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To Gain His Pleasure

ANY PLACE where one can enjoy the intoxication of God has its own value, be it temple, church, mosque, or any other religious edifice. However, it stands to reason that the very best place to seek God and enjoy His presence is wherever His reflection can be seen. The stone-constructed places of worship were all made in the remembrance of God, but it is not possible to see the reflection of the Lord in any of them. That can only be found in the human form—a certain human form wherein God has manifested Himself. Such a personality is just like God walking on earth. Those accomplished in religious lore, tied up in rituals and customs, will usually advise against seeking God in the human form, but the earnest investigator should consider carefully just what benefit can be derived from a living Guru.

If we take the temple or the mosque for an example, we find the former dome-shaped, like the human head, and the latter forehead-shaped, both after the model of man-body, and with great respect are the prayers done therein. These are given the highest importance, while the true temple or mosque of the man-body is ignored; we never go in there. The Truth lies forgotten within us, and we are left with outer things as consolation. To make a model of the man-body is very easy, but we are constantly adding cover upon cover over

the true Light of God within our being, and to stop doing this is extremely difficult indeed.

My Master used to give an example of the true wife who, disregarding the good or bad remarks that the world may have for her character, will keep her attention constantly upon her husband alone, knowing that she is true to herself and to him. So we should go toward God with that single goal in mind, and never worry about what is said by others. Travel with unceasing attention in the Lord, for you are His and He is yours.

The target was always one and the same, for all religions, but what happened? Hafiz Sahib explains that *We were on our way to meet the Lord, but in between our attention was arrested*. Religious and customary rites have taken our attention from the true purpose of our journey, and as long as the the mystery of life is not unraveled we may spend our whole life searching among outer things, but the Truth will never be revealed. Who are we, and what connection do we have with the physical form? In what way are we related to God? Before these questions can be answered, that eye must be opened through which, by actually seeing, the Truth will be revealed. A Muslim Maulvi Sahib exhorts us:

Why do you scatter your attention in intellectual pursuits?
Whatever path you walk, become submerged therein;
Deaf and mute to all else.
With full concentration proceed toward your goal;
Take a headlong plunge!
Weighing and doubting will only stop your progress.

Further on he says, *I am in Him*. This happens only at that grand meeting when two become one—when He alone is

there, He whose reflection we are. When the curtain of separation is drawn aside, there will be no parting and no meeting. There will be no yearning. Christ told us that *I and my Father are one.* Guru Arjan says *Father and Son have the same color.* When the soul reaches this awakened condition the wandering, searching, and sorrowful separation will cease. A true Guru is not separate from God; therein lies his greatness. By losing himself he has become the very image of God, and he who loses himself in the Guru becomes the same as the Guru —a *Gurumukh* (or mouthpiece of the Guru). St. Paul mentioned this stage by saying . . . *yet not I, but Christ liveth in me.* Our Muslim prophet continues:

The place inside is so filled with my Beloved.
That there is no room for me; only He is there.
In You, am I; look in my eyes and see the oneness.
If you do not see, am I to be blamed?

Even the thought "I am not there" does not occur. Within the eyes of an illumined soul pulsates the power to drag you, like a magnet, into the Beyond. This was the original reason for doing *arti* (a Hindu rite, with lighted candles).

At one Satsang, I was sitting beside Hazur—he sometimes made me sit beside him, just as a father would—and I said that there was an age in the past when the Guru would wash his big toe in water and give this to the disciples to drink, for there was great charging in it. During the time of the tenth Guru of the Sikhs, he gave *amrit* (nectar) made from sweetened water, on drinking which they were infused with life; again due to the charging. Then in the days of Tulsi Sahib and Swami Ji Maharaj, it became customary for *arti* to be done, sitting in front of the Guru, eyes level with eyes; but that age also passed. In the time of Hazur, my Master, the custom was to touch the Guru's feet. Now that is finished and

it remains only to look into the eyes of the Master and be absorbed into his radiance, as eyes are the windows of the soul. The purpose of all these gestures was for the disciples to derive the benefit of the charging from the Guru's radiation, but when the Gurus leave, just the empty action remains.

The highest of the senses is the eyes. Nose, ears, mouth, etc., are on a lower level. When the two eyes meet at the practical point above the nose, they become single and the inner path is opened, through which we become familiar with the Beyond. When the *four* eyes meet and become one, there is no separateness and no question of duality. From eye to eye the treasure is given. From eye to eye one gets an intoxication, and the physical body becomes insignificant—as nought. Even the thought of it does not remain. Criticism, ridicule and unpleasant worldly affairs ride harmlessly over one's head. This is the knowledge of oneness.

Hafiz Sahib has said that the words uttered by the Saints are for those who are ready to receive them. This is their last connection with the world, for their hearts have become pure, and they have the right understanding. They are ready therefore to realize the Lord. The immature will continue with the outer practices, for their time has not yet come. Though Truth is in each being, yet it must be rekindled by the Guru through the eyes, for the charging involved in the process cannot be done through form and formularies. This charging is an intoxication never forgotten by the person throughout his whole life. There are those who think that the Guru's succession can be accomplished on legal papers; but how is that possible or even feasible?

There is only one thing to understand—how to remove the separating curtain between "me" and "You." *Get the true bhakti from the Guru; then only can He invade the mind.* When you have completely surrendered yourself to the Guru,

no questions or doubts remain. Everything becomes serene, calm, quiet, and the awakenedness springs forth. Life comes from life—there is no other way of realizing the Truth. Those who see the Truth in all its Reality say, "This is a very curious image, this human form!" They are not the human form, but are something else. Bhai Nandlal Ji, who was a very devoted disciple of Guru Gobind Singh Ji, says, *For one hair of my beloved Satguru, I will sacrifice both worlds (this and the next)*. Only he who can see even some small reflection of the Truth can make such a statement.

For Muslims, a living Master is considered to be heresy, and when Amir Khusro was initiated by his Guru the people criticized him, calling him a heathen. Khusro was unshaken and remarked, "Yes, I am a devotee of a living form, but what has this to do with the world and its opinions?" When you become someone's, become his very image. To incur the pleasure of a complete Master is to incur the pleasure of God. Swami Ji Maharaj says, *If the Guru is pleased, then God is pleased.* But the Guru should be a Guru and not just so called. Of what value is the pleasure of him who is under the influence of his mind and senses? People often get a bitter experience and then blame the whole of Gurudom, but those who are fortunate to have their inner eye developed even a little, see an inner reflection of the Truth. *Even one enlivening glance from You, O Guru, is enough to infuse me with Life.* If he turns his eyes from us, both our worldly and spiritual existences will finish. Once this happens, it is most difficult to regain his attention, for no one knows what action will be pleasing to him.

Perfect Masters do not allow vanity, self-importance and self-praising to remain in their followers, but gradually weed them out. Bulleh Shah, who belonged to a high caste, took Initiation from Sai Inayat Shah Sahib. One day, the Master

sent some of his followers to Bulleh Shah's home, telling them to sing and dance outside his house. They did this, calling out, "Oh, Bulleh Shah, we are your *gurubhais* (brothers under the same Master), so come out and meet us." Now, singing and dancing in the streets is considered to be unseemly behavior, that of very low-caste people, and when Bulleh Shah was told that his brother disciples had come, he said, "No, I do not know them—they are nothing to do with me."

When the disciples returned to the Master, he told them, "It does not matter, from today I will not water that plant." Remember, that the Guru gives nourishment to the disciples through his attention, even if they are thousands of miles away. *A Satguru looks after his disciple with his own life impulse.* Only a few days ago a disciple in the West wrote to me: "When I sit for meditation, and even for some time afterward, there is a sweet fragrance." I explained that this was a direct result of the thought-waves which are received when one is receptive to the Master. Receptivity is very necessary. If a radio set is not tuned properly, there will be no sound. It is most difficult to please a Guru: he is above offerings of money, property and worldly goods. You cannot have his pleasure by demand either. His pleasure may be gained through respectful attention, obedience to his wishes, devotion, and selfless service to humanity. If the disciple does not wish to live like this, then what can be achieved without the Guru's mercy? I remember once in Lahore, my Master called me and said, "Kirpal Singh, I have planted the saplings, you have to give them water." I replied, "Hazur, however much water you send through this hose-pipe, will be given." To be careless about our attitude and actions in respect to our Guru is very dangerous.

Bulleh Shah's inner enjoyment was stopped from that moment, and by the Guru's orders he was also not allowed to

enter the Master's court. In those days, Shah Inayat permitted his followers to express the holy hymns in song and dance before him, and appeared to show his pleasure at such occasions. There was a certain prostitute who was very talented in her execution of the holy songs, and she would attend him regularly each week. For Bulleh Shah, it was as if both worlds, inner and outer, had sunken into deep and silent gloom—such was his condition without the glance and thought transference of his Master. So in desperation, and greatly anxious to regain his Master's favor, he went to the prostitute and begged her to give him any amount of work, in return for which, he requested her to teach him how to sing; with the hope of giving the Master some enjoyment. For instance, if a Master approves of selfless service and helping the poor, then his disciples should do that, for to become his true loved ones they should develop the Master's own habits within themselves. Merely pretending to do his will has no effect, for he knows and sees everything.

So Bulleh Shah studied the art of singing and dancing for nine months, and one evening he said to his teacher, "Tonight, let me go and sing for the Master, instead of you." She agreed, giving him her clothes to wear, and with quickening heart he hurried off to the Master's house. His songs even now are heart-rending to the reader, filled with great sadness as he describes his separation from the Master. He who knows everything can recognize a person by what he is, not by what he is wearing, and when Bulleh Shah sang with so much pain and feeling the Master could not help himself, and, rushing from his seat, wrapped Bulleh Shah in his arms. Now many who were watching this began to wonder that such a great Master would embrace a prostitute, so Shah Inayat said, "Listen, brother Bulleh, take off this finery, that the people's doubts may be removed."

How can you recapture the Master's pleasure when he is displeased with you? And then, when he restores this blessing, what do you gain? This hymn of Guru Arjan will disclose some knowledge on the subject:

I fall at his feet to gain his favor.
Oh, meet a Satguru who is God Himself!
There is no one else like him.

If the Guru is pleased, then so is God, for God has manifested Himself in the Guru. Satguru is the very image of the Truth, the ruling Power, for his will governs everything and there is no one comparable to him in this world or the next.

I have searched all Brahmand;
But not found one like my Guru.

A person can only speak of whatever level he has reached. The worldly will think on a worldly level, but they who have reached Brahmand and beyond say that even in Brahmand there is no one to equal the Guru. He is Truth itself, and he is also the pole at which the Truth is manifested.

When two hearts take joy in the same thing, most decidedly they will love each other. If one likes to serve the poor and do meditation, the other should do the same, and without any effort love will grow between them. Maulana Rumi has said, *He who approaches you, approaches God; and he who departs from you, goes away from God.* Uttering empty words will be futile, for saying one thing and doing something else may hoodwink the world, but no one can deceive the Guru. My Master used to say that the Guru Power is all-awareness and if a soul is not fit he will not be given the inner road. There should be nothing left of the mind or senses. Guru Arjan, whose hymn I am now taking, was tested very severely by his Guru. The Masters test the disciples again and again to see

how much loving devotion he has, and to what extent he still remains under the influence of mind. He who sacrifices everything for the sake of his Guru has achieved all.

During the strife-worn days of Guru Gobind Singh, a certain man named Nabi Khan Ali Khan was killed, and someone went to inform his wife of her husband's death. On hearing the news, her first words were, "Is my Guru all right?" For a true disciple, the Master is more beloved than any other relationship, for it is one of the soul with God. Naturally the child who heeds his father's slightest wish will enjoy his pleasure. Whoever insists on his own ideas and does not want to obey, doubtless he will also get the Master's love, but the inner key will not be entrusted to him.

I will now tell you how Guru Arjan won his Master's pleasure. It happened that one of the relatives of Guru Ramdas Ji (Guru Arjan's Master) was getting married in Lahore, but the Guru himself was in Amritsar at the time. So he sent for his eldest son, Prithi Chand, and told him to go to Lahore and spend about fifteen days there, over the wedding. When these highly enlightened personalities come, they are always surrounded by people who either want their money, or wish to be their successors. In reply to his father's orders Prithi Chand protested, "If I go there, who will look after everything here?" He was afraid that his father would give the succession to Guru Arjan, who was most beloved of the Master, and so he refused to obey. The other son of Guru Ramdas was Maha Dev who was usually in a spiritually intoxicated state, so the Guru sent for Arjan Sahib and told him to attend the wedding instead of Prithi Chand, and then instructed him, "Do not return here until I send for you."

Guru Arjan took the Master's orders without question and left for Lahore. A person of lesser spiritual strength would have ignored the orders and declared that out of love for the

Master they had to return, but for Guru Arjan his Master's orders were of supreme importance, making a barrier between the Master and himself which he would never think of surpassing. Remember, he who obeys orders will achieve success in his goal. Many days passed and there was no word, so Guru Arjan wrote these words and sent them to the Master:

My mind is desiring Thy darshan;
Like the rainbird in anguish,
The thirst remains unquenched—there is no peace;
I am living like that without the Beloved's darshan.

