

God Hears the Cry From the Heart

This talk was given by Master Kirpal Singh at the Cowan Heights Ranch in Tustin, California on the afternoon of December 12, 1963, just after arriving there.



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Dear Friends, We are all brothers and sisters in God. It is He Who first loves us; our love is only reciprocal. And it is His grace that we have the man-body in which we can know Him. Ever since we have been away from Him—sent down to the world—we have not been able to go back to our own Home. So He loves us and makes an arrangement for us to go back again to our own Home.

This world is not our home; it is only a temporary one. Of course, we are fortunate that we have the man-body which is considered to be the highest in all creation, after which even the angels hanker. We are fortunate that we have the man-body, and we are still further fortunate that we have some hunger after God. "There is food for the hungry and water for the thirsty." It is God alone Who can make the arrangements to afford us the Bread of Life.

We have given food to our bodies, and we have become physically strong. We have also given food to our intellect. We are intellectually strong and make wonderful inventions. But what food have we given to our own souls? Our souls are conscious entities, a drop of the Ocean of all-life, all-consciousness. The Bread of Life could only be a conscious one. How can we have that Bread of Life? God makes some

arrangement for those who are really hungry. And who can give us that Bread of Life? God is Light; God is Life; and God is Love. He alone who is Life, who is All-Conscious, can give us the Bread of Life.

That Life exists in every man-body, because God resides in every heart; but our souls are embedded under the control of mind and the outgoing faculties, and we are so much identified with the outside things that we have forgotten our own Self. If that God which resides in every heart becomes manifest in any human pole, that manifested God is Life. And He alone can give us the Bread of Life, by raising our Life, our soul, from the bondage of mind and matter. No son of man can do it.

When all Masters come, what are they? They are the Bread of Life. Christ also referred to it: "I am the Bread of Life: this Bread of Life has come down from heaven. Whoever eats or partakes of it has everlasting life." Similarly, all other Masters said so. Those human poles were the mouthpiece of God. Blessed are those at whose pole God manifested Himself. They became the mouthpiece of God. It is the God-in-them alone who is Life, Light, and Love, and who can give us the Bread of Life.

So that Bread of Life can be given by someone in whom that Life, which is God, is manifested. This is how we can have the Bread of Life or the Water of Life that can give us an everlasting life, by eating which we will have no hunger, once and for all, forever; by drinking which we will never thirst again. This has been referred to in various other scriptures, too. The Upanishads tell us: "What is that by knowing, which nothing more is left to be known?"

We are conscious entities. Only in the man-body can we first realize ourselves. How? By analyzing our own selves. What is the present delusion in which we are going around? It arises because our souls are controlled by mind, and our mind is controlled by the outgoing faculties; and we are so much identified with the outside things that we have forgotten our own selves. To come out of this delusion, the first thing is to know ourselves, not as a matter of feelings, nor as a matter of emotions, nor as a matter of drawing inferences, but through practical self-analysis, by rising above body-consciousness. When we rise above the body, we know we are not the body. We get some contact with that Life Principle, which is the Bread of Life. And the more we come in contact with It, the more It gives us everlasting life. But there are planes and planes through which we have to pass. When we reach the ultimate goal that is beyond all physical, astral, causal, and supercausal planes, we reach the True Home, which is the all-spiritual plane. There we have the true Bread of Life in which we are satisfied forever. Then the true Father, you might say, leads us to the Wordless state or the Nameless state, beyond.

This Truth has existed ever since the world began. Masters have been coming from time to time to give us a contact with that Truth and to give us that Bread of Life and

Water of Life with which we can have everlasting life. For these same purposes, we have joined various schools of thought. The main purpose is just to find a way back to God or to the eternal Home of our Father. Blessed are we.

By a parallel study of religions, we find that the Masters who have been coming from time to time in almost all religions gave out the same Truth. Truth is one, not two, three, or four. There are differences because the Masters gave references to whatever heights or levels they reached. With due deference to all, the ultimate goal is to reach the true Home of our Father. That is the eternal plane, which is called *Sach Khand*. And when we reach that eternal Home, the true Father, or the *Sat Naam*, absorbs us into the Wordless state or the Nameless state of God. These are the teachings that have been given by all Masters who came in the past, whether they came through one religion or the other. By a parallel study we will find this to be so.

We can achieve this much only in the man-body; it is our golden opportunity. What have we done with this man-body so far? If we have attained the goal, blessed are we; if not, we should do something about it. The way back to God is only in the company of those who have reached the true Home and have become further absorbed into the Wordless state. In their company it is always easier to go the Way, for whoever knows the Way can tell us the Way: "The Son knows the Father and others to whom the Son reveals Him."

