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 ask 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-

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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 consciousness 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 lay-ing 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 labour. 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 agonising 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 Yudishtra. 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?” Yudishtra 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 fulfil the law.

This fulfilment 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, oh 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, super-causal, 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 Over-



self. 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 warned 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.

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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.



III

The Kingdom of God

Whenever we read religious books or study any subject, there is a certain terminology peculiar to each of them. For instance, in law books, certain terms have a specialised meaning or connotation. If we are conversant with the definitions of the terms used, we are able to understand the law properly, and will be able to apply it. If a layman reads the text of the same law, he will not be able to grasp or to apply the true meaning of the law.

We have scriptures, Holy Scriptures, at hand. Therein we find a certain specialised terminology. Unless we are conversant with it, we may not be able to understand the true import of the scriptures. For instance, there are certain words used in the scriptures, such as *Kingdom of God* which is within you. *There is the Light of God.*

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

These are certain terms peculiar to the English Bible.

Because of the special use of words like these, persons not conversant with them are not able to understand the scriptures correctly. They simply interpret them from the intellectual level; and many phrases like Light within you or God is Light are interpreted by the intellectual people as meaning intellectual light.



But the scriptures tell us:

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

What is the difference?

Whenever the Masters came, They gave out the truths in a very simple way, so that even the unsophisticated could understand. But, unfortunately, people with no practical Inner Experience have interpreted them in a way that makes it difficult for others to understand. If we take up the scriptures ourselves and read them, we will find their language always very simple. But the task is rendered difficult if we study them in the light of the controversies raised by different intellectual interpreters who have no knowledge of the practical side of things. Working from the intellectual plane, they complicate matters. Those who read the conflicting commentaries on the scriptures become confused and are spiritually unrewarded.

So the task would become easier if you would read the scriptures directly yourselves. I think the best way to understand any scripture is always to read it in the original language in which it was written. If you know the language, you will probably be able to understand better than by reading how somebody else has translated it in the language which you know. A single error in interpretation may alter much of the essence.

The majority of our scriptures were written in a language different from that in which we read them now. When I was in search of Truth, I wanted to read the Persian literature of Maulana Rumi,



Shamas-i-Tabrez, and other Saints of the Middle East. I read the commentaries of highly renowned interpreters and each gave a different version of the same thing. A commentator tends to give the viewpoint he holds, not what the scriptures – the real texts of the scriptures – convey. And so the persons who depend on these commentaries are liable to be misled. For this reason, I had to study the Persian language thoroughly so that I might be able to read those scriptures in their original form. And I found them different from what the commentators had said.

The Bible was originally written in Hebrew. Later it was translated into different languages. The translators found here and there something which they could not understand correctly and so those who only read these translations run the risk of going astray.

I have had occasion to meet very intellectually advanced people, who were leaders of thousands of men. When I questioned them about something from the scriptures, just for interpretation's sake, they kept quiet or gave some quaint interpretation of their own, on an intellectual level. Their conception of God, soul and scriptures answered to the level of their intellect and interests.

Wherever I speak, I always ask the heads of various sects what they understand by scriptural quotes like *God is Light* and *Ye are the temple of the Living God*, etc. But they, not having gone within, interpret the Light of God as the light of reason and intellect.

The other day I met the head of a large religious society and questioned him about the significance of words like: *If thine eye be single, thy*



whole body shall be full of light; and The Kingdom of God is within you. It cannot be had by observation. ‘Well, does it mean anything?’ No reply to that.

The point is, the Truths are there in the Holy Scriptures. The pity is, that not being conversant with what lies within, we cannot interpret correctly.

I have had a series of talks in a church in Louisville. The clergyman in charge was very open-minded and admitted that though what I said was borne out by the Bible and other scriptures, yet he had no practical knowledge of the Truths mentioned therein.

What I am telling you is not anything new. It is all there in the scriptures. I simply had the good fortune to sit at the feet of a Master in India Who was a practical and Perfect Saint. At His feet I learned not only the theory but also the practice – seeing the Truth for myself.

When you see things for yourself, you are fully convinced. Generally, what do you find? We take God as a matter of something in the way of feeling or something emotional, or just as a matter of inference arrived at by intellectual striving. All these are subject to error. But the scriptures tell us that we have eyes and yet see not.

Blessed are your eyes for they see ... many prophets and righteous men have desired to see these things which ye see and have not seen them and to hear those things which ye hear and have not heard them.



Our scriptures say so.

Well, what did they see and what did they hear? That is the point. The scriptures tell us God is Light. They saw the Light of God. But where and how?

God made man in His own image, and man made places of worship after the image of man. Churches are nose-shaped. All temples of other religious sects are dome-shaped, like the head, and the places of worship in Mohammedan mosques are forehead-shaped. All these are made after the image of man. What do we keep in them? First, the symbol of Light and second, the symbol of the Sound Principle. This is only to show to the seekers after Truth that in this temple of the body that you are carrying, you will find the Light of God. This Light you can see if your Inner Eye is opened. You will also hear the sweet symphony of the *Music of the Spheres*, as Plato puts it, that is reverberating throughout all creation.

So the physical body is the True Temple of God, and after this image of man the outer places of worship were made, in which you find the symbol of Light and Sound.

When I was in service, I had a Roman Catholic office superintendent working under me. I asked him to go to the Bishop of Lahore, in Punjab, to ask him about the symbolism of the big bell that is rung in churches. This symbol you also find in all other places of worship, whether they are Hindu or Sikh temples or Jain or Buddhist. – We also find the symbol of Light in the churches in the form of



lighted candles, which is also a common symbol in all other places of worship.

I just explained all this to him and asked him to inquire of the Bishop, who was considered to be the most advanced in India, what the ringing of the bells stood for. He did go to the Bishop, who replied that it was meant simply to call people to church. But if that were correct, how can we explain this custom in the temples of other religions where every visitor when he enters, tolls the bell? Among the Hindus it is a common practice to light earthen lamps and ring bells at prayer-time. These symbols stand for something about which we are ignorant.

When you look within this temple of God – the human body you find the Light of God. Where to find God? Does He reside in the Holy Scriptures? The Holy Scriptures merely contain a very good account of the valuable experiences that the Masters had themselves, within this temple of the body. They saw the Light of God within, and heard the Voice of God within. The reading of the scriptures will inspire in us a desire to know Truth.

Does God reside in the holy temples? We have respect for all temples because there we all sing the praises of the Lord. These holy temples are made after the image of man to remind us that God is to be realised within the human body and not outside it.

Where then does God reside? In the True Temple of the body.

We find in 1 Corinthians:



Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?

All is holy where devotion kneels. The True Temples are these bodies we are carrying. The whole world is the True Temple of God, the earth below and the sky above. There is no place where God is not present.

These temples were made to enable us to sit together and join our hands in prayer to the Almighty. For that reason, we get together in temples. But God does not reside in the temples made by human hands. He resides in this human frame which truly is the temple of God. We must keep it clean and chaste. How clean we keep the temples of brick and mortar, both without and within! But what about the True Temple of God – the human body? It must above everything else be kept pure and chaste.

In 2 Corinthians we have:

Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

But we only defile this temple of God. Again I refer to Corinthians:

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

These scriptures are all ours. They were produced by the Holy Masters Who found God within themselves. Whatever experience They had, They recorded for our guidance and help.



Again we find in the Bible:

Now, this I say, brethren, that flesh and blood cannot inherit the Kingdom of God.

The phrase *flesh and blood* signifies the life of the senses. Until we know how to rise above the physical body, we cannot inherit the Kingdom of God.

Saint Paul wrote:

Flesh and blood cannot inherit the Kingdom of God. Neither doth the corruptible inherit the incorruptible. The Lord of Heaven and earth dwelleth not in temples made with hands.

That is what all scriptures say. This does not in any way mean that we have no respect for the places of worship; we have respect for them because these are the places meant for singing the praises of the Lord, Whom we are enjoined to love, with all our heart, with all our soul, and with all our mind. Because we love God, wherever we sit together and chant His praises, the atmosphere of that place gets charged with the loving devotion of the devotees. But God resides in us; that is the point I am bringing out.

A Mohammedan Saint says:

Whom you worship, Whom you are alter, He resides in you and you are seeking Him elsewhere, in the outer things; how will you find Him?



That is what the scriptures and all the Saints tell us.

The body is the True Temple of God, wherein God resides. How can we worship Him?

The scriptures tell us:

God is spirit and they that worship Him must worship Him in spirit and in truth.

The elementary steps that we have in all the religions begin with the body. These lead or pave the road to True Spirituality, and are helping factors. They are means to the end; they help us, just like a nurse helps in bringing up a child. We have to make the best use of them, and, with due deference to all the social religions and their immense importance to man's social life, we must go beyond them. It is a blessing to be born in a temple but not necessarily to die in one.

I told you earlier that we in the twentieth century are fortunate in possessing the records of the Spiritual Experience of all the Masters Who came in the past. We are fortunate that we have all these words of wisdom, the invaluable records of Their teachings, of the experiences They had with themselves and with God. Had we lived before those Masters came, we would have been without them. The only thing that now remains is that we have to view these scriptures in their right perspective; and to begin with we have to learn the terminology of the scriptures. If you read the scriptures under the guidance of one who has had no experience with the



Light within, who has not known God as a first-hand experience, it becomes almost impossible to understand the otherwise simple and accessible Truths taught by the Masters.

In Revelation it is said:

Behold, the tabernacle of God is with men, and he dwelleth with them.

Some people will ask: “Where should we find God?” For that purpose, we shall have to look within our own self, which, the seers say, is the True Temple of God. We have to make the best use of the scriptures and of the places of worship. We must understand the True Import of the scriptures we have, but we cannot do so until we sit at the feet of One Who has Himself experienced what they describe and is capable of giving us that experience. Only a True Master is competent to give us all that.