He sent these words to his Master by a man, but the man gave the note to the Master's son Prithi Chand, and therefore it never reached the Masters hands. What a dying man does not do in desperation! He wrote another letter. From Lahore to Amritsar is only thirty miles, but he could not go there because of his Master's orders. Remember, he who breaks the wall of the Guru's orders will never realize the inner knowledge. He may get a little inner experience and help, but he will never become perfect. So in the second letter he wrote:

Glory be to that place where You reside;
Your face is so beautiful,
Seeing this, the inner Sound easily vibrates.

This letter also got into Prithi Chand's hands and again there was no reply. He then sent a third letter, which he marked with a number "3." In this he wrote:

The separation of minutes was likened to an age;
O Beloved, when will that time be when I may see You?
I cannot sleep, and the nights cannot pass without one who is my Lord.

When this letter arrived, fortunately Prithi Chand was not there at the time and the Guru Sahib received it. Though the Masters know everything, they do not disclose what they know, but allow things to come out openly of their own accord on the material level. Forgive me, but we frequently consider our Guru to be less than a man. The Guru Sahib called Prithi Chand and asked him about the two previous letters, but Prithi Chand replied, "Maharaj, do you think that I am a thief?" The Master gave him a hard look, and turning to another man said, "Go and look in the pockets of his clothes." He then sent for Guru Arjan Sahib, and when he arrived, told him, "You wrote me three letters, and whoever will complete that poem will be my successor." When a test comes, a simple thing becomes difficult. I remember that I also sometimes wrote poems to my Master—through separation the thoughts would come, and the poems were written. Some rivals started copying me, but always there is a difference between wine and water. Guru Arjan wrote the fourth stanza thus:

With great destiny I met Him;
The Ever-Permanent Lord was found in the house;
I desire only to serve, and never be separated for a moment;
I am Thy servant, O Lord.

This shows the kind of respect the disciple should have for his Master. I once wrote to my Master and requested him to give me the ability to love, but only that kind of love which does not transcend the limits of respect. The Master was in Dalhousie when he received it, and after reading the letter he placed it on his heart and said with such humility, "I really appreciate such-like love." A devoted one's poem is written to gain his Master's pleasure. Guru Arjan was one of those

rare devotees who truly achieved this, and at the end of this hymn he indicates what is gained by it.

Just as we cannot say what God is, so it is impossible to describe the Guru. He has a physical form, but he is not the physical form; if he were, what could he give us? If the whole earth became thin paper and the seas turned into ink and all the trees were made into pens, were we to cover the paper with praises to the Lord we would never succeed in describing His glory. I used to study in a Christian school, and always had an inquisitive nature. I knew that we said "Shri Guru Nanak Dev Ji Maharaj," for in India we attach many respectful terms to the names of Masters and certain respected people, and had noticed that the Christians called their great Saint merely Jesus. So I went to a Christian bishop and questioned him: "Why do you not put a prefix to Christ's name, when even the most insignificant common man is at least referred to as Mr. Somebody?" The bishop said, and I can still distinctly remember his reply, "We consider Christ the son of God, and as we cannot glorify God, so we cannot extol Christ. If we start prefixing His name, we will make him smaller, not greater."

Another Master says, *You are the Emperor above all; how can You be praised?* Without doubt, there is none equal to the Guru. He who starts seeing another as equal to his Master, HIS SOUL BECOMES AN ADULTERESS. Truly, the Light is in everyone, but not manifested as in the Guru. When two great souls meet and see the God in each other, that is something different again—something qualified. I remember one incident in Lahore in a house called Pari Mahal (Fairy Palace), where at the time Maharishi Shivbrat Lal Ji was staying on a short visit to Lahore. He was the successor to Rai Saligram Ji, who was one of the chief disciples of Swami Ji. When my Master was told of his presence in Lahore, he went to see him,

and I accompanied the Master. It was a very strange sight that I saw. My Master, who was always the very depth of humility, was trying to touch his feet, but he wanted to touch Hazur's feet.

His sweetness is above all others;
Above the sweetness of mother and father.

For a child who plays in his mother's lap, she is the sweetest of all beings to him. The true devotee who plays in his Master's lap will place that relationship above all others.

Sisters, brothers and all my friends are very close to me;
But there is none like You in this world.

To the child who plays in his father's lap with no other thought than to try and please him, the father will give whatever he wants. When all other relationships are broken and the Guru is the only one in existence, then you have succeeded in your work. On this path, mere words have no value: you must obey his every command. Make your life pure and chaste; do service unto others; be careful of evil words. Love everyone, as God is in every being. When you serve others, you are serving Him.

By Thy orders, Sawan (the rainy season) *came;*
And I ploughed the furrow of Truth.

The rain comes in the form of the Guru, like a refreshing coolness upon the parched earth. My Hazur's name was Sawan. Like a rain of mercy, they come by God's orders, and we should take full benefit by clearing up the land of our whole being with Satsang, where all the dirt and filth is thrown out. We scatter our thoughts abroad; but at Satsang we can withdraw toward the Truth. All Masters encourage this. Christ

says, *For where two or three are gathered together in my name, there am I in the midst of them.* There will be strong charging there, even if they are thousands of miles from the Master's physical form. Guru Gobind Singh says, *Where five disciples sit together, there God will be.* How can any good come from a gathering filled with criticisms and disagreements?

This Satsang was started with my Guru's orders, so throw away your laziness and lethargy, and become pure. In Satsang the flow of mercy is pouring into you, so get the fullest benefit from it. Weed out all imperfections, one by one; that is why I have told you to keep a diary. When the soil is weeded, it is ready for the seed to be sown, then the true growth can begin. If small pebbles and rocks are not removed, the seed may sprout but will not bear fruit.

In great aspiration, the seed of Naam was sown;
I pray each second for mercy, that it may bear fruit.

This seed of Naam, once sown, cannot be set aside by any power. That seed will bear fruit sooner or later. But without the water of Satsang, how can the seed be expected to sprout green and fresh in all its beauty? Once sown, it will not die, but in unprepared soil it will not fructify. He who does not do his meditation in this life will have to come again. As this seed cannot sprout in any other form, he will be given the concession of not retrogressing below the human birth. But why not complete your mission now? He who is unlearned in life cannot become learned merely by going through that change which is called death. No one should be under the misunderstanding that, having received the connection with the Holy Naam, he has got salvation. He *will* get salvation, but in how many lives?

When I met the Guru, I knew he was the only one;
My heart can never accept another.

Once the disciple has recognized his Guru, he can only understand his Guru's teachings and none other. Hanuman (Lord Rama's greatest devotee) was once asked what day it was, and he replied, "O Ram." On being asked what month it was, he said, "O Ram." He was so immersed in the sweet remembrance of his Beloved that he could think of nothing else. Wherever he looked, he saw Ram, and every person he spoke to was Ram. It is really worth having a Guru if you are receptive like this.

All the transitory objects have dropped away,
Since I got the company of a Saint.

At the feet of a true Guru there are no factions, political fights, or religious wranglings. The Master simply places a man-problem before you. He tells us that when he met his Guru, there was nothing else in life. He is one, and yet he is not one —this also is a mystery. *He who knows and becomes one with Him, becomes the Doer and the Giver.* We are devotees of the Light; it matters not in which pole it is expressed: all are one and the same. He whose eye is open can see the beautiful play of God's expression.

Each man has been allotted the task;
But success depends on Thy will.

The Satsang is started by His orders, and He makes the work a success. Hazur used to tell us that when Baba Jaimal Singh Ji gave him orders to start the spiritual work, Hazur went to Baba Garib Das and Chacha Pratap Singh Ji, who both told him, "If we give initiation the soul might not get salvation; but if you give it, that soul will surely have salvation." When

my Master gave me orders to do the work, I asked him to whom I should go for such assurance, and then added that I would do the work as ordered, but that he should give the protection. Hazur assured me that it would be so. With His support I started the Satsang; it is not mine but His, and He will take everyone across. Whatever blessing He extends is being given out. All credit goes to Him.

When I went to the west, many people were helped and I told them that the credit for the blessing went to my Master. Forgive me, but so many seekers for Truth have spent their whole lives struggling to find it—and did not receive even a glimpse of Light. Here, everyone gets Light. It is another matter if after receiving the gift they refuse to keep up the practice and thereby lose it; but at initiation, almost all get something, do they not? Those who obey instructions increase their progress daily—one hundred per cent. Who is there to place his hand on his heart and declare such assurance? Ashtavakra gave this knowledge to King Janak, and even today people are still repeating his name. How great is the mercy of the Master who gives such an invaluable boon! The age has changed, and so have conditions. If today this experience was not given so easily, no one would come on this path.

In the West many sects have sprung up, which deal with suggestion, hypnotism, mesmerism and other doctrines, which are not Spirituality. Spirituality is purely a matter of self-analysis, knowing oneself and knowing God—the demonstration of which is given at the time of initiation. Many are doubtful of this science in the beginning, but I tell them to see with their own eyes, for there is no greater proof. In the past, the subject was very vague, for Masters agreed to give the experience only after long years of study, when one was fully prepared. Today, it can be seen immediately what Spirituality is. What a magnificent blessing!

Brothers, this is the Guru's court, He is doling out this gift!
Eat, drink and be merry;

You should eat, drink and enjoy for you are getting this gift free—there are no charges. Even if you spend all life in penance, you will not get this thing that way. Only one man was to be found in King Janak's age who was God-realized; that was Ashtavakra. Today, can you find thousands? In the past there were few, and even now there are few; but the world is not without them. Make the most of the good fortune, for blessed are they who have received this rare gift.

I have become the lord of this physical form,
And have tied up the five devils.

Masters have no ego; they always acknowledge in humility that everything is achieved with the Guru's grace. Why shouldn't he gain full control over his mind and senses, who has all love for his Guru alone. He says he has become lord of the house, and he has captured the five thieves, viz., lust, anger, greed, attachment and ego. Who can make such a statement? Only with the Guru's strength can anyone declare so boldly.

O Satguru, when I came to Thy feet
These five strange aliens came under my control;
He was pleased, and I was blessed with His grace;
Now they cannot revolt or raise their heads.

The five senses of action and knowledge are foreign to our nature; they must be overpowered and placed under our orders, instead of vice versa. When that happens, they have no courage to stand and defy us, and they will not disobey. Can anyone affirm such a staggering achievement? People say that

Saints and Mahatmas do not assert themselves, but they do speak directly. If they did not give the information of what to get and how to get it, where would we begin to seek for the Truth? They tell us that there is such a wonderful nectar inside that will intoxicate the soul. They themselves are intoxicated; their mind and senses are completely controlled. Their eyes are open but they do not see; their ears are open but they do not hear, if they choose not to. They are the controllers of all the senses. With whose power is this achieved? With the grace of their respective Gurus! When one gets the Naam's inner nectar, all worldly intoxicants seem ridiculous, and when the seed of Naam sprouts, all outer things become meaningless. All glory and beauty lies within you. You will forget outer things with their false attraction. The five devils will come under perfect control, and will have no courage to jeer at you; there is so much nectar within that even they become intoxicated!

O Satguru, again and again I glorify Thee;
With each breath I think of Thee!

There was a certain intoxicated lover of Bheek Sahib, who constantly repeated "O Bheek, O Bheek" for he saw God clearly in his Guru. His contemporaries condemned him as an atheist, and passed judgment for his execution; but they could not execute him without the king's authorization, so they brought him before the king. It is possible that this king was Akbar the Great, who was renowned for his keen sense of justice. When the king looked at the accused man, he said, "I feel he is an intoxicated holy man," and he asked him, "Who is your God?" The man replied, "Bheek." The king then asked, "What is your religion?" and he said, "Bheek." At this, the king ordered that he should be released. His accusers protested that he would run away, but the king said,

"It does not matter." He then looked keenly at the holy man and told him, "For a long time we have been without rain, and if it does not come soon, there will be famine in the land. So could you please ask your Bheek to send the rain?" The man replied, "Oh yes, I will ask him to send the rain." Only complete faith in the Guru could display such calm confidence. He who has not experienced the true inner connection with his Guru will not have such strong faith, for faith is built on knowledge. When the holy man turned to leave, the king asked him when he would return, and he answered, "On the third day I will return." The very next day, there was such a heavy downpour of rain that the whole countryside was flooded, and on the third day the holy man returned to the king's palace. The king smiled at him and said, "Your Guru was very gracious to us, in sending the much-needed rain. I am giving you these precious gifts—please place them before your Bheek Sahib as my thankful offering." The devotee got very indignant, saying, "These perishable things for my Guru? Most decidedly not!" Such people care nothing for the world and its possessions.

You have brought Life to this derelict house (body);
I could sacrifice myself in gratitude.

Gratitude is a very rare virtue. Because of friends and relatives, we even risk our Guru's displeasure, and this is due to lack of gratitude and faith. We sometimes consider the Guru to be less able than an ordinary man. With this type of outlook, what can we hope to achieve in progress? The worldly things are more beloved: Guru and God are accepted casually for whatever can be derived through them materially. The attitude is one of tolerant duty, with respects paid in a condescending manner. Man always thinks he is the greatest of

all, but if he really *became* great he would not be in this blind egoistic state.

I am in perpetual dhyan (contemplation) *with my Beloved;*
The fruit comes to him whose attention pierces through the veil.