Generally, you'll find that most of us seemingly appear to be hankering after God; but if you go to the bottom of it, you'll find that we're really not after God; we're really after worldly things. We are after God because we consider that we can have these things through God. You'll find hundreds of people in all the churches and other holy places of worship; and generally, if you ask each one of them, in a heart-to-heart talk, what they are after, they will say: "My son is sick; he should recover." "I have such and such problem that I would like solved." "I am having such and such difficulty; I would like protection." So, really speaking, ye are worshipers of the world, not of God. We simply worship God because we know we can have the thing we want from God, that's all.

So blessed are they, I would say, who are really after God. For those who are—whatever they are and in whatever religion they are—God makes some arrangement to bring them to Him. "Where fire burns, oxygen comes to help." "There is food for the hungry and water for the thirsty." The God residing in every heart knows that "such and such child is after Me." When He finds that, He makes some arrangement to bring him in contact somewhere where he can be put on the Way. But mind that, there should be true hunger.

A child was sitting in a room and wanted to stand up. His foot slipped and he fell down. Again he wanted to stand up. He got hold of a chair, and the chair overturned;

again he fell down. Then he got hold of a cloth or something hanging, and again his hand slipped, and he fell down. Out of helplessness he cried, "Oh mother!"

The mother was sitting in the kitchen, just as the milk was boiling over. As soon as she heard his voice, she ran in to the child, took him up in her lap, and brought the child back to the kitchen. In the meantime, the milk had boiled over and had flowed all over the floor. The child asked the mother, "Well, dear mother, I'm so dear to you that you did not care for the boiling milk, and you ran to me?"

She said, "Yes, my child, you are more dear to me."

The child was clever, and two, three, or four days later, he thought, "Now it is very easy to call my mother. I will cry and she will come." He began to cry, once, twice, thrice, and then for some minutes. After all that, he wondered why his mother was not coming. He thought perhaps she must be cooking a most delicious and valuable thing. Since she did not care for the milk the other day, there must be something more valuable today. He crawled to his mother, took hold of her and stood up, and asked her, "What are you cooking?"

The mother said, "Oh, it is only pulse"—something very ordinary.

"No, no. Tell me what it is."

She opened the pot, and it really was that. Out of astonishment he said, "Mother, that day I cried only once, and you came running to me; this time I cried for so long a time, and you never cared about coming to me. Why?"

Then the mother said, "Child, that day your voice was really crying. Today you were only imitating."

So God hears the real prayer from the heart. He resides in every heart.

It is God Who makes an arrangement to bring you in contact with someone in whom He is manifest. It is the God in him who can do it; no son of man can do it. God has no brother, no sister, no father, no mother, no equal. Who can give us a contact with Him? We would say, the God manifest anywhere. It is God manifest in a pole who has the competency to raise other souls who are bowed down under the weight of mind and the outgoing faculties and give them a contact with Himself. I would say, those who are really after God are fortunate.

What is the proof of being put on the way? That's the point! It is that the one who has received a contact himself bears testimony that he really has something. To say that you will get it after death, in the world hereafter—well, that may be true or it may not

be true: "A bird in the hand is better than two in the bush." To all intents and purposes, Masters are men like us; but they are developed in a way that God is manifested in them. They are the conscious co-workers of the Divine Plan; they see that it is the Father working through them, and they give out what they see. When such a person meets you, it is the God in him who gives you some contact with it. And what is it? We find some references in the scriptures that "nobody has seen God at any time," and we also find that they have seen God. They say, "I and my Father are One." They are conscious that "it is the Father in me that is working." When suchlike Masters come, the only proof is that the man himself should bear testimony to whether he has got something to start with or not.

There are Masters and masters, with due deference to all. It is for us to see what we get. Those who are after worldly things or supernatural powers or mind reading or perhaps only healing are really not, at heart, after God. These are side issues. They get that thing and that is all; but they do not get God.

So the man-body is the highest in all creation in which we can know God. Our Master [Baba Sawan Singh Ji] used to say that those who are now reading in the primary class or who are quite illiterate cannot, on leaving the room of this body, become graduates. What you have earned in this physical life; that goes with you. You are what you are now. By merely leaving the body, you cannot become saints. And even if you are able to make contact with departed souls, they can only guide you up to the level to which they have progressed, nothing more. You will find this is no spirituality.

Masters have always taught this differentiation. Spirituality is no spiritualism, no spiritism, no hypnotism, and no mesmerism. It is a consciously higher something. And you see that you have it, not under influence, but by rising above body-consciousness. You see for yourself—you see it, and that is lasting.

