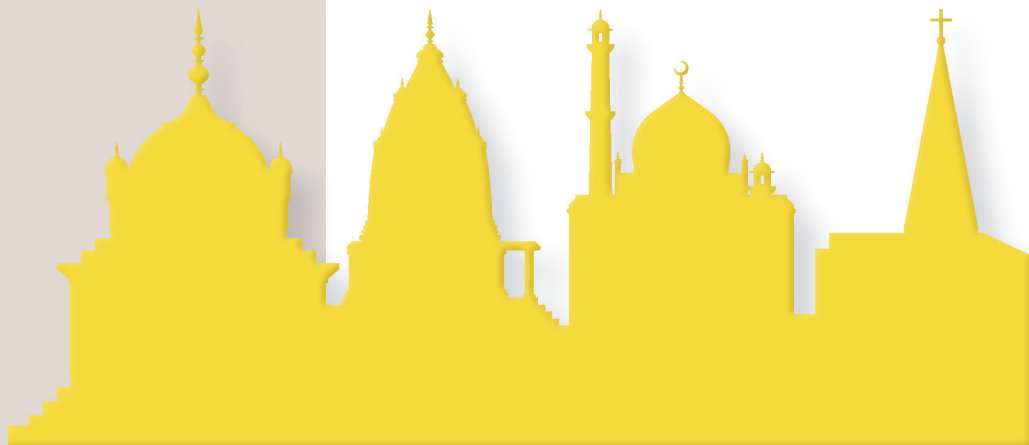


# Sayings of Sant Kirpal Singh

2012/1

Christianity

Godpower, Christpower,  
Masterpower



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January – June 2012

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# Christianity

Excerpt of “THE CROWN OF LIFE”, by Sant Kirpal Singh

Jesus Christ was essentially a man of the East, and his teachings are imbued with oriental mysticism. It is even speculated that he spent many of his early years (on which the Gospels are silent) in India, and learned much from the Yogins and the Buddhist monks, in his travels from place to place. He perhaps even started his teachings right in India and may have had a foretaste of persecution from the Brahminical order and the so-called high class social circles for his catholicity of vision, for he did not believe in class barriers and preached the equality of man.<sup>1</sup>

His contribution to the religious thought of the world may be seen in the emphasis he laid on the need for universal love, and the Kingdom of God within man; the two cardinal principles known to the ancients long before, but forgotten and ignored in practice.

*Think not that I am come to destroy the law or the prophets;  
I am not come to destroy, but to fulfill.*

MATTHEW 5:17

Let us examine some of the pertinent sayings which reveal that Jesus was conversant with the ancient religious thought and practiced the Path of the Masters of the Audible Life Current, sayings which are often ignored or misconstrued by those studying his teachings today:

*The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.*

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<sup>1</sup> Cf. Nicholas Notovitch, *The Unknown Life of Christ*, Chicago: Indo-American Book Co., 1894.

*But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness.*

MATTHEW 6:22-23

Obviously, „the eye“ refers to „the Single Eye“ and the words „if thine eye be single,“ mean concentrated awareness within at the center between and at the back of the eyes. Again, the words „if thine eye be evil“ refer to a state of mental dispersion without, as opposed to concentration within, and the result will certainly be „darkness“ - darkness born of ignorance about the true and real values of life, for this is the greatest ill of the soul.

St. Luke then sounds a note of warning when he says:

*Take heed therefore, that the light which is within thee be not darkness.*

LUKE 2:35

*What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.*

MATTHEW 10:27

Here are the words of advice from Jesus to his elect, chosen few, viz., to carry to the people openly (in light) the significance of what they heard in „darkness,“ that is in secret meditation, and to tell of the divine melody that they heard in the ear by means of transcendental hearing.

*But hearing, ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive.*

MATTHEW 13:14

The idea conveyed is of the esoteric nature of the spiritual science which can be experienced in the depths of the soul in the human laboratory of the body, and cannot be understood on the intellectual level or the level of the senses.