If you completely surrender unto Him, then nature itself will be at your beck and call, and all your desires will be fulfilled. Guru Amardas Ji says, *O mind, you once desired a thousand things, but did not get one; Now see, that each thought will be fulfilled.*

All the work has been resolved, and the mind's hunger satisfied,
What else can I desire from You but You?
All else is misery upon misery.
Give the Naam, which renders all fulfilled
And takes away the hunger of the mind;
I have abandoned everything and am a true servant of the Lord.

He who surrenders to the Lord lives without worries, doing the work sincerely and truthfully, and leaving all else to the Guru.

That Naam—giver of all happiness—has been tied to me.

Naam is the Sustainer of all things. He who has Naam has got everything. During one of my visits to America, an intimate meeting was arranged with a group of scientists. One man asked many questions and obviously strongly doubted the subject of Spirituality. After some discussion, I asked him if science had succeeded in creating even one ounce of con-

sciousness. He said, "No." I then explained to him that the pursuit of science must necessarily remain in the domain of matter, whereas all the teachings and knowledge of the Saints lie in the domain of consciousness. There were a number of disciples present at this meeting, and they were of the opinion that this gentleman would not turn up on the morrow, which was chosen for the initiation program. But he was the first to arrive, and he got the most experience. So this is a path of awareness—the path of perfect Masters, and you may accept it as their mercy, or due to their greatness, that they have made such a difficult achievement into a child's play. Were it not for this fact, the seeker would require a great background of past lives and then many years of study in preparation for this path. So Guru Arjan advises us to eat, drink and enjoy what we have got for this is the precious time and the rain may not fall forever.

I am the most content of all;
The Guru has established the Shabd within me.

He is encouraging us to have some longing for a thing of which we have no conception of the value. All the wealth is lying in the disciple's Father's home—and for whom is it but his own child? The most obedient child will naturally receive the most. Whatever the Guru has got, he considers not his own; and the more he gives freely, the greater the flow. Eat, drink, and enjoy to the fullest, while you have the opportunity.

Satguru, the Lord, placed his hand on my head and
manifested God within me.

His greatness is proven when he actually shows the way, even without the physical gesture of placing the hand on the head. By his grace alone do we rise above body consciousness and

see the Light within. He is the Giver—comparable to none other.

*I have opened a true dharamshala**
And have gathered the true seekers there.

A blind man cannot seek one with sight, but one who can see can gather the blind together. Christ told us of the sheep he had to find and take care of. Man is helpless with merely his own efforts to assist him. Sincere seekers will find that all will be arranged and made possible without them doing anything. Even before I arrived in America, there were people who knew nothing about me who were seeing the Master's form and also Baba Sawan Singh Ji within. When they saw me physically they told me that they had been seeing me within for months, and some for a year or more. Brothers, it is all His work, not mine.

During my first world tour, on the way back to India, I agreed to pay an unarranged impromptu visit to Germany. Someone who was accompanying me remarked, "But how will those people recognize you, for they have never seen you? In other countries at least the program was prepared. Even if they recognize you by your clothes, how will you know them?" I replied, "He who is sending me there will make all the arrangements—why should I worry? He will Himself arrange all to receive me." When the plane landed in Germany there was a small crowd awaiting me, and each person had a rose in his hand. I said, "You see, there is my reception." They came running toward us, asking about the luggage and telling us that the cars were ready and waiting. So He Himself does His own work. The commission comes from the Lord

* In India, a common place of rest for travelers, erected in the name of righteousness.

and He works through whomsoever He chooses, be it one or thousands.

I wash His feet and fan Him;
Again and again I express my thankfulness for finding Him.

A true Guru never says he is a Guru, but in all humility will serve whoever goes to him, for he comes to serve humanity and to give something to the world. When he comes, the entire world gets the benefit of his Light.

I got Naam, dan (alms) *and ashnan* (bath).

The Guru gives us the Naam, which you should know is the Sustainer of the entire Creation. Contact with Naam, the Nectar of the Lord, creates true love in us, and as love knows only giving, the disciple himself becomes a giver. He is born to serve and give himself to the world. While he has the physical form he will give, give, and give. When the physical form is no longer there, who can ask from him and who will come to take? He starts to give everything: physically, materially, and eventually he gives the mind. Having become the controller of the mind, he serves humanity with unending joy.

Nanak with the Naam rises in continual heights of glory;
Peace be unto all the world, under Thy will, O Lord!

The Master serves all humanity with his good will; physically, mentally, and even outwardly in all manner of ways, making use of whatever outer knowledge he has acquired in his lifetime, to help the people to understand the Truth.

The bath that the Guru gives in the holy waters of Naam will purify the mind and senses from all evil. These three things—Naam, *dan* and *ashnan*—are gained by sitting at his

feet. Unfortunately, people think that by *ashnan* (bath) is meant an outer bath to clean the body. Though it behooves man to keep the temple of the Lord clean, the inner cleanliness is vitally more important—and that is the work of Naam.

One of the clearest criteria that can be observed in a true Master is that he is always sacrificing himself for the sake of others. He knows how to give and give only, not to take. He is a giver, not a beggar. If the Guru starts taking, then what will we give? He has no thought of business, but gives this priceless jewel as a free gift of Nature. In many countries they take up collections to pay the lecturers and the expenses of arrangements, etc. When I was traveling in America I gave free talks without charges, collection, or need of buying tickets. One day while I was giving a talk on "God and Man," a man stood up; he was a Russian and offered five thousand dollars to me. I told him, "Look here, I have not come to collect dollars. What I have gained at the feet of my Master is a free gift of Nature, and must therefore be given freely." The people were at first surprised, and then overjoyed at this. Through this very principle the praises of true Masters are being sung all over the world. I am receiving invitations from America, Europe, the Far East, Australasia, the Middle East and Africa, and they state they have heard of the gift which is being given to all. Dear brothers, who am I to give It?—The Giver is giving It, with His grace, and with the grace of all the great past Masters, for whom, forgive me, we have not enough respect, I am sorry to say.

All are being freed, O Nanak,
On the boat of Truth.
Day and night there is awakening in the world;
All listen with open ears to praises sung in Thy Name.

When the Master comes the world begins to awake, and hearing his words they wonder, "What is this new thing which is entering our very being?" During my tours abroad, many talks were given in churches. They rarely allow outsiders to speak in the church, yet they welcomed me for they said that these teachings are as given in the Bible. One minister went as far as to say, "I have been in charge of a Presbyterian Church for forty years, but today for the first time I have understood what the Bible is telling me." He came and bowed to me in front of everyone with tears in his eyes. I want to point out that all glory and praise be to those past Masters who have given us these teachings.

Now orders have come from the Gracious One
Through which all pain and misery will vanish.
They are at peace,
For through the Naam they gained true humility.

Initiation into the Holy Naam is a panacea for all ills, and the repetition of Naam brings peace and true humility. He who sees the Truth in all its glory will be full of humility. St. Augustine says there are three ways of realizing God: the first is humility, the second humility, and the third humility. In the courts of the Masters, humility reigns supreme, for true humbleness is the adornment of a true Saint. They are Ruler and Controller of this great power, and yet they never show pride or vanity, giving small indications of what they are and yet saying, "It is His grace."

The Amrit is drizzling down;
His words are those of the Lord Himself.

Remember, that water collects on the lower levels. When the cup of humility is ready, then the inner Amrit will fill it to the brim. Some people say doubtfully, "How can you say

these things are true?" The Masters explain that whatever words come from the true Master's mouth are words from God Himself.

In full faith I rely on You;
You Yourself will do everything for me.

All is the Lord's work—what is it to me if the world blossoms or perishes? My work is but to be a tool in your hand, to do what You will. With Your mercy alone is the world gaining any benefit. With Your wealth the world is prosperous. A time like this may never come again—we are encouraged to eat, drink, and enjoy the blessings pouring out from the Lord.

Your devotees have but one desire, and that is You.

A true Gurumukh will have desire for God alone—so much so that "he" should become "Thee" and "Thee" should become "me," and no one should say there is any difference. Hafiz Sahib says, *I should become You and You should become me; I am the body and You should be the Life; That no one may say that I am one thing and You are something else.* There is some slight difference in the wording, but both Masters have given exactly the same meaning.

O Giver of peace, reveal Thyself to me;
Clasp me to Thy breast;
Allow that I may never be separated even for a second.

It is the true disciple's constant wish that he may never be separated from his Guru. It is a great blessing to have a living Master, and even greater blessing to be near him. The bath taken from his glance of mercy is a flow of Truth which cleanses deep through the being. The devoted disciple sheds tears at the very memory of this. He who sees him outside and inside both gets some consolation during separation; however,

he also cries out of love, for there is nothing more beloved for him than his Master. The yearning of the heart pours out of the eyes, and there are no words to describe this condition.

I searched in the world, above the world, below the world;
But could not find one like You.

How can there be another like the Satguru? Only a Satguru can be the same as a Satguru. Do you know the story of Sukhdev, son of Maharishi Ved Vyas? When Sukhdev wanted a perfect Guru, his father told him that King Janak was the enlightened soul of that age. After that, Sukhdev went to King Janak's kingdom several times but always returned without having seen the king, for he had the doubt in his heart that this king enjoys the pleasures of palace life with all his queens, etc., how can he possibly give any enlightenment? Now Narad Muni, a powerful devotee of Lord Shiva, saw that this man was losing all his progress with each doubt he had about King Janak, the great soul. To save what little he had left, Narad Muni turned himself into a very old man, filled a basket full of mud and began to pour the mud into a fast-flowing river, just as Sukhdev was passing by on his way once again to King Janak's kingdom. He saw the old man and asked him what he was doing. The old man replied, "I am building a dam." Sukhdev laughed and said, "Have you no sense, you fool? Can you build a dam by just pouring mud into fast-flowing water? First put some foundation of wood or rocks, and then put the mud." The old man, replied, "I might be a fool, but I have only wasted one day. The biggest fool is Sukhdev who has finished nine of his merits of progress, and the tenth and last he is about to destroy by again doubting a perfect Master."

This encounter with Narad Muni shocked Sukhdev to his

senses, and he went straight to King Janak's palace. He stood near the stables and sent a man to tell the king that "Sukhdev has arrived." The king said, "Tell him to wait there until I call him." In strict obedience to the Master's orders, Sukhdev stood on the same spot, first for a whole day, and then all the next day. Sometime on the third day he was called into the palace. Having stood obediently in one place for so long, he had become covered in horses' dung up to his waist, for the grooms had been shoveling it into the corner where he stood. So he took a bath and changed his clothes, and then presented himself to the king. As he came near the king, he saw that he was reclining on a couch, with one foot resting on a red-hot iron plate. The other leg was being massaged with cool sandalwood paste by some of his beautiful queens. It was very revealing to Sukhdev, and as he gazed in amazement, a man came running into the court and cried, "Your majesty, the city is on fire!" The king said, "It is God's will," and did not move an inch. After some time another man entered the court and said, "Your majesty, the palace is on fire now, and the flames are coming toward this room." The king replied, "It is God's will."

When Sukhdev saw the flames and felt the heat, he picked up his stick and small bundle of belongings and prepared to rush out, but the king caught hold of him, saying, "You are a fine kind of world-renouncer! My whole city has burned away, the flames have consumed my palace, and I merely said it was all God's will; but you in your panic are trying to save a stick and a bundle of clothes!" He then talked to Sukhdev for a long time, telling him, "You are a brahmin and full of ego about it. You are also very proud of being the son of Ved Vyas." Doctors operate to remove morbid matter, and in this way King Janak was removing the doubts and faults in the mind of Sukhdev. When Sukhdev Swami re-

turned home after his initiation, his father asked him, "What is the Guru like?" Sukhdev replied, "In brightness he is like the sun, although the sun has got heat and he has not. He has got the coolness of the moon, though the moon has shadows on it and my Guru has no shadow." A Guru is a Guru. The stories of the great Masters are for people whose eyes are open. Otherwise . . . for instance, Guru Nanak was not permitted to enter the city of Kasur because the people, blinded by lack of understanding, declared he was an atheist and a bad influence. Wherever the Truth works in full power, the Negative Power will also work in full force against it. He does not want his prisoners to escape his clutches, but regardless, the Satguru goes on distributing the wealth without concern.