This is what is before us. For that purpose, we have joined various religions. As I told you in the beginning, all religions are meant to find the Way back to God. Blessed are they whose hearts are really hankering and hungering after God. But it is for God to see to that. That is why it is said, "When the *chela* is ready, the Guru appears."

Whenever Masters come, they give very universal teachings. They don't make any new religions or discard the old ones. This question was asked of our Master: "Why don't you raise a new religion?" And he said, "There are so many wells already existing; what is the use of digging a new well?"

The teachings are the same. Truth is one. The only difference in the teachings is because, perhaps here or there, those who came were not up to the highest level. With due deference to them, they taught up to the level to which they had reached. But if you go into the various scriptures, you'll find the same basic teachings there. So when there is real hunger, God makes some arrangement to bring us in contact

somewhere where we can be put on the Way. After all, these worldly things are temporary; we will have to go sometime. What will be our fate after that? Even if we close our eyes, we'll still have to go. A wise man is one who works with his far-sight.

I have great pleasure in meeting you here, in the other part of the world. It is the grace of God, working through my Master, that I am here. I remember once, many years ago, our Master went to Karachi. When he returned to Beas, he told me, "I received a return ticket from America. They want me to go there, even for a day, and give them a blessing. But I have returned it to them, saying: I cannot; I'm too old." And he told me, "The God in you should go; you will go."

It is His Grace working that I am here. I was also here in the past, in 1955. Now, again I am amongst you. I am so very happy to see you all here. We are all brothers and sisters in God. So, with the grace of God, we are all together again. The few days I am with you, I am at your disposal; that's all I can say. What I have learned at the feet of my Master, I have placed before you. I hope, with His grace, that others have been satisfied with what they have got; and I hope so for the future, too: because it is the grace of God working in Him, through Him, that is carrying out all these missions. It is His mission, not mine. But He can make any man an instrument.

I am at your disposal to the best I know how, according to whatever program has been fixed up here. I hope God will help you; that's all I can say. I am a man first, I tell you; be not afraid. But I *see* it is God in me. With the grace of the Master, people are having it; that's all I can say. All credit goes to God.

[*Master turns to a disciple*] You're living here, nearby? I've been inquiring about you. Anything anyone has to ask, they're most welcome to ask whatever they want now. This is the golden opportunity for me to meet you all, and for you, as well. To the best I know how, God will help you.

Disciple: *Just being in your presence, Master, is a great satisfaction and a great assistance.*

The Master: Its radiation helps.

Disciple: *When we're so far away from you, we lose our darshan; we lose so much of the contact from you. To be in your presence stimulates us and gives us courage to proceed and work a little bit harder.*

The Master: For that reason—because I thought perhaps it would be to our best interest—I prescribed a diary for self-introspection. Those who are regular and are sending their reports are coming in contact. This guidance is necessary throughout life, even if you can contact the Master within you. This is always a helping factor. To

be near the Master cannot be underrated. But we have the same help and protection by radiation, even from thousands of miles. If you can catch sound through radios over thousands of miles, and can also see who is speaking through television, why can't we do it otherwise, as well? We simply have to direct our attention towards it. And moreover, as I told you, Master is not man-body. Whenever the Masters came, they differentiated this point of view between the son of man and the God-in-him. The son of man can do nothing, but the God manifest in him is everywhere. He is manifest. Just let there be hunger and thirst for Him. We love the Master, the God-in-him; God loves him. When God loves him, He manifests in that human pole at which He is working. So, he is the God-in-him everywhere. We simply have not grasped the point, sometimes, when we consider we are far away. And by coming in direct contact, naturally there's constant radiation. That is why even a stone put near water will become cool.

He is not far away from those who simply turn their faces to him, I would say. Nothing should stand between him and you, and there will be a direct connection.

Kabir said, "The Master may be living beyond all seas, and the initiate may be on this side of them; but he should direct his attention to him." And further, you'll get all help. There are some initiates like that. The question is one of becoming receptive. And how can you become receptive? Christ said: "Let my words abide in you." I think this part everyone can understand: live up to his commandments. But the other part requires more clarification: "And you abide in me." How? When you remember someone from the heart of your heart, it reacts in the one whom you remember. The more you love Him, the more you abide in the Lord, for love is constant remembrance. In that way, receptivity is formed: in that case, they are two; but they are one in two. This is to be developed by regular devotion. It is a very simple way and requires no philosophy to prove it; it is common sense. The mother has a connection with the child. The child is lying in one room, and the mother is somewhere in another room. The child is asleep; but when he moves, the mother's milk begins to flow. There's a connection between the mother and child. Similarly, our connection is with the God-in-him. This is what is wanted: this is what is called, to be a *gurumukh*, to be the mouthpiece of the Guru. A Godman is the mouthpiece of God. He is man-in-God and God-in-man; and the true devotee is a guru-man, a Master-man, a man-in-Him and the Master-in-man; because God is there.