St. Matthew then goes on to explain the matter:

*For verily I say unto you, that many prophets and righteous men desired to see those things which ye see, and have not seen them; and to hear those things which ye hear; and have not heard them.*

MATTHEW 13:17; LUKE 10:24

In clear and unambiguous words, we have a reference to the inner spiritual experience, a realization of the Kingdom of Light and Harmony, which a real Master like Jesus could make manifest to his disciples.

Like other seers, Jesus gave a mystical experience to his sincere disciples. To the multitude, he always talked in parables, like those of the mustard seed, the fig tree, the ten virgins, etc., with which the Gospels abound.

In a picturesque parable, he explains the sowing of the Word in the hearts of the people, and tells us that the Word sown by the wayside is generally stolen by Satan from the heart; that the Word sown on stony ground takes no roots, endureth for a while and is washed away by the afflictions and persecutions for the Word's sake; that the Word sown among thorns is choked by worldly cares, deceitfulness and lusts of the flesh, and finally, the Word sown on good ground, such as those who hear the Word and receive, brings forth fruit (Mark 4:14-20).

The Path that Jesus taught is one of self-abnegation and of rising above body-consciousness, a process which is tantamount to the experience of death-in-life.

*Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?*

MATTHEW 16:24-26

It means one has to sacrifice the outer man, consisting of the flesh and the carnal mind, for the sake of the inner man or soul. In other words, he has to exchange the life of the senses for the life of the spirit.

Again, the love of God is to be made a ruling passion in life:

*Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind.*

MATTHEW 22:37

St. Mark goes further and adds, „and with all thy strength“ (Mark 12:30).

*This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.*

MATTHEW 22:37-40; MARK 12:30-31; LUKE 10:27

The principle of love is still further amplified as follows:

*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.*

MATTHEW 5:44

And why all this? – In order to gain perfection in the likeness of God:

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

MATTHEW 5:48

In St. Luke, Chapter Three, we are told that „the Word of God came to John son of Zacharias in the wilderness,“ and John while preaching the baptism of repentance for remission of sins, told the wondering crowd, „I indeed baptize you with water; but one mightier than I cometh.... . . . . he shall baptize you with the Holy Ghost and with fire“ (Luke 3:2-3, 16).

We have to mark carefully the words „baptize by the Holy Ghost“ and „fire,“ for one refers to the Heavenly Music (the Holy Word) and the other is symbolic of the Heavenly Light, and these are the twin principles of Sound and Light, the Primal manifestations of Godhead, or God’s Power behind the entire creation.

The way to the Kingdom of God can be opened unto him who knows how to „ask“ for it, how to „seek“ it out and how to „knock“ at the gate. In these three simple words, St. Matthew in Chapter Seven and St. Luke in Chapter Eleven have summed up what the aspirant has to do. Unfortunately, we do not yet know where the gate to be knocked at lies.

Guru Nanak also emphatically declares:

*O ye blind, ye know not the gate.*

About this gate, St. Matthew tells us:

*Enter ye in at the strait gate . . . Because strait is the  
gate, and narrow is the way, which leadeth unto life, and  
few there be that find it.*

MATTHEW 7:13-14



It is essentially a path of conversion, for no one can enter into the Kingdom of God unless he is converted and becomes as a little child (Matthew 18:3), i.e., leaves off his vanities, becomes meek, pure, simple and innocent like a little child. St. Luke elaborates on this theme in Chapter 18:15-17, for when the disciples rebuked them that had brought infants along, Jesus called them unto him and said, „Suffer little children to come unto me, and forbid them not, for of such (like-minded) is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein.“

In St. John, Chapter One, we come to an elaborate exposition of the teachings of Christ. He begins his gospel with the memorable words, the intrinsic significance of which few have cared to grasp:

*In the beginning was the Word, and the Word was with God, and the Word was God.*

*The same was in the beginning with God.*

*All things were made by Him; and without Him was not anything made that was made.*