What do the scriptures say? Again they speak of the True Home of our Father and pray –

Thy Kingdom come.

I am not going to give you examples from all the scriptures; I have simply laid before you the gist of what they say within the short time I have at my disposal in order to bring home to you the Truth as it is given in them.

What do we find in our Bible?



The Kingdom of God cometh not by observation. The Kingdom of God is within you.

If we have to enter the Kingdom of God, we have to enter the Kingdom of God within us and not go outside in search of it.

Other scriptures say:

The Word is beyond all physical perception and limitations.

The Word, the source of all blessings, dwells within the human frame.

If you ascend within, then alone you will experience the Word.

In the Bible we find:

Whosoever shall seek to save his life shall lose it.

Those who are just leading the life of the physical senses and do not know how to transcend body consciousness will not have Everlasting Life.

But whosoever shall lose his life shall save it.

Losing one's life does not mean committing suicide; it means coming above body consciousness while alive. Let me relate to you a



sad incident that took place in India due to an ignorance of the real meaning of the scriptures. We read in the Bible, that the Kingdom of God is within us. It can be gained by death-in-life or in other words by taking a new birth for we have in the scriptures:

Whosoever loses this life shall have Life Everlasting.

This is what a certain man had read in the scriptures. The ministers had given him to understand that by just dying he would enter the Kingdom of God, for the ministers had no practical experience of the Truth given in the scriptures. So what did the poor fellow do? He took a glass of wine and put in it a big lump of opium. He placed it on the table before him and said: "Oh God, I am now coming to you." With these words he drank the deadly potion, killed himself and thus brought ruin on himself and his family.

This was the result of blind faith in the teachings of blind priests. The scriptures never meant this. Of course, they tell us: "Unless you lose this life, you cannot have Everlasting Life." But *losing this life* means just rising above body consciousness at will. It is a practical subject that we can learn at the feet of Someone Who has had that experience and is a Real Adept in the theory and practice of the science of Spirituality.

Further, it is said:

Verily, verily, I say unto you, except a man be born of water and of the spirit, he cannot enter into the Kingdom of God.



The scriptures explain the whole thing precisely; provided there is a real teacher to expound it from personal knowledge and practice and be a guide on the God-way.

‘Baptism’ or initiation at the hands of one competent enough to impart the Life-Impulse and grant an experience of the beyond is an absolute necessity on the Path of the Masters. By personal attention, the Master can make one rise above body consciousness and give a first-hand experience of the *Kingdom of God* within.

Again, you will find:

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

The Kingdom of God does not come by observation. It is just a question of *being born again* of the incorruptible seed, *by the word of God*, which liveth and abideth for ever.

Again, we have in scriptures:

Seek ye first the Kingdom of God, and all these things will be added unto you.

“Seek ye the Kingdom of God” is the first and foremost thing – the rest will follow. Unfortunately, we have been seeking the Kingdom of God without.

For entering the Kingdom of God, and for seeing the Kingdom of God, we have to invert, enter within the temple of the body. We



have to tap inside and peep within. It is a regular process of inversion. Our body has been likened to a mansion with ten doors. The outer organs of sense constitute nine of them: two eyes, two ears, mouth, two nostrils, the rectum and the genital organ. These are the outlets of the body. These are the doors with which we live all the time. Besides, there is a tenth door. It is within and latent. It leads to the Kingdom of God. But very few find this out about which it is written:

Strait is the gate, and narrow is the way, which leadeth unto Life, and few there be that find it.

About this, it is said:

Knock and it shall be opened unto you.

But we do not know where and how to knock. This is something practical. The tenth door in the body is the entrance into the beyond. Until you know all about it, you cannot enter into the Kingdom of God.

How can you find your way to the Kingdom of God within you and not without? You can enter into it and see it only when you are able to rise above the physical body at will. So the scriptures say: "Learn how to die so that you may begin to live." "Bear the cross and the cross will bear you." Though the outward man perishes, the inward man is renewed day by day.

Christ, in unmistakable terms speaks: "Take up your cross daily and follow me." The life which can be saved, the Everlasting Life, can be had only when we learn to die while alive.



Dadu, a Hindu Saint, says:

Dadu, learn to die before death comes, for in the end everyone has to die.

What is death? Death is not something terrible; it is a mere change, a transference from one plane to another. What happens when you leave the physical body at the time of death? This physical body is knocked down. We shake off this mortal coil. As we do not know how to shake it off, it eventually overtakes us and we are overtaken unawares.

We think ourselves to be just the body, and we are attached to its environments. But death comes and we must leave all this behind, and therefore, we are frightened and confused. What is more, we do not know where we have to go or who is going. And as we do not know how to leave the body, we have to pass through the agony of death.

I quoted from Plutarch to you the other day:

The experiences that the soul has at the time of leaving the body at death, the same experiences one has who has been initiated into the mysteries of the beyond.

This is the meaning of “Learn to die so that you may begin to live.” And unfortunately this we have not known yet.

Again it is said:

Forsake the flesh for the spirit.



Mark the word *forsake*. We live in the physical body all the twenty four hours of the day. We have the physical body, the intellect, and the soul. We know a lot about the physical body and its environments, our families, our social connections and political affiliation and the like. We have also advanced much on the intellectual side. But we know little or nothing about our soul – the Real Inner Self in us.

There are values and higher values of life. Each thing has its own value.

Is not life more than meat, and the body more than raiment?

I told you the other day that in our daily life we unwillingly act wisely. When a man meets with an accident, and his very costly apparel is spoiled and torn, he says: “Never mind, I am saved.” Again, when he is in the grip of a deadly malady and the doctors declare his case hopeless, what does he do? He says: “All right, spend all the money I have so that I may be saved.” If there is no money in the house, he says, “Well, sell all my possessions so that I may be saved.” Thus the body is to us more than all the possessions we have. Again, if he accidentally breaks his leg or arm, he cries out: “Well, never mind, I am saved.” This shows that there is something even more valuable than the physical body. This something is the actual life in him – the active Life-Principle of which he is not yet actively aware, though he feels its presence in him.

In worldly affairs, we act like this. But in Spiritual Matters we behave quite the other way. We act like little children with all our care for



the physical body and its environments, for attaining intellectual advancement. We pay no heed whatsoever to our Inner Self – the Real One in us. Isn't it most strange? This is the grand delusion in which we live through all our life.

The most important aspect of a man's life is his own self, and he does little or nothing in that direction. Whomsoever you meet, you may say: "My dear fellow, have you ever considered this? You have to leave the body some day."

But that is no terror. It is just leaving this body and entering into the beyond, about which we know nothing so far. And who is it that leaves? That is what I was explaining to you in my previous talk. 'Know thyself' has been the theme of all the scriptures. Even the old Greeks and Egyptians inscribed on their temples Know thyself.

You go to temples so that you may know yourself – not others; not books, religions, social forms, rituals. But they said: *Know thyself*. You go to churches only for that very purpose – to know yourselves and to know God.

The human life is the golden opportunity that you have. The Highest Mission of man's life is to know himself and to know God. If he has not done that he has not achieved the object for which man's life was meant. You may be an excellent engineer, you may be a great astronomer, you may be a famous doctor, you may be anything, but unless you know something about your own self, you have done precious little. Why? Because, after all, you have to leave the body. All your intellectual attainments and all your outer possessions



cannot help you towards self-knowledge, which alone shall make easy the passage from this world to the beyond.

This is the desideratum of all religions. Kabir tells us that this is the only True Devotion, the only True Religion that you may know how to die while living. And this you will learn at the feet of some Living Master Who is a practical adept in the line. He will be able to give you a first-hand experience of how to go beyond the body consciousness – how to die while living. Once He gives you some experience, you can develop that from day to day by regular practice, with proper guidance and help which shall be readily given.

This is the most important subject, and unfortunately we have ignored it too long.

*Seek ye, therefore, first the Kingdom of God and His justice,
and all these things shall be added unto you.*

All these things to which we are devoting the major portion of our daily lives will be added, when we seek first of all our own selves.

After all, we have to leave the body. When? Nobody knows. No time is fixed that we know. The sooner we solve the mystery of life, the better, because who knows when the time may come for us to leave the body? Each one of us has to leave the body. That is no bugbear, I assure you. Certainly, it is a change but is no calamity. I assure you it is only for the better, if we know how to leave the body.

These are the things we read in the religious books, all our life, but we have not cared about them because we have had no knowledge of their Inner Meanings so far. Our social religions teach us only



to observe certain rituals, certain ceremonies, the daily recitation of hymns, offering prayers, and adopting particular modes of life. These are the elementary steps, no doubt. We cannot ignore them. But these are only meant to pave the way to Spirituality, and not spirituality in its true sense.

What then is spirituality? To know oneself – who you are, what you are. Are you this five or six-foot high physical frame of flesh and bones or something else? Certainly you are not the body nor the senses nor the vital airs, all of which constitute the outer man. You are the indweller of the body. You possess the senses and the vital airs as aids in your physical existence. The time does come when you have to leave the body, and all the rest. You must know the Inner Man that you are. Until you know the Inner Man, you are lost.

That is why it has always been stressed:

*Verily, verily I say unto you, if a man keeps my sayings,
he shall never die,*

and

The last enemy that shall be destroyed is death.

How can we destroy the all-powerful death? By knowing how to leave the body while alive, at will; this is what all the Masters stress.

What is death? It is simply *leaving the body*. If you know how to rise above body consciousness, naturally the sting of death is gone, all fear of death is vanished.



The Holy Books of the Sikhs say:

If you are afraid of death, just go to the feet of some Master. He will tell you how to die while living. He will give you an experience of death in life.

