

# Sant Kirpal Singh Ji Maharaj's Birthday Messages 1954 - 1974



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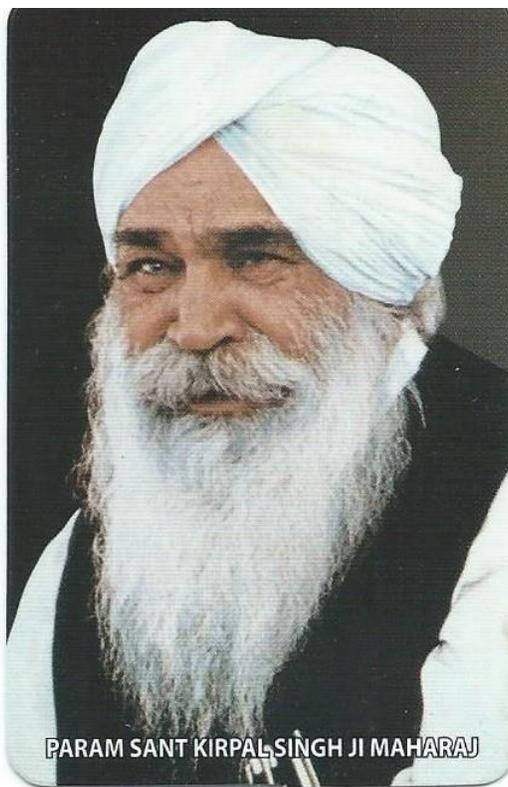


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Sant Kirpal Singh Ji Maharaj  
February 6, 1894 to August 21, 1974

## 1954 Birthday Message

Dear Brothers and Sisters:

Mr. Khanna has asked me to give some message on my birthday anniversary. The day of my physical birth fell on the 6<sup>th</sup> of February, 1894. The true date of my birth is the day when I sat physically at the holy feet of my Master Sawan Singh, in February, 1924. Still the truer date is when I was re-born anew into the beyond and met my Master in all His glory in 1917 i.e., 7 years before my meeting with Him physically.

I respect all holy scriptures of all the Saints who came in the past as all those were given by inspiration of God. I had the good fortune to sit at the feet of my Master. That which I have received of my Master, the same I deliver unto you. I find the same parallel with what all the past Saints have said. The difference is in the language or the way of expression, but the subject matter is the same. They all talk as to how to liberate our souls from the mind and matter and know oneself and know God.

At the time of Initiation Sat Guru resides with the devotee. He is with you always even unto the end of the world and will be extending all feasible help. He will never leave thee, nor forsake, thee. Whosoever's mind is stayed on Him with full faith He will keep him in perfect peace. There is hope for everybody.

Master comes into the world to save sinners and to put them on the way back to God. It is for you to remain devoted to Him, and keep His commandments. The rest is for Him to do.

God is love. You are also love. Love is the potent factor to meet God. He that loveth not, knoweth not God, Therefore, thou shalt love the Lord, thy God with all thy heart and with all thy soul and with all thy mind.

I wish that you be the doers of the Word and not hearers only, for an ounce of practice is worth more than tons of theories. Reformers are badly needed, not of others, but of themselves. Ye shall have God-head as salary.

I wish you all God speed in your efforts to tread the way back to God, which lies within you. My love and best wishes are always with you and will remain with you. The Mystery of life is solved in the company of those who have solved that for themselves. How to find such a man? One who has solved this' mystery can help you in finding the same truth.

Someone questioned Guru Nanak as to how one could find a true and real Guru, and by what signs He could be recognized. Guru Nanak replied: "The human body is a temple of God, and it is by turning within that we meet God. There is a way from this house of body to another house within (the Nij Ghar or Sach Khand) which is the Real House; and here the soul finds rest and eternal peace. The human body is just like a rented house, given to us temporarily for the time being (i.e., allotted span of life) until, in the meanwhile, the soul is wise enough to gain access to her permanent abode of ever-lasting bliss. Now, the Real and True Master is one who can show us the way out to the 'Kingdom of God' within this body and can lead the soul, from stage to stage, until the kingdom is gained and the soul comes to her own."

The human body like any other physical thing, is subject to decay and disintegration. Even this world suffers dissolution. But Sach Khand or the Kingdom of God alone is indestructible and eternal. The process of Dissolution works up to the realm of Trioki or three worlds (physical, astral and causal planes) and that of Grand Dissolution up to the subtlest of the causal planes, but it cannot reach Sach Khand, or Sat Lok or Mukam-i-Haq as the Muslims call it (New Jerusalem of the Christians), for it is the veritable Kingdom of God, as spoken of by Christ. The Saints have therefore set Sach Khand as their goal, which is beyond the ken of Dissolution and Grand Dissolution.

Next, the Satguru or the True Master points out the way to the Kingdom of God. He tells us that the Divine Music comprised of five strains or melodies is always going on in the body. This continuous symphony is the connecting link between the Creation and the Creator. It is the ladder which the soul has to climb step by step in its onward journey to the Kingdom of God. This Music is most melodious, the like of which cannot be found on Earth. It has immense attraction and an irresistible appeal. The different melodies begin from Sahansdal Kanwal (the region of the thousand petaled lotus) and reach as far as Sach Khand. The Master-soul gives a contact to the human soul at the lowest end of the Musical notes, besides some experience of the withdrawal of the sensory current from the body, *both of which have to be developed by daily practice.*

The Satguru comes into the world with the treasure of Naam. The Muslims call it the Nada-i-Asmani (heavenly music) and Christians describe it as "Word." The treasure of Naam is not the heritage of this or that particular nation or community, nor of any particular country, nor of any religion, caste or creed. Again, this treasure is freely distributed by a Master-soul to all, irrespective of any of the above considerations. An aspirant may be a Brahman or Kshatriya, a Hindu or a Muslim, or anything else, for that is not of any consequence. Each one of us can learn the art of life and the science of spirituality so as to find a way out to the Kingdom of God which is the common heritage of all and the summum bonum of life.

Again, a Master-soul may come into the world in any garb he may choose to. It is of no consequence to the aspirants for spirituality. Any such considerations will surely be a hindrance and a positive disadvantage. Our only connection with the Master-soul is purely of a spiritual nature and not a temporal one. Saint Kabir, though a Muslim weaver, had among his followers, Rajput chieftains like Bir Singh and Bhaghail Singh. Similarly Saint Ravidas, a cobbler by profession, had Mirabai, a Rajput princess, and Raja Pipa in his sacred fold. All that we have to ascertain is that the Master is Shabad Sanahi - he who loves the Word is Word personified - and can give us first-hand experience of the Shabd or the Sound Principle to start with. If he satisfies these conditions, we should have no scruples on any ground whatsoever in accepting him and learning from him the science of spirituality.

The macrocosm is in the microcosm. The human body is the prototype of the universe and much more than that. In it there are millions of solar systems with their suns, moons, and earths revolving in and out. The sweetest of the sweet music is also going on in it, emanating from the true throne of the True King-God.

A Muslim divine also says in this respect: "When I heard the bewitching strains of that celestial song, Kaaba (the holiest of the holy places of Muslim worship) and the temple (of the idol worshippers) both appeared to be bad caricatures before the divine intoxication it gave."

Maulana Rumi says: "The Saints are the true devotees of God, always listening to the Divine Music within. That enthuses life into the lovers of God." Shamas Tabriz, another Muslim Saint, also speaks of it: "Every moment a strange type of call is coming from the Heaven. I hear that voice and none else. Blessed indeed are they who hear this call."

This song is quite unique in character. No language can describe it - neither Turkish, nor Arabic, nor Persian, nor any other. It is in fact an unspoken language and an unwritten law unto itself. .

The Prophet Mohammed once declared that he listened to the voice of God just as he listened to any other voice. But when questioned as to why it could not be heard by others, he said, "You cannot hear this voice as your ears have been sealed up. Hie to some Master-soul with a prayer for breaking of the seal and then listen attentively in the silence of your heart."

Mrs. Annie Besant, the great Theosophist, calls it the Voice of Silence and says that the Silence becomes vocal when the mind is at perfect rest.

"The Kingdom of God is within you," says Christ. The trouble is that we search for it without and find it not. Man in his search for God has not spared any efforts. He has looked for Him in the sacred rivers (like Ganges, etc.) in the snow-capped mountains of Badrinath, Kailash, Amarnath, etc., in the deep recesses of the forests and in the sacred places of all antiquity, but with no success. As the "way-out" to God lies within, you will have to find a Master who knows the way and would be a guide unto you until the goal is reached. This work only a True Master can do and no one else can do it.

Now the question comes: Where can this Divine Music be contacted? To this the Master replies,

"This Divine Music is going on in Sukhmana (a central cord between Ida and Pingala, the two cords on either side, which running through the spine and passing through the center of and between the two eyebrows, reaches directly as far as Sach Khand or the Shah Rag as named by the Muslims).

"It can be experienced by the soul in her deepest depths, when layer by layer the various sheaths or coverings (physical or gross, mental or subtle, and causal) are shaken off from the soul in her onward journey to the various Lokas or regions: the sun, the moon, the stars, of spirits (Pithrian), Deities (Devian), etc.

"At each stage, the Music becomes more enrapturing than before, until in Par Brahm (beyond the three Lokas) the soul becomes self-luminous in her pristine glory; then the Music too becomes exceedingly charming, in full swell with unending continuity. This is the Ajapa Jap going on at all times in an unspoken language. As the soul hears it she gets magnetized, with the result that the mind with its outgoing faculties is paralyzed for want of inspiration it used to draw from the Spirit, and gradually it loses its hold of her. The high-born maiden (being a drop of ocean of Sat Naam) is freed from its clutches and now moves on unhampered."

It is of course impossible to describe the sublime symphonies in so many words as these are past descriptions for want of adequate expression.

At present every soul has, on account of constant association with mind, acquired a tendency to flow downward and outward through the outgoing faculties. It is because of this that she cannot catch the Sound-Current (the Elixir of Life) within.

A cup turned upside down may for ages remain in the rain but not a drop will fall into it. But if it were turned aright, it will sooner or later get filled up in one or two showers. Exactly it is the case with the soul. As soon as the Master-soul gives her a contact with the life-giving Sound-Current by turning it aright by the withdrawal of the sensory current, the lotus-like cup of the spirit gets more and more water of immortality until she gets drenched through and through and is saved forever.

Mind, you know, is ever after pleasures of one kind or another. But the pleasures of this world are all transitory and have always some, sting at the bottom. "Our sincerest laughter with some pain is fraught," says an English poet.

This renegade of the mind can only be subdued if some internal pleasure of rapturous strains of the Divine Music - the Word - is given to it in lieu of the external one. When mind tastes the sweet Elixir, it is diverted from the worldly enjoyments and is subdued. The soul becomes free. This is the only remedy by which the sages controlled the mind. It held good in all ages, the Golden, the Silver and the Copper, and holds good even today in Kali Yuga, or the Iron Age.

The Sat is eternal. It was in the beginning. It was in the middle, and it shall remain until Eternity. The Divine Music of Sat is then the sovereign remedy for stilling the mind. In due course of time by regular practice the soul becomes fully absorbed into the Elixir of Naam and the mind is rendered absolutely ineffectual.

As said above, the Sound-Current begins from Turya Pad when, the sensory current having withdrawn from the body, the soul enters into the Beyond. The five strains in seriatim follow one another from one spiritual plane to another until Sach Khand is reached. One has to take hold of each of these strains or melodies for traversing from stage to stage until the final stage is attained. It is only here that salvation of the soul is assured and the cycle of births and deaths ends. This is the grand purpose of life, which one fulfills through the grace of the Master-soul.

The Master Saint Shamas Tabriz says, "The Great God has turned us out and closed strongly the door behind the eyes. He Himself comes to us in the garb of man to take us back into His fold."

The method by which He lets us in once again is explained further:

First one has to withdraw into the silence of the soul, before he begins to hear the five strains of Music. The sensory current is to be withdrawn at the seat of the soul behind the eyebrows. The journey onwards begins from this stage, the seventh in the order from below. When soul rises above the six chakras or ganglions which are in the Pind or the physical body and starts towards Sahansdal Kanwal (the thousand-petaled lotus), the seventh stage, she catches the first of the five strains of the Divine Music and proceeds further. There is no Naam in the lower six chakras. These in fact are the grave, from which we have to rise above and come to the point from where the Grand Trunk Road of Spirituality begins.

Another Saint says, "At the seventh stage you begin to hear the five strains of the Divine Music, when you remove the tent of the soul from the graveyard of the body, comprising the six lower chakras. From here heavenly Music takes charge of the soul and pulls it up from stage to stage until the final consummation with Sat Purush or Sat Naam takes place."

Almost all the-Saints have given the same qualifications of a True Master. Guru Arjan says, “Accept that man as a Guru who can give you an experience of the Truth, the Naam. That is indescribable, no doubt, but we must have some contact thereof.” In short, whoever can tune us into the Shabd - the Divine Music.