*In Him was life; and the life was the light of men.*

*And the Light shineth in darkness; and the darkness comprehended*

*it not. . . .*

*That was the true Light, which lighteth every man that cometh into the world.*

*He was in the world and the world was made by Him, and the world knew Him not. . . .*

*And the Word was made flesh, and dwelt amongst us.*

In the above statement of St. John, there cannot be any doubts about the nature of the Word. It is clearly the Light and Life of the world,

the Creative Life-Principle in which we live, move, and have our being. It is the Spirit of God, the very essence of the soul but now lost in the mighty swirl of the world and all that is worldly. It is only the contact with the Spirit that shows the way back to God and thus is the true religion. This contact is termed variously as the second birth, the resurrection, or the coming into life again. Addressing Nicodemus, a Pharisee and a ruler of the Jews, Jesus said:

*Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God.... (Mark the word „see.“)*

*Verily, verily, I say unto thee, except a man be born of water and of spirit, he cannot enter into the Kingdom of God. . . . (Mark the word „enter.“)*

*Marvel not that I said unto thee, ye must be born again.*

JOHN 3:3, 5, 7

Jesus compares the one born of the spirit with the wind which „*bloweth where it listeth, for thou hearest the sound thereof, but canst not tell where it cometh, and whither it goeth*“ (John 3:8).

Elsewhere, he speaks of the holy Word as the „living water,“ the water that springs up into „*everlasting life*“ (John 4:10, 14).

Jesus speaks of himself as the „bread of life,“ the „living bread“ come down from heaven; and asks his disciples to eat „the flesh of the son of man, and drink his blood,“ for without these, „*ye have no life in you*“ (John 6).

These in brief are the essential teachings of Christ, the Master Christian, but not of institutional Christianity. Most of the Christian doctrines were formulated not by Jesus but by St. Paul, who turned Christ into the sacrificial lamb to atone for the sins of the world, and around

this central idea, as borrowed from Judaism and the cults flourishing around the Mediterranean at that time, there has grown a mass of ritual and ceremony.

The tenets of Christ remain as excellent moral precepts and doubtlessly point the way to the inner realization, but cannot in themselves put the seeker on the Path of realization, for they now lack the living impulse and the pulsating touch of the teacher, who having completed the job assigned to him in his own time, cannot now initiate and lead the people and make Truth real to them by bringing them face to face with Reality. Of all the mystical teachings of Christ, we now find but the symbolic lighting of candles in the churches and the ceremonial ringing of the big bell at the time of service. Few, if any, know the real significance behind these rituals, which are the outward representations of the twin principles of Light and Sound, or the primordial manifestations of the Godhead, responsible for all that exists in the Universe, seen and unseen. Some of the great church dignitaries, when asked, say that the bell is pulled simply to call men to prayer, and that to speak of God as the Father of Lights (James 1: 17), is but a figurative form of speech to denote his greatest gifts (of the lights of reason and intellect). With hardly any experience of the inner truths, they take the words literally and try to explain things theoretically.

Jesus himself in no ambiguous words declared:

*I AM THE LIGHT OF THE WORLD: he that followeth me shall not walk in darkness, but shall have the light of life.*

*JOHN 8:12*

To speak of oneself as the „Light of Life“ can have no reference to the light of the sun, even though the solar light may in the physical world be a source of life-giving energy. In Matthew 13:14, Jesus goes

on to clarify the position and warns against literal interpretation of his words, when he draws the distinction between „hearing“ and „understanding“ and between „seeing“ and „perception.“ It is only the awakened souls, the Masters of Truth, in living touch

with the Reality, who hold the key to the Kingdom of the Spirit and can draw forth an individual, now completely lost in the life of the senses, and rediscover for him the great heritage of All-life and All-light, for then it is said that,

*„The eyes of the blind shall be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and then the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert“*