Everybody wants to live on. Guru Amar Das, the third Master of the Sikhs, tells us:

Everybody is afraid of hearing the name of death. Why? First, we do not know how to die. Secondly, we do not know after death where to go. And third, we do not know ourselves that we have to leave the body. These are three things which awe us, and cause us to dread dying.

God gave us different vestures of the body – physical, astral, causal and super-causal. We find that the macrocosm is in the microcosm, on a miniature scale in the body. At present we are identified with the physical bodies so much so that we cannot differentiate ourselves. We pass our lives in the enjoyment of the senses, never given to understand what it is to die while alive.

In our places of worship, this ought to be the most important subject to be taught, but this point is never even touched upon. We are simply told to observe certain rituals, certain rites, certain forms, this and that; and we shall be saved.

But with all this, we are still where we were. If we acquired great learning, will we retain it after death? If not, we remain as ignorant



after death as when alive. Death by itself does not mean Heaven. It does not make gods of us all.

Now what should we do to conquer death?

Guru Amar Das tells us:

Just sit at the feet of a Master-Soul by Whose favour you may learn how to transcend the body. When you have learned to transcend the body at will, you become a Conscious Co-Worker of the Divine Plan. If you know how to die while living, if you know this much, you will have Life Everlasting.

So this is what our scriptures say – this is the way by which we can overcome death. If we know it, we are prepared for it. I know I have to leave Philadelphia, I am prepared for it, and ready to leave at any moment.

During the last war, an Indian Air Force pilot was given six hours notice to prepare himself for the front. In panic he came to me and said: “Well, please tell me how to die.” He was panic-stricken for he was not prepared for death.

My point is, if we are prepared in advance, then there is no danger. Fore-warned is fore-armed. After all, we have to leave the body one day. When death overtakes us, can we do anything at that hour? If you are prepared for death, there is no fear, no panic.



I will tell you of an instance in India in 1919.

There was a friend of mine in Peshawar. At that time influenza was sweeping the country. I went to see him. He was then reading a book on Yoga. When I asked him what he was doing, he said since death was overtaking everybody, he was reading that book to find the Yoga way. "I may as well learn something about life after death and am reading a book on Yoga," he added.

I told him: "Is it not too late now? How can you begin to dig a well when you are dying of thirst?" A week after this conversation I went to see him again. It was Sunday and the gentleman lay on his deathbed. My words had proved true. It had indeed been too late.

This is the most important thing in life, the most important subject, but we have ignored it altogether. Seek ye first, say the Masters and we have not even made it the last. We have simply been ignoring the great importance that all the scriptures attach to this subject.

A Saint of the East has said:

*All must die at the time of death; but thou, my friend,
learn to die while living.*

If you are prepared in this way death may strike at any moment and you are prepared for it. Once you have traversed the Inner Planes, you know where to go after leaving the body.

Maulana Rumi says:



Look here, be not afraid of death, for death is not the end of life, and thou hast bodies more than just the physical.

We are at present working through the physical bodies and sense-organs. We feel that outer life is the only reality. If we learn to leave the physical body, work in the astral body through astral sense-organs, we will come in contact with the astral world, just as we are with the physical world. He who can transcend that way, why should he be afraid of death?

This is no miracle I am telling you about. This is a practical subject, which can be learned just as any other science. And I think this is by no means a very difficult one. Why? In other things, when you have to learn, you have to begin with some hypothesis and then work up to the solution. But this way – an adept giving you a first-hand experience of transcending physical consciousness – is direct. Who are the True Masters – Their qualifications and Their competence – and how can we distinguish the genuine from the spurious? This subject will be discussed in my next talk.

Coming back to our present theme, all that I say is how the scriptures have put it.

Rumi says:

Don't be afraid, because you have another body to live in.

Again, He lays much stress on it. He says:

Look here, poor friend. Die while you are alive, if you would like to have the True Profit of a man's life.



That we also find in the scriptures.

What does it profit a man if he gains the possessions of the whole world and loses his own soul?

I do not mean that you should leave the world and go to the wilderness and lead the life of a recluse.

God has given you physical bodies. Maintain them. These are the temples of God. Maintain your families. Fulfil your duties. God resides in every heart. Others, as members of your family, have come in contact with you as a result of your past karmas about which you are not aware. God brought you together. Maintain your relationships. By Love serve one another. Do all that you can do in that way. This is an essential step.

Earn your livelihood by honest means, by the sweat of your brow. This is also part of the show. You must maintain your physical frame. It is the temple of God, wherein you may discover Him – a rare privilege indeed.

The Masters have said:

You have intellect. Develop it, become intellectual giants.
But you are souls. You must know about your own Self
as well.

They simply say, out of 24 hours of the day, you should devote some part of it in search of your own Self. Man's greatest search is man.



Just search your Self. When you know your own Self, only then can you know the Overself.

Is there any Reality, other than God, which we can understand, which is defined by the name of God and so many other names? Truly speaking, we are not really theists. How?

When we talk of God, we do so on hearsay or from our knowledge of the scriptures. We have no first-hand experience of it.

Unless we see and experience for ourselves, unless we have a first-hand experience of our own Selves, and come in contact with that Reality, unless our Inner Eye is opened and we see the Light of God within us, we cannot be convinced. We may read the scriptures. We may come across a Master and hear His words of wisdom on the subject, yet we will not be really convinced. We may accept what They say, and make it the basis of our search for God. But till we see and experience God within ourselves, we can never be fully convinced, and thus become Real Theists.

But who is to know God? It is our own Selves. Self-knowledge precedes God-Knowledge. Until we know ourselves, how can we see God?

This is why so much stress is laid on self-knowledge. In all the scriptures, ever since the world began, the Masters have always been emphasising know thyself. Unless we know a drop of water, we cannot know the ocean. We may not get full knowledge, but we will have some idea of what the ocean is.



It is the soul that can know God, not intellect, nor physical body, nor sense organs. God is an ocean, a limitless Ocean of All-Consciousness. Our souls are a drop of that ocean. We are conscious entities, conscious beings. Unless we know our Selves, we cannot know God. God will be known only when we know our Selves by a process of self-analysis; who we are and what we are.

Kabir says:

Learn to die at will, a hundred times a day. Transcend body consciousness and enter the Kingdom of God.

This is a regular way.

All Masters have laid stress on this point, but we have been ignoring it altogether. We think that by observance of the outer forms, rituals and ceremonies we can reach God. They are helping factors, no doubt; but self-knowledge is the Real Road that leads to God. Only then shall we come to know God.

Let me give a concrete example. Once in Lahore, there was a man who loudly proclaimed God, His generosity, His Love and His Infiniteness. However, he had not had any practical experience of God and what he taught was mere hearsay from the scriptures. Then came the partition of the country into India and Pakistan, entailing great hardship on the people.

He lost all his possessions and many of his relations were killed. When he met me again in Delhi, he asked me if there really was a God, after all. And how many of us are like him?



When misfortunes overtake us, we begin to question the existence of God.

But if we have had a first-hand experience of God, then how can we doubt His existence? You see how important it is to have practical experience of Reality, and that you can have only by self-analysis, by knowing your Real Self. Unless you do that, you cannot see nor enter the Kingdom of God.

The question again and again arises: “How can we know the Self?”

You have seen the difference in faith born of first-hand knowledge and that arrived at by belief in hearsay. Seeing is believing. Direct perception is far better than inferential knowledge.

That is why the scriptures say:

Blessed are they that see. You have eyes and see not.

All the scriptures say that there is a Kingdom of God and that it is within you. You can enter the same and see the Light of God if you transcend body consciousness.

The Kingdom of God cannot be had by observation; it can only be had by inversion, by tapping inside,

as Emerson puts it. But how to tap inside? This experience you will have, as I have said repeatedly, at the feet of a Master – an Adept in the science. He will give you at the time of initiation some experience which you may develop by daily practice. You may learn



how to leave your body. Until your Inner Eye is opened, you cannot see and be convinced.

Truly, we have eyes and see not.

Guru Nanak says:

He is not a blind man who has no eyes on his face, but one whose Inner Eye is not open to see the Light of God within.

How many of us are there who are not blind? We have heard about the Light of God. Have we ever seen it? Can we see the Light of God and how?

Again I refer to the scriptures. Most of the sayings are taken from the Bible, as you are most familiar with it. However, let me tell you that Christ belonged to the East where the people are more conversant with the spirit. If you only learn those scriptures through the eyes of an Easterner you will come nearer the Truth. I do not mean that the West is in any sense opposed to or different from the East. What I mean is that the terminology of the Holy Bible is Eastern.

Therein it is said:

It is better for thee to enter into life with one eye.

With one eye? We have two eyes. What does Christ mean? He says further:



... rather having two eyes and be cast into hell-fire.

When I was on my way from Chicago to Washington, in the plane, some children came to me for autographs, which I gave them. An old lady also came up and said: “Will you please write something for me and give me your autograph?” I simply wrote these words: “It is better for thee to enter into life with one eye” and signed it. She read it. She wondered what could it mean? Her son was a bishop. He was also travelling in the same plane. She took it to him and asked if he could explain it. He read it exclaiming: “It is from the Bible, of course.” But even he could not understand its meaning. Practical knowledge is different. To ask people to observe certain rules and regulations, rituals and ceremonies, is something else. The bishop asked one of my companions if he could talk with me. He was of course welcome. He came over to me.

The words I quoted are from the scriptures. I am not telling you anything new. They are not given in the Bible only, but in all other scriptures of which you probably know very little. If you are broad-minded and interested in the subject, I would suggest that you undertake a comparative study of different religions to find Truth, but not for finding fault with them for then you will gain nothing. The kite though it soars high in the sky, yet its eyes are fixed on the carrion flesh. If you begin to look for flaws, you will be able to find fault with everything; but you will miss the Truth.