Kabir also speaks in the same terms: “We have so many sadhus, the great ones. I have respect for all of them. But the one who is One with the Word, and can give us a contact with that, he overtops all, and I have the greatest regard for him.”

Swami Shivdayal Singh Ji also speaks in the same way: “Guru is he who has love of Shabd and practices no other methods except that. Whoever practices Shabd is the perfect Guru. You sit at his feet, who will give you a contact with it.” He who is Word personified, who was Word made flesh and dwelt amongst us, and can give us a contact with that, is held in high esteem by all Saints. The Holy Scriptures all speak in volumes of their greatness.

It is through the grace of God alone that a jiva (embodied soul) comes across such a Master-soul or guide who is well-versed in the science of Surat Shabd Yoga. The Master in extreme compassion takes him into his fold and links him up with Sound-Current and thereby puts him on the path of final liberation. Guru Nanak says that he is an admirer of the man who reaches his true home in this way.

The course of Surat Shabd Yoga, as described by Guru Nanak, is the most natural one. It can be practiced by man or woman, young or old, alike. Even a child can practice it with ease. It is designed by God Himself and not be any human agency, and therefore it admits of no addition, alteration, or modification.

It is God’s Law that nobody can reach Him except through a Master-soul. This is what is given out almost by all the Saints who came so far.

The Master teaches us how to withdraw from the body and contact the Sound-Current - the Word within. There are so many ways to withdraw from the body but the one devised by the Saints is most natural and quicker and that is achieved through Simran or repetition of names of God. So I would like to just give in detail something about this subject which is very important and is the first step towards going up. As far as the Word or Naam is concerned I have already given a talk separately.

I will now speak on Simran.

Everyone in the world is doing Simran of one kind or another. In fact none can do without it. A housewife, for instance is thinking all the while of the kitchen requirements like flour, pulses, spices and pepper, lest any of these things run short. She is thinking of recipes for new dishes and delicacies. Similarly a farmer is always thinking of ploughing the land, furrowing the fields, sowing the seeds and harvesting and the like, besides his cattle and fodder. A shopkeeper is preoccupied with his stock-in-trade and keenly alive to rise and fall in the prices of commodities he deals in, and how he can make huge profits in his business. A school-master likewise dreams of his school, classes, pupils and lessons, on all of which his attention is closely riveted. Again a contractor is engrossed in problems of labor, material and various building processes.

Thus every one of us is constantly dwelling on one thing or another. This close association leaves an imprint in the human mind which in course of time becomes indelible enough and leads to complete identification of the subject with the object - and hence it is said, "As you think so you become," or "Where the mind is there you are also," no matter where the physical self is. This being the case, Saints take hold of a person from the line of least resistance.

As no one can do without Simran, the Saints try to set one type of Simran for another type. They substitute for Simran of the world and worldly relations and objects, a Simran of God's Name, or "Word." As the former leads to distraction of the mind, the latter pulls heavenwards, leading to peace of mind and liberation of the soul. Three to four hours in a day has been enjoined as the minimum for Simran, and it may be gradually increased. The Mahatmas are never without Simran even for a single moment. As it is altogether a mental process (for it is to be done by the tongue of thought), no amount of physical and manual labor can interfere in it. In course of time, like the tick of a clock, it becomes automatic and ceaseless for all the twenty-hours. While the hands are engaged in work, the mind rests in the Lord.

I now give you some details of recipes prescribed for doing Simran or repetition of the name of God.

All persons are engaged in the doing of Simran in one form or another. Some do Simran by means of beaded string called a rosary. In this type of Simran one cannot maintain undivided attention, for while doing it one has to roll off the beads with his fingers and reverse the head-knot on completion of each round of the rosary. In this way one cannot have single-minded devotion, without which there can be no gain. By constant practice the fingers automatically roll over the beads while the unbridled mind keeps wandering astray. This is why Master-souls always lay emphasis on mental Simran or one that is done with the tongue of thought. For Simran done with concentrated attention alone is beneficial.

Again there are persons who do Simran with their tongue. This type of Simran too is no better than that done with the help of the rosary. In this type also the tongue wags on in the mouth, while the mind runs riot all the time.

Some do Simran at the seat of the thyroid gland. This as well does not count for much unless it is done with attention fully riveted to it.

Still others do Simran at the seat of the heart in unison with the constant heart beat, but here again sine qua non is the whole-hearted attention before one can expect any benefit from it. Another type of Simran is one that is done with the breath vibration of the vital air as it goes in and comes out; it gives just temporary stillness and is not of much value.

Each of the above sadhans (practices) has more efficacy in ascending order than the one preceding, but none of them per se is efficacious enough unless it is done with undivided attention. A person may experience a little calm for a while but it cannot help the spirit in withdrawal and concentration at the seat of the soul just behind the center of the two eyebrows.

The Master-soul in all times and in all climes have therefore gone to the very root of the thing - the discovery of the Self called Atma-Siddhi, the experience of the Changeless One, beyond time, space and causation; something subtler, higher, nobler, purer and more powerful in the entire creation, and have enjoined Simran of the Higher Order: one done mentally on the Divine Ground, before the Threshold of God's own door, about which Christ says, "Knock and it shall

be opened unto thee.” Again the Gospel says with regard to single-minded attention, “If thine eye be single, thy whole body shall be filled with light.” This eye is called in Sanskrit as Shiv-Netra, or Dev-drishhti. The Muslims describe it as Nukta-i-Sweda. Williams Wordsworth, a great romantic poet, refers to it as an “Inward Eye.”

Muslim Saints classify Simran or Zikr into five categories:

1. Zikr-i-Lassani or Zikr done with the tongue. It is also called Kalma-e-Shariet or Nasut.
2. Zikr-i-Qalbi, done with Qalb or at the seat of the heart by the process of Habas-i-dam (Pranayam or control of the breath.) It is technically called Kalma-i-Tariqat or Malqut.
3. Zikr-i-Ruhi, done with full attention and known as Kalma-i-Marefat or Jabrut.
4. Zikr-i-Siri, that leads to the inner secret of reality. It is named Kalma-i-Haqiqat or Lahut.
5. Lastly Zikr-i-Khaffi, or one that unlocks the secret door. It is called Hahut.

Maulana Rumi, a Muslim Saint, while speaking of Zikr or Simran, therefore considers such Zikr alone of the highest type as it helps in manifesting the Reality within, viz., Zikr-i-Ruhi as opposed to Zikr-i-Lassani.

Similarly Rishi Sandilya in his Upanishad tells us that Bekhri Simran (done with the tongue) is quite good, but Upasu (done with the breath slowly) is better still, while Manski (done mentally with the tongue of thought) is the best and tops all the rest.

The Seat of Simran:

Now we have to see where the repetition of Naam is to be done.

The Divine Ground on which Simran should be done is the centre between the two eyebrows called variously as Third Eye, Tisra Till, Shiv-Netra or Mukta-i-Sweda. It is the gate-way leading to the subtle planes. In the state of wakefulness it is the seat of the spirit of psyche and it is located above the six physical ganglions. We have to transcend both the astral and causal planes above the physical planes. The Yogis step by step cross over the six physical centers till they finally and completely traverse and go over the physical plane. Instead of descending down into the lower ganglions and then going up by piercing them through in the upward journey, it would be easier and better by far if one were to commence the journey right ahead from the seat of the soul in the wakeful state which is at the back of the two eyes. The easiest way to withdraw the spirit from the body to its own seat is by means of some mental Simran, as may be enjoined by the Master-soul.

The Basic Names of God:

Let us now see what Simran is and what the relation is between the Name and named.

For Simran there are two kinds of Names, original and derivative. Generally the people engage in Simran of one or other of the derivative or attributive Names of God, as may have an appeal to the individual concerned. It may be good and useful to a certain extent but it cannot work as “Open Sesame” for the higher spiritual planes within.

Master-souls always do and recommend Simran of the highest type, to wit, of the Original or Basic Names of God for these open up charmed casements and bring to view vistas leading to spiritual realms within the body. Such Names are charged with and electrified by the thought transference that usually accompanies them when communicated to an aspirant by a Master-soul. As these are magnetized, they have the power to attract and pull the spirit up to the planes to which they relate. The engrafted words charged with the Divine Spirit of the Master very soon bear fruit. Christ in this connection says, "I am the vine, ye are the branches, and as branches cannot do without the vine, ye cannot do without me... Let you abide in me and my words abide in you."

Again, these charmed words of the Master - Basic Names of God - have the power to dispel the forces of darkness that may meet and assail a Spirit on its onward journey. Simran of these Names helps the soul both in the physical plane and super-physical planes, one after the other. Hence it is imperative that Simran be done of such Names as the Master-soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root. Death cannot come near such a soul. This is why it is said, "Take not God's name in vain."

Every name has its own significance, influence, energy and power. If one thinks of ice, he is reminded of the bleak cold, and the shivers it brings; the thought of fire puts into mind its attribute of heat and warmth. The word "lawyer" is suggestive of courts and cases, and "doctors" at once conjures up pictures of hospitals, patients and medicine chests, etc. It is a common saying, "As you think so you become." Thought is said to be the keynote to success. There is always a strong link between a name and the named, and much greater and stronger is this link between God and His Names. It may be said that God Himself resides and dwells in His own names (basic and original and not derivative or attributive.)

Simran of the Basic Names of God has an inevitable influence on the mind. It leads to dhyān, making the spirit forgetful of the world and worldly objects. In meditation nothing but concentrated Simran remains and from the great and deep silence of the heart (Hriday Kamal of the Saint, i.e., the Divine Ground behind the eyebrows) there issues forth a ceaseless Sound Current, which helps in pulling the spirit up, leading to the withdrawal from the body (without of course breaking the silver chord) and guides the spirit in its onward journey into various spirit realms. The luminous form of the Master always remains with the spirit helping and guiding it at every step. This Sound Principle is the link between God and man and in this way an indissoluble bond and relationship is established between the Creator and His creation. This Sound Current is variously described by various sages. The Vedas speak of it as Sruti (that which is heard); the Upanishads describe it as Nad or Udgīt (song of the other world). The Muslim call it as Bang-i-Asmani or Kalma. In Gurbani we have references to Shabd and in the Gospel it is mentioned as the "Word." The Zoroastrians call it Sarosha and the French have given it the name of Elan-vital or life current.

Once the consciousness takes root in this Sound Principle or Voice of Silence, life everlasting is assured to the spirit. There is no other way to God than this and it can only be reached by means of Simran of God's Names. "Knock, and it shall be opened unto thee" is what the Gospel preached. Emerson calls it "tapping inside." This knocking and tapping is possible only when through Simran the mind is stilled and the spirit is withdrawn and concentrated before the very door of God. This then is the way as ordained by God Himself, but no one can find it without the grace of the Master-soul, an adept in the science of spirituality, not only in theory like

Yagyavalkya but in practice as well like Ashtavakra, one who has transcended all the planes (physical, subtle, causal and beyond) and holds a commission from God to lead other souls to Him.

How To Do Simran:

For Simran one has to adopt some convenient posture and then to fix his attention on the Divine Ground between the eyebrows. Simran is entirely a mental process and is to be done mentally with the tongue of thought, while the gazing faculty is to be fixed at the spot behind the two eyebrows as said above. The Words as given by the Master may slowly be repeated mentally or with the tongue of thought. It should be done without causing any strain or pressure on the forehead. The practice may be started with half hour or so as may be convenient, but in course of time it should be developed to two or three hours a day or even longer. Simran of the Divine Names introverts the mind and weans it from worldly thoughts and mundane matters, until it gets stilled and is equipoised.

Some do Simran with closed eyes and others with open eyes. The first in some cases sinks into drowsiness leading to what may be called Yog Nidra, and the second in some cases keeps the mind engaged on environments. One has therefore to guard against both pitfalls. Simran with closed eyes is preferable provided one retains full consciousness. It must be done regularly every day at a fixed time. Hafiz, a Sufi poet of Persia, says, "The only job is to pray, unmindful of whether the same is accepted or not." This means you have to remember the Lord internally without any clutching to receive one thing or the other. We have to leave everything to Lord or Master working overhead. Just as we need food for the body, so do we need food for the soul. We are very careful in giving food to the horse of the body, but starve the rider - the spirit - the life giving fountainhead that enlivens the body and without which it has no value. We must provide food to the spirit more regularly and timely than we do for the body; no matter where we are, whether at home or abroad, and no matter what the circumstances may be, this should be our first and foremost concern.

The Simran of Naam or Word is an elixir of life and in fact a panacea (healing) for all ills, physical, mental, accidental or ordained. It is a food for the spirit and when the spirit is strong and healthy it will charge the body with vital currents of life and light dispelling all darkness from head to foot. It is the bread of life spoken of by Christ when he declares you cannot live on bread alone. But you can live on the Name of God alone.

Simran and Dhyana (meditation) flood the spirit with the waters of life. Spirit comes to its own, rises in its latent Godhood and like a tumultuous mountain stream rushes headlong toward the ocean of life which is its perennial source and merges therein, losing its separate identity.