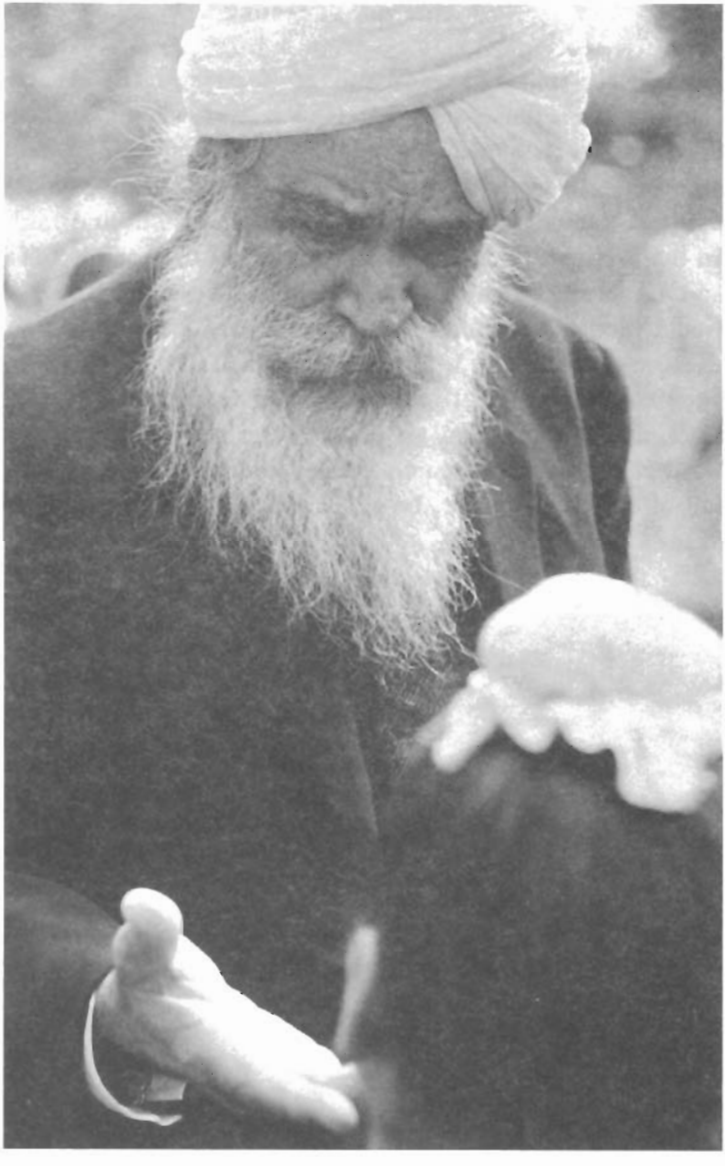
When I was small, about twelve or thirteen, I remember clearly that one day I read the life of Ramanuja (I was very fond of reading biographies). Now when Ramanuja was initiated by his Guru he immediately went and stood on a platform and collected a huge crowd around him. He shouted to them, "Today I have been initiated by my Guru and I am going to tell you all about it." Some of the people were shocked and warned him, "Are you mad? You will go straight to hell for disobeying your Guru!" I was deeply impressed by his answer. He said, "I alone will go to hell, but so many of you will get salvation!" Reading this, I vowed that, "If ever I get any spiritual wealth, I will give and give without hesitation." My Master saw that I was a spendthrift, and that's why he gave me the work. It is all his grace. One of the initiates, an English lady, once met a Christian friar and she asked him, "Have you ever seen the inner Light?" He replied, "Yes, after nineteen years of hard penance on Mount Sinai, on one occasion I saw some cloudy Light, but very dim." She said, "Why, I see bright Light daily."

What value can we place on such a treasure as Naam? We do not seem to know how to respect it even. We get this precious thing and, having no value for it, do not keep it carefully. It is gained too easily and freely. The Western people have more respect for it. My first Western tour was for four or five months only, and in this short time there was a grand awakening all over the Western Hemisphere. There was a genuine surge of seeking for Truth, and when they got it, there was more respect for what they had been given. In India we take it for granted. Christ said, *Take heed therefore that the Light which is in you be not darkness.* Introspect your deeds daily, with the help of the spiritual diary—and do not allow anything to cause you to forgo your meditation. If you live like this, there will never be darkness within. Tragically, we do not care—we have no time for the most important work. If you had to die today, what would you do? Do not live in the illusion of thinking or believing that after death you will get something. If you have not made spiritual progress in this life, you will not be a spiritual person merely by going through the death-change. Believe in the salvation of Life. Do, and see for yourself. If you do nothing, then how can your condition be helped?

Each place is permeated with You;
O Nanak, only true bhakti will make this apparent.

The name of Prahlad is well-known in the history of true devotees. He was ordered to wrap his arms around a red-hot iron column, to test his faith in what he believed. Even the large crowd present at the time murmured "O God" as he approached the column. But what did God do, to preserve the faith of young Prince Prahlad? The prince saw a small ant running up the fiery column, and with joy in his heart he leaned forward and clasped his arms around it. The column

immediately split open and out of it stepped the Avatar, Narsing. I am illustrating that God is everywhere, but only those whose eye is open can see His glory in all things. True devotees have got His sustaining protection; standing in the midst of thousands, they can be pillars of strength and faith. In the West, many intellectual people came to hear my talks, and not for one moment did I ever stop and wonder how they would receive my words; with great power I would emphasize the teachings. It is all His grace, and He Himself prepares everything. The trouble is that we forget that He is the Doer, and not "I," and we do not keep our face turned toward Him. Rather we go on finding fault with Him, and are full of doubts. Like this, how will we grasp the help offered to us?



Kirpal Singh counsels a Sikh youth after a Satsang in India.

13

Protector and Protection

THE FESTIVAL of Raksha is observed by our Hindu brothers, and the true meaning of Raksha Bandan is to have good intentions toward someone and be a protection for them in every way—to protect them from difficulties, unhappiness, calamities, etc., or to save them from the force of such occurrences as cannot be prevented. The custom has been upheld in India for many generations, and at the time of wars for instance, sisters would tie a small token on the wrists of their soldier brothers, and whisper the prayer, "May God protect you!" It is a common custom, still continued nowadays, but unfortunately with time it has deteriorated from its true meaning, and we find that when the sister now ties the token, she feeds him some sweetmeat and then expects some money in return, and so the true reason for the custom is lost.

What is Raksha or protection, and who can give it wholeheartedly? When a child is born it has no awareness of anything, but its mother protects it from birth until it is fully grown. The father is the bread-earner, but the mother is the protector. First, for nine or ten months she carries the baby in her womb, giving it all her love and attention; then when it arrives in the world she starts to take care of its every need. She keeps him clean, for he is constantly dirtying himself. If he gets wet and there are no more dry clothes, though it be the depth of winter she will keep him warm on her breast

and cover him with her own clothes, oblivious to the danger of catching cold herself. When the child gradually begins to have some awareness of his surroundings, he starts to realize a little of the love of his mother toward him, for the mother first loves the child, not vice versa. The child's love comes in response, and when he learns to love he is reluctant to leave his mother's lap. She spends her life in worrying about the child—his health, his food, his education, good character, and his future. Everything concerning him is dear to her heart until he stands on his feet and gets established in life. Even then her worrying does not cease. You will find that most mothers are like this, the whole world over.

However, this worldly life is not the true living—we have to be born again, not physically but into a new and different world. Christ said that unless a man be born again he cannot enter the kingdom of God, and only after getting this physical form can we get rebirth into the Beyond. Just as the mother is the physical protector, it is even more necessary to have a protector through the second or spiritual birth and on through the spiritual life until one has grown in awareness and is able to stand upright spiritually. With conditions as they are today, even man's closest ties offer little protection. A brother is not a true brother; father is not for his son and the son will do nothing for his father. Even the mother has started cursing her child, who in turn has lost all respect for its mother. It is such a terrible and degraded condition that mankind has sunk into—I feel like weeping. Anyway, one might have the sympathies of a righteous person, but for how long can he protect one? For as long as he stays in this world—not beyond that, and in the process of rebirth he will be of no avail whatsoever. So who can protect us in the new world? He who dwells there. The true Raksha Bandan happens when you have a protector for your soul, who can take care of you in

this world and the next, and without whom nothing can be achieved; with all due respect and gratitude to our physical and material protectors.

The mother hen sits on her eggs with full concentration, so that the chicks will form. When they are fully formed, she conveys to them that they are ready for the world which is waiting for them with open arms; the sun which is brightly shining, the grass is green and fresh, and there is plenty of food to eat. But the chick is in darkness, and cannot realize there is any other state. The mother then has to resort to tapping on the shell with her beak, and on hearing this he instinctively feels encouraged to do the same from inside and in a short time he is putting his head into a new atmosphere filled with light and life. Only then does he understand the promise conveyed by his mother.

If we want to be born into the new world, we need the help of someone who will not only take us there, but who will protect us to the end of the journey. Do you think this is work for our mother, father, sister or any friend? No, it is impossible. The whole world is unable to assist you. There is an account of an incident during the life of my Master, Baba Sawan Singh Ji, of a woman disciple whose only son was arrested on a false charge of murder, and was given the penalty of death by hanging. The sessions judge presiding over the case was also a disciple, and before the final verdict was concluded, Baba Sawan Singh Ji requested him to help the accused, and said, "I know he is innocent and falsely implicated"; but the judge disregarded the Master's words and gave the death sentence. A few days later, I was present when this same judge came to pay his respects to Hazur, and when the Master passed very close to him, without even looking in his direction, he said casually to another person, "I have no need of a judge—I can ask the Lord to do my work." Just

then, the mother approached the Master and started crying. "He has been sentenced to death," she said. Baba Sawan Singh Ji replied, "Don't worry—you just put in an appeal." It was not the type of case that had the slightest chance through appealing, but on the Master's advice the mother did appeal; and when they re-examined the case, certain facts came to light and eventually the son was released. So one can see that even when there is no hope in any direction, a true protector can give the maximum help. Frankly, what is a human being's life but a series of interruptions? At each step there is a barrier—what one wants does not happen. Some people are dying, some are sick, some are in difficulties of various kinds. There are thousands in poverty, and in appallingly afflicted conditions. The whole of mankind is lamenting its unhappiness every step of the way. Who is there to give consolation in this world, and guidance in the next?

Guru Nanak has said on the subject, *O Nanak, break off all connections with the imperfect, and search for a perfect Master; they will abandon you even while you live, but he will never leave you even after death.* Maulana Rumi has also said that one should grasp the coat-tails of a man who knows the secrets of this world and the Beyond. The protection of such a personnage cannot be described, but the individuals who experience it hold the knowledge close in their hearts. His single thought is very powerful, for God is Superconsciousness. He is a part of the Creator—a drop of the Ocean of All Light. Remember, with one thought God created the world—from One, many came into creation. If we, the soul, become the mouthpiece of the Oversoul, then how powerful will we be! Our soul, though it is the same as the Oversoul, is surrounded by the mind and the senses, and is enclosed in the carcass of the physical form. The Masters come like motherly hens to foster the children, which is very

necessary, for unless they sit at some Master's feet and absorb his words they cannot be reborn—remember that—though in the beginning it may be by mere words that the facts of life are conveyed, of a new world more beautiful than this, viz.: And, Brahmand, Par Brahmand, and Sat Lok or Sach Khand. O Soul, you are the dweller of *that* land—why have you allowed yourself to be captivated here?

On hearing the words of the Masters we slowly start thinking, and want to know what else there is. When the Master gives the soul a connection with the Beyond, it hears it, and responds. *There is no way without the Shabd to leave this pot of clay.* With repetition or Simran, you can achieve single-pointed concentration, and with concentrated attention—Dhyan—you will come to a standstill; but Shabd is the only power to take you up into the Beyond. The Master is that consciousness which has become the mouthpiece of the All-consciousness and his single penetrating glance can lift the consciousness of not only one but hundreds at one sitting, if necessary. To be connected to such a personage is the true Raksha Bandan, otherwise it is merely a worldly custom.

What are a Guru's responsibilities, and what does he do? When one gives real thought to this, one's soul shivers to realize the extent of his protection. People do not understand that the Guru's responsibilities are vast. They are overjoyed with the prospects of becoming Masters themselves; forgive me for saying this. Each one's desire is to be a Guru, Sadhu or Sant, and spellbound with these thoughts he forgets his duty toward himself and what he has to become in reality, thereby spending his precious time in leisure and wasting away whatever he has got. But the Master, with each breath, goes on saving the disciples all the time. Whenever he initiates, he sows a seed for a new life; like the seed enters the mother's womb and then develops. *Howsoever God's words come, he*

brings them into outer knowledge. He is a perfect being—the mouthpiece of God, the conscious co-worker—who sees that it is God sitting within him who is doing everything. This kind of Master sows the seed of attention and gives a way up into the Beyond, which is a new experience.

In India some time ago, the Masters who gave Initiation into the Beyond were termed *Brahmins*—the supreme caste—but today only the caste remains, and initiation is but a mantra; mere words, that is all. The raksha or protection is a question mark. You are in the *custody* of a true Master from the very day he gives initiation. He becomes the very breath of the disciple. Baba Sawan Singh Ji used to say that from the day the Master gives the blessing of Naam, the Guru becomes the indweller, along with the soul. From that very moment, he starts forming the child, with love and protection, until ultimately he takes him into the lap of the Oversoul. Until that time, he does not leave him for one minute. This advancement may take one, two, or three lifetimes. Masters have mentioned up to four, but if we become receptive it can happen in one lifetime.

God is working in the Master, and if you think of him in this way, then whatever you desire will be given. In physique he looks the same as other men, but he is not man alone; he became a man to dispense the treasure of God to the souls. *He is not in birth and death. The benefactor came for the souls, to give them the treasure of devotion and join them back to God.* Like a father gives the germinal seed of life, the Guru bestows the Life Force—the incomparable gift. There are many kinds of gifts, but the gift of Naam is above all others, and having given it, the Master then develops it within you, because he wants you to reach the same stage as himself. He wants you to enjoy the bliss that he enjoys. The Master goes on protecting and giving, whether the disciple knows it or

not; for he is like a small child which never realizes how much worry and trouble it is to its mother. The child may turn out to have a bad character, and perhaps become a gambler, but the mother will continue to concern herself with his needs, that he may not starve and so on.