Kabir, a Great Saint of the East says:

It is not the scriptures that are false, but they who do not understand them.



Christ says:

The Light of the body is the eye. If thine eye be single, thy whole body shall be full of Light.

The *Single or One Eye* – in the East they call it the *Third Eye*, or the *Latent Eye* – is in each of us, even in the blind who have no outer sight. But the Single Eye is closed. We have to open it. When it is opened, you see the Light of God which is already within you. You do not have to create It.

Some people simply visualise. They light a candle, they look at it, and imagine it within. You need not visualise any such thing when you enter this temple of God – the human body. You will see the Light of Heaven within you. It is already there. You are not to visualise, not to pre-suppose, not to imagine.

These are concrete facts, which are experienced by those who enter this temple of the body, such as you have. The difference is that you are leading an external life and have never known how to invert and tap within.

The fact is as Jesus says:

But if thine eye be evil, thy body is full of darkness.

The Light is there. It has been there. But do we see It? Have we ever heeded the solemn warning? Take heed that the Light in you be not darkness. It does not mean that you will have to create the Light.



It exists already. You must see that it is not darkened. How can the Light be darkened? Merely by not paying heed to It, by externalisation, by neglecting the Inner Life, if you could abstract yourself from the outer world, you would see the Light of God, here and now.

God is everywhere. The Light of God is everywhere. The whole world is made of Light, but only for those whose Inner Eye is opened.

How to open that Eye? This is a practical question. These things are explained by others too, besides Christ. Tulsi Das and Guru Nanak tell us that only a True Master can put us on the Way to God. What can He give to us? He opens our Inner Eye. He enables us to see the Light of God.

Take heed, therefore, that the Light which is in thee be not darkness.

That is what we read in St Luke. But how to find that Light?

In the East we are told that there are two ways in this life. One, called the *Pire Marg*, a very beautiful way, and the other, *Share Marg*, very dark and narrow to begin with. When you enter the way of the world, you are lost and reach nowhere. But if you were to go the other way – the way of the spirit within you, you may have to start in darkness; but ultimately you will enter the Kingdom of God.

The Gospels express it very simply:

Strait is the Way.

God, Man and the Kingdom of God



And when that opens up, you will find worlds and worlds within you.

There are two ways in this life. One taking us into the outside world, away from the Kingdom of God, the other taking us within towards the Kingdom of God. One leads to death, the other to life.

That is why it is also said:

Enter ye in at the strait gate.

This you will find in Matthew:

For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate and narrow is the way which leadeth into life, and few there be that find it.

There are few who take to the latter course. So Jesus stresses:

Strive to enter in at the strait gate, for many, I say unto you, will seek to enter but shall not be able.

Again,

It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.

This then is the way to enter into the Kingdom of God within you. This then is the way to open the Inner Eye.



At present you see through two eyes. How to have the Single Eye? It is a practical matter which you have to learn at the feet of some Competent Master, Who can, by giving you the preliminary lift, enable you to have that experience from within.

The Gospel compares it to the lighting of a candle:

If the whole body, therefore, be full of Light, having no part dark, the whole shall be full of Light, as when the bright shining of a candle doth give thee light.

Now you may understand the significance of the lighted candles placed in churches; they symbolise the Light within. The Master enables you to see that Real Light. That is why we are told about the Masters Who came in the past that They could cure the blind – physical blindness in some cases perhaps, but for the most part Spiritual Blindness, the inability to see the Light of God.

Jesus further says:

Blessed are your eyes, for they see, and your ears, for they hear. We have eyes and see not and ears that hear not.

This is what the scriptures tell you. There is the Inner Eye to be opened and also the Inner Ear to see the Light of God and to hear the Voice of God which is reverberating throughout the creation.

The subject of this talk was: Where is the Kingdom of God, where to see the Light of God, how to enter the Kingdom of God, and how to see the Light of God? All is within you when you rise above



body consciousness. As long as you are leading this physical life of the senses, you are identified with the body; you do not know how to transcend the body consciousness, to open the Inner Eye and the Inner Ear; you cannot see the Kingdom of God or the Light of Heaven and you cannot hear the Voice of God. You can learn all these things when you sit at the feet of some Competent Living Master.

But Christ warns us:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

The world today is full of pseudo masters so much so that the people are fed up with the very word 'master.' Men are willing to sacrifice everything – their money, their possessions, just to see the Light of God. They are fed on hopes and promises and then they are told that they are as yet not fit for the way. Ultimately, they find that those 'masters' (so called) are after material wealth like themselves; they lead the same life of the senses as themselves. Naturally this causes revulsion and the people say that masters are all a hoax. This is only an erroneous result of the sad experiences that they have had.

All the gifts of nature are free. Spirituality is also a gift of God, not of man. Why should it be sold? It is not a marketable commodity. Knowledge is to be given away free. Do we have to pay for the sun that shines on all of us? Why then should we pay for the knowledge of God? It is God's gift, and it is to be distributed free and freely, so no True Master will ever accept anything in return. He gives freely.



Once, some people in America wrote to my Master in India; “We have sufficient worldly wealth. We will give you this wealth, and in exchange, will you kindly give us the wealth of Spirituality?”

What did He write? He replied: “Spirituality is God’s gift, and all His gifts are free. This too will be given free. I don’t want any material wealth in return.”

What does a spiritually rich man care for worldly riches? But many of the so-called masters have made it a source of profit. I have had occasion to meet some of them. A few do concede their fault, but add that they must live, and living costs money. But it is sinful all the same. You will find there are heads of various sects all the world over, who, we are prone to assume, have reached God. Whether they have reached God or not, is another question. But we do assume that all the religious leaders have reached God. If this be true, then why can they not be friends with each other? Two lovers of wine, two tipplers can sit together in a tavern but two professed Godmen cannot even brook the sight of each other.

Humanity is ignorant, and therefore, it is exploited by so-called Godmen. We must learn to distinguish the genuine from the false, and find the True Master. He would give us a first-hand experience of the Inner Reality.

As Shamas-i-Tabrez, a Muslim mystic, says:

We should be able to see God with our own eyes. We should be able to hear the Voice of God with our own ears.

God, Man and the Kingdom of God



He should make us see the Light of God and hear the Voice of God; and He would do all this for Love and not for money. This is what all the scriptures say and what all True Masters grant.



IV

The most natural Way

Ladies and Gentlemen

In continuation of my talk of last evening, I proceed further. Yesterday I told you that we were here to understand and to have a wider and more purposeful knowledge of the teachings of Christ and other Masters Who came in the past. They taught the Truth in a simple and unvarnished way which is possible for everyone to understand.

This subject relates to the practical science of the soul which is to be practised and experienced by all. Even a child, if he is put on the Way, can see things for himself. It is not a matter of intellectual unravelling but of first-hand experience; for seeing is believing, and *Blessed are they who see*. True Religion begins with the opening of the Inner Eye to see the Light of God, and of the Inner Ear to hear the Voice of God. This was the conclusion we arrived at last evening. As to how to open the Inner Eye and the Inner Ear, quotations were given from the Bible and from other scriptures. Truth is One, and the Way leading to it is also one. You will find these parallel thoughts in almost all the scriptures that we have with us today.

For the opening of the Inner Eye and Ear, ethical culture is of paramount importance. Ethical life is a stepping-stone to Spirituality. Right conduct is a prerequisite for Spiritual Progress.



Blessed are the pure in heart, for they shall see God.

Purity of heart is very necessary for a pilgrim on the Path, for without it one cannot see the Light of God and hear the Voice of God. All scriptures speak of it. The Sermon on the Mount is clear enough on this point. In it Jesus deals with the realities of life. References to the *Single Eye* and the *Kingdom of God* within, etc., pertain to the Inner Life. The inner and the outer are interdependent. Jesus has dealt with both the aspects of life: outer as well as inner. We have therefore to go step by step.

Buddha also laid great stress on right living and enunciated the Eightfold Path of righteous living for his followers. In fact, he never uttered a word about God as he knew that the God experience would follow of necessity when the ground was prepared. The Hindu scriptures too say the same thing.

I came across a book the other day which a Buddhist scholar brought to me. The author tried to show that Jesus Christ was not unacquainted with the teachings of Buddha. This is a matter for research and not for discussion. Nevertheless, the Christian teachings are almost parallel to the teachings of Buddha, so much so that the two seem to be almost identical.

Ethical life, as said before, precedes Spiritual Life. It consists of righteous living with life dedicated to the highest ideals: to wit,

1. Chastity or purity in thought, word and deed, for chastity is life and indulgence is death;



2. Universal Love or Love for all living creatures – in this way the self expands and tries to embrace the totality in one single sweep;
3. Selfless service, or service before self, which stems from the great reservoir of Love for God, the very source and fountain-head of life;
4. Love and service naturally lead to *ahimsa* or non-violence, even in thoughts and words, what to speak of deeds;
5. Truthfulness – It comes in as a natural efflorescence from the above, for then one begins to be true to one's self. Of truthfulness or True Living, Guru Nanak says, *Truth is higher than everything but higher still is True Living.*

These, then, are the five cardinal virtues or the five aspects of ethical life and these above all else pave the Way God-ward. Christ emphatically speaks of these in His beatitudes for He Himself was an embodiment of purity and Love and Truth.

Suppose you said that you had reached the higher Spiritual Planes, that you were the mouthpiece of God, but you were having the qualities of an ordinary man, then how could anyone believe you?

That is why Nanak says,

True Living is higher still.



True Living is the stepping-stone to having the Spiritual Experiences which are recorded in the scriptures.

All Masters Who came in the past were the children of Light. Whenever They came, They gave Light to all the world. They came not for one nation, for one country, for one social religion or another, but for all mankind, to lead them back to their Father's home. Whatever They found helpful on the God-way, They recorded in Their scriptures.