There are no limitations as to time and place for Simran. It may be done at any time and at any place, sitting or standing, walking, or in bed, but it must be done in a state of conscious wakefulness. Early morning hours (Amrit Vela) is the best time for Simran. A light and frugal night meal, consisting of milk and fruits, and morning ablutions are aids in the right direction.

Purity of thoughts, words and deeds go a long way to make a success of the Sadhan (spiritual discipline) for ethical life precedes spiritual life and is in fact the very ground on which the spiritual structure has to be raised. For a householder, it is very necessary to observe strict discipline in life, in matters of diet, drink and speech. Again Simran must be done slowly and the Words are to be repeated or thought out with clarity. The whole process is to be carried out with

love, devotion and single-minded attention to ensure quick results. When properly done for some time, a state of divine intoxication comes upon the spirit and a blessed calmness is experienced. All worldly thoughts vanish like thin air and the spirit feels freed from the bodily tenements and is irresistibly drawn upward by the Unseen Power of the Master. When it thus withdraws from the sensual planes, it gets concentrated at its own seat, the inner Light dawns, and one by one spiritual experiences like the starry welkin, the moon and the sun unfold themselves.

One comes across frequent reference to these things in all the scriptures both ancient and modern, like the Vedas, the Upanishads, the Holy Koran, the Gurbani, the Gospel, etc. The Prophets Mohammed and Moses speak of the various inner Lights. In the Bible there are repeated references to the thunder and lightning in connection with the voice of God as it spoke to the prophets.

As the spirit crosses over these initial stages and lands in the subtle plane, the luminous form of the Master appears, takes charge of the soul and leads it on the onward spiritual journey from plane to plane. With the advent of the Master the work of Simran is completed, and the aspirant's soul lies wholly in the hands of the Master-soul.

Guru Arjan, the fifth Guru of the Sikhs, has given a glowing account of the results which a man can have by doing the sweet remembrance of the Word. He impresses on us to remember Him all the time in the words as used by the Saints in the past.

There are so many names of the One Reality and our aim and goal is common. We have to start from the name and contact with the Named. Unless you contact the Named you cannot derive the full benefit of the words repeated by you. For instance, you say "water" in English, "aqua" in Latin, pani and aab in Urdu and Persian, jal and nir in Hindi, but by repetition of these names alone your thirst cannot be satisfied. It is only by drinking the particular fluid which is called by so many names that your thirst is appeased. By doing Simran of the world and its environments, they have taken so much possession of us that we have become the world and its environments.

We have to use the same methods so as to eliminate all the worldly thoughts from within by remembering sweetly of the Lord in the words devised by the Saints so far. So there are two uses of Simran: one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and second is to drive out the world and its thoughts from within us by the constant remembrance of the Lord in so many ways as prescribed, the description of which has been given above in detail.

Kabir on Simran:

I have given a digest of the whole subject matter in connection with Simran. It will not be out of place to put before you the sayings of the different Saints on this subject. I now put before you the statement made by Saint Kabir on the subject. He says:

"Comforting is God's Name. All ills it cures.  
Remembrance of God's Name leads to Him besides."

Further, Kabir says: "Amongst high and low, among rich and poor, great is he who prays and greater still he that motiveless does so."

Pelf and power hardly make a man. Poverty and riches are both transitory. A man of Simran stands far above all mankind. He is much more blessed than the rest. Most people crave for worldly things. Some are desirous of having children, others hanker after wealth and still others after name and fame. The kind Father, of course, grants prayers of all. But a man of Simran, on the other hand, asks for nothing. He seeks God for God's sake and hence is the crowning glory to Him.

Once Akbar, the great Moghul Emperor, while riding, lost his way and felt thirsty. He asked a farmer standing near a well for water. The peasant tied the Emperor's horse to a nearby tree and gave water and food to him, little knowing who he was. The King was pleased with his hospitality and told him who he was and bade the farmer to see him, should he ever stand in need of anything. After some time the farmer had an opportunity to visit the metropolis. He went to see the King as he was bidden to do. On going to the royal palace, he found that the King was busy offering prayers and at the end he requested God for the peace and prosperity of his kingdom. Seeing this, the farmer felt humiliated for having come to beg from a beggar; for he too could directly appeal to the Great God, who listened alike to the prayers of both rich and poor.

Guru Nanak has said, "Why should we ask for worldly things from God?" All those who love the body and bodily relations go the way of hell, but one who does Simran motiveless is truly great. We generally pray for the fulfilment of our wishes and desires. So long as man or a woman is full of these, the human body far from being a temple of God is an abode of Satan. So Kabir says that God loves those who love God alone: for no other purpose but for the love of God. The same is in the Sikh Scriptures: "What should I ask for? There is nothing lasting in all the world over. I see the whole world passing away."

Kabir says, "In pain we pray to God, in pleasure we forget. Could we in pleasure pray, then pain would not come up." We remember God only when we are hard pressed from every side. It is affliction and not affluence that turns us Godward. If one were not to forget God in prosperity, adversity would never come near him. Hard times only come as a result of sins committed when forgetful of the Lord. Simran (or constant remembrance of God) is a tonic for the soul. It makes the will grow stronger from day to day. Troubles and trials, however severe, cannot cow him down. With a smiling face he pulls through the storms of fate or destiny unscathed. Simran is a panacea for all the ills of the world. It is a potent remedy and works wonders to remove worry where all human efforts fail. A man of Simran never has any worry or anxiety.

Simran to be very effective must be constant and ceaseless. Once Moses, the Prophet of the Hebrews, felt that he was the most devoted of God's creatures. In an egotistic frame of mind, he questioned God if there was in the world a greater devotee than himself. The Great God told Moses that among His devotees were included many birds and animals besides human beings. Pointing to a solitary bird in the jungle, God directed Moses to meet the said bird if he wanted to know the great depths of devotion. As Moses did not know the language of the birds, God endowed him with an understanding so that he could talk with him. Moses approached the bird and enquired as to how he was. The bird replied that engaged as he was in constant remembrance (Simran) he could ill afford any time for a useless conversation except for the Beloved's sake who had sent him. Next, the prophet asked of the bird if he had any trouble in which he could be of any help to him. The bird replied that he had no trouble whatsoever, but if the prophet wished to do him a favor, he asked him to bring nearer to him the spring of water that lay at a distance, as a flight to it to quench his thirst interfered in his Simran. This incident humbled the pride of Moses.

Guru Nanak also speaks in this wise, “If I forget You, O God, even for a fraction of a minute, this amounts to me more than fifty years.” Again He says, “He who is in constant remembrance of God, only is he alive, O Nanak; all others are dead.”

Simran must be done at all costs. Constant remembrance of God is life-giving to the devotee. Guru Nanak says, “If I remember Thee I live. When I forget Thee that means death to me.”

There are many devices to develop concentration. Some stand for hours and hours. Others keep their arms uplifted. Some engage in breathing exercises like Pranayam, and some sleep on nails or sit under the burning sun with four fires lit around them(i.e., Panch Agni Tap or austerity of the five fires.) But all these methods are artificial. The Simran or remembrance of God is the only natural method and the easiest to follow and develop. It can be practiced with equal ease by both the young and the old - in one’s hearth and home and in the midst of kith and kin as well as in his business.

Kabir further says:

“Forgetful of prayer in pleasure, we pray only in pain;  
So says Kabir; such prayers go all in vain.”

Since we remember the Lord only when in trouble and never care for Him when in affluent circumstances, Saint Kabir says that God also does not listen to such selfish prayers which are muttered in vain in distress over one’s ailments or when one is involved in a law suit, etc.

Prayer should be ceaseless, overflowing as a lover’s passions are, forgetting not his love even for the twinkling of an eye. When a man falls in love with a woman, he carries her image in his mind at all times whether sleeping or awake, sitting or standing. If one could carry with him the love of God like this, it would be grand indeed.

Kabir goes on to explain how the sweet remembrance of God should be done. He gives another example of the same type. He says:

“Attend to the prayer as do the village maids,  
who move talking with attention always fixed on pitchers overhead.”

The daily routine of life, says Kabir, does not interfere with the Simran. The village maids as they go to fetch water carry pitchers of water one above the other on their heads and in spite of an unseen path, they keep jesting and talking among themselves, while the pitchers remain steady on their heads, as their attention is pertinently fixed on them. Similarly one need not forget Simran even in the midst of the hustle and bustle of life and worldly obligations.

Kabir again says,

“Attend to prayer as kine do the calves,  
who grazing under lea, never forget their young.”

When a grazier takes the cows for grazing they do not forget the young ones they leave behind at home. All the while they are busy grazing in the field their attention remains fixed on their calves. In this way while engaged in worldly pursuits, we should not forget our aim and objective in life, i.e., God Realization.

Kabir gives another example to explain and bring home the fact that we should do the remembrance of the Lord.

“Attend to the prayers as misers do the wealth,  
with mind forever fixed on the hoarded pelf.”

A pauper collects his money by begging coppers and keeps counting the same day and night. Whether sleeping or waking, he is dreaming all the time of his little hoarding. We too, should like a pauper always keep an account of the Simran that we do and try to accumulate bit by bit the wealth of Naam - not forgetting it for a moment.

Kabir has given so many examples so that we may understand the true value of real Simran which brings forth fruit.

“Love the prayer as the deer loves the trumpet sound,  
who life and freedom risketh for sweet music’s sake.”

A fleet-footed deer which cannot otherwise be caught is entrapped by the hunters, just by means of playing upon the trumpet. He is so enamored of the sound that he is irresistibly drawn towards it and helplessly places his head on the musical instrument. In just the same way, when once the ever restless mind hears the Nad (or Sound Current within) it is charmed, stilled and becomes motionless. Soul when freed from the tentacles or talons of the mind is able to soar easily to higher regions.

Another example he gives:

“Love the prayer as moth loves the light,  
in its flame doeth burn itself, never turn aside.”

Light is the very life of the moth. He loves it so passionately that he does not hesitate to singe himself to death, rather than to avoid it. Kabir Sahib therefore says that we must love Simran as the very breath of our life whether rich or poor, healthy or sick, awake or asleep, and like a moth be ever ready to sacrifice our very self in our devotion for our ideal.

Again he says:

“Lose yourself in the sweet remembrance as the keet in the bhirangi,  
who for sooth loses itself to rise bhirangi like.”

Bhirangi (an insect) after almost killing a keet (another insect) revives the latter to life by bestowing its powerful attention to it. The keet when charmed back to life is no longer a keet but becomes a bhirangi-being saturated with the life impulse of the latter.

In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and a new life quite distinct from the old sensual life that he has been living hitherto.

This is the “second birth” of which all the Saints speak. Christ says, “Unless you lose this life you cannot have life everlasting.” “Except a man be born of water (first birth) and of the Spirit (second birth) he cannot enter the kingdom of God.” “The first birth was of corruptible seed, and the second shall be of seed incorruptible.” This may be called “birth in Christ,” and when it actually takes place, one would like St. Paul say, “It is not I but Christ speaks in me.” The principle of engrafted life works alike in plants as well as in man and is in accord with the laws of Nature.

Hazrat Baziad Bustanvi, a man of extreme piety and devotion, once looked within himself and found nothing but God. In a state of divine intoxication, he exclaimed, “I am God !” His disciples, unused to hearing apparently such sacrilegious words, wondered at what had happened to the Pir (Master). After some time, when the Master had come down from the super-conscious state, they enquired of him why he had exclaimed that he was God which was quite contrary to his usual instructions to them (that God could not come into a human body). The Master told them that the expression “I am God” was not uttered by him but by someone else. (He could, according to the Koranic Law, be condemned as a heretic for uttering such blasphemous words.)

After some time, this Hazrat was once again seized by a fit of God-intoxication and began to exclaim, “I am God.” This time some of his disciples came down upon their Master with staves, spears and swords. In the *Masnavi* by Maulana Rumi (the original poetic narrative in this behalf), it is stated that whosoever aimed a blow at the Master’s head, hands or legs got his own chopped off, while the Master beside himself kept chanting, “I am God.” The disciples were amazed and enquired of the Pir the significance of the incident. The Pir, with a smile on his face, informed them that one who merged his little entity (soul) into the greater entity (Oversoul) becomes one with God and no one could hit or harm him.

Similarly it is mentioned in *Ghat Ramayan* (a sacred book of the Hindus) that Tulsi Sahib of Hathras (a man of great devotion) when staying with Baji Rao Hulkar, a Maharatta chieftain of Stara, once said: “While the people see my physical raiment (the body), I actually live out of it.”

Our own Master Hazur Baba Sawan Singh Ji was once on tour to Gujranwala city in the Punjab when some opponents came up with the idea of fighting. Master was inside. He rose up. He was in a state of God-intoxication and said, “Look at me, who am I?” And it was all quiet.

This is the general experience of those who sometimes become God-intoxicated. Such statements bring out the true meaning of Simran.

Saint Kabir gives so many examples. He says:

“Love the prayer as fish love the water,  
who rather die than be separated from their element.”