To develop receptivity is the main thing. It can be had only by constant direction of our attention towards Him. We are not to leave the world. We are to live in the world; but while remaining in the world, the needle of our compass should always point to the north. And this is His grace. We have the man-body; we have very magnificent buildings to live in; we have health and possessions: and it is His, everything is His. Masters don't tell us to leave the world and live in solitude, in out-of-the-way places. They say, "Remain in the world; but while remaining in the world, don't forget Him,

that's all. Be thankful for all the gifts He gives us."

Disciple: *When our receptacle of love and devotion is so far separated from you, you refill our cup, it runs over, and then it instills more love within us that we can share with everyone.*

The Master: Yes, of course, it overflows. I am very happy to be amongst you. As I told you when I started, we are all brothers and sisters in God. This is the basic thing. Masters give us this relationship, which cannot be broken, even after death. It is not like worldly relationships that are broken by death or by this and that circumstance.

Disciple: *You bring us great joy, Master, when you come—great joy.*

The Master: Perhaps you will find that I've got more joy to see you all. It is but natural: when you see your children coming to you, how do you feel?

Disciple: *Fine, wonderful.*

The Master: Similarly, I think, the God in us—not the man—feels it hundreds of times more. It overflows when He sees His children coming up to Him.

All Masters—whenever they came—gave the same Truth. And the only thing that remains is that we should have contact with that Truth. It is already existing within us; we have not to put It in. Our Master used to say, "We are not to put in anything from outside; it is already there." It is a matter of simply withdrawing from the outside. If we can do it of our own selves, well and good; if not, he helps us withdraw with a little thought of his. He has that competency; he has that power; that is, the God-in-him. And also as a man, I tell you.

God created the whole world with one Word of His. How strong a Power, how great a Power It is! And our souls are of the same essence as that of God. We have very great power. But the pity is that our soul, the expression of which is called attention, is diffused into the world. We feel very weak, very feeble. If that diffused attention is withdrawn within, there is very great power. The rays of the sun don't burn us; but if they are made to pass through a convex lens, anything you put on the other side of the lens will burst into fire. So, it is a matter of the attention, or the *surat*. This is the natural way and the quickest way; even children can do it. We live every day unaware of it; we have forgotten it. We simply have to develop it. There are so many other ways, but in those you have to make some hypothesis. In this, there is no hypothesis to be made. When our attention is withdrawn from the outside into our own souls—as the rays of the sun are withdrawn into the sun—we will find what is the controlling power. This does not require anyone to leave the world and go to secluded places. We have to remain in the world, yet out of it, always conscious that it is His—He is the

controlling power, everywhere, even after the body.

Question: *I would like to ask a question. Would it be possible for a person to be in touch with you before becoming an initiate or before ever knowing about you? I awaken so many times with just a pair of eyes, and I have prayed so many times to know who it is. And it's your eyes. And it's been for about seven years.*

The Master: Yes, that is the God in you that is directing you. That's all right. God is everywhere. He makes some arrangement for those who are really seeking. I have found so many cases like that, even myself. In the beginning, when I was very anxious to know God, I always prayed to God to "just bring me in contact somewhere, where I could be put on the Way. But I was afraid, lest I should go to somebody who had not reached You and my whole life might be spoiled." So I was praying like that. I was, of course, very anxious in my heart of hearts. I was afraid of going to somebody, only for the reason that if I should go to somebody who had not reached God, then what would be my fate? There are so many masters in the world. I think there are more masters than you will find initiates. I used to have the manifestation of my Master within, seven years before I met him physically. I took him to be Guru Nanak. Then, when I went to him physically seven years after, I told him, "You are the same man." So it is God that knows where He is manifest. And He manifests Himself in some form at whose pole He is working.

I have found many instances such as this in my experience. I went to Pakistan and met some Mohammedan Sufis there. They looked at me and said, "Oh, three years back we were seeing someone like you. And, we were just wondering, who can that be?" It is God's arrangement, you see. As I told you, when there is hunger, He makes some arrangement. Even if you don't know, never mind—He knows it. That is why it is said, "The Guru appears when the chela is ready."

Disciple: *Mrs. _____ would like to say a few words.*

The Master: Yes, yes surely. Come here, nearer please.

Mrs _____: *Well, Master, I would rather look at you instead.*

The Master: Here, here, come in, come in. You're simply crying out of the eyes, that's all. All right. Yes, please, yes, yes. . . .