I am the Light of the world, and he that followeth me shall not walk in darkness, but shall have the Light of life,

said Jesus.

All these scriptures are with us. They are all true and contain the experiences with Truth which these Masters had in Their lives. When you look into them, you will see that Their thoughts are all parallel and at places even the wording is similar. Of course, They used different languages; but the import is the same.

These scriptures or Holy Books we have to understand. But how? We can do so only at the feet of Those Who have had the same experiences described in the scriptures. Suppose some people come to visit Philadelphia from abroad. When they return to their different countries, they record in their own particular language what they have seen. If you were to read their accounts, you would find that they agree on the salient features, but in certain matters there may be differences in details – one giving a full description of one particular



thing and another omitting the details altogether. If you have seen Philadelphia yourself, you would find no contradictions at all in the various accounts, but if you have not, you may be confused and bewildered and be unable to reconcile the differences in the different accounts.

Similarly, the scriptures we have with us are travelogues of those who trod the Inner Way, describing how They rose above body consciousness, what They experienced on the Way, what helped Them in Their journey, and what retarded Their progress. The description of all these things is given in the Holy Scriptures. Now the man who has himself travelled on the God-way knows what the scriptures are speaking about and can explain them to us, logically reconciling what may appear to be inconsistencies to the novices on the Path who have not yet learned to delve deep beneath the surface.

In our last meeting, I told you something about the Light of God and the Voice of God, both of which reside in the temple of God which we are. This is what the man of realisation would say, for He has actually experienced these within Himself. But it would be quite different with the man of intellect, with no face-to-face realisation of the Reality. He, with all his learning and knowledge only of outer forms and formalities, rites and rituals, knows next to nothing of Spiritual Matters and talks of things empirically on the human level. The man of Inner Attainment, on the other hand, besides ironing out apparent differences, grants us an experience of the Reality, dispelling all doubts; for when one actually see things for himself, one gets a deep-rooted conviction born of practical experience.



Christ tells us,

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

The Light of God is within each one of us and so is the *Single Eye*. But how to develop the Single Eye and how to witness the Light of God is the problem within us, and none can solve these problems for us but a Living Competent Master Who, like Christ, has had an actual living experience of them in His own person and makes it manifest to us by means of actual experience.

All the scriptures at the most relate to us the Spiritual Experiences of the Masters: what They have seen within and how. Those who have not had the same experiences cannot even correctly interpret the scriptures to us. They would simply ramble and miss the most important part, for it is not a matter of intellectual grasp. The intellectuals often gather round the Masters, put silly questions to them, but what does the Master tell them?

Once some learned people came to Shamas-i-Tabrez, a Persian Saint. He plainly told them, “My friends, if you see the *Midnight Sun*, you are most welcome. If not, do not waste your time and mine.” The people were bewildered. What could He mean by Midnight Sun? They said, “The sun is only seen at daytime, not at night!” The Sage replied, “The sun I speak of never sets, and they alone behold its glory whose hearts are pure.”

A very similar anecdote is recorded in the life of Guru Nanak, the Indian mystic. One night He declared that the sun was ablaze in



the heavens. His family thought that He had gone crazy. When His beloved disciple, Bhai Lehna – Who was to succeed Him as Guru Angad –, came to Him, Guru Nanak repeated what He had said earlier: “The sun is ablaze in the heavens.” And Bhai Lehna at once said, “Yes, my Master it is so.” “How far has it risen?” was the next question, and He promptly replied, “As far as you make it.”

These instances I have quoted from the Holy Books. Now I will tell you a similar incident that occurred before my very eyes.

My Master, Baba Sawan Singh Ji, once during His last illness asked those around Him if people in the neighbouring towns could see the sun that He beheld. Everyone thought that He had lost His reason and the doctor in attendance, an eminent Swiss homoeopath, declared that the Master was suffering from uraemia, i. e., urine poison was affecting His brain.

When I visited Him in the evening, He laughed heartily and asked me the same question: “Look here, the sun is ablaze in the heavens. Do the people living in other stations see that?” I told him: “Master, distance is immaterial. A man may be living in America or in Europe. If he were to turn within, he will see the Light of God.”

That is right, said my beloved Master.

References to the same Light may be found in the most sacred of the Vedic hymns, the Gayatri Mantra. It speaks of the *savitara* or the sun shining within, and exhorts the religious-minded to attend to the all-absorbing influence of *that glorious orb*, but how many of us

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who daily recite this mantra ever know its significance and practise what the Vedas speak of?

God is Light, more brilliant than the Light of countless suns put together, a Light that is at once uncreate and shadowless, very sweet, very soothing, *a Light that never was on sea or land*. It is always there. But externalised as we are on the plane of the senses, we cannot see It. To see It, we must invert and rise above the body consciousness. This is a practical subject.

An incident in the life of Kabir brings out the difference between a merely intellectual and a practical man very clearly. Once a learned pundit came to Him for the sake of pointless argument.

The Sage put him off, saying,

My learned friend, why argue when we can never hope to agree? You speak of something you have not seen, of something you have only read; while I speak only of that which I have seen.

Jesus Christ once said,

Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen.

One of the Sikh Masters also said the same thing:

Listen ye to the true testimony of the Saints, for They speak of that which They have seen.



Of course the man who has seen the Reality himself will say,

I have seen it and I know what it is!

He speaks with confidence and conviction. There is force and weight in what he says. When one has experienced what he describes, the words spring from the abundance of the heart and they carry their own testimony. They have about them an air of certainty and definiteness that does not admit of any doubt and suspicion.

Kabir further says,

I tell the people to wake up from their slumber.

It means that we are asleep. But how? The fact is that we are asleep as regards the Reality that is within, because our Inner Eye has not yet been opened and we have not witnessed the Light of God. We have never risen above the body consciousness, never developed the Single Eye that alone pierces into the beyond. We are, as it were, asleep from within, and are identified with our bodies and the bodily impressions. We are leading a superficial life on the sensual plane. It is because of this that Kabir asks us to wake up from the deadly spell of the senses.

The Vedas also say the same thing:

Awake, arise and stop not until the goal is reached,

meaning thereby that our goal is elsewhere and we are not even aware of it; and that it is high time for us to know of it and strive for it.



Thus we see that even the rishis of old used the very same words as Kabir.

Again the fifth Master of the Sikhs stresses the same thing:

*Awake, oh Traveller! and hasten towards thy destination
which is a long way off.*

What a long journey we have before us! And yet we have no knowledge of it.

We are all the time confined to and concerned with the physical bodies. But we have to reach the True Home – the home of our Father. We must first come above the physical consciousness. It is from there that the long journey homeward begins.

Strait is the way,

but when once you are put on it you have to traverse further and further.

My father's house has many mansions.

There are many planes and subplanes in the Kingdom of God, which you have to pass through, one by one, before you reach your Home. That indeed is the Ultimate Goal of human life, and all our endeavours must be directed to that end. It does not mean that we should neglect our duties of daily life. It only means that we must wake up from our self-complacency and gradually try to rise to the reality of things and devote some time to knowing the Self within us. This can be done, no matter where we are, what we are, what religion



we profess; provided of course we have right direction and proper guidance from a Real Adept in the line.

This is the point that Kabir raised in His discussion with the pundits:

My friends, you think that just by being a Hindu you will reach God. But that is not enough.

No doubt, allegiance to a particular religion is no bar to entering the Kingdom of God. All social religions are good in themselves and serve a useful purpose in their own way, yet each will have to work out his own salvation by himself and nobody else can do this for him by proxy. The Ultimate Aim towards which all religions converge is salvation; but the means to salvation lie within, and we shall have to traverse the Way back to God, and that Way back is one and one only for all mankind – the way of death in life.

All the Masters Who came in the past spoke of this way – the way of inversion or entering within. If we traverse on this way, and learn to die at will – as Kabir puts it, hundred times a day – or as a Christian Saint tells us that He died daily, then death can have no terror for us and we will not be taken unaware when it comes and will not get lost at the last moment, but smilingly kick off the mortal coil and march ahead as a matter of routine.

Sant Kabir further told the pundit:

I tell the people to remain in the world and go to the wilderness. I only tell them to face life and to fight the battle.



I only say: Maintain your bodies well, for they are the True Temples of God. Maintain your families, for they have been given to you by Gods Grace. Maintain them. God resides in every heart. Have Love for your family, for all the social religions, nay, for all mankind as a whole. This is what I mean when I say: 'Remain in the world and yet out of it.'

From where do our attachments arise? They originate with the body. We are attached so much to it that we cannot distinguish our True Self. When we have to leave it all of a sudden, we feel lost.

Therefore, Kabir says:

Remain in the world; but enter into the Kingdom of God, see the Light of God by opening the Third Eye or the Single Eye within. When you rise above body consciousness, you will find this physical frame to be mere dust, a clod of clay.

“Dust thou art, and unto dust returneth.” You are then cut off from the body from within, and consequently from the outer environments. You will be in the world, yet out of it.

Sant Kabir compares such a life to that of the stately swan that, living in the water, takes to its wings, soaring high and dry.

Nanak speaks of it thus:

So we should live in the world and yet out of it.



But we are simply attached to the body itself. We know nothing beyond this life. We say: “Right here now and forever, eat, drink, be merry, for this life is all in all.”

At times the Masters have to tell the Truth, bitter as it may sound, in very clear terms, because They have Love for humanity and They wish all to reach the goal.

When Christ entered the temple, do you remember what He said to the money changers there?

Take these things hence; make not my Father’s house a house of merchandise!

Similarly, Kabir said to the pundit:

Oh learned man! You are like a maid that has no husband of her own and yet goes about telling other people that she can give them what she has not known all her life. You just try to work upon their emotions by high-sounding words and hypocrisy. But how can you show them the Reality when you have not seen it yourself? If you want to see God, come and follow me.