Water is the vital element of fish without which they cannot live. A fish would prefer to die rather than live without it even for a single moment. Similarly, Simran (the Sound Current) is the vital element in which we live and move and have our being. Unless we by actual practice realize this fundamental truth, we cannot have peace.

Now He further explains:

“Pray we with all our heart in the silence of the soul;  
Shut off the world without, to unveil the Truth within.”

Simran is to be done by the tongue of thought and not by word of mouth. It is entirely an inner mental process, to be practiced only after the outlets for outgoing faculties are closed up.

The treasure of Simran is to be kept hidden from the people of the world. It is the most precious wealth, the value of which worldly people can hardly realize. The reality dawns only when you tap the veil behind the eyes. Christ too says in this behalf, “Seek and you shall find. Knock and it shall be opened unto you.”

Referring to the outer process which we generally do by way of Simran, Kabir says:

“By telling beads we please ourselves and yet we never gain;  
But if we were to make a bead of mind,  
an inward Light would dawn again.”

The telling of beads on the rosary gives just a mental satisfaction, but leads nowhere. If you were to turn the beads of the mind you would witness God’s Light within.

Kabir Sahib says that there is hardly any need of beaded rosaries for while the hands are engaged in telling the beads, the mind is fixed on the beads without and cannot possibly withdraw within; and without this there is no gain whatsoever. On the contrary, when the mind is once absorbed in Simran (mental concentration) the iron curtain will fling open (at the “Open Sesame” or enchanted words).

He says:

“Aeons have passed in telling beads, yet our minds changed not;  
So cast off the wooden beads and take to the mental ones.”

Kabir Sahib therefore says that we waste our entire life in performance of outer works of merits, but the soul finds no inlet. The veil within does not give way and soul remains without. We should therefore turn the bead of the mind and it will act like a push-button giving an ingress of the soul to spiritual realms within.

Kabir further explains:

“Continuous flow the symphonic strains sublime;  
Divine in birth, they subdue the mind.”

By concentration a feeling of numbness gradually creeps up on hands and feet and spreads on to the rest of the body until the sensory current get focused on the center of the soul behind the two eyebrows (from whence during wakefulness it proceeds). The concentrated energy then falls back upon the veil behind the eyes, which is rent asunder, opening a brilliant vista ahead. The sun and the moon in turn appear with a melodious Sound Current emerging from beyond. These unbroken strains of music continue of their own accord. When this stage is reached an aspirant has nothing more to do except to be absorbed in them.

He goes on further saying that:

“True rosary lies in mind, the rest is all sham and a worldly show;  
Lo, the rosary on the Persian wheel draws water alone.”

Simran to be effective should be characterized by love, affection and devotion. If the rosary alone were to lead to God, then the big rosary on the Persian wheel could as well do the same thing. But our daily experience shows that they fail to achieve any such thing (rosaries on the Persian wheel are the ropes to which the water pots are attached and they fetch water only and nothing else).

Similarly the Chinese have invented what is called “Wheel of Prayer.” If it is once put in motion it makes about a thousand rounds. They transcribe a mantra or a holy hymn on a piece of paper and put it on the wheel and set it in to motion and feel satisfied that they have repeated the holy name a thousand times; but to no avail. Simran done parrot-like by repeating a mantra thousands of times cannot bear any fruit.

Amongst orthodox Hindus there is a practice of writing the word Ram, Ram, or the word of God on paper in thousands every day. After some time they scissor down each word of Ram and put it in a pill of flour and consign the pills to the waters of some running stream and believe that they have gained a religious merit. It gives only a little remembrance of Ram. If one were to tell them that real Ram is within them, they would not believe it. So they neither find Ram nor do they get any substantial thing.

Similarly, Purbias (an orthodox sect who attach great importance to outer rituals and try to perform them with religious faith) generally take a bath early in the morning in the waters of the running stream, as an act of religious merit. Once a few Purbias went to Kabul in Afghanistan where the weather is generally very cold. Here one of them went for a bath in the Kabul River, but finding the water icy cold he hesitated to enter into the stream. He thought of a good device to escape the ordeal and yet satisfy his scruples. He took up a pebble and threw it into the stream, saying, “O, pebble, thy bath shall also be mine.” After saying this he turned back and on the way met another Purbia going to the river for his morning ablutions. The latter asked him if he had taken the bath in the chilly bleak weather. The former informed him of the vicarious pebble-bath that he had had, and thereupon the other fellow embraced him saying, “Your bath is my bath as well.” In this blind leads the blind and both fall into the ditch by performing deeds blindly.

Kabir Sahib further referring to rosary says,

“Over the wooden rosary you have wasted much time;  
Now take to the mental rosary that has no knot on the end.”

“O Kabir, the telling of the wooden-beaded rosary is a great laborious task, but continuous mental rosary, as of the breath beads (incoming and outgoing) is a natural phenomenon. It goes on endlessly without any effort.”

In the rosary there is the head-knot. When one round is completed it is to be reversed so as not to neutralize the effect, for beads are to be told in one direction only. So Kabir advises that we should take to the natural rosary of the breath which being an endless continuation has no knots and needs no reversal at all.

Further he says,

“On continuous fruitless revolution, the rosary cried out quarreling,  
‘why do you turn me round and round?’  
Turn mental rosary should you want a Master guide.  
Telling beads and counting the turns on fingers,  
hollow are such deeds of merit, performed with wandering mind.  
How can God be found with an insensate mind?”

Kabir says, “When doing all ablutions or purificatory exercises like telling the beads, etc., your mind is not still, what is the good of them after all? While you are telling the beads and counting the number of rosary revolutions performed on your fingers, the mind like an unbridled colt is wandering about. All such deeds are therefore of no avail. You can meet God through a living Master only, when according to his instructions, you learn to bridle the mind and turn it the other way” (i.e. inward and upward from its usual way of looking at things outward and downward). The practice of concentration and focusing of the mind can only be achieved through Simran as enjoined by a Master-soul and by nothing else.

Kabir Sahib further presses the point: “In vain is the rosary that loosen not the mind-knot. A true heaven lies in the Master’s feet alone. No outer shows are needed, all must be done within. Why lose time with outside world? I am now engaged in my Lord within.”

Simran, as said above, is a mental or inner process and as such the rosary or any other aid cannot be of any use in this behalf. By concentration at the blessed feet of the Master, by implicit faith in his instructions, and by putting them into actual practice, we can attain a stage of perfect bliss. There is no short-cut but that of Simran as enjoined by the Master.

Christ too says, “Be ye the doer of the Word and not the hearer only,” and then you will enter New Jerusalem.

Conclusion:

The Naam or Word is within you. This is to be contacted within. The observance of the outer rituals and performance of so-called meritorious deeds cannot be of any help in this matter. While the untold treasure of divinity lies hidden within, we search for it without and so all our efforts go in vain.

Emerson in this connection says, “The human body is a temple of God and as such God can only be made manifest from within.” The contact between an individual spirit or human soul and the Oversoul is of course established by a Master-soul by means of the Sound Current or Word.

Another Saint, Bikha, says: “O Bikha, there is no man starving in this world. Everybody has a diamond of precious value within. They do not know how to withdraw from the body and concentrate the sensory current and transcend the lower chakras in the body. That is why they feel hungry. They have the thing within them but they do not know how to come out of the body to contact it.”

The Sound Current or Word is contacted through the medium of Simran, which withdraws the spirit current from the body; when the current comes up to the seat of the soul in the waking state, only then it contacts the Conscious Power working throughout the whole creation. It will

therefore appear that Simran or the process of the sweet remembrance of the Word is the stepping stone to contacting the Word within.

The first step is therefore to do the Simran or repetition of the charged words given by a competent Master, and the second step is when the soul is withdrawn to its seat in the body at the back of the two eyes, it contacts the Word which is called Naam, Shabd, Nad, Akash Bani, Kalma Sarosha, etc. This Word has two phases: one is of Light and the other of Sound which the soul experiences when it comes in contact with that Power. He sees the Light of God and hears sweet symphonies of the rapturous strains of the Sound Current going on within which gives its sweetness very sublime and ineffable; so sweet that no words can convey.

Farid, a Muslim Saint, says, "O Lord, there are so many sweet things in the world such as honey, buffalo milk, sugar, but the sweetness that Your Name conveys, O Lord, is far sweeter than all these."

It is a subject to be done practically and tasted by the individual self. It is not a matter of routine only nor of mere talking. It is a matter to be experienced by contact within. Those who have tasted the sweet elixir of it have talked about it in glowing terms.

Once Guru Nanak met Babar, the great King of India, who was taking an intoxicant. He offered it to Guru Nanak who told him, "Barbar, this drug that you are taking loses its intoxication, but the intoxication I have by contacting the Word of God is everlasting and cannot be diminished."

So it is an interesting subject. Those who have once tasted a bit of it can never forget it. All the world's enjoyments and other things lose their weight and value in their eyes.

Constant remembrance of the Lord further gives a wakefulness to the man who is engaged in it. Tennyson in his *Memoirs* gives an instance of his experience of a waking trance he had, which could be interesting to be known. He says:

"A kind of waking trance I have frequently had quite up from boyhood, v/hen I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently till all at once, as it were out of the intensity of consciousness of individuality, the individuality seemed to dissolve and fade away into boundless being and this not a confused state but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words, where death was a laughable impossibility, the loss of personality (if so it were) seemingly but the only true life. I am ashamed of my feeble description, have I not said the state is utterly beyond words."

This wakefulness Tennyson had by remembering his own name two or three times, quite calmly; this was, as it were, dipping into his own self, the soul. If we but dip in our source - God - by constant remembrance, losing our own selves into the whole, how much greater consciousness and wakefulness full of intoxication we would have. We can well consider all this.

Thank you for your patient hearing.

Kripal Singh

## 1955 Birthday Message

Dear Ladies and Gentlemen:

I am speaking to you from Sawan Ashram, Delhi. I had the good fortune to sit at the Holy Feet of my Master for about 24 years and imbibed the Truth of Life. To have a living Master is really a great blessing. What I learned at His feet, is being given unto you. My best wishes go to you all.

The celebration of a birth anniversary is worth it, if one comes closer to God day by day. The message that I can give you at the occasion of my physical birth anniversary is love, love and love alone.

Man is older than all philosophies and religions, which were only made for his salvation. Despite these and his vast acquisition of knowledge he is not really satisfied with his life. His belonging to a certain creed or faith has in no way helped him because he is not able to realize the fundamental truth underlying all religions - Love.

God made man, and man made religions. The various religions like Hinduism, Christianity, Islam, and Sikhism, etc., were all intended to be means to an end - a way leading to God or a link between man and God. In actual practice we find that none of them has any degree of satisfaction. The fault lies not with religions but with those who administer them. Having forgotten the basic truth of love, at the root of all religions, we one and all are cut off from the sheet anchor and are afloat on the sea of life. Each one of us tries to catch at a straw to save oneself and the natural result is that after a brief struggle with chance winds and waters, we sink into the great oblivion, without solving the riddle of life - from whence, and where to, or the why and wherefore of human life. Love, then, is the only true religion.

Saint Paul, addressing the Galatians, said, "By love, serve one another." (Gal.V. 13.)

Again, "One who serves his fellow-men loves God and is the true beloved of God," declared Leigh Hunt.

Similarly, Samuel Taylor Coleridge, a great poet, in his famous poem *Rhyme of the Ancient Mariner*, tells us"

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

St. John in his Epistles (first-IV-8) wrote, "He that loveth not knoweth not God." Christ, the great apostle of peace, emphatically laid down a cardinal principle of life in his memorable words: "Love thy neighbor as thyself." And again, he laid emphasis on: "Love and all things shall be added unto thee."

Shikh Sadi, a Muslim Divine, said: "As limbs are knit together so are the children of God. They are born of the same essence. Should any one of them suffer from ague, the others too become restless."

Sheikh Farid, and other Saints also repeat in the same strain, "If thou wishest to meet thy beloved God injure not a human mind."

Guru Gobind Singh, the tenth Guru of the Sikhs, says, "Verily, verily I say unto thee that God manifests Himself to one who loves." "God is love; our soul is of the same essence as God. So it is also love and the way back to God."

Bhai Nandlal, another lover of God, speaks the same thing, "The Creator and His creation are one. Do no injury to His Creation, O Nandlal, and incur not the wrath of God."

The human heart is the seat of God. It has been given to man in trust. It must, therefore, be kept neat and clean, for then alone it can reflect His Light and make life truly blessed. Body is the temple of God. We keep outside temples so clean and neat which are made by man; therefore, how much more neat and clean we should keep the temple in which you and God reside?

There is just one Creative principle for the entire creation. All are born of the Light of God and the same Light shines forth in all, and as such, none of His creatures can be dubbed as evil.

Thomas A' Kempis, in his *Imitation of Christ*, says, "From one word proceeds all things and all things tell of Him."

The Hindus call this Creative principle Nad, the Muslims call it Kalma, and the Sikhs Naam. Truth is one, and only one, though sages call it variously. In the memorable Upanishad text, Sheikh Sadi tells us, "No religion is higher than the service of the people. The rosary, the altar, the apparel give not any merit."