A child thinks that he knows his mother very well, but what child understands about a mother's heart? We also think that we know our Master, but we can know only as much as he wishes to reveal to us. We can see only as much as our eye is developed. To convince us of the Truth, he will approach us in various ways: as a brother, or a friend, and will sometimes appear to be inferior in knowledge or intellect. He acts in whatever way will help the disciple to gain confidence in his Master. In this depth of humility, his greatness is revealed. Thus, this great personage gives rebirth to the soul, and gradually makes us as great as he is. Truly, it is a profound blessing to have a living Master, who has come to give new life.

You may ask, "Is all this the truth?" but you can prove it through your own experiences; and in the many letters I receive daily there are numerous accounts of the Master's protection. For example, a car was traveling along the road and it overturned into a very steep slope. The disciples in the car remembered the Master, and the car righted itself onto all four wheels again. Disciples who have faith in their Master can go through many dangerous experiences and will be astonished how they are saved and protected. These things are daily occurrences. Become receptive and obey his orders implicitly, even though at times he may show anger and displeasure, for he has taken this task upon himself, and has to make you into something. A sculptor will pick up a rock lying on the roadside and chisel it to make eyes, nose, etc., and finally it becomes a work of art, a valuable thing. The Master will make the disciple into something priceless, and those who

are receptive will progress quicker, regardless of how long they have been traveling along this path. What good would it be if the stone started fighting with the sculptor, saying "I do not want a nose chiseled—I do not want my face like this"? He has to make something of it and he does so with great love.

Sometimes, due to the fate karmas, many difficulties cross the student's path, and who is there to console and give strength to bear them? A single word from a perfect Master goes to the depth of the heart, that it can stand upright and bear the burden. I remember when Pakistan was formed—you know the condition at that time—whole families died, friends were killed, many people starved, even rich people were destitute and hungry for a slice of bread. Naturally they tried to console each other, but the misery and hurt was so deep that they were inconsolable. However, when they came to Hazur he would say, "It is all right, don't despair—God will give you more," and he would lift his hand in love and blessing. His words were like soothing balm on their raw wounds. The truth is that there is great power in this Attention, and when one is helpless and feels that there is no hope, one will get full protection and assistance by turning one's face toward the Master.

For example, if a child has to undergo some minor operation by the doctor, he will feel more assured and protected if his mother holds him in her lap, where her tender concern and love will help to take his attention from what is happening. There are many disciples who, while going through serious operations have seen their Master as the surgeon performing the operation. It is a question of love and faith in the Guru. Some have seen the Master standing near them with loving and concentrated gaze; they lost their fear and forgot the operation completely. These are not stories from invention, but true facts which have happened and are still happening.

It is very necessary to have a living Master.

On this subject, Guru Ramdas, the fourth Guru of the Sikhs, says:

She who has given birth will look after the child with all her strength,
He may be in the house or outside, but she is concerned for his every morsel.

As the mother takes care of the baby selflessly with all her strength, in all his needs, even going without herself if necessary, so does the true Guru take care of the disciple through all the tribulations of life. If the disciple's eye is open enough, he will see for himself how he is being protected, and even if he does not see he will still receive the protection. If the child gets dirty, the mother does not spurn him, but washes him clean and lovingly embraces him to her breast. We are covered with the filth of ages of worldly living, and the Guru with all love and concern teaches us how to refrain from soiling ourselves.

Many times she will reprove,
But always press you to her heart in love.

Guard the invaluable gift from the Master with your very life, for it will remain with you in this world and the next. It is not a trivial thing to meet a Guru, but with deep sorrow I observe that many people do not have respect for their Master. A child can never forget his mother and all she has done for him; if anyone does forget their mother's love, it is a great sin. To forget all the blessings the Guru has bestowed is unforgiveable. Kabir says, *This sigh will ever leave my heart; that I can do nothing in return for all that the Guru has done for me.* Forgive me, but the task of the Guru is not an easy one. To make something of the disciple, to put him on his feet,

to give him new life, to reach him to his true home—this is the Guru's work. Giving lectures or fine talks is not the Guru's work. His talks are merely to help them be aware that are in deep forgetfulness, but the Master's duty is a matter of custody.

O Lord, we are the children of God,
But in ignorance.

The Master unfolds our understanding, first as a teacher and then by taking on all the headaches, like bringing up a child from infancy; worrying about everything we do, just like a mother. When the child is fully grown, the mother knows that when he is hungry he will himself come for food, but if by chance he does not come, she again goes looking for him everywhere. If the disciple does not listen, the Master will offer alternative ways to help his progress, but if he is clever and keen to learn he will understand much from but a single gesture, and so learns accurately and advances rapidly. When the disciple does not learn from Satsang, books and messages, the Master uses many other ways to encourage him. There is the indirect method. Baba Sawan Singh Ji would sometimes rebuke a man when the actual wrongdoer was another, standing nearby. He would say, "This is not right; it should not happen again," and the person being addressed would wonder in his heart, "What have I done, that he is saying this?" not realizing that the words were indirectly meant for someone else. The ways of Masters are often misunderstood, through lack of spiritual growth. At times the disciples would perpetrate wrong deeds (it is very easy to fall) but when they came to Hazur he would show special love and say, "It is good you have come." This special attention was given particularly to save them from themselves, but many would foolishly think, "If we sin, our Guru is very happy with us!"

This is our intellect misguiding us. Fortunately for us, the Master's purpose is always the same: to save the child, that he may stand erect. The road is very long, but he gives his time to each individual; after all he has great love for each and every one—what can he do?

If, after all these means are applied, the disciple still does not understand and progress, he uses yet other means to keep him on the straight path. Forgive me, but when he pulls the rope, the soul writhes in torment. When the child does not obey and wastes his life, the Master shakes him hard, and though he might be a hopeless case the unceasing love of the Master will infuse a breeze of enthusiasm into his heart eventually. If you go on sitting at his feet, you will come nearer to realization. That is why it is advised, *Don't leave the Satsang—whatever has gone wrong will right itself.*

Why is your condition today so appalling? Because of the mind and the senses overpowering the soul, and too much living for outer enjoyment. There are grievances in your hearts against others: you cut each other's throats and squeeze the blood out. In this condition, what is the saving factor? Go to the Satsang regularly: one day you will think a thing is right, another day you will think a thing is wrong, but do not cease to attend and your condition will right itself. The more a child is obedient to the Guru's every wish, the quicker will be salvation.

A certain Mahatma by the name of Panap Das has said that a man should have three blessings: first God's, second the Guru's, and third your own soul's. God's blessing you have already got; He has given you the human form and to come across a perfect Master is His very special blessing. The Guru's blessing you received when he gave you rebirth by taking you above the senses and rejoining you to the Sound Current within, which will take you back to the source of all

Life. But what about the third blessing, which is your own? What is that? Having received the experience and connection with the Truth from the Master, then whatever he advises, you should do. Give whatever is the time requirement necessary to your inner progress. This is your own blessing on yourself. When the child learns with interest, he benefits from the teacher's pleasure also.

These days, most teachers are just paid, but when I used to study as a child, they were people dedicated to humanity in children. If a child was promising, the teacher would wave aside the question of fees and call him to his own home for extra tuition. We often went to our teacher's home. He did not have any water laid on there, so we used to bring it in buckets and do other work around the house, purely out of love for him. He loved us and taught us with love.

There are Satsangis and near Satsangis. By near Satsangi I mean one who has come in closer touch with the Guru. This teaching is the same for all children, but those who become receptive come closer to the Master; they get a special protection. Though his protection is extended to everyone—all are fed and eat the same bread—yet the child who is more hungry will receive more food. O Lord, we are your ignorant children. The Guru teaches us and makes us open up into awareness. Today you may do one thing, tomorrow something else; you are unstable and always wanting new things, from which you go on desiring other new things. The Master always gives permission for what you want, and remains with you in all you do, but gradually continues turning you toward the Truth, that your interest in It becomes more and more powerful. When he has your interest well established he will make a new life for you and take you into a new world. Now, tell me, is there anyone who would not like to have such a Guru?

When the world turns its back, the Guru is standing beside you. Through desert and forest, over seas and mountains, in this world and the next, he is with you. In the other world the Guru is called *Guru Dev* (the Radiant Face of the Master) which appears within the Light. A man's face cannot appear inside, only the God-power. When the Guru Dev comes, the disciple will know that he has become a true disciple. If you would all keep daily diaries and honestly note in them all happenings, you would see what a grand treasure you would accumulate; but we listen to the Master's advice and then forget it. We even forget the subject of the Satsang after a few minutes. How can we expect success? Christ said, *If ye love me, keep my commandments.*

Satguru's words—
Words ARE *Satguru.*

The words of a Master are the Master himself, and those who respect his words will most certainly get salvation. Generally we respect him only when we see him, and when not in his presence we do what the mind tells us; but remember, he sees our every action. Our Hazur used to say that when a man comes to the Master, he sees him just like a clear glass bottle, and knows whether it is pickle or preserve. But no one knows what goes on behind his bland expression; he is completely unfathomable, and will not show what he sees in a person but will try and wash him clean. Some think he knows nothing, but he gives them his protection always. Those children who are in a dangerous condition get extra care—though very often they think they have succeeded in hoodwinking the Master. What foolishness this is!

Glory, glory to the Guru—Satguru the teacher;
By whose various teachings we gained great wisdom.

The Guru awakens us from our unconscious state, gives physical and intellectual food, that we may have good living and right understanding, and protects us in all phases of life. Our Guru is the Blessed One who has bestowed all this wealth upon us; whoever has such a Master is blessed also. I want to emphasize that if after getting this priceless gift, no consideration is given to it—that is the greatest of all misfortunes. There are certain birds, which when migrating fly many hundreds of miles, but their thoughts are with their children for they have left their eggs behind. The Master might be anywhere, but his thought and protection is constantly with his children, wherever they may be.

The Satguru protects the disciple with his life.

Breath for breath, he remembers you. Without the Master's remembrance, love for him cannot be born in the disciple. He sends out rays of love, and the disciple experiences a strong pull toward his Master. This is also a gift. Now the question arises, should one always be near to the Guru physically? To be always close to the physical presence of the Master takes extremely good karmic background, and only happens with great destiny. Should the followers leave their homes and cast aside their duties? A true Guru will never recommend this; why should he? If he was only on the physical level, then he might advise this, but he tells us that he has another form other than the physical and can travel thousands of miles from where his physical form remains. A true Master stresses that it is not necessary to be always close to his physical form. There is no doubt, that if one is receptive, by being near him one will be enriched with greater wealth, but it sometimes happens that those near him become critical of outer happenings around him, with the result that they do not gain anything. You can live far or near, but your face should be ever

turned toward him; that is the point. Kabir said that even if the seven seas are between the disciple and his Guru, the disciple's attention should be directed toward his Master. The speed of attention is very fast. One can judge from the force of electricity; the pranas or life current have faster speed than electric current, and the attention is faster than pranas. With a radio set, one has to just tune it to a certain point and one can hear the sound immediately. Even if the disciple does not set his attention on the Master, the radiation goes on emitting, and the effect of this is the making of him. If he becomes receptive, then the Master appears before him.

There are disciples in various parts of the world—North America, South America, Africa, England, Germany, France, etc.—and who is protecting them? It is not the physical form that travels around, but the higher power, the God-power; you can call it the Guru-power, and it is also called the Christ-power too. This power is protecting the disciples, many of whom have seen clearly the form of the Master—the Master-power—in their daily lives. The power that works in the human pole *is* the Guru, and if messages can be transmitted and received through radio, then why not become a human pole connected to the Guru through the Guru-power? There should be no obstruction in the way, like worldly affairs, children, one's own physical form or wandering thoughts. Another thing is: purity is very necessary, in living and in being free from ill or impure thoughts. A radio will not work properly if it is jammed up with dirt and dust.

We frequently hear accounts of how the Master has protected his children. At death, he appears before the child, who in full consciousness happily states, "The Master has come." When a child learns to rise above the body consciousness at will, the Master is there to protect and guide him, talks to him and takes him upward from stage to stage. If Gurudom

is looked down upon today, it is purely through incompetency and material motives. They themselves are doomed, but the tragedy is, so are the thousands who follow them. However, there is always hope, and if any have a sincere longing for the Truth, God will see that they are in torment to realize Him and make it possible for them to meet a true Master. *How is it possible for the servants to be well fed, if the master is starving and naked?* If at the time of initiation, the man you are following does not give you anything—it may be little or more, according to one's background—and open your inner eye, then it means that he is not competent. He should give you something; and that is the criterion of a true Master. Even if he gives a little at the beginning, then there is hope for much more; and whatever he gives, protect it with your life. After you have got contact with the God-into-Expression Power, where will you go from there? To the Formless and Nameless—the Source, from where the expression is coming. The word "religion" is derived from the Latin *religio,* through *re* and *ligare,* which mean "back" and "bind"—so we have, "to bind back to the Source or God." This is the actual meaning of the word, but we are satisfied with sticking a label on ourselves and performing customary rites and rituals, which are merely the elementary steps to prepare the ground for higher things. No matter what you do, your life will not bear fruit until you meet someone to give you rebirth and connect your soul back to the God-power.