The truth of the matter is that those who have not seen God themselves cannot make others see. When their own Inner Eye is not yet opened and They do not see the Light of God within, how can They open the eyes of others or make manifest the Light of God?



Sant Kabir further told the man of learning:

You have frittered away your life and lost life's purpose. The human body occupies the highest place in all creation. It was given to you to know yourself and to know God. That opportunity you have frittered away. You are not only deceiving your own self but deceiving all those who come to you. Had you kept to yourself, it would have been much better; for then you would have lost life's game only for yourself, and not made others lose theirs. You have never married – how can you tell others what marriage is? You have lost your opportunity; why waste that of others? Why are you making others lose their golden opportunity?

In the Upanishads, a story is told of King Janaka, a seeker of Truth.

He gathered together all the sages of the time and said, “My dear friends, I want to know the Way back to God. Can you teach me its theory, since theory precedes practice?”

It is said that one Yagyavalkya, a rishi, satisfied the king on this account. He got the price fixed for the purpose. But then another sage, Gargi, who had realised the truth, questioned Yagyavalkya: “Look here, oh Rishi! Have you seen the Reality that you have spoken of, and expounded so well, with your own eyes, just as you see those cattle grazing in the meadow?” And what



did he say? Yagyavalkya, true to his own self, unhesitatingly admitted, “No. I have only understood the theory; I am not a man of realisation myself.” Naturally, Janaka had to search elsewhere for the practical solution to the problem.

We must be sincere. If you have seen the Truth, only then ask the people to follow you.

Dear friend, come and see and have it!

But if you have not seen the Truth yourself, then why, like the proverbial blind man, lead others into the pit along with you? We must be sincere to our own selves and to our fellow men and women. If you only know the scriptures in theory, say so. If you have seen the Light and can rise above body consciousness, and are also competent to give others some experience of it, well and good. Go and tell the people so.

You see, that is the difficulty. People speak so much about the scriptures. You must have heard so many speakers holding forth on the subject. But how many of them are there who have had the first-hand experience of Truth, and are competent to give you also that experience? To talk of Spirituality is just like giving a learned discourse on the principles of business without having any capital or practical capability to start the business.

While here, each morning people sit for meditation and get some experience of the Inner Truth. When you get experience inside,



however elementary it may be, you are convinced of the Reality and can develop it to any length you may like, by regular practice.

Preaching was meant to be done only by those who had the first-hand experience of Truth. But preaching has become a source of income; and paid service in all social religions has made matters worse. I am not talking of any particular religion, but what I say is true of all religions. People have made a business of religion and so many have taken to it just as a means of livelihood.

But God's gifts are all free. They pretend to serve Him, but at bottom it is all mercenary. The world is full of them and that is why we are fed up with the very word 'master.' But a Real Master does not seek worldly gain. He gives God's gift – Spirituality – freely and free of cost. He has realised God. He is the perfect man. He has transcended the physical consciousness and has seen the Light within. What did Kabir tell the pundit?

*Oh learned pundit, if you want an experience of the Reality,
go to some Competent Living Master.*

“What sort of Master?” asked the pundit. Then Kabir went on to define Master as One through Whom God speaks. This is what all the Saints, including Kabir, have said.

Thus we have in the Bible:

*Holy men of God spoke as They were moved by the Holy
Ghost*

2 Peter 1:21



Guru Nanak says,

Poor Nanak only speaks what he is bidden,

and

Oh Lalo! I only say that which my Lord speaks through me.

A Muslim Divine also says the same thing:

The records of the Prophet are the records of God, though they may seemingly appear to drop from a human tongue.

You too have the same possibility in you. But you have not yet come in contact with the Power working in you, because you are still bound to the physical body. As long as you do not lose this body consciousness, you cannot enter into the beyond.

The Bible says,

Flesh and blood cannot inherit the Kingdom of God.

You must seek out One Who has risen into cosmic awareness and is a Conscious Co-Worker of the Divine Plan. He will no doubt be a man like any of you. But He has realised His own Self and experienced God within. When you sit with Him, you will find Him quite a different being, full of Love and compassion for all: a radiating centre of the Divinity in Him. The very atmosphere around Him is charged with the radioactive rays of Spiritual Bliss.

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A man who has attained the highest degree of mastery in any field of activity will at first appear like an ordinary man. He is essentially a man first and last. But he has developed in his own particular way. When you sit with him, you will find him a giant in his own field. This is exactly the case with a Master-Soul. When you meet Him, you will find Him just like any other man at first sight. He Himself will tell you:

*I come to you as a man to man. I am a man just like you.
I had the good fortune to sit at the feet of my Master and
progressed in the Spiritual Way. Those who are in search
of the God-way are most welcome.*

A doctor is a man first and then a doctor. An engineer is a man first and then an engineer. Similarly, a Spiritual Man, a Master, is a man first and then a Spiritual Guide. All possibilities are within man. Great is man. He who has developed in a certain line and has an experience of it, is able to guide you also if you are seeking the same way.

I told you in our meeting the day before yesterday:

Is not life more than meat, and body more than raiment?

And yesterday:

Seek ye first the Kingdom of God.



That is what I emphasised: *Seek ye first*, i.e., that this is the most important thing in life, the thing that concerns you most.

‘Know thyself’ has been the theme of all the Masters Who have come so far. Know about yourself and not about others, They said. Know thyself: who you are and what you are. That is the most important thing before us. Those Who have known themselves – call Them by any name you like – will be able not only to put you on the Way but give you some experience of the Way. Then you can go ahead. That is why Sant Kabir asks us to seek such a man. That man is not an ordinary man, I tell you. He has of course a human body like any of us. But He has come in contact with the Truth within and become its mouthpiece.

Holy Men of God spoke as They were moved by the Holy Ghost.

What they say is not premeditated; it is all unthought of from the human level, and as Emerson puts it:

The thoughts which come of themselves from within are always perfect.

The Master is not the physical entity. He is the Divine Power working at the Human Pole.

What did Jesus say?

Lo, I am with you always even to the end of the world. I will never leave thee nor forsake thee.



This is what all the Masters say. I am not going to quote you references from the various scriptures, but am only giving references from the Bible because you are so conversant with it.

The Master-Power never leaves you. It is not the human body but the power working through it that remains forever. Christ-Power has been working through the ages and shall continue to work; but through different Divine Instruments and according to the needs of the times. The body alone perishes, but that Power remains. Those Who have really seen the Truth within can open your Inner eye and make you see it. If They give you some Inner Experience, however little it may be, you can develop it.

One of Christ's parables illustrates this beautifully:

A rich man going out on a journey distributed among his servants some talents – twenty to one, ten to another, five to the third. When he came back, the man who had had twenty talents had made them thirty, the one with ten had made fifteen of them, and the last who had gotten only five had never touched them but had kept them safe buried underground. As no use was made of them, the Master thought it prudent to withdraw them.

What I mean to say is, that when you are given some experience, you have to develop it as you do your learning in a school. Initiation does not mean observance of any ceremony, or ritual, or anything of the sort. It is just a practical experience of the Science Spiritual. The theory is explained first, and then the experience is given, and



that is to be developed from day to day. That Master-Power overhead which gives the experience protects both within and without, and keeps a constant watch over the disciples.

You will find that such people have been coming to the Masters and asking them as Philip asked Jesus: “Lord, show us the Father and it sufficeth us.”

And what did He reply? He grew indignant and said,

Have I been so long time with you, and yet thou hast not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works.

Christ was a Conscious Co-Worker with the Father or Divine Power within Him. Only he who is conscious of the Power working through Him can bring you in contact with the Power within. That contact is possible only when you rise above body consciousness and not otherwise.

It is something quite apart from intellectual activity. Intellectual attainments may serve as an additional aid to a practical man, for then he can explain to you the same thing in so many ways, very graphically. But the man who is only intellectual with no practical



Inner Experience is, as Sheikh Saadi, a Muslim Saint, rather strongly puts it,

an ass carrying a heavy load of books, quite ignorant of their value.

A Sikh Master has said the same thing in a milder way. He says,

The ladle moves briskly in the pudding but never tastes its sweetness; even so you revel in an intellectual knowledge of the scriptures, but have never experienced what they describe.

This does not mean that you should not read the scriptures. Reading is a help. Those who have entered the field of the intellect and are determined to know the why and wherefore of things, ultimately find the way. But the way that they have to follow is the same that the unlearned follow. The Path is the same for all mankind and it begins when you rise above the physical plane and that, as said so often, is a practical subject.

To have intellectual attainments is also a blessing.

Once it so happened that Keshab Chandra Sen, the learned head of the Brahmo Samaj in India, went to Ramakrishna, a man of realisation. He went to him just for the sake of understanding things, and Ramakrishna told him, "If you are ready to learn by a few words, then come to me. And if many, go to my disciple Vivekananda."



Intellectual knowledge is a good thing in itself. It is a feather in the cap of a practical adept, but with some people it becomes an obsession and they not only deceive themselves but they also deceive others, for they have no access inside.

When the Masters come, They tell us of God and the God-way. They remind us of the Reality within. Man is the teacher of man. Can past Masters help us? Yes, we do need them. They are helpful in Their own way. We have respect for Them, because They gave out the Truth and Their experiences of it. Those who came in contact with Them were put on the Way, and they also realised the same Truth. The scriptures are the treasures of the experiences that They had with Their own Selves and with God and we are fortunate to have them with us today.

If we had come two thousand years earlier, we would not have the New Testament with us and I would not have given you these beautiful quotations from it. All scriptures deal with the same Truth. But we are familiar with one or another scripture only. When I quote the Bible to you, you have no difficulty. So it is with people of other faiths. They follow easily what is said, when I offer quotations to them from their respective scriptures. All these scriptures make my task easier, as well as that of my listeners. The Sacred Books are just handy aids in the hands of a man of realisation for they all deal with the selfsame subject, viz., God-Realisation.