Again, "My beloved is in all hearts and no heart is without Him. Blessed indeed is the heart that manifests Him."

"Know for certain that God resides in all hearts and hence every heart need be respected."

"No better than quarry stone is the Kaaba of Khalil. Kaaba of human heart provides God a seat. Of all pilgrimages that to the human heart is true. Make merit there rather than countless Mecca."

This is what the great saint, Maulana Rumi says, "O man, circumambulate the secret Kaaba of the mind. Unlike the Kaaba of Khalil, God made the Kaaba of mind."

"The performance of countless austerities and penances each followed by acts of charity - the observance of innumerable fasts, each attended with thousands of prayers and keeping of sleepless vigils for myriads of night, will not be of any avail to thee if thou injure the feelings of a single individual." This was given out by a great saint named Maghribi Sahib.

Again, Hafiz says, "Drink wine to your heart's content, burn down the holy Koran (which everybody considers sinful), and consign to the flames even the sacred Kaaba if you will, but injure not the feelings of any man." (The things described are considered sins, but Hafiz says that although you commit a sin, it is far better than injuring the feelings of a man.)

Again, Sheikh Sadi says, "Unless you love God's creation, you cannot have God's Grace, for those who serve His Creation, serve Him the most."

Man is the same all over.

All persons, irrespective of sex, color, caste or creed; rich or poor; high or low; come into the world alike. Born as they are in the mother's womb by the union of sperms and ova, each sees the light of day after a period of gestation from nine to ten months. Kabir Sahib, a great Indian Saint, while addressing a high-class priest, told him: "O Brahman, should you claim high birth and on that account special privileges, you ought to have been born in a way different from that of the rest."

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

In every way similarity runs through the entire Creation. Disease, decay and death come to all in just the same way. No one escapes the ravages of time. So also do the remedies work in each case. God has made no distinctions between man and man. Man alone is responsible for all kinds of distinctions and differences - of caste, color and creed; splitting up humanity into narrow grooves of classes, groups and nationalities, etc.

The religious differences, as they appear to be, are the result of narrow minded bigotry. Saints and seers have one common message for the entire world - their message is one of universal love. No one indeed can love God unless he knows how to love his fellow beings.

Just as physical maladies wreck the human body so do mental perversities. The latter so poison the circulatory system in the body that one is badly affected by greed, selfishness, hatred, ill-will and animosity, which in turn lead to a perverted outlook on life and man is dragged down to the level of beasts, nay, at times even lower than that - and very often the result is social and economic disintegration.

Whenever Master-souls come into the world they tell us that all religious differences are the outcome of religious vanity and spiritual egotism. The so-called leaders in every religion suffer from misguided fervor and narrow prejudices and they cannot possibly take a detached view of anything around them. On the contrary they see the world through the smoke colored glasses they have provided for themselves. They have no toleration for things and conditions that are not in accord with the rigid formularies of the organized sectarian or religious orders. While there is only one world-embracing universal religion of love, based on the great fundamental truth of the fatherhood of God and the brotherhood of man, we have in self-interest, petty prejudices and befogged understanding carved out narrow sectarian principalities, and have raised around hedges of hatred and antagonism, thus dividing man from man, class from class, nation from nation and country from country.

In this connection, Hafiz, a great Muslim Saint, says: "When Reality shines both in Islam and Kufar (the man of faith and a heretic) all the seeming differences in the various religious orders are in fact vapory nothings."

It is through sheer prejudices that the Brahmans and the Shaikhs (religious heads of Hinduism and Islam respectively) have now different drinking bowls, though in the wine bar there is only the one butler (Godman) dispensing the same wine (of Divine Love from the same flagon to the various tipplers at the table.

Saints tell us that there is only one God of the entire universe, Upanishads say the same thing. Truth is one though sages call it variously. He is the God of the whole creation and not of one religion or the other. There is, in fact, no difference between Kartar of the Hindus and Karim (or Merciful) of the Muslims (Kartar means “the Creator”).

All these names are descriptive of the various attributes of God and were coined by sages, saints, Rishis and Munis of different denominations in their own respective languages. The nameless reality is one, but it responds to the calls of all by the name by which any individual may invoke that power. The Nameless one has many names. He doth attend to by whatsoever name He is addressed.

One must carefully avoid the dangers of doubt and skepticism. God alone need be worshipped and adored. He is the God of all, and each one is His manifestation. The same life-impulse works in all and each is lighted by the same Light. The entire humanity constitutes a single class by itself.

Guru Gobind Singh said in this respect:

“Some keep shaven crowns, while others robe themselves in flame colored apparel, and still others call themselves Jogies (a sect that wear wooden ear-rings in their ears and are ever on the march from stage to stage). Again, some are engaged in the quest of Brahma (the Creator) while others perform penances and strict austerities. Some are Hindus and some are Turks, while others follow either Imam Rafzi or any other Saint. With all these differences in nomenclature, they, at the root, are all one - to wit, men born of and embedded in God, call Him, the Creator, or the Merciful, the Donor or Rahim, that makes no difference at all - take it as a settled truth and be not therefore bewildered by diversity in names. They all serve and worship the same God, the Lord and Master of the Universe. All of them manifest the image of the same God and exist simply by His love and Light alone.”

Many a name has the Nameless one. Addressed in any, He doth attend. Remembrance of God is the main thing before us to find our way back to God. The purpose of all devotional exercises and pilgrimages, is the same. In fact the human body is the veritable temple of God. There is one and only one common objective of the various forms of devotion as prescribed in different scriptures - how to love the Lord and how to realize Him.

The various writers in different times and in different climes, have in their own way pointed out the path leading to God. It may be likened to a game of archery in which so many archers participate and discharge their arrows at the common target.

An Indian saint says:

“Each one in his own way talks to us of his own beloved. The target is one but the archers are countless.”

In the holy Koran it is mentioned that from time to time different forms of worship were assigned by Master-souls according to the age in which they lived. Omar Khayyam, a great Persian Sufi poet, says: "The temples and the mosques, the churches and synagogues are alike for the worship of God. The gong and conch perpetually produce their life-giving strains of music. The arch in the mosques, the cross in the churches, the altar in the temples, and rosary in the synagogues are just different symbols for the worship of the Divine Beloved."

Even in these places of worship, whatsoever their denominations may be, one has to enter into the laboratory of the human body, which in the truest sense of the word, is the temple of God. Real worship and devotion is purely an internal and mental process unconnected with and independent of any and everything outside the human frame. All that is required is purity of mind. With an ethical background one can worship anywhere under the sky, for the whole world then is a vast temple of God, for there is no place without Him including the specific places of worship described above. In fact, where ever devotion kneels in humility, that place becomes sanctified.

In the holy Koran it is mentioned that the Universe is His, turn where ever one may, East or West, North or South, one would face God, for He is both Omnipresent and Omniscient. For the ignorant, God lives only in man-made temples, mosques or churches, but the really-awakened find Him only within themselves - the God-made temple of the human body.

Maghribi tells us: "Thy Beloved is within thee and thou art ignorant of it and go to find Him without from place to place. To go to a mosque in search of one who is the very soul of thy soul is nothing short of a tragic waste of time. The ignorant bow down before a mosque, while the wise are engaged with purifying the mind which is the throne of God Himself. The former is just plain tinsel, while the latter is actual reality."

The true Kaaba, or the altar of worship, is therefore the Satguru. Tulsi Sahib, a personality in whom the Light of God shone, says: "Woe be to thee, O indweller of the God-made mosque, for thou goes for worship to the man-made temple."

Kabir Sahib speaks thus: "As Kabir proceeded on a pilgrimage to Mecca, God met him on the way. He quarreled with him and inquired as to who bade him do this." He again, said: "This body is the veritable temple of God. In it alone shines the Light of God."

Christ also says: "Body is the temple of God."

Hafiz of Shriz speaks in the same terms: "The object of going to the temple or the mosque is to meet Thee, O Lord. Except this, there is no other idea in it." Again, he says: "Say not that Qaba is better than a temple. In fact that place alone is the best where one may witness the glory of his Beloved."

Guru Gobind Singh, the tenth Guru of the Sikhs, beautifully describes it in this wise: "There is no difference between Dera and a mosque, as both serve the same purpose. All mankind is just one and the idea of diversity is but a myth. The same God has created the angels and the spirits, and also the Turks and the Hindus - in fact, men of all denominations. All of them have similar eyes, ears, bodies and their apparel is made out of the five elements: earth, water, fire, air and ether. Allah of the Muslims and Alekh of the Hindus are the names of the same Entity. The Puranas and the Koran speak of Him alone. In fact, all religions existing on earth point out the same reality."

The scriptures tell us that there is no need for any quest without. Through the grace of a Master - the Guru - the Lord is made manifest within. All places of worship are made up of water and clay. When God is omnipresent, why need one seek Him in temples and mosques? He is right within us, nay, in the very soul of our soul. But this truth dawns only when a Sant Sat-Guru helps in bringing it home to us through actual experience. Guru Arjan says: "Some address Him as Naam and some as Khudda. Some call Him Gosain and others Allah. He is the Karan and Karim, or the Kirpa Shar Kahim. He is the Creator and Merciful, giving out merciful glances all the world over." Some go for a bath to the sacred rivers while others for a Naj (pilgrimage to Mecca).

Some worship Him and some bow their heads in silent adoration. Some engage in the study of the Vedas and some read the Koran and the Bible. Some put on white raiment and some wear blue apparel. Some call Him a Hindu and others a Turk. Some smear their bodies with ashes and some with a sandal paste. "But O Nanak, who has known His Will (by becoming a co-worker with Him) he alone, has solved the mystery of God."

Again, the sacred lore of the Hindus is in Sanskrit or Hindi, and that of the Muslims in Arabic or Persian, while the Bible of the Christians is in Latin and English.

The various expositions, the commentaries and annotations of these are in different languages in common vogue from time to time. All these scriptures, whatever their languages, (for languages count not with God) simply serve the purpose of creating in us a desire, a yearning, a craving and love for God. These are the means and not the end, for God is an unwritten law and an unspoken language. He defies all tongues, for none can reach Him. No particular tongue has any special merit, for it is just a vehicle of expression and nothing else, so that one may narrate and listen to the stories of God.

Hafiz therefore beautifully says: "O Hafiz, in the matter of love there is no difference between the Turkish and the Arabic or other languages. The tales of love may be narrated in either of the languages and may be known to Thee."

The various lands and various peoples are just like various flowers of the same garden, though gifted with different colors and shades of fragrance. Living in the lap of the same Mother Earth and under the same blue canopy, we have, through petty prejudice and short-sighted vision, narrowed ourselves into various religious sects and orders. Religion, as the word literally implies, is a way back, or re-linking with the Source, and instead of vouchsafing liberation, has like the proverbial blanket-bear, taken hold of us in its iron tentacles from which it is not possible to escape.

To understand the proverbial saying, "blanket-bear," a bear was just going down the stream. A man outside saw it and took it to be a black blanket. He jumped into the stream, took hold of it and found it to be a bear. The bear took him in its claws and would not let him go. Those standing on the bank asked him to come back and he said that he would like to return but the bear would not let him go.

Such is the condition in which people are adrift nowadays. The awakened man revolts at this state of affairs. When both the temple and the mosque constitute the house of God and are lighted by the light of God, why should there be such bother about them? The object of worship in a temple or in a mosque or any other religious place is to find out the same Beloved. When in spite of apparent difference in form, shape, and color the two are struck together, produce the same spark, it is strange that the different (two) types of worshippers fail to produce the same

results. It is simply because neither of them has understood real worship. All religions have as their ideal self-knowledge and God-realization, but in the very name of these respective religions, the Brahmans and the Shaiks (the religious heads of the Hindus and the Muslims) and of the other sects preach hatred and ill-will against each other.

The institution of paid preachers has in these days converted religious centers into commercialized markets with stock-in-trade of falsehood, hypocrisy and deceit. The true lovers of God, therefore, disassociate themselves from such a horrible state of affairs and keep aloof from them.

Bullah Shah pathetically describes this sad state of affairs of his time: "Dharmashalas (places of worship) serve as enter-ports for swindlers and as houses of thugs. Mosques shelter merciless butchers, while the true lovers of God stand apart from all the rest."

The seeds of animosity and hatred between man and man are sown by the very people who themselves are the victims of stark ignorance and, Pandora-like, know not what mischief they unleash into the world by their thoughtless utterances. Such persons are styled in the scriptures as manmukhs or the mouthpiece of mind, for they do things thoughtlessly and their actions are all steeped in and saturated with selfish greed. Their tongues wag, cutting deep chasms right and left into the very vitals of the people and inject poison into the well-heads of their minds, and whosoever comes and contacts them and drinks of their words not only catches the infection of discord and disharmony, but like hounds become bloodthirsty of their own kith and kin.