Only recently I received the urgent news that a certain disciple was dangerously ill. I wrote and told the people to advise the patient to concentrate within. They wrote back and said that my instructions had been conveyed to the patient by telephone, and within hours she had started improving, and is now on the way to recovery. This was just through a word on the telephone, so you can see that the thousands of miles

between cannot stop the protection of the Master-power. However, that physical form in which the God-power has manifested is also pure, though it is not a question of praise for the physical; it is worthy of respect because God is manifested therein.

I will tell you of another instance. There was a man in America, named Walter Kirel. When I initiated him, he had a very good experience, but after some time he fell ill. When a man is in a helpless condition, he gets restless and worried. He wrote and told me that the doctors were pressing him to eat meat and drink wine. Each time he wrote I tried to make him understand that the non-vegetarian diet would not help him, and he should remain on the vegetarian diet. After a few months he wrote that he could not fight any more, that he had become helpless and could not breathe, and that the doctors were insisting on a meat diet. I replied, "All right, do whatever you feel like." When I visited America and reached Santa Barbara, the doctors had then given up hope for him, and he was at the door of death. Violet Gilbert, one of the hospital nurses, was a Satsangi, and she met me and told me about Walter Kirel who was dying in the hospital: "He cries a lot and goes on saying that he has disobeyed his Guru who is now in America but will not want to see his face. Do you think you could visit him, Master?" I said, "Of course I will." When I arrived in his room, Nurse Gilbert told him, "The Master has come." He opened his eyes and saw me, and the tears started flowing down his cheeks. I put my hand on his forehead, and said, "Do not worry—whatever has happened has happened, and it is finished. Do you hear the Sound?" He said, "No." "Do you see the Light?" Again he said, "No." I put my hand on his head and told him to close his eyes and forget all outer things. When he did so, not only the Light came, but the Radiant Form of the Master too. His ears were

closed for him and he heard the Sound clearly. I told him, "Now go, with rejoicing." His wife was there, and she was a non-initiate. She said, "Master, I know that he has been forgiven and saved, but I wish he would speak to me before he goes." I again put my hand on his head and said, "Your wife wants you to say something to her before you go." He opened his eyes, and said, "All right," and turning to his wife, he smiled and said, "I am going now." This is what is called protection; it is not a story but a true incident.

I feel sorry for those who get this valuable gift and do not live up to it. Nanak says, *He who has met the Satguru—whatever is written in his destiny is finished.* It is true that the Master winds up the karmas, but not just like that; he adjusts them to further the man-making of the disciples. He takes the children in his charge, but he will make them into something worthwhile before taking them home. It is his duty to clean them first; nobody packs dirty clothes away in storage. When people are initiated, they rejoice and say, "We have got a Master; we have got salvation." When meeting the Satguru, you will get salvation if you obey his words.

Satguru cuts the bonds of the disciple,
If the disciple withdraws from wrong deeds.

Obey the Master. As I have said before, dirty clothes cannot be packed away in storage, and no one wants to wear dirty clothes. The Father wants to embrace you—if you have got clean clothes on. But this kind of cleanliness means having no other thought but of Him.

Clean the core of your heart for He who is coming;
Take the thoughts of others away, so that He can sit there.

This is what is meant by cleanliness. At times we try to do

business with the Master and say, "If our wishes are fulfilled, only then we consider him a Guru, otherwise not. If the Master shows love and affection then it's all right, but if not, he is no Master." This is the sad condition we are in. A Guru is a Guru and will never leave you—even if you leave him. It is a wonderful protection and a great great blessing. The volumes of praises for the Guru which are written in the Ved Shastras* have not been written idly. They also state that the Guru is greater than God. In the Guru, God Himself is working and there is no difference between the two. For example, here is my watch. That which is holding the watch is my hand, and if the watch could see and think, it would consider that it is just a hand; but who is in the hand? I. God is working through the human pole, and the pole says, "I am not the doer, but He who is in me." God is working from within the Guru, and they are one and the same.

First, the Guru works like a teacher. He shows sympathy, and even allows tears to flow from his eyes for you—sometimes he rebukes, and sometimes he shows love. In fact, he does everything. Then he says, "I am not the body, and neither are you; come, let us go up." He does everything to teach the disciple to break his outer attachments and concentrate within; he has no other motive. He has no desire for people's love. His own love is connected with God and his Guru; there is no place for anyone else. So become receptive to him, and through receptivity, become the image of him. A child grows on milk; and to love the Guru and be receptive to him is the food of life to the soul.

One Master said that though there be thirty or more teeth in the mouth, yet the tongue is not harmed by them. Similarly, the Master is protecting the disciple from all the perils of the world around him.

* Ancient Hindu Scriptures.

When difficult times come, no one helps—
Both enemies and friends forsake;
All hopes fade away—life becomes hopeless,
But if God is in the heart, the flames of misery will
not be felt.

When a man gets disheartened and there seems to be no chance of hope from any direction, then the Satguru comes and takes him across all his tribulations. He first waits patiently until we remove all intellect, worries, attachments and ego from our path, and then when we have fully reposed ourselves in him, then we come under his complete protection. If the disciple falls, the Guru will lift him up, for in this world who is free from difficulties? One cannot find even one man without problems in his life. But if a man has a perfect Master, he is fearless even when confronted by enemies. Kabir Sahib says, *He who lives in constant remembrance of his Master and keeps his Master's words, will be fearless in all three worlds.* Why should he be afraid of anything? After all, his Master is not merely a man. Understand this also: it often happens that the disciple is due for heavy suffering, due to the karmic reactions from the past, but through the Guru's protection it can be reduced to perhaps a slight prick from a thorn.

All the ups and downs of life are like passing phases, and should have no pinching effect on the disciple. The worldly life is full of perplexities, and existence here is impossible without them. My Master used to say that if one thinks one can remove all the thorns from the worldly life, well, it is an impossibility; however, if one wears strong boots, one will not feel them. To wear strong boots means to live within the protection of the Master's radiation—not physically, but through

thought and attention—be so much in his radiation, and never step out of it. Nothing should change this.

One can be so much within the Guru's radiation that even the powerful Lord of Death cannot come near. For example, I will tell you of one incident when I was living in Lahore. There was a lady who hailed from my village, but she was not a disciple. She became seriously ill, and her family endured constant sleepless nights in looking after her. I heard that she was sick, and went to see her, accompanied by Dalip Singh (later treasurer in Sawan Ashram). I told them, "You have spent so many nights awake, and must be tired, so you all sleep tonight and I will watch beside the bed." Dalip Singh and I sat together for some time. She was not initiated, but that did not matter, and I asked her, "Do you repeat any holy name?" She affirmed that she did. I told Dalip Singh to go and rest, and return about 4 a.m. and I continued to sit beside the dying woman. She went on repeating the holy names, as I had suggested, but suddenly she said to me, "There is an old man here." I looked up and saw the old man, and he explained to me that she was his granddaughter, and that he had come to take her away, but I told him that he could not do so as long as I was sitting there. He tried his best to take the soul out of the body, but did not succeed, so after some moments he went away. I asked the woman if she had recognized the old man and she said, "Yes, it was my grandfather; he was a very pious man."

After some time, Yama, the Angel of Death, appeared in the doorway. I looked straight at him, and he ran away—he could not even enter the room. He returned several times, but could not enter. Then Dharam Raj, the Lord of Death himself, appeared, but he also could not come into the room. He said, "This soul belongs to me." I said, "Yes, that is true, for she has not been initiated, and I know also that you cannot

come near her because I am sitting here, so you had better go to my Guru and ask him what is to be done now. If he gives you permission to take this soul, then I will leave." My friends, just see—how great is the Naam! Dharam Raj left, and in a matter of moments returned and said, "I have got the permission to take the soul." I said, "All right, take it." He replied, "How can I when you are still sitting there?" Whatever is written regarding the protection power of the Holy Naam is all true, for I am telling you what actually happened. Dharam Raj said, "Unless you leave, I cannot take this soul." I asked him, "What benefit will she get from my spending the whole night beside her?" He said, "She will receive the fruit of that before any other rewards or debts are accounted." Just then, Dalip Singh entered the room, and I said to him, "Come brother, let us go away from this room, for while I am here she cannot die." As we were leaving, I asked her husband to give away in her name some money which was still due from her, to some needy people—that her give and take may be squared up and she may leave the body. Dalip Singh and I stepped out of the room, and in one moment she was gone. Dalip Singh is here, you can ask him about it.

If a person who has got the Naam is sitting somewhere (not necessarily the Master, but anyone who meditates) then Yama or Dharam Raj cannot come near that place. What do you people imagine the Naam to be? I am sorry to say, that you hold it to be of little value.

Whenever Masters come, the world speaks ill of them;
But God takes care of them.

The world has always insulted the Masters. For their own gain, self-centered people will say many things against them, but there is not one who can harm a single hair of a Master's

head if he does not wish it himself, for God's protection is impenetrable. Is it not natural that the Lord will protect him who belongs to Him? A good wife gives herself up completely to her husband, who takes care of her needs and protects her. But worldly examples are poor caricatures compared to the Master's protection. Even the mother, who has such deep love for her child, has a selfish thought that when he grows up he will look after her, etc. A true Guru wants nothing from his children; he only feels grateful that another soul has become free and is returning to its own home. He has true love for the soul.

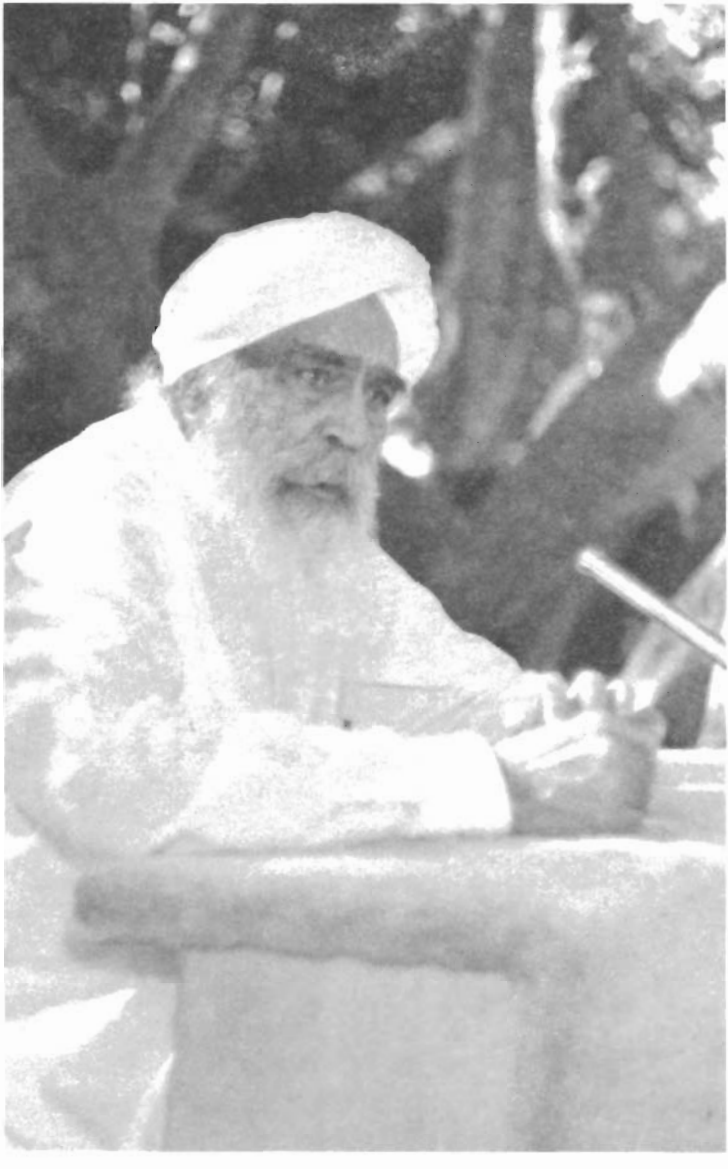
Brother, do not think that all is in your hands;
Everything is already ordained.

Never think for a moment that man has anything in his control. The Controlling Power is doing everything. Fear, death, heat, cold, etc., would never come near him, but for the reaction of the karmas; and it is not in man's control, for they come without him being able to stop them. A person may suddenly be bitten by a snake, and die from it; another will die after reaching old age. These things occur in life according to man's past karmas. When God's pen runs according to one's past karmas, man has nothing to say in it.

Such Name of God should be daily repeated within,
O Nanak, that would free one from all bondage.
Be tied to Life's Precious Thing,
Which will be with you here and in the Beyond.

Who can connect you with the Naam? *In the Guru, He Himself manifests and distributes the Shabd.* St. John tells us that *The Word was made flesh, and dwelt among us.* True Masters have always exhorted all mankind: O man, you have got this physical form, so connect yourself with the Naam, or

with the manifestation of it in the human pole, which will protect you now and after death. Whosoever *claims* knowledge in this world is praised by the people, who strive with all their might to believe in him; while the Masters are proclaiming the very Truth itself. *Guru and God are both before me; at whose feet shall I fall? I am full of gratitude to my Guru, through whom I discovered who the Satguru is.* God Himself is working in the Guru, and these words are expressing the gratitude that one should have toward one's Master. We cannot truly know and praise God and neither can we know or praise the Guru. He is in the world for the sole purpose of joining the souls back to God, and it is a great privilege to meet such a personality. When you meet him, obey his commands. Make your life as he wants it to be; in this will be your own triumph. He says, "Do your bhajan and make your life chaste and pure." His protection will always be over your head; keep your attention constantly on him, and you will become a true disciple of the Master.