What we need is Someone Who has the experience within Himself of what is spoken of in the scriptures, and Who is competent to give



us some taste of that experience right now. Call such a man what you will – pir, murshid, Saint or Master – that is immaterial.

We have respect for all such persons Who came in the past or Who are here now in the present age. Those Who have seen the Reality can put us on the Path and give us a first-hand experience of it. The need of such a Godman has been felt ever since the world began.

Some people say that they don't need any Master. Well, they will have to rely on books, the Holy Scriptures. These scriptures are, of course, more reliable than the intellectual commentaries on them by the learned. If the commentators have seen the Truth, they will interpret the scriptures correctly, but if not, they will confound and confuse the reader in spite of all his wits and will lead him nowhere.

When you rely solely on books, you ultimately rely on some Master, for the scriptures were after all written by somebody. Instead of this indirect approach, would it not be better if you could meet a man of realisation directly? He has practical experience of what the scriptures describe and can give you much more than you can ever get from books; He can give you first-hand experience of the Reality itself. This aspect has been stressed by all the Saints. They enable us to understand how we may have that experience in our lives.

In the Gospel of Matthew we have,

All things are delivered unto me of my Father,



and

No man knoweth the Father save the son, and he to whomsoever the son will reveal Him.

Thus, the son knows the Father and the Father knows the son, and all others to whom the son reveals Him, for he becomes a Conscious Co-Worker with the Father, on the Divine Plan. This is why Christ said:

I and my Father are One. It is not I that am doing it. I am the Way, the Truth and the Life. No man cometh unto the Father but by me. If you had known on me, ye should have known my Father also.

In what a forceful way He has put it: Through the man Who has known the Father – God –, you can also know God.

The alphabet of the teachings of the Masters starts where the world philosophies end. That is the beginning of True Religion. It begins when you come above body consciousness and not before.

Naturally, the man Who has experience of the Truth is the only one competent to put you on the Way. You may be able, in the company of such a righteous man, to understand the true nature of things, the real significance of what is highly abstract.

So all Masters Who have been coming from time to time have been giving out the Truth. The question now arises: what sort of *yoga* – Spiritual Discipline – do They teach? We have so many yogas, so



many ways of coming to the Home of our Father, to reach the state of unchangeable permanence, all peace, all joy, all happiness, which never decays and is not subject to dissolution or Grand dissolution.

That was the goal which we set before us in our first meeting. I also gave quotations from different scriptures. The Ultimate Goal of all religions is God. We are worshippers of the same God, no matter whether we belong to one country or the other, East or West, to one religion or another; for that makes no difference.

All religions say the same thing. “Love God,” and further, as God resides in every heart, “love all humanity.” This is the best way of leading our outer life. If followed naturally, the Kingdom of God would surely come on earth – for which we so often pray but are disappointed.

Next we have to enter into the Kingdom of God, reach our True Home. The way to it starts when we rise above body consciousness. But how are we to achieve this? All scriptures speak of the Way that leads back to God. We have to find this Way.

There are so many different methods that we may follow! But which of them is the most natural, the most easy and can give us the quickest results? – so that we can realise the Truth in this very life and not have to wait till after death.

I met a man in California who came to me and told me that his Master had said that his Inner Eye had been opened. I asked him if



he saw anything within, to which he said, “No.” I asked him, what made him believe this? He replied that his Master had said so and therefore it must be so. I advised him not to follow blindly but to see things for himself. Another man came up and said, “My Master says I will have salvation after death.” But I asked him, “Where is the proof that you will have it?”

People are after Truth, I tell you. I quite see the search for Truth everywhere in the world. Men have been seeking for Truth for years and years, through books, through rituals, and through countless other means. But they have not gained practical experience of the Reality.

I met a very learned man in San Francisco; he is the organiser of all the international religions conferences that are being held now in Japan, France, Germany, and other places. He heard one of my talks in which I dealt with this subject. At the end he admitted that what I said was true and that he had not seen the Light within. The people are after it, no doubt, and many of them are quite sincere, broad-minded and open to conviction.

The question arises: Of the many yogas, which is the best, the quickest and easiest, and the most suited to our times? The Masters teach you the most natural way. Natural ways are always the easiest. Easy things can be followed by anyone anywhere. Even a child should be able to see the Light of Heaven within.

There are so many yogic practices. We have *Hatha Yoga*. It gives us physical fitness, a strong body, for one thing; and for another it



prepares the way for another type of yoga, the *Prana Yoga*. Prana Yoga gives control over the respiratory system in the body, and enables one to withdraw the motor and sensory currents together to the seat of the soul within. The body is simply left as a clod of earth, without breath or motion; this is technically called *kumbhak*. When we achieve this withdrawal of the *pranas* – vital airs –, we see the Light of God and hear the Voice of God within. This is a difficult and arduous way. Everyone is not fit for it. Everyone cannot follow it. The body must be sound and strong. For this we have to take to the Hatha Yoga practices for a long time to make our body fit, and then we can take it up. Those who are physically unfit, if they take it up, they fall a victim to different diseases.

Next there is *Laya Yoga*, which is concerned with the awakening of the *kundalini* or the serpentine power. That is also practised through controlling one's breathing. We have to awaken all centres in the body and go up step by step.

There are other forms of yoga as well, which enable one to control his mind. They ask us to visualise within some outer object so that we may have something to concentrate our thoughts upon.

Then there is *Jnana Yoga* for grasping the reality within by the sheer force of intellect – a very difficult Path indeed, I may say. Brihadaranyaka Upanishad says,

To grasp the infinity by the finite intellect is as impossible as to quench thirst by taking wine or to extract oil from sand.



How can the finite intellect grasp the all-pervading Reality within its narrow compass? That is a sheer impossibility.

This is why Confucius said:

The Reality is something which cannot be grasped, cannot be understood and cannot be comprehended.

This is why he turned from the spiritual to the ethical side of life.

Can we possibly come in contact with that Reality? All the Masters with one voice emphatically say, Yes!

Guru Nanak says,

The Lord God of Nanak is visible everywhere.

Swami Vivekananda, who came to America some years ago, began life as an atheist. He would challenge people to show him God. He would question: “Is there anyone who has seen God?” He was told to visit Dakshineswar, in Bengal, and meet Ramakrishna Paramhansa.

He went there, all puffed up with his intellectual attainments. Ramakrishna appeared to him like an ordinary man. You see, the Masters do not act and pose. They do not believe in any show. They just behave like ordinary individuals. He found the sage first on the grassy plot adjoining his hut and put to him his oft-repeated question: “Master, have you seen God?” And what was the reply?



“Yes, my child, I see Him just as I see you – only more vividly.” At these words coming from the heart of a man of realisation, Vivekananda bowed down. And throughout the rest of his life he always declared, “Only through that Godman was I saved.”

How then is salvation possible? All Masters say,

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

For salvation then we must develop our *Single Eye*. But how to find it and how to develop it?

Guru Nanak tells us that the *Single Eye* spoken of is not of flesh and bone, as are our outer eyes. It is the Inner Eye – the eye within you. And this is to be opened. But how? One Who has His own eye opened and has seen the Light of God is also capable of giving you first-hand Inner Experience of it. Seeing is believing, and when you see for your own self, you will require no further testimony. On the other hand, the blind cannot lead the blind. An awakened soul alone can awaken souls slumbering on the plane of the senses. As light comes from light, so does life from life. A man of realisation can grant an experience of the Reality to others. He Who has risen in Cosmic Awareness, can make others rise in that Awareness. So it is not an impossibility. All Masters have testified to this.

Shamas-i-Tabrez says:

We should be able to see God with our own eyes and hear the Voice of God with our own ears.



This is no new thing. It is the most ancient science and the most authentic.

Another Muslim Saint, Moieen-ud-Din Chishti, tells us,

You have to open the Inner Eye to behold the Glory of God within. It is already there.

A True Christian must know how to cross over the body consciousness to see the Light of God. A True Muslim must witness the Glory of God from the top of Mount Toor, which is our body. The prophet Moses used to go up Mount Sinai to hear the Decalogue in the midst of lightning and thunder. Similarly, a True Sikh, *Khalsa*, is One Who sees the Light of God in His own person. The scriptures tell us that Guru – Master – is One Who can dispel darkness in man by revealing the Light of Heaven. The Christians figuratively call this spot – where the Light is seen – the mount of transfiguration.

This is the goal before us. It is possible and within the reach of everyone. When? When you come in contact with some practical adept. He will be a man as any of you are, but He has Inner Experience of Truth and is competent to give the same experience to you. If He gives you some experience at the very outset, you can expect more from Him.

What type of yoga do the Masters teach? I have just mentioned certain types of yoga. There are other types as well, which enable us to concentrate and dwell on the lower ganglions in the body. They aim at awakening the different supernatural powers thereby. But



the True Aim of life is to know one's Self and to know God, and not to have supernatural powers. To one who practises the highest type of yoga, by following the Path of the Masters, all such powers come of themselves: one has not to work for them. But a True Seeker of God bypasses all such temptations.