As opposed to them, there is another class of persons called Gurumukhs (or the mouthpiece of Guru). They are the reservoirs of love and lovingly shed the beneficent light of love around their fellow beings. They recognize the essential unity of all humanity, embedded as it is in the root-cause of God. Islam calls such people "Momen," and they have regard and respect, not only for prophets of Islam, but for the prophets of all other religions, for they see the essential unifying link that runs through all and do not look to the differences in the non-essentials.

The fundamental truths are common in all religions and point the same way. Religious truths, whether spiritual or ethical, have a common ideal and a common objective, namely, that man should first know himself and then develop God-knowledge and God-consciousness, leading ultimately to God-head.

The word religion, as the term indicates, is a great binding force that links man back to his Creator whom he, by his entire absorption in the mundane affairs of life, has entirely forgotten and has become identified with the world. Faith in God and a living contact with "God-in-action," or "Holy Ghost," is the universal religion that has been given to the world by various Saints from age to age. It is eternal and unchangeable permanence. It is because of this that Guru Arjan, while compiling the sacred scriptures of the Granth Sahib, has collected the wisdom of the various Master-souls, whether Hindus, Sikhs or Muslims.

Guru Arjan says that the noblest and the highest truth in all religions enjoins a contact with the internal unchangeable. Such God-souls (Saints) come into the world untrammelled and free - with a specific mission, to wit, dispensation of the saving grace of the Lord for those who listen to them and follow their teachings. They look after and take charge of their souls and not of the raiment of the body with its various denominational hallmarks.

They tell us of the way out of the body by the process of soul withdrawal, and the way in to the spiritual world beyond by means of a contact with the Holy Ghost or Naam. They come to unite individual souls with God, and not to disrupt any (spiritual) relationship wherever it is already in existence. Religious barriers do not stand in their way. The fact is that they have love for all religions and actually give life and light to them all, without which they (the different religions) would be dull, drab and lifeless, indeed a corpse, without a soul.

Guru Nanak, for instance, went on pilgrimage to far-off Mecca and gave to the Muslims over there as much of his teachings as to the Hindus in Hardwar and Benares, the sacred places of the Hindus, etc. Again, there existed fraternal relationship between Guru Arjan, Hazrat Mian Mir and Bhagat Chajju. Guru Hargobind provided for the Muslims a mosque for worship. Guru Gobind Singh had equal love for Hindus, Muslims and men of all denominations. When he was hemmed in by the Turks on the plain of Machiwara it was the Muslims who helped him out and saved his life.

One Bhai Kanhaya Singh, one of his followers, supplied water to wounded Muslims and Hindu soldiers on the field of battle. When complained against by the ignorant Sikhs for his alleged treacherous conduct, he told the Master that as he flitted about on the field with his water bag to satisfy the thirst of the wounded and dying, he witnessed in one and all alike the same light as was in the Master. "When once ignorance is dispelled, all distinctions between Hindus and Muslims - in fact, (between) all other sectarian people - vanish like airy nothings."

God is the sub-stratum and life principle for the entire Creation, even of the heretics and the agnostics. As He loves all, so do Saints, who are dyed in His own color.

Once Moses sat for a meal with one who offered no grace before eating. In his heart of hearts Moses felt a rude shock, but God reprimanded him, for he had no business to be dissatisfied with one whom He(God) in His unbounded mercy, provided with food.

Such Master-souls have great love for one and all, no matter if any one of them be the worst of sinners, the most despised and hated by society. No person has a right to address God as Father unless he is prepared to love his fellow beings as his brethren, for all life springs from Him, and as such, there should be no discrimination between high and low, the faithful and the heretic. Even though one may not know of the Father, yet he is born of the Father, and that is all one need know and act upon.

Dear gentlemen, the subject is long. I cannot dwell on this anymore for want of time. I am simply sending this message to you which has given the Truth as naked Truth. Those who are awakened people will surely appreciate it. This is the real state of affairs which is before us.

The only solution which will help us out of this is to love - more love - love for God. Love for humanity is love of God. If you put some love in your affairs at home, there is peace. When you put the same love in your outward relationships, there is peace also.

For want of this, man is against man, country is against country. The only solution for all this state of affairs is to realize that God is love, that our souls are of this same essence of love. We have to develop this blessed beatitude which is already in ourselves. By developing this you will concentrate and know the Truth, the underlying principle working throughout creation.

On this birth anniversary day I have to give only one message, which is: LOVE, LOVE, and LOVE ALONE.

My best wishes go out to all you Brothers and Sisters over in the USA and in all other countries alike. More when we meet again. With love I close.

Just at this time, I am reminded of my program for coming to America. I quite appreciate your loving attitude and incessant demand for my coming over there. Heart goes out to heart. I have love for you, and as a reaction to that, you feel attraction and feel an anguish for my coming over there. I had some private affairs in connection with Satsang affairs here. These are practically solved, but it will take about a month or so to set them altogether right.

I hope to see you in the near future, and will let you know the exact program beforehand. When I have settled and fixed up the final program, I will be so glad to see you all over there in person.

WITH LOVE,

Kripal Singh



## 1959 Birthday Message

Dear Ones,

On this day of my physical birthday I wish you all happiness.

Human birth is the highest rung of all creation. It is really a rare blessing which you have got. This has been given to you for attaining Divine Realization and spiritual perfection. It is a supreme opportunity for striving and obtaining a sublime experience of All-Consciousness. It is to be utilized for this great purpose. The various religions and faiths are so many methods evolved for fulfilling this great purpose of human life. This is the one common basis of all religions.

You have been put on the way and given a conscious contact with God-Power residing within you. You have to develop it by regular practice from day to day.

To attain this Goal purify your nature by living a good life. Manifest truth, purity, love, selflessness and righteousness in your life and activity. Give up all hatred, eradicate egoism and anger. Eschew violence, pledge yourself to love, sincerity, humility, forgiveness and non-violence. Abandon war. Abandon lust for power. Fill thy heart with compassion, mercy and universal love. Let the Law of Love prevail amongst you, which should be radiated to all nations and races. Let true religions of heart be ruling factor of your lives. Love God, Love all, serve all and have respect for all as God is immanent in every form. Preach the Gospel of oneness. Spread the message of oneness and live a life of oneness. There will be peace on earth. This is the mission of my life and I pray it may be fulfilled.

With fondest love to all,

Kripal Singh

## 1960 Birthday Message

Time is an interminable eternity with no beginning and no end except as man has for his own convenience, in his own limitations, tried to limit it and make separate divisions out of it. With all these ruthless vivisections, eternity remains ever in love with the products of time and is willing to unfold the secrets of heaven and earth to him who reposes his trust and faith in her benignity.

Birthdays are but arbitrary milestones of life's journey on earth, but they do serve a very useful purpose, all the same. As one crosses each division of time and steps into the other, he is reminded of a stage left behind and finds himself a step nearer to the journey's end. Each birthday, therefore, offers a splendid opportunity to the traveler to know where he stands, how he has fared on the path of life, what progress he has made, and what he intends to do next with new hopes, new aspirations, and new resolutions for the new year that lies ahead of him. It is an occasion for taking a comprehensive view of the stock-in-life gathered already to be garnered thereafter, and it can, as such, be profitably made use of to the best advantage.

On a day like this, I can only ask you who have been put on the Path Godwards to turn within and see, each one for himself or herself, as to the measure of advance made in the spiritual field. Blessed indeed are those who have done so and to them my message is that they should persevere in full faith and confidence in the Master-Power overhead and work hard to regain all the inheritance which is theirs and of which they have a foretaste.

To those who are yet standing still for one reason or another, I would commend some sort of active striving with a will and a purpose. After all, each one has to make an experiment on his own and no one can vicariously do it for another. Again, there is no ill without a remedy, and this sovereign and potent remedy is to be applied, whether we will it or not, by oneself if we desire a cure; or else the disease of ignorance shall continue to persist and persist endlessly as it has done through ages upon ages.

Last but not least, the door of Salvation is open to all. It is not a prerogative for any one sect, caste, or creed or even a religious order. Whosoever may run, can reach it. "Knock and it shall be opened unto thee" has been the message of saints and seers since the beginning of time. God is the God of all mankind and His Grace shines equally on all, but they alone who turn towards Him derive the greatest benefit. Love is the master key that unlocks the door leading to the Kingdom of Light. "Love and all things shall be added unto thee" is an axiomatic truth that has stood the test of time. It is, therefore, said – "Love God with all thy mind, with all thy heart, with all thy strength, and with all thy soul."

My message today is none other than that of Love. Learn ye, therefore, to love all creatures as yourself. Live in and for the love of all and the Lord of Love shall reward you manifold in return for the sake of His own Divine Love. That is His Law, eternal and immutable. Try to cultivate a loving and a living faith in His Goodness and nothing shall stand in your way on the Path.

This is the only message that you can have from me on this occasion. I extend to you all my loving greetings with a Soulful Love and Benediction. May you all arise and awaken in His Consciousness.

## 1961 Birthday Message

Dear Ones,

I cross this day into sixty-seventh year of my earthly pilgrimage. I am moving on to the Goal of my life, just a puppet in the hands of the Almighty—My *Guru*. My life has been woven in this one thought that there is no East and no West, the whole creation is the House of our Father. The various countries are so many rooms therein. The airplanes having annihilated all distance, all the so called East and West are brothers and are children of the same Father. We are members of one World-Brotherhood, of one cosmic community. The whole creation is sustained by God who is not a distant Deity but closer is He than anything else.

The *Naam*, the *Sat Naam*, the Eternal Word is immanent in every form. He is in the poor, the rich and the outcast. We are all brothers-in-God. World-brotherhood is the crying need of the day. True Religion is the expression of Divinity already existing in man. It is not rites or ceremonies, creeds or forms. It is Life. It is the mingling of the soul with the Great Life. It is not shut up in the temples, but in love for all. Love knows service and sacrifice. There is no place where God is not. You will not find Him in gorgeous temples made of marble and stone. You will find Him in the tears of the poor and the lost.

True happiness lies in giving to others, not in self-seeking. We should not be worships of the God of conventions. We should raise our moral aspirations to the highest extent and realize in our own self—God, who pervades throughout the universe, by transcending limitation of the senses.

Try to study the Book of Life—our very self. Let us be careful not to confound religions with creeds and forms. We should realize that the things which are seen are temporal but the things which are unseen are eternal and that is the underlying unity of all religions.

I see the waking ones are not awake. They are asleep inside on account of the outgoing faculties.

With open eyes, are many blind. They have eyes and see not the Light of God which ever shines, which filleth all, in the Heavens, earth, the waters and the air—the source and strength of all that is. If thou develop the power of seeing, be one-eyed, lose the sight of the senses —if thine eye be single thy whole body Shall be full of Light.

They have ears but hear not, the enchanting sweet Melody of Life reverberating throughout all creation. If thou grow in power of hearing then be deaf to the world. You will hear when thine ear is closed to the noises of the world, thou will hear the Music of the Spheres—the Flute of the Lord.

If thou would like to have True Knowledge, transcend the sense-knowledge. Enter the inner silence and the same will become vocal.

With longing in thine eyes enter thou within from without. It is in truth the central Message of every True Master. In thy own House you will see Him.

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

*O Thou, the Immaculate Naam  
Thou Illuminateth my life and  
Thy love overfloweth my frail Physical life.  
May Thou accept me.*

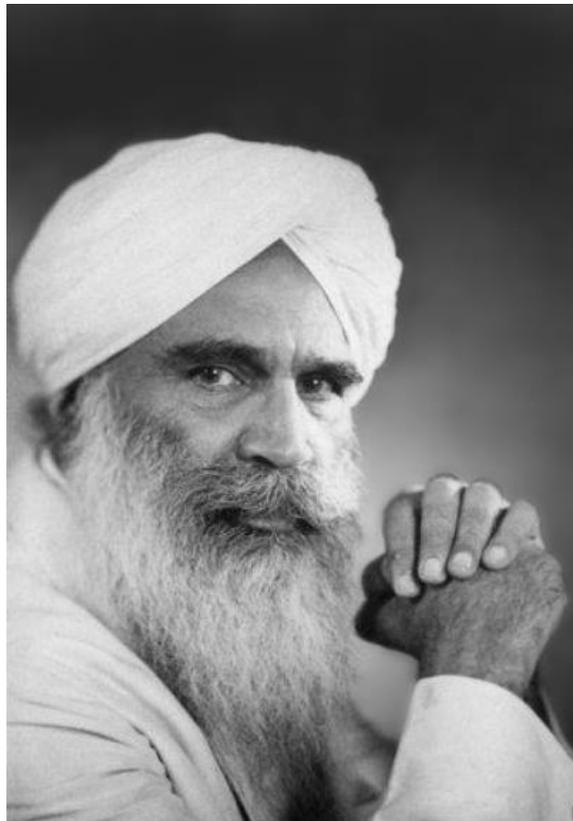
The Mission of my life is to help others to rise above body-consciousness and have a glimpse of the Lord, with the grace of my Master.

Those who have been put on the Way, should go on in all earnestness to reach their Goal and others who will be led by God to come up to me will be put on the Way.

With all the love and best wishes to each one of you.