Kirpal Singh addressing those gathered at the Birch State Park, Fort Lauderdale, Florida, on Friday, December 8, 1972.

14

The Night is a Jungle

WHAT IS THE DIFFERENCE between God and man? Man has mind, without which he would be the same as God. Kabir tells us that, *All this* (creation) *is a part of God.* The soul is the same essence as that of God; it is a drop of the Ocean of All Consciousness. However, through being joined to the mind, it became *jiva*; but as it is of the same essence as God, when the mind is removed only God is left. So God plus mind is man and man minus mind is God.

Gold is made into jewelry and other attractive articles, but that which comes direct from the mine is called "ore," although the gold is there. When the mud and other minerals are filtered from it, the pure gold is left. And so, when final analysis is made, and the mind and senses are removed, man is then God.

One can conceive the great possibilities of which to avail oneself, having received the blessing of a human birth; to separate the consciousness from matter and realize who one truly is. When the soul became jiva, by association with the body and the world it adopted the same identity, for wherever the attention is directed one becomes as that. So now, lost in creation, it cannot find itself and return to its true home or origin until it is free and pure again. He who has found his own Self, has realized himself, has become one with God —he is man-in-God or God-in-man. The same Light which

has become effulgent in him is sustaining the whole creation.

What is God? In truth, He is not Light, He is not Sound; but when He expressed Himself these two principles emanated from Him and came into being. Our soul being a drop of the wave of that God-into-Expression Power, a direct connection with It will take us back to the source from which It emanated —which is *Anami* or Absolute God. This is the message extended by all true Masters who have come, in different mode or language, according to the time.

Everything has a natural inclination to return to its original state and source. If you turn a lighted candle upside down, yet its flame will go up; for its source is the sun. If you throw a ball of clay in the air as hard as you like, it will but return to earth again from whence it came. If the soul gets freed from mind and senses it will automatically be drawn toward God.

The first thing we must do is: still the mind. The very foundation of yoga is controlling the intelligence. The word *yog* is derived from *yuj,* which means "to rejoin," and to rejoin the Lord is the ultimate task ahead of man, a task which can be achieved only in human form. Other forms are only for various enjoyments. Some human beings, because of their past karma, also live to enjoy, whereas others are not so heavily burdened and therefore the Truth is more apparent to them; they have better powers of differentiation. The latter type of human being can realize himself and realize God.

Today is the festval of Basakhi,* which is celebrated in different ways according to the various religious customs. Nature itself celebrates by sprouting of new buds and leaves, and the new life begins from this season. We should take a lesson from Nature and sprout forth with a new life. In the Hindu

* The first day of the Indian month of Basakh, corresponding approximately to April 15.

religion there are ten *avatars*, and certain Hindus celebrate this day as a double event: the birth of Parshuram, and the overcoming of evil by Narsing Avatar. Parshuram was a great yogi. Narsing was the avatar who saved Prince Prahlad and killed the Prince's father, the tyrant King Hirnaikashya, who while ruling the people with a rod of iron had declared himself God and had made them worship him. By performing severe austerities he had obtained a great boon from the gods: that he would never die by any hand born out of life, nor during the day or night, nor within or without any building, not on earth, nor in the sky, etc. His son Prahlad became a true devotee of the Lord and solemnly declared that God was God and not his father. The King tried to kill the Prince by various methods or torture, but the pure devotion of the child repeatedly drew on the grace of God for salvation, until finally his father ordered that Prahlad should embrace a red-hot iron column. Confronted with such a formidable test, the child at first hesitated, but on seeing an ant crawling up the column he stepped forward with joy and placed his arms around the column. At once the column split asunder and out stepped Narsing Avatar in a form born out of the fiery structure, terrifying to gaze upon. He took the King in his powerful hands, and as the sun went down he stepped into a doorway, neither inside nor outside, and tore the King apart.

I congratulate the Buddhists on this day, for the Lord Buddha was born on Basakhi, on Basakhi he received enlightenment, and on Basakhi he left his body finally—Nirvana. So both religions have good reason for celebration. For us also it can be a great day, for we are constantly lamenting that we should start life anew; so we should start this new day as the beginning of a new life in which the flowers should blossom and the fruit should come forth. There should be so much

fruit on each branch that the weight may bow the fruit to the earth.

This is a great day for Sikhs also. In truth, Sikhism is not a cult; this is what I feel. One poet says that the world changes, and a true man is he who changes the world. On this day, some three centuries ago, Guru Gobind Singh, the tenth Sikh Guru, started the Khalsa. In those days the people were killing each other in the name of religion, and he started to erase the controversy by forming the Khalsa. A khalsa is a true disciple, and on this day the Guru found five true disciples among his followers and made them leaders of the people.

There was religious enmity during the life of Guru Nanak, who was once asked who he was and replied, *I am not Hindu, neither Muslim; The breath of this body is Allah and Ram.* He meant that Allah and Ram are one, but they still insisted on further explanation, so he said, *If I say I am Hindu you will kill me, Muslim I am not; Nanak is that invisible Power playing in this puppet of five elements.* They were concerned only with outer labels, and he had no desire to claim the outer form which signifies a Hindu or Muslim. His answer served to show them that man is greater than his outer appearance, for he is truly the power which resides in the physical form. We all stick on labels, sooner or later, entangling ourselves in conformity, but in truth we are just men—just human beings.

On this subject, Guru Gobind Singh Ji says, *The caste of all humanity is one.* We are all born the same way and have been given the same faculties. During the life of Kabir, as an open challenge the Brahmins declared that they had come to the world by direct orders from the mouth of Brahma, but Kabir replied, *O Brahmin, if you came direct from God, why were you not born differently than other men?* Even the outer and inner physical structure of all men is the same: no one has

four arms, etc. All have the same privileges, whether born high or low according to their karma. As for these karmas of the past, Tulsi Sahib says, *The great Law of Karma has created the world's conditions; Each will take the fruit of his actions.* Valmiki was a low-caste untouchable, who became Maharishi Valmiki! Because according to karma from his past, the change was bound to take place. But these days the children of brahmins are called brahmins indiscriminately, and so on in other castes, for as time passes, chains upon chains are added in the name of religion, and the basic oneness of all men is forgotten.

So on this day, five specially selected disciples were chosen, and they were called *panch piara* or the beloved five. The prevailing conditions of India at that time called for such action, but that is past and is not our concern. In those days, whether friends or enemies, men had no respect for each other, and the Guru sought to awaken the life and meaning of true teaching. He made a public announcement, and asked, "Who will offer his head for sacrifice?" Now, it is a simple matter to find hundreds of people who will agree with everything you say, and still more who will willingly bow down in obeisance. There are many also who will give their wealth for a cause. But how many can you find who will give up their lives? After a moment's pause, one man arose and came forward to the Guru, and then four others, one by one. He did not kill them, but made them his beloved disciples, above all religion—true human beings with the fact accepted. Then he gave them his Light, for from one Light others are kindled. He made the Khalsas—and what is said of the Khalsa?

The Khalsa is my true form;
The Khalsa is my abode;
The Khalsa is my full intoxication;
The Khalsa is my complete Satguru.

He is one who will never leave me. *He takes responsibility for the soul until the end; In that Lord does my mind rejoice.* And as further indication: *Think of Him as the Pure One, in whom the effulgent Light is glowing.*

He infused them with the Water of Life. *Religion is no consideration; He who takes God's Name becomes His own.* Masters never make people the prisoners of religion. Religions are our schools of thought, of which we have to make the best use. *I am Thine, O Lord. May Thy victory be everywhere.* The Khalsa has been described as a Living Light. Guru Gobind Singh gave them the Inner Light, and even outwardly bound them unto himself by vows with charged sweetened water given by his own hands. And then he made them offer the same water to himself, showing that the Guru is the disciple, and the true disciple is the Guru—which is an outer pointer to his greatness.

All Masters made disciples of course, including Lord Buddha, Hazrat Mohammed Sahib, Jesus Christ and others. They made disciples that they should become Buddhas and Christs. They regularly took food with their disciples, though the disciples never actually realized them to be as great as they were. I am speaking very frankly. The tenth Guru Sahib said, *I am a Khalsa* and saying this, he took the *amrit* from their hands; and to combat the conditions of the time he formed a volunteer corps. He changed nothing in their religion; they remained Hindus, but willingly sacrificed their lives for the cause of truth and honor. One is reminded of Vali Khan and Nabi Khan Ali Khan who were Muslims, and who also sacrificed their lives for Guru Gobind Singh's cause. When Nabi Khan Ali Khan was killed, a man went to inform his wife; her first words were not concerning the death of her husband but, "Is my Guru all right?" What sacrifice that was!

When Bhai Nandlal Ji wrote a book of prayer called *Bandgi*

Nama, Guru Gobind Singh gave the book the title of *Zindgi Nama,* meaning "The Giver of Life." If you have the opportunity to read it, you will become thoroughly awakened to the true teachings. The tenth Guru said, *We are the worshippers of the same Living Light.* All Masters pointed out that outer practices are of our own making, meant for the preparation of the ground. Maulana Rumi also said that theists and atheists have the same right to realize the Truth, for the soul is the same in both. All rituals are results of superstition.

First the unity of consciousness in creation was set. There is only one Brahm—there is nothing else—which was later qualified by others according to their own approach. *Through God's Light were all His children created into His play; With the same Light was the whole world created—who is good and who is bad?* It is a subject for deep thought. How can you make a Khalsa by merely sticking a label on someone? The greatness of the tenth Guru lies in this: that he himself infused the Light, and then made them as great as himself. *Wherever these five beloveds will be, there will I be also.* If you sit near an awakened soul, you also will awaken.

The system was excellent, but it was difficult to get constituents. He made one Guru-home in which all were equal. No one need worry what he was going to eat, where his clothing was coming from, how his children were going to be fed. He told everyone to do *nishkam seva* (selfless service) and to keep the Living Light within alive always. He gave an example: *Like sparks jumping from a fire, they fall back to become part of it again.* We are the sparks of that Living Light. The soul has an innate desire to return to its own home, but estranged in this foreign land, it has become entangled with the mind and senses and is superficially reluctant to leave.

Guru Gobind Singh Ji broke down the religious narrow-mindedness; it was a great work. It is not an easy task to break

old rituals, even though the basic teachings are the same given by Guru Nanak, Kabir, and other Masters. Ravidas Ji says, *He cannot be bought, but is attained through true devotion.* It is also said, *Count the executioner as the purest, if God resides in his mind.* Anyone in whom God is manifested is the purest of all. If the system that Guru Gobind Singh Ji Maharaj introduced could be implemented today, all life's uncertainties would be removed. From the very beginning I have thought that there should be a common kitchen and everyone should eat there. Everyone is subject to the attitude, "this is mine, this is mine," but it is an obstacle. All are not at the same stage of development, but there is great hope for those who are sincere and willing.

So today we celebrate Basakhi, because the Khalsa Panth was started on that date. Many people have the wrong understanding of the word *Khalsa*—he is the one in whom the Light is manifested. It has even been said that, *The Khalsa will reign over all; all those who will sit at his feet will be saved.* You will note that those who come to his feet will be saved; not the rest. The Khalsa is not formed from outer appearances, and in the end only the spiritual men will rule. The spiritual person in whom God has manifested Himself is the Khalsa, and those who come to his feet will be saved; others will have to remain in their humiliation. That which man accepts as law through generations of customary habit, is viewed by the Masters from a detached and therefore more accurate angle of vision. They see no value in religious highs and lows. They light the Light within all and reveal that all are one and the same. The so-called gurus remain as gurus and their disciples remain disciples, but the true Masters say no, we are one and the same. Our Hazur used to say, "No emperor wants his son to remain an official." A true Saint desires that his followers also become Saints. All men, from

both human and spiritual levels, are one and the same. He who is the Controlling Power is the Giver and the Doer. Even the meaning behind the *puja* or *namaz* (Hindu and Muslim devotional practices respectively) is the same. With puja, a lamp is lit and then the puja performed, while the Muslims place their hands on their ears and utter the sound called *baang!* On the Path of the Masters the initiate is taught how to place the hands on the ears and hear the inner Sound. One should listen to this inner *baang* (Music of the Spheres), which is spiritually efficacious.

Guru Nanak once went to Shiraz (in Persia), and there he met a Muslim priest named Rooknudin, who asked the Guru, "Have you ever seen the house of the Lord?" Guru Nanak replied, "Yes," and proceeded to describe the physical form: *It has twelve minarets, six at each extremity* (joints of the arms and legs); *fifty-two spires* (thirty-two teeth and twenty nails); *and two windows* (eyes). It is also said, *In a lofty special palace, Khuda* (God) *is giving the baang.* So one should be able to understand clearly that the true mosque, church or temple is the human form. Mosques are forehead-shaped, church steeples are nose-shaped, temples and gurudwaras are dome- or head-shaped, all model imitations of the true temple of God. *This body is the temple of God in which the true Light is seen.*

Maulana Rumi tells us that for those whose eyes are not open, mosques are made with clay and water. For the awakened people—the complete Masters—the mosque is this true heart, at the seat of the soul. During my Western tour I told the people many times that God does not reside in temples made with stone, but He Himself made the house in which He resides. But we have forgotten the true temple and respect the man-made outer images of the true house. *What tragedy that we go to the imitation temple, leaving the natural mosque*

to bear the labor. The man-made model was intended to teach us that there is such a thing as inner Light and Sound, and we should have learned to withdraw to experience it; but instead we are worshipping any image, indiscriminately. In sacred solemnity we are clutching the outer skin, oblivious to the fruit that lies within.