What then is the most natural yoga? What do the Masters teach? The Path of the Masters is known as *Sehaj Yoga* – the natural yoga – or the *Surat Shabd Yoga* – the yoga of the Sound Current. What is surat? It is the soul within each one of us, the outward expression of which is the attention or what is known as consciousness, awareness or wakefulness. When you open and close your eyes successively for some time, you will feel a kind of wakefulness and consciousness behind the eyes. This wakefulness or consciousness is the Self in you, and that you are. In the waking state it is diffused in the body and is engaged in outer pursuits of the world through the agency of the senses. But it can be withdrawn and concentrated within. The Master helps in withdrawing the sensory currents, collecting them at one centre, and gives an Inner Contact with the *Word Power* within – the Divine Link in each one of us. This God-Power is known by different names. St John speaks of it as *the Word*. It is the *Holy Ghost* of Christ. The Muslims call It *Kalma* or *Ism-i-Azam*, while the Hindu Rishis called It *Sruti* or *Udgit*. Zoroaster gave It the name of *Sraosha* or the *Creative Verbum*. Guru Nanak speaks of It as *Naam*. It is the Great Creative Power of God which is controlling the Universe. This Sound Principle or *Divine Harmony* is the core of all that is.



And what is God? You find the same thing mentioned in the Bible. St John begins His Gospel with the memorable words,

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made.

Dryden, a great English poet, in his poetic fancy calls It *Harmony*, and ascribes the creation to the great *Power of Music*. This Word existed even before the creation came into being.

God the Absolute is Wordless and Nameless. When that Absolute came into manifestation, it was given different names as said before: *Word, Kalma, Naam, Sruti, Udgit*, etc. This first and primal manifestation of the Absolute – in the form of the Sound Principle – is the Divine Link within each one of us, and this Power is all-pervading and everlasting.

Forever, oh Lord, thy Word is settled in Heaven.

The Bible further tells us:

By the Word of the Lord were the heavens made.

That is the creative power:

Upholding all things by the Word of His power.

God, Man and the Kingdom of God



The Bible calls that creative principle the *Word*. As I told you yesterday, unless you know the specialised terminology of the Masters, you cannot know the true import of the scriptures. The Word, as used throughout the Bible and especially by St John, is one example of such terms; and so are many others in different scriptures. That Word is lasting, everlasting and abiding forever and forever:

The grass withereth, the flower fadeth, but the Word of our God shall stand forever.

The *Word of God* does not mean the words uttered by the Masters. Their words of wisdom simply express the Word of God and its creative, controlling and sustaining power over all that is visible and invisible. This Power existed right from the beginning.

The Word was with God and the Word was God.

That Divine Link is within every man. The Epistle to the Hebrews – in the New Testament – speaks of the Word of God as:

For the Word of God is quick (which means living) and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

That power is denoted by the term *Word*.

So God is the Nameless or the Wordless One. When that Power came into being and assumed a manifest form, *God in action* – it



became the primal cause, the Causeless Cause, of all creation in the higher and lower spheres. And that first manifested form of the Absolute is the only Way back to God.

What we have to do is to contact that Divine Link which is the supporting power of all creation. We owe our very existence to this powerful link within us, which is uniting the radiant soul with the gross physical body.

When that power is withdrawn, the connecting link snaps and the soul departs, leaving the body a lifeless clod of clay. This we call death – the dissolution of the microcosm. When this Power is withdrawn from the world, there follows grand dissolution.

This Divine Link is in every heart. With that we have to establish contact – a Real and Living Contact. But how? You can find it by transcending physical consciousness.

The Bible says;

The Word was made flesh and dwelt among us.

One who is Word personified will naturally be able to join you with the Word within. That Power ever abides in us. It is the Bread of Life, and verily we live by It, though we have never recognised it.

Christ tells us,

Whosoever partaketh of this bread will have Everlasting Life.

God, Man and the Kingdom of God



He never meant His body but the Word Personified and within Him. It is often described by the Sages as the Water of Life.

Christ says,

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into Everlasting Life.

But how to get this Bread of Life or Water of Life, that bestows Life Everlasting? How to sip this elixir? All the scriptures tell us in one voice that it can be had from a Living Saint Who is an embodiment of this active Life-Principle. It will not cost you anything, not a farthing. It is as much a gift of nature as light, air and water. This experience of Truth you can get through the Grace of a Living Master, competent enough to contact you with the Divine Link within.

What is this experience like? The Bible says:

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

And further it says:

Thy Word is a lamp unto my feet and a Light unto my Path.

That shows there is some experience of Light within.



And then there is something else as well – the Sound Principle.

Being born again not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever.

You will have to rise above body consciousness before you can come in contact with that Word-Power within. It means an experience of Light – the Light of God within you.

And this is the beacon Light that saves:

The righteous runneth into it and is safe.

To those who are just put on the Path of the Masters, there comes a marvellous change in their life and conduct. Steadfast in the Power of the Word, they are saved by It and escape from the cycle of births and deaths. The dissolution and grand dissolution have no effect on them.

It is then said:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Mark the words *out of the mouth of God*. This experience – revelation of Light – comes about by the Grace of an Adept in the Science of Spirituality. The Master has to transmit His own Life-Impulse when He puts us on the Way and gives us a contact with the all-powerful, live and vibrant chord within. With this manifestation



within, we learn the significance of the words of the Master Christian:

The son knows the Father and those to whom the son reveals.

And again:

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone who is born of the Spirit.

What I mean to say is that the Word-Power has two aspects: one is of Sound and the other is of Light. This is the natural way. The Masters do not touch the breathing system. They do not invoke the aid of pranas, for the simple reason that pranas have an independent function in the body and do not in any way interfere with our daily pursuits like walking, talking, eating and drinking. If we can ignore the pranas otherwise, they can safely be bypassed in Spiritual Sadhans as well. The work of God can as well be performed without the intervention of pranas or vital airs. They have eliminated that part of the show altogether to make the system easier and in accord with the present times. Even a child, if he is made to sit, is given an experience. He begins to see Light and hears the tinkling of bells.

This then is the natural way that is given by the Masters. It is the most suitable for these days. The secret of success lies in the conscious entity within us. The concentration of attention is all that is needed. Whenever a thing is done with undivided attention, the result is sublime. Even physical exercises with an eye on body-building



processes will make you strong and healthy. Similarly, when your attention is directed to the centres of the brain, you become intellectual stalwarts. When you fix your attention or soul on the Divine Link within called the Word, you become spiritually great. Everything can be achieved by the direction of attention.

It is why Emerson said,

The key to success is one's own thought.

All that is required is the proper direction and guidance. For this, you need no outer ceremonies and rituals; you can remain wherever you are. The Way is within you. The easiest way, the natural way, to go back to God is therefore by means of contact with the Sound Principle.

This is the most natural yoga which befits our times. On account of our short span of life and other inherent infirmities, we are not hereditarily and temperamentally fit to take up the harder yogic ways. There are other ways as well, but this is the simplest, easiest, and the most profitable.

I visited a village in India where a man had been engaged in Prana Yoga practices for over forty years. I went to him. He was a thin and emaciated figure. – That type of yoga requires a stout and strong body, for which you must have Hatha Yoga practices and others to make you strong before you take to that way. His body was so weak that he could not even talk or move easily. On being questioned as to the results achieved in forty years of Prana Yogic discipline, he informed me that at times he would see a streak



of Light and occasionally hear some Sound – indistinguishable – within. Just compare the strenuous labour with the insignificant results achieved! When he was told of the natural way and asked to experiment, his joy knew no bounds and he discovered quicker and better results in shorter time.

What I mean to say is that the natural ways are always easier. The natural yoga does not interfere with the pranic system, which is a complicated affair. I do not deny the efficacy of the prana yoga. But are we fit for it? As explained above we are not.

The Masters, therefore, simply taught:

*Let pranas do their own function in the physical frame.
Ignore them altogether as one does when engaged in various
activities. Withdraw the spirit currents and see within.*

That is all.

The *Surat Shabd Yoga* or Yoga of the Sound Current needs initiation or first-hand experience from some Competent Master in the line Who is capable of giving some Spiritual Experience. When He puts you on the way, you see things for yourself. If you can have a little from Him in the beginning, you can also expect more from Him later.

Moreover, the Master being in tune with the Infinite is an unerring guide on the God way and an unfailing friend both within and without. He has the competency to appear to you within, as some



of you had an experience of this morning, and guide you on the Inner Spiritual Planes as well.

A Mohammedan Saint says:

He who can give you instructions outside when on the physical plane, and go up voluntarily while alive, as at the time of death, has the competency to appear to you within and give you guidance there.

Such indeed is the Master!

That is what I have told you. I have not given you any rigmaroles, but facts from the scriptures. Until we come to and sit at the feet of some practical Master, we do not see things for our own selves. When we see our own Self, no further testimony will be required.

Of course, for that certain prerequisites are necessary. And what are these? To restrict ourselves to a strict vegetarian diet, for the reason that we should have normal lives. The diet which excites passions has to be avoided altogether. It is better to have a light, simple and natural diet, which is an aid to Spiritual Sadhan or Practice.

Those who take up the practices concerning the lower centres in the body, do take meat – the Mohammedans and people of other religions also. But those who are anxious to rise above body consciousness and go into the beyond have of necessity to eschew all that. This is the Path that I have put before you. Liberation or salvation is something which starts only when you rise above body consciousness. For that reason, vegetarianism is the first essential.



Another is that of abstention from intoxicants. You are a conscious entity. You have to rise in cosmic consciousness, and go beyond into the super-consciousness. The things which go to muddle your consciousness or make you morbid and lose your consciousness are to be avoided; therefore, leave off all intoxicants, liquors, narcotics, smoking and all kinds of drinks unnatural and artificial.

The third requirement, of course, is good character and ethical life, in thoughts, words and deeds.

These are the essential requirements which qualify a man to tread the God way. If you do not detach yourself from the above things, your further progress on the way will be retarded. Moreover, even in ordinary life, if you observe these instructions, that will give you a blessedness unknown hitherto.



Naam is available for all those truly longing to reach God. With the Grace of the one God and the God working through our Master Kirpal Singh, initiation into Sant Mat, the Surat Shabd Yoga, is still nowadays given as a free gift.

So, whoever believes in the gospel of the Unity of Man, may ask for initiation!

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