February 6, 1961

Kripal Singh



## 1962 Birthday Message

On my sixty-eighth physical birth anniversary day, with all blessings of my heart, I send love to you all and request that you cultivate inner life shunning all madness of outer show. Sit daily in silence until it sprouts forth into Light and sweet Music of the Spheres. Develop innocent love which knows only service and sacrifice. The only way back to God and to win the love of God is to become humble. All scriptures speak of impermanence of all and unchangeable permanence of God. Renounce love of the former and enjoy communion with the latter. For this, rise above body consciousness to be born into a new life of oneness and harmony.

Kiupal Singh

## 1963 Birthday Message

On this day of my 69th physical birthday, I convey my love to you and all best wishes for your spiritual welfare.

With the grace of my Master, I have come to reveal the Life's richest treasure -- the Holy Naam - the Word, which is found only within you. The Master takes many steps to meet you even if you can take no step to Him. You need only to listen and to pay attention. Let your meditations flower into action and service.

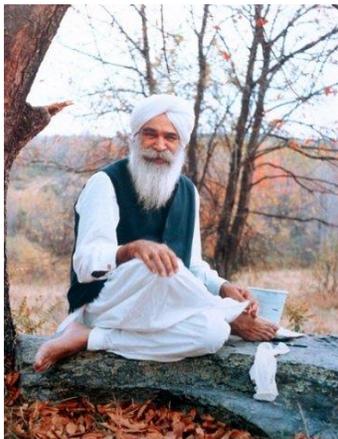
I wish you to 'simplify,' 'simplify,' 'simplify.' To be simple in all aspects of life is to accept Life.

Try to help all others with a spirit of self-denial. Your self will expand to cover all humanity and other creation. Such an enterprise will lead your soul on to God.

Be pure in thought, word, and deed and love all. Love is the panacea for all evils of life.

Be good and do good. These five words contain in them the essence of all religions of the world. My work shall be amply repaid if you live up to them.

Kiupal Singh



## 1964 Birthday Message

Dear Ones,

May the grace of God be on you all.

We are seekers after Truth and for that purpose we have joined various religions, which are our schools of thought. Truth is not the exclusive right of any particular creed, or place, or age. It is a man's birthright. Just as every man has the right to breathe the air, and absorb the rays of the sun, we are all privileged to draw from the Unseen Source of Life, Strength, and Wisdom, which is within each of us. That infinite supply cannot be exhausted. Anyone belonging to any religion can delve it out from within with the help of somebody who is competent – call him by any name you like. Take all that you can. Not only will it suffice for you, but through it you will become instrumental in helping your fellows. Your smile will inspire another to smile. Your strength will impel another to be strong. A noble soul always draws forth the noble quality in others.

God is love, and our souls are also love and it is through love alone that we can know God. Love knows true renunciation, service, and sacrifice for the good of others without any consideration. A true man is one who is truthful, leads a life of continence, radiates love to all others for the sake of God residing in them, and knows “giving,” “giving,” and always “giving.” We never lose anything when we give. When you give love, do you find that you have less love in your heart? On the contrary, you are conscious of an ever greater power of loving, but no one can be convinced of these things till he has applied them in a practical way. An ounce of practice is worth tons of theories.

It is a practical age – therefore, it is for us to make our idealism more practical. Believe in God, Who is Spirit; Love – the principle of all things; Who is in me and I am in Him; Who resides in every heart. We should therefore love all mankind and others. If one cannot love those whom he sees, how can he love God whom he does not see?

There is a Religion above all religions which teach rituals, dogmas, and doctrines. That is Truth. Religion truly means “re” – back, and “ligio” which comes from “ligore” – to bind; i.e., to bind our soul back to Truth – God. You have to be born into the Truth. All Masters who come from time to time speak of the same Truth. We are lovers of Truth. That is the True Religion, on the basis of which the whole world can sit together and the East and West could be united.

The purpose before me is to bring together all children of God (now forming part of various religions) to understand each other and find a way back to God. I am glad that I found a great response to this Message of Love, with the grace of my Master – the Man-in-God.

My hearty thanks and best wishes go to all who have been helpers in this Noble Cause of Humanity.

Yours affectionately,

Kripal Singh

## 1965 Birthday Message

On the seventy-first year of my physical birth anniversary, I convey my hearty love to each one of you.

My wish is that you live in harmony and peace with all amongst you, and with whomsoever you come in contact, high or low — with animals and birds who also belong to the great family of God, the Creator of all.

In fulfilling this wish, others will know that you are of God and are in conscious union with the Light of the World.

A flower is known by the fragrance it emits. So let your mind, words, and deeds be saturated with the perfume of Love.

Love and all things shall be added unto you.

Master Power is always with you.

Kiupal Singh

## 1966 Birthday Message

On February 6, I enter the seventy second year of my earthly pilgrimage. I love and respect all communities, all countries, all religions, and all races. I am a servant of the poor, the lowly, and the lost. I still continue to labor in the Vineyard of the Lord. In all humility, I lay before you the one program of life: 1. Simplicity; 2. Love of humanity; 3. Service of the poor.

Learn to offer all your work unto God and grow in humility. Such banks of worshipers are needed for the service of mankind. What is needed is not numbers, but quality and character of the workers. I want group Satsangs of individuals who become centers of life—the new life of the spirit and not organization of power which imprisons the fundamental values and stifles the living inspiration. Be ye lamps to yourself, and reform yourself in order to serve the people.

I wish you to lead a life of absolute unselfishness, simplicity, true judgment, and love of the poor and needy; for love is the root—love is the fruit of the tree of life.

Guru Nanak says: “O, Man, love God as the fish loves water. The more water, the more joyous is the fish. As without water, the fish liveth not for a moment. God knoweth its heartaches. May I be a fish, and living in the water know the secret of love.”

Kiupal Singh

## 1967 Birthday Message

Dear Children of Light:

I send my hearty love and blessings to you — one and all — on this, my 73<sup>rd</sup> physical birthday.

I am a man (ensouled body) like each of you. All are men first, bearing the badges of one or the other religion. All mankind is one, with the same privileges from God; viz., born the same way, having the same construction of their bodies (outer and inner) and the same conscious entity (a drop of the Ocean of All Consciousness) enlivening the body. To be born in a temple is good, as it works as a casing of the kernel of Truth alive; but to die while congealed to the casing and forgetting the kernel of Truth within is debarring one from the Truth which is a heinous sin.

In my heart I have a vision of fraternity of spirit. Organized religion with too much emphasis on outer forms and rituals becomes fortified compartments of egoistic power more than instruments of service or aids of self-realization. These inevitably result in quarrels with one another.

We need a simple movement of the spirit, with harmony and brotherhood of humanity and love for man, bird, and beast. I take religion as a Yoga of life with love—Yoga means the control of mind and of desires vitiated with egoism. This will lead to real happiness if we renounce the fruits of our actions and work as instruments or puppets of the Lord. Let our actions be an offering to the Lord. Mind that spirituality is non-egoism. May our selfless work for spreading this Message of the Master, which is God's work, draw many unto Thee, O Lord, and may our name be forgotten.

Let us belong to the Kingdom of the Master, the Word made flesh, and dedicate our life to the service of the Master, Who is the beauty of the simple life and selfless service. Let us follow the Master and make His noble teachings a part and parcel of our lives and attune ourselves with Jyoti (Divine Light) and Music of all Harmonies reverberating in all creation which will open our inner eye and will leave no room in our hearts for spite or hate for others: what to speak of brothers and sisters who are united in unbreakable bonds of spirit by the Master.

Your heart will be filled with love and compassion for all that lives sentient or insentient; viz., man, beast, bird and all nature. We should lead and teach a life of compassion and love to all beings on earth.

“He really knoweth who loveth and serveth all,” is the Message of the wise ones of Humanity like Buddha, Christ and Nanak. It is the Message which our daily life and modern world so piteously needs.

I wish you to progress spiritually and to lead a life of righteousness; viz., good thoughts, good words and good actions.

With all love,

Your own,

Kripal Singh

## 1968 Birthday Message

Dear Ones,

I send you one and all my best wishes for your spiritual welfare on this day (February 6) of my entering into the 75th year of my earthly sojourn.

You have got the man-body, which is the highest in all creation. The source of all bliss - the Water of Life, Naam - is overflowing within you, for which you have to tap inside to have an everlasting life.

You have joined the various religions to achieve this divine purpose. You are social beings and as such you need some social religion to work through to help your own self as well as to be of help to others. A man is one who does not live for himself only but lives for others as well. You should rise above their limits which serve as a casing of the kernel within, to taste the Water of Life overflowing within you with the grace of a Master, who is Word made flesh and dwells amongst us. The casing should not be too tight to affect the kernel, the divinity within you. The religions need reformation in lifting them from the outer forms and conventionalism to the purpose for which they stand.

You are men first, then bear the outer labels of one or the other religion - so as man we are all one. We are embodied souls, conscious entities, drops of the Ocean of all Consciousness, and as such we are all brothers and sisters in God and the same God is overhead. This unity already exists but we forget. Masters come from time to time to remind us of this very unity. We should rise above conventions, creeds and castes and love and serve all the poor and the distressed, as divinity shines in all of them alike.

God is Love and love is innate in our souls. The way back to God is also through love. Love should rule all our actions. We should lay emphasis on the direct vision instead of ceremonialism and books. God is closest to our souls and controls us in the bodies, as well as controlling all creation under His Will.

The Master does not advise you to leave your hearths and homes and live a secluded life, but while living in the world performing normal duties of life, remain detached by contacting the divine in you. By this is meant to know the divine Word, Naam, reverberating in all creation.

In the attunement to Naam, the Word of God, lies the cure of all ills of suffering humanity. This Naam will manifest in the hearts which are pure. We should therefore be pure in thought, word and deed to realize the Truth, "Blessed are the pure in heart for they shall see God." Let us turn our hearts to Him. The life's richest treasure of Naam is within you - simply hearken to what the Master says. He can unlock the door to find it.

My Master loved to speak of himself as servant of the servants and spent all his life in service of humanity. We should shun the glamour of greatness and live the new life of service and sacrifice for the good of all and send out best wishes of peace to all the world over. We may not have big plans or programs. It will be enough if we start with ourselves in the environments around us and dedicate our lives to this service of love which will spread the Master's message far and wide and develop a new life of hope for man at large.

I see the world is oppressed by conflicts of creeds and parties, and dark clouds are hovering all around us. I pray to God like Guru Nanak: "The world is aflame, save them by Thy Grace O Lord, whichever way they may be saved."

Let us lead a simple life, which should reveal the divinity within us in all our actions. With all love to each one of you,

Yours Affectionately,

Kripal Singh



## 1969 Birthday Message

I am entering into the evening of my physical life after passing through the seventy-five years of age with the grace of my Master (the Word made flesh) and find that the Word--Holy Naam--is the stake of my life here and hereafter, and so far [for?]each one of you whom God has sent to me. That is the Bread of Life and Water of Life, which nourishes the soul.

On spiritual health depends the life of mind and body both. Without that our lives have no worth as an elephant which has no ivory teeth; a well which has no water to give; a fruit tree which bears no fruit; the earth which gives no vegetation without rain or water; or the night which is without moonlight. This is the most important aspect of our lives. "What does it profit a man if he gains the possessions of the whole world and loses one's own soul?"

While enjoying the bliss of Holy Naam, the mind--an agent of Negative Power-- creeps in stealthily to devoid us of the bliss of God-intoxication, considering that one is indispensable in whatever line he/she is placed. We are fortunate to have been selected to do certain jobs in the setup of God's work, and each of such ones should feel thankful to God and put shoulder to the wheel. The devoted children live in harmony with each other in the noble cause of God. The Master is fully aware and has appreciation of each one's loving devotion and sacrifice and doles out to him/her the loving intoxication to the capacity of each one of them. Big and small wheels in a machinery have to play their own part, to keep the machinery going smoothly by oiling with the fragrant oil of loving devotion. You must be careful not to be deceived by the crafty machinations of mind by turning your face to the Master Power, which resides in each one of you at the time of initiation and never leaves you here and hereafter. This can be done lovingly by keeping his Commandments.

I wish to see you progress on the spiritual way and become ambassadors of Truth during the evening of my life--sooner the better as time and tide wait for no man. Let us unite, one and all, to loving embrace of the Master, forgiving and forgetting petty differences created by the mind to retard progress and bring the blessings of the Master Power working overhead.