*(Isaiah 35:5-6).*

How few of us really comprehend and appreciate the inner significance of the words of Jesus. We are content only with the ethical side of his teachings, which of course was a necessary accompaniment to the spiritual. The ethical tenets have been widely propagated and have even been assiduously kept alive, for they mark a great advance indeed in the moral scales of human values since the days of Moses. But by themselves, they fail to account for declarations like those about the „Day of Judgment,“ or „Repent, for the Kingdom of Heaven is at hand,“ or „God is Spirit and they that worship Him must worship Him in Spirit and in Truth.“ If such sayings were to be taken in their literal sense, it would be to reduce them to meaninglessness. The „Day of Judgment“ has failed to come, in spite of the prophecy of its proximity, and either Christ was speaking in ignorance or we have failed to comprehend his real meaning. There is behind whatever he said always an inner meaning that is clear to those who have had the same mystic

experiences, but baffle those who attempt to interpret it in terms of intellect or even intuition.

Not having direct inner perception (not to be confounded with philosophic speculation or intuitive insight), we attempt to interpret the significance of the teachings left to us in terms of our own limited experience. What was meant as a metaphor we take as literal, and the supersentient descriptions we reduce to metaphors. We easily forget that when Jesus said that he was „the light of the world,“ the „Son of God,“ and one who would not leave or forsake his disciples even unto the ends of the world, he spoke not in his mortal capacity, but like all other great Masters, as one who had merged with the Word and become one with It. Forgetting this, instead of following him on the spiritual path he showed, we think of him as a scapegoat for bearing our sins and as a means of evading the inner spiritual challenge.

# Godpower Christpower Masterpower

Dear Friends:

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

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

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

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

What was Christ? The Godpower appears from time to time at the human pole to guide the child humanity and give it the way back to God.

The question is: Who can give us the way back to God? No son of man can do it. God alone can lead us to God or give us a contact with Him. He has no equal – no brother, no father, no mother – and that God resides in every heart.

Thus, have you ever considered who is the one who points the way back to God and who at times refers to himself as “I and my Father are one”, “I am the light” or “I am the way”?

All Masters tell us that the incarnated Masters are all children of light. They are all sons of God, and whoever follows them, meets God, for he is given contact with God. Masters have been coming from time to time; and to all outward intents and purposes, they appear to be men. They were born the same way and their bodies are constructed the same way. What then is the difference between such a personality and the average man? It is in his being a Conscious Co-worker of the Divine plan, for he sees it is the Father working through him.

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

Christ is the Godpower or so-called Gurupower, who appeared as the son of man who was called Jesus. During a talk I gave last month at the Unity Temple in Los Angeles, I expressed these thoughts and then





asked the minister for his opinion, which I wanted to hear – not because I was doubtful, but because men are evolving and awakening to the truth.

He answered: “Who is Jesus Christ? God’s son, made manifest to man to teach him and show him the way and the truth and the light. He came to show man how the Father would live if He were a man. He was God in man.” Then he explained: “Jesus was the transcendent incarnation of God”. And he continued: “What is the difference between Jesus and Christ? Christ existed long before Jesus. Jesus is the born man who perfectly manifested the Christ in himself, and Christ is the Divine nature of this God-Man. Thus Christ, the spiritual human, existed long before His earthly birth.”

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

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

Someone told me on my last visit here that Christ is the highest since he had said: “I and my Father are one.” “That’s all right,” I said, “but if

other Masters also uttered the same words, how would you consider them?" I then quoted what other Masters had said, in their own languages, in their own times: Guru Arjan, the fifth Guru of the Sikhs, said: "The son and the Father are dyed in the same color; the Father and the son have taken up the same business." The tenth Guru of the Sikhs said: "God ordered me: 'Go – I make you my son to guide the child humanity.'" Many others as well said the same thing. This is only to prove that Christ lived even before He entered the sinless body of the mother. We have regard for that perpetual Christpower which existed before birth and continues after it, and for the sonship that is perpetual. That power lies in every heart and is revealed when a human pole at which the Power is manifest meets us and gives us a contact with God. No son of man, no human, can do it, except the manifested Godpower in some human pole.