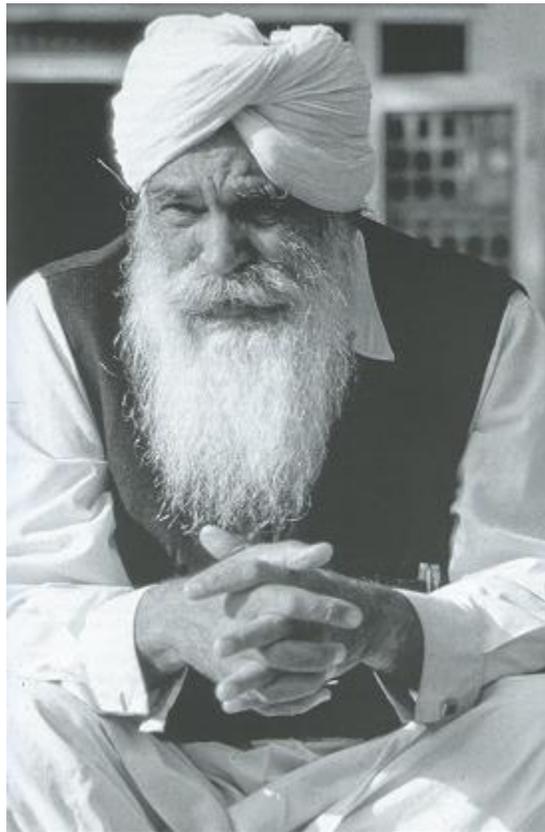
I wish each one of you to join with me in the prayer in the words of Guru Ram Dass Ji and Guru Arjan Dev Ji as under:

*O Lord forsake not me, Thy slave.  
Take me in Thy loving embrace: O Lord out of Thy old love.  
It is Thy innate nature to purify the sinners;  
So heed not Thou my errors and sins.  
Thou art the life of my life, my peace, my riches;  
So burn down Thou, in Thy mercy, the curtain of ego that screens me off from Thee.  
Without water how can the fish abide?  
Without milk how can the child live?  
Slave Nanak craves for the Lotus Feet of Thee,  
O Lord, seeing Thy vision doth he gather the Essence of joy  
As a last resort I go to surrender myself to Thee O Lord;  
As I have come to Thy refuge, it is up to Thee to accept or kill me.  
The clever sycophancy of the world, this I have cast all to the fire.*

*Now say the good or evil of me, I have surrendered myself (to Thee my God)  
He who cometh, to seek Thy refuge, O Lord, him Thou protecteth in Thy mercy.  
Nanak hath come to Thy refuge; O Lord, now keep Thou my honor.  
O Thou Fount of Mercy, abide ever in my heart;  
And awaken that intuition in me that I begin to Love Thee.  
Always keep me in the holy dust of the saints' Feet that I apply it to my forehead.  
Though most sinful, I may become purest of the Pure, by tuning with  
the Music of all Harmonies and ever sing Thy praises.  
That Thy will be sweet to me, and I be pleased with whatever Thou doest;  
And whatever Thou givest I be satisfied and I wonder not about to knock another's door.  
I may know Thee always nearer me and be the Dust of all in all humility.  
In the company of saints all this can be achieved and we can have a Vision of God.  
We are ever Thy children, O Lord, Thou art our Master and King  
Nanak is Thy child, O Father and Mother, and in his is the Milk of Thy Name.*

Yours affectionately,

Kripal Singh



## 1970 Birthday Message

Dear Ones,

Through the grace of my Master, another year of my Mission has been completed, and my 76th birthday marks the beginning of a new one. It is my wish that the birthday of the Master be celebrated by all of you as befits the occasion, which is by living up to my words: "Let my words abide in you - and you will abide in me." The result will be that your minds become pure and the gracious Master can then release your soul from the bondage of mind and matter and take it up to meet His Radiant Form within you. You will then have achieved your second birth, the true one into the Beyond. How wonderful it would be if the Master and His children could thus celebrate the coming 77th year of my physical life in this way.

For this, the ground has been prepared for you. You have been put on the Way and given some experience of the God-into-Expression Power of Light and Sound Principle within you, which can be developed from day to day by right living and devoted meditations. The cause of the Master is the cause of God, and it is for each one of you to make it your cause by being an example of the Master's teachings, His Light and Love.

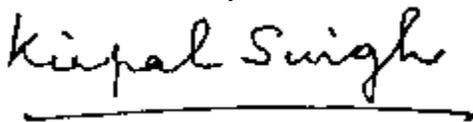
Spirituality is a living and practical subject. The right understanding of this has been made clear to you in my Circular Letters of June 13 and November 5, 1969, which should be read again and again, so that you may compare how your day-to-day living is matching up to them. You will receive further help and encouragement when you read my latest book, entitled "Morning Talks," which is now in the final stages of publication. These talks, which were given by me in the mornings at the time a number of dear ones from the West were staying here at the Ashram, cover almost every facet of what is required to progress on the Way back to God, and succeed one another in such a way as to form a God-given spiritual textbook.

God willing, I hope to be amongst you all sometime this year. If you make earnest efforts to change your lives in accordance with my words, you will develop receptivity to the gracious Master Power within you, which will receive a boost from the divine radiations shed by the Physical Presence of the Master. It is for you to make the effort and for Him to crown your effort with success.

I have great love for all of you. Indeed if you knew how much I loved you, you would dance with joy. You will become so intoxicated by His love that it will carry you straight into the arms of your Beloved within. In this way only will you have celebrated the Master's birthday as He wishes.

My love and best wishes go to one and all.

Yours affectionately,

A handwritten signature in cursive script that reads "Kripal Singh". The signature is written in black ink and is underlined with a single horizontal line.

## 1971 Birthday Message

Dear Ones,

You are fortunate to have man-body which is highest in all creation.

Awake! O man, Regain your Godhead before it is too late. Most of the time has been frittered away in other pursuits. Make the best use of the time left at your disposal.

On regaining your lost Godhead you will have right understanding that you are all One. This will result in right thoughts, which will follow in right speech and right actions.

You will thus bring the 'Kingdom of God' on earth.

Yours affectionately,

Kripal Swigh

## 1972 Birthday Message

Dear Ones:

I am sending you the following message in brief on my physical birthday, which will bring peace to all the world over.

### **BE GOOD, DO GOOD, and BE ONE**

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

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

With all love and best wishes,

Kripal Swigh

## 1973 Birthday Message

The whole world is the home of our Father, and various countries are so many rooms therein. Man is the highest in all creation. We are all members of the family of God. Animals, birds and reptiles are also the younger members of the family of God. There is no question of East or West. We are children of God, born the same way, with the same privileges from God. Soul being of the same essence as that of God, we are all brothers and sisters in God; and the same One Power whom we worship is called by different names.

Man body is the golden opportunity in which we can know God. He cannot be known by outgoing faculties, mind and intellect. It is the soul, being of the same essence as that of God that can know God. So we must know our selves first, as like alone can know the like.

All philosophers and sages of the East and West therefore gave out “MAN! KNOW THYSELF,” in their own language which was prevalent at the time. The Greeks said, Gnothe Seauton; the Latins said, Nosce Teipsum. All others also said the same thing: Knowledge of self precedes knowledge of God.

Knowledge of self cannot be had at the level of feelings or emotions or by drawing inferences. All these are subject to error. Seeing is above all. Seeing is believing.

Real knowledge of oneself will come by self-analysis or by rising above body consciousness, the demonstration of which is had at the feet of some Master.

This is why all Rishis of old enjoined children to be “twice born” – one birth in the man body, the other by rising into the Beyond. When they were twice born, they gave them the Gayatri Mantra, which means “rise above the three planes and identify yourself with the Sun.” The children were given demonstrations thereof and opened their Div Chakshu (Third Eye) to see the Light of the Sun. This custom still prevails amongst the Hindus: the children are made “twice born,” and given the Gayatri Mantra, but they are not given the demonstrations thereof for want of practical people. Christ also gave out, “Except a man be born again, he cannot see the Kingdom of God.”

Man body is the wonderful house we live in. The body works as long as we are in the body. There are nine apertures therein. We cannot run away out of it. We are controlled in the body by some Power. When that is withdrawn, we have to leave it. We reside in the body as well as the God Power, which also resides in it. Body is the True Temple of God.

Outer Hindu temples, churches, and other holy places were made after the model of the man body. Therein the two symbols of God are kept: viz., “God is Light,” and “God is Nada” or the Music of the Spheres.

We reside in the body and God also resides therein; both reside in the same body, but one does not talk to the other. Mind is the one standing in our way, between us and God. The first step we have to take is to control the mind, no matter to which school of thought we belong. Mind cannot be controlled by practices involving the outgoing faculties and the intellect; there is only one remedy of controlling the mind, and that is within you. The remedy is the True Nectar of Naam, the “Water of Life,” the “Bread of Life,” which is within you; by tasting the sweet elixir of which, mind leaves off all outer attachments.

You have to become a Gurumukh. Just do what the Master orders you to do. Live up to His Commandments one hundred per cent; you will progress quickly. Be grafted in Him; you will become what He is.

St. Paul said, "It is I, not now I, but Christ lives in me." To achieve this realization, true living is required. Truth is above all, but true living is still above Truth.

Leave off all worldly things which are standing in your way. Live up to what the Master says, and pray, "O God! Take us back home by any excuse You can find. We are not fit, not worthy for that. It is only Your Grace that can lead us to YOUR HOME."

Kripal Singh

## 1974 Birthday Message

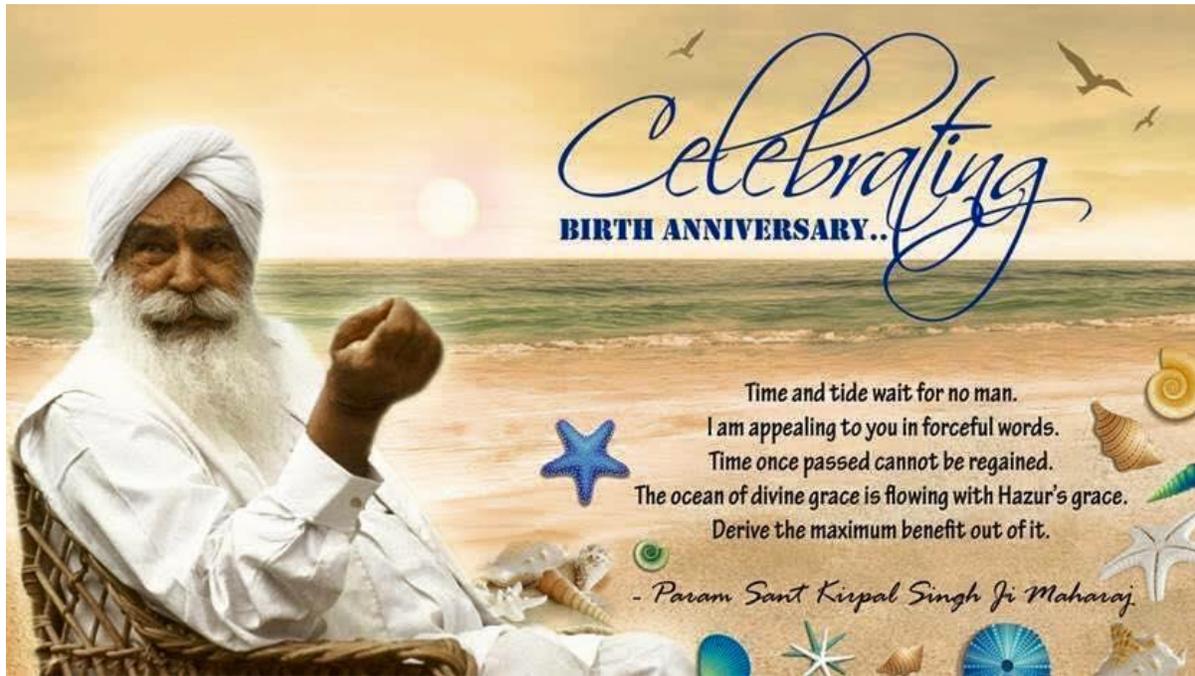
### The Oneness of God

*Translation and summary, with comments, of Master's early morning birthday discourse by Yogi Bhajan*

It will be my privilege to translate within the scope and orbit in which I can help. The first fellow feeling of Being is living in the fellow feeling of Universal Love, and that Universal Love is the manliness within one's own Self. When Sant Ji says, "I have gone and I have talked to you all over and you have heard me saying one thing over again and again-that we are one in the oneness of God," and when you get to the man of God consciousness, it comes to you as a feeling and then there is no need for diversion from the Higher Consciousness or the applied consciousness of the mind. It is a privilege of every fellow being.

And he said, "I am the humblest of the humble of the humble because it is the Grace, it is the Grace, it is the Grace of the Great One Who has chosen me for the job." It is a privilege that so many people have loved him - so many people have come early in the morning to be with him. But still, his oneness with God has not separated him even at this moment. This was an experience which we went through and we saw it. It might be for you a unique experience, he said, when you walk on the Path of Righteousness; you may have to go on the cross, you may have to be skinned alive, you may have to be boiled or fried on the hot plate just to test your faith, your integrity, your divinity, and your love of the Universal Consciousness, but at that time you develop an attitude to bless those who have done whatever they have done to you. When the forgiveness and the greatness of you prevails beyond scope of boundaries and the Oneness of God shines through you, that is when man has achieved the love of God within himself.

Thank you.



[Kirpalet@yahoo.com](mailto:Kirpalet@yahoo.com)

For more booklets go to: [kirpalsingh.org](http://kirpalsingh.org)  
(Spiritual Quotations for Lovers of God)