When we meet them, these human poles are competent to raise our souls from the bondage of mind and the outgoing faculties and to grant us contact within. Thus, we have regard for all human poles which (who) give that Christpower its birth from time to time. We are, then, fortunate that we are gathered here on this blessed Christmas day.

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

## II

Christ said: "Because I live, you shall live also." Christ was able to give everlasting life. He referred to himself in our recorded Scriptures as: "I am the bread of life... This is the bread which cometh down from

heaven... If any man eats of this bread, he shall live forever.” God is light; God is life; God is love. What was this bread of life he gave?

In another instance, Jesus went to a well to have a drink of water. He requested a Samaritan woman at the well, who was carrying a pitcher of water on her head, to give him some water to drink. Out of an inferiority complex, she said: “You people have no dealings with us; why then are you asking me for water?” Jesus answered: “If you knew who was asking for water, you would have asked for, and I would have given you, the living water of life. This water which you carry quenches thirst for a while, yet one is again thirsty; but whoever drinks of the water which I give, will never thirst.”

Let us go a little further into it. Who was Christ? (Blessed is the human pole at which Christ appears.) He behaved like a man, he behaved also like God. He behaved like an average man and his greatness lies in this fact. In his grace, he behaved both ways – as a man and as God. St. John describes Jesus as “The Word made flesh and dwelt amongst us.”

What is Word? Word is definable as “the Word which has made all the heavens.” St. John said: “In the beginning was the Word, and the Word was with God, and the Word was God.” That is the cause of all creation. In the Psalms, we find: “Thy Word is settled in heaven.” This is what Jesus referred to as the bread of life which comes from heaven.

What is that Word, and what is the outer manifestation of the Word which was personified and made flesh in the human pole of Jesus? The psalmist said: “The Word is a lamp unto my feet, and a light unto my path.” Jesus expressly said: “I am the light of the world.”

Do you follow now, how great he was? He was the Godpower manifested in the human pole, and He had great regard for that human pole at which He was manifested, but he always differentiated between the

son of man and the God Father in Him. This is no peculiar distinction in the case of Christ, because all other Masters, among them Guru Nanak and Kabir, expounded this same truth in their own languages.

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

### III

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

Jesus said: “Except a man be born again he cannot see the kingdom of God... The kingdom of God cometh not with observation... the kingdom of God is within you.” By observation is meant ways which are related to the outgoing faculties. God is spirit and we must pray to God in spirit alone. God does not reside in temples made by man, but in the God-made temple of the human body. Within that human body temple, Jesus said: “Because I live, ye shall live also.” He did not refer to the outer son of man, that perceptible body, but to the inner, who gave light and was the way back to God through love.

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

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

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

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

The attention, which is the outward expression of our soul, is diffused in the world through the outgoing faculties. First we have to withdraw that attention within, and then rise above body consciousness, above the senses. Only then can we be extricated from the grand delusion that we are the human body instead of being the indweller of the human body. Only then can we emerge from our ignorance of some higher Power keeping us in the body.

What happens at the time of death? Life withdraws from the extremities and rises to the back of the eyes and then darkness appears. While living, you can learn how to rise above the senses, withdraw from the outside to the back of the eyes, which is the seat of the soul in the body, and have your Inner Eye opened. You can see the light of God, that light of God which was personified and called Christpower, Gurupower, or Masterpower.

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

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

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

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

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

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

located in the body. There lies the tenth door where the eyes become single and where we find the light of God. There we see the Christ in expression.

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

Jesus said that we must have the bread of life and the water of life. That bread of life and water of life lie in the actual contact with the God-into-expression-power of light and “music of the spheres.” At any human pole at which the Godpower is made manifest, that manifested Godpower is competent to raise our souls — bound under mind and outgoing faculties, and identified with them — and open the Inner Eye to see the light of God and open the Inner Ear to hear the voice of God. This is what is meant by coming into contact with the God-into-expression-power of the light and sound principle: that is, the true bread and water of life. Thus, any human pole at which that Godpower has manifested itself can give you contact with the bread and water of life.

This is referred to by Guru Nanak and the other Masters who say that we are fortunate to have the human body, and that the purpose of having it is to obtain the bread of life and the water of life — the true elixir of life everlasting, for whoever drinks of it shall never die.

Remain in any religion you like. But for the bread and water of life, go to a Master who is the human pole of the Godpower or Christpower, for no son of man can give you everlasting life. The greatness of the Master lies not in his advising you how to say prayers or perform certain rites and rituals — any man can give lectures after a little training — but in the fact that he is able to give you a sitting in which your soul



is first withdrawn from the outside and then raised above the senses; your Inner Eye is opened and you see the light of God, and your Inner Ear is opened and you hear the voice of God; and you testify yourself that it is so.

Through the parallel study of religions you will find the same truth imparted by almost all Masters, in their own languages of course. In the Christian literature, you will find that St. Paul says: "I die daily." Other Masters say: Learn to die a hundred times a day. That death is the withdrawal of the soul from the physical body and rising above it into the beyond – that is, into the kingdom of God where you are reborn. "Marvel not that I say unto you, ye must be born again."

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

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

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

In the true terminology of the Saints or Masters, a blind man is defined, not as one who has no eyes on his face, but as one whose Inner Eye is closed. Those who do not see the light of God are all, excuse me, blind. When they come to a Master and He gives them a sitting, the Inner Eye is opened and they see the light of God. When they return, they are men with the Inner Eye opened. Similarly, before going to a Master, a man is deaf. When the Master gives him a sitting, he begins to hear the music of the spheres and he becomes aware.

These are the gifts of God. The greatness of the Master lies in His competency to give you the bread and the water of life and to help you to be reborn – to open the Inner Eye to see the light of God and to open the Inner Ear to hear the voice of God.

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

“Blessed are ye who see things that the old prophets and righteous men could not see, who hear things which the old prophets and righteous men could not hear.” These are references in the Scriptures that our eyes are sealed and our ears are sealed and that unless these seals are broken we cannot see the light of God and hear the voice of God.

Guru Nanak was asked: “God resides in every heart, but who can see Him?” He answered: “Those eyes are different and are other than the eyes of flesh and blood which can see the light of God.”

Another Saint, Shamas Tabrez, said: “We must be able to hear the voice of God with our own ears.”

The true definition of a Master is given by all Masters as “one who can make audible for you the music of the spheres within, and who can remove the veil of darkness you see when you close your eyes and reveal the light of God.” Such a person is called a Master.

#### IV

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

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

The various scriptures that we have with us contain a fine record of the experiences of the Masters; yet we need someone who has had this experience and is competent to give it to us — tasting the bread and drinking the water of life — bringing them into existence. Guru Nanak said: “Do not be deluded because you have taken one form of religion or the other. You must follow the original intention of the teachings.”

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

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

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

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

Married life is no bar to spirituality, if conducted according to the Scriptures. It means taking a companion in life who will be with you in this earthly sojourn through weal and woe. The husband and wife should help each other to know God and to fulfill the highest aim of man's life. One duty may be that of begetting children, but bear in mind, it is not 100 per cent of our duties. The Scriptures say that husbands should love their wives as Christ loved the church.

In the lives of all Masters, we find two great things: They have contact with God, and they are the mouthpieces of God. They speak as inspired from God rather than from the level of the intellect, feelings, emotions, or by drawing inferences. They see and say and ask you to become. They say: Be still, physically and intellectually, and know that you are God.

We have great respect for all Masters, all sons of men or human poles at which that Godpower, Gurupower or Christpower worked, and continues to work, to guide child humanity. We are blessed.

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

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

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

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

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

*“Godpower – Christpower – Masterpower” was given by Sant Kirpal Singh at St . James Episcopal Church, Houston, Texas, on December 25, 1963, during the second world tour.*















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