In the Upanishads it is written, *What is that, the knowledge of which makes everything else known?* The soul is a conscious entity; as long as it does not merge into the All Consciousness, it will never be at peace. Furthermore, the mind can never be controlled while it remains without contact with the Naam or God Power. *When you get the Naam, the mind becomes controlled.* In the life of Lord Krishna it is mentioned that deep in the River Jumna he encountered a thousand-headed serpent, which he overpowered by playing his flute. This serpent represents the mind, which has a thousand ways of poisoning us. *With victory over the mind, you have victory over the world.* There is no other obstacle between us and the Lord, but the mind. If your heart holds a strong desire to realize God, then put one foot on your mind—to still it—and the next step will take you to the home of the Lord.

In the Koran it is written that if a man can recognize his true self, then he will recognize God. The same teachings are brought by all Masters for all people. A Light appears in the human form, and all religions are enlightened by It, for those who meet him receive the enlightenment. When each enlightened soul leaves, a new religion starts to keep his teachings alive, but without the practical guidance, a decline sets in. Everyone is over-zealous in upholding his own beliefs, and no one is willing to sit on common ground on equal footing to discuss spiritual matters. The true teaching remains the same, age after age—Truth is One, for everyone. God is not different for Hindus, Muslims, Christians and so on; He is the God

of the whole world and is not a Hindu, Muslim, Christian, Buddhist, etc.

Even now a small amusing incident remains in my memory, which happened when I was in Peshawar, studying in the ninth grade. I used to take my books and study in a garden named Shahi Bagh, and one day a man whose name I still remember—Darbari Lal—asked me, "Where is Shahi Bagh?" I told him that he was standing beside that very garden, and he said, "I have come to settle judgment on a dispute, for I have been told that the Hindu God is crying because the Muslim God has beaten him up and broken his leg." (People gathered in Shahi Bagh specially for discussing different controversies.) Even at that young age I was shocked to discover that people thought each religion had a different God.

Poor understanding is widespread because men do not rise above the worldly level to see the facts from a more accurate angle of vision. Up to the time of the tenth Guru, no Master had revealed the circumstances of his past births so openly as he did. In the latter part of his life he talked of many strange things, including the "seven-pointed splendor" of Hemkunt, a place of seven hills where he had performed many austerities in a past life, through which he lost individuality and became one with the Lord. He was there seated in great bliss, but the Lord gave him orders, "Child, go into the world and work." Guru Gobind Singh Ji recounts that he had no desire to return to the world, but was persuaded, so he said, "What are your orders, my Lord?" The Lord said, "Those who are there and most of those who have been there have encouraged the praise of their own names. Go and tell of My Name—show that there *is* God."

When Guru Gobind Singh was asked who he was, he said, *I am the servant of the Most High who has come to see the play in the world; Know me as His servant, there is no differ-*

ence between Him and me. He has also said, *They who think of me as God will all go to Hell.* God is sending His Water of Life through a vessel, but the vessel should not think of himself as the Doer. No true Master will say, "I am the Guru," for the ray is of the sun, but through being connected with that ray one can reach the Sun itself. With one single ray of the Lord, the whole world was created. *From one source, millions of rivers emerged.* What and who exactly is God, no one can know, for man has exhausted himself in attempting to sing His praises. In the Jap Ji, Guru Nanak says:

Some sing of His greatness, but only according to the power bestowed upon them;
Some sing of His bounties, taking them as His signs;
Some sing of Him as incomprehensible;
Some sing of Him as transmitting dust into life, and life into dust again: Creator and Destroyer, the Giver of Life and its Withdrawer.
Some sing of Him as at once the nearest, and the most remote.
There is no end to His description.

Nothing has been mentioned of God Himself—only the things He created. *You cannot know Him by talking, though you may talk for millions of years.* Even the Masters have failed in the attempt. Finally, they resort to observing *Neti, neti*—He is not this, He is not that. A Muslim prophet says, *Through philosophy, generations have passed in descriptive attempts, but God's character remains unsaid.*

Today is Basakhi and our new life should start. All differences in our hearts should be removed. A man once asked me why it was that no Master has said, "Put your attention on me," but rather they say, "Put your attention on Him." I told him that the instructions must be properly understood.

Lord Krishna said, *Put your attention on that true form of mine.* The method remains the same regardless of where the Power is manifesting. Electricity will sometimes heat and sometimes chill. Avatars and Saints are manifestations or phases of the same Lord. Misunderstanding and narrow-mindedness create separation of brother from brother, but God's intoxication is one and the same. We are all worshipers of the Living Light, regardless of which religion we belong to.

Some Christians came to the Prophet Mohammed and requested him to give them a place where they could build a church, and what did he do? He gave them half the mosque for their church! Would anyone do such a wonderful thing today? Think carefully over his action and what it means. Are we prepared to follow in the footsteps of our elders?

Guru Har Gobind, the sixth Sikh Guru, built mosques and temples as well as gurudwaras side by side whenever necessary. In Amritsar, the foundation stone of the famous Sikh Golden Temple was laid by Hazrat Mian Mir, a Muslim Saint, at the special request of Guru Arjan. To rise above body consciousness means to rise above illusion; then one realizes in truth that there exist no differences—religious, sectarian or other. This is truly the ultimate goal; outer things are merely helping factors leading toward it, and man as a social being must live in some social group, otherwise corruption starts its corroding process.

Once in Lahore, an atheist called people from various religions together to discuss the question, "Is religion necessary?" Each religious leader spoke at length, proving the necessity of the different forms and rituals, etc. I was present, sitting in the front row. Then the atheist stood up to give his proof as to why religion is not necessary, giving various examples. Among these, he stated that when a marriage is to take place it is merely a matter of the priest, pundit or mulla placing

his hands on the couple in blessing before a group of witnesses, to join them together, so as to prevent corruption. It does not make any difference if it is performed in one religious way or another.

I stood up and said, "Brother, is it not true that if ten or twenty thousand people were of your thought, then a new society or sect would have to be formed? In that society, some rules and regulations would have to be made. You desire to save yourself from organizations, but you are inadvertently creating another. If each man stayed in his own sect and learned how to know his true self or soul and that Power which controls all things, would that not be better?" He was an atheist, but he replied, "What you have said is correct." For as long as I lived in Lahore we used to meet on very loving terms.

There is a great deal of misunderstanding existing regarding this subject. In holy places only Truth should be discussed—and realized—for Truth is Truth. Keep the company of someone who has realized the Truth and get right understanding. We say "God is One" and even this is not true, but we are finite beings and must therefore use finite terms. Let us now take a hymn of Guru Gobind Singh on this celebrated day:

*Oh mind, take such a sanyas:**

This is a lesson for the mind, that it should adopt such renunciation that will still all desires. To leave one's hearth and home is not the true sanyas; one must become desireless, and then the very silence sprouts forth into Light and that same silence becomes vocal.

Regard every place as a lonely forest;
In the mind alone will complete silence come.

* *Sanyas* means renunciation or ascetic discipline. The Master has inserted a comment here, after the first line of the hymn. This line refers to the following lines which explain it.

You can make your home a lonely forest. Is not the night a lonely forest? Just consider for a moment. Those who have made the best use of their nights, by knowing oneself and the Overself, have themselves been made. Those who have wasted their nights in frivolous pursuits have wasted themselves. Even a student of worldly knowledge becomes intellectually strong if he makes full use of the night as well as the day. Those men who exercise the physical body through the cold nights become giants in muscle and strength; it is obvious how strong they are. And the disciples who spend their nights in sweet remembrance of the Lord become God themselves. If man can control the dim hours from sunset to sunrise he becomes a true human being. But instead we eat, drink, enjoy the worldly pleasures until midnight, and then snore the rest of the night away.

One Master has said that in the night, the Lord's fragrance is given out—he who remains awake receives this precious gift. Do the worldly duties in the daytime, and at night consider that you are all alone, deep in the country. One's duties and social obligations with family and friends should be performed with pleasure, because God has joined you together, for the sake of give and take. But in the night you can feel free from all this and repose in His lap. It is not at all necessary to leave your home and family for meditation when you have the long lonely nights. When you are wholly absorbed in some object, it is a true sanyas, cutting off from all other things, and if we start from today, most definitely our lives will change.

This invaluable guidance is written in the sacred books, but sadly it remains there, or it penetrates only to the intellectual level. We have to take the knowledge and live up to it, only then does it become a part of life. The night is a jungle—do your work in the daytime and then benefit from the night.

The true purpose of having a human form is to make daily progress toward the great goal, so sit down each day and see where you are. The meaning of keeping a diary is of utmost importance, but very few fully understand it. Remove those things which are obstructing your progress—weed out the imperfections, one by one. A strong man revels in his strength and the weaker man wonders how he got it. When a wrestler walks abroad, people turn to stare and remark on his strength. He has not achieved that overnight, but through many nights of hard exercising. As the renunciate leaves everything and goes to the woods, you can sit down nightly in your own home, forgetting the world and freeing yourself from all entanglements.

Make the jatta of chastity and purity, and take a bath of Yog;
*Grow the nails of regularity.**

One should make one's *jatta* out of the purity of life—guard carefully one's *brahmcharya* (chastity). Chastity is life and sexuality is death. Our whole house has to stand on this foundation; do not make it out of sand. You will then be able to live properly; your mind and intellect will be wholesome. This in itself is a most valuable thing, for even if you have only dry bread to eat, yet you will have full strength. You won't need any tonics.

In regard to the householder's life: marriage is not a bar to Spirituality, if one lives according to the scriptures. There may be one duty of begetting children, but that is not the be-all and end-all of married life; there is grossly wrong understanding on this subject. Do not make the human form a mere machine for vice. Instead, make your life pure and controlled.

* Renunciates let their hair grow, cover it with ashes and coil it on their heads; this is called *jatta*. They also stop cutting their nails.

If you wish to have one or two children, well and good, but look after them properly and help them to become something good. Set a worthy example for them, and remain aware of the responsibilities of parenthood. Furthermore, the whole family should sit together and sing the praises of the Lord.

The Guru Sahib tells us to take a bath in the Yog. If you want to become one with God you must throw away all worldly thoughts. To take a bath in Yog means a daily bath in His contact—become one with Him. If you cannot wash your hands of worldly affairs, you should not sit in God's remembrance. The Muslims do *vazu* (washing of the hands, face and feet) before they sit for the namaz, for they believe that unless this is done, the prayer will not be accepted. So we should wash the worldly environments out of our thoughts before we sit in meditation. The Hindus say that puja should not be done unless one first takes a bath. The most effective bath is to withdraw your attention from outer things.

Grow the nails of regularity. An army without a commander will end up in chaos, so we must command our lives with regularity. If you are employed somewhere, you go there daily at the proper time, without any trouble, and for meditation we should adopt the same attitude and sit daily at the regular time. Sadly, we are adrift; sometimes we sit, sometimes we don't. If we were truly regular, we would find that if we should happen to have a day without meditation, we would feel ill at ease, as though we had missed something. If possible, there should be a room in the home set aside for God's remembrance alone—you would find that the very atmosphere of that room would remind you of Him.

In the last stanza of the Jap Ji, you will find, *Make chastity your furnace and patience your smithy.* To fashion gold into something beautiful, a goldsmith must first melt the metal by the aid of a furnace. Take these two things, patience and

chastity, and go on working toward your goal. With patience one will continue to persevere, even when the progress seems slow. *Blessed are the pure in heart, for they shall see God.* It is a promise Christ gave. So take these things into your lives: patience, perseverance, chaste and pure living, and regularity. Then? Make the nights your jungle, and see what a beautiful program will result.

In the past, a true *brahmcharya* would spend his first twenty-five years in a jungle ashram, learning the Vedic and Shastric scriptures. Then he would enter the *grehastha ashram* (take up the duties of a householder). After conscientiously bringing up his one or two children to the stage of adulthood, he would then return to the forests in the *vanprasth ashram* wherein he would study for self-realization. Having realized the Truth, he would leave that stage and journey around in the world, helping the people to awaken. Today's preaching is done for the stomach only. Some people earn their livelihood by their own hard labor in one way or another, and some take their living from religion or religious books.

So make your home a jungle. He who lives in his own home, remaining aloof from worldly taints, yearning within for the Lord, will receive far more benefit than from taking a bath in the limpid waters of the holy River Ganges. Become so closely connected with the Lord that either He or you remains —not two.

Get connected to the pure Naam, through the Guru's knowledge of the soul. This Guru's knowledge is a practical experience; there is nothing academic about it. *This knowledge is of Attention (Surat) and Sound (Shabd); It cannot be brought into words.* The word "knowledge" here refers to the Music of the Spheres which is vibrating within our very being. It can only be experienced. *The one who makes audible the Sound coming from the gaggan* (astral heaven)

is my Gurudev. Who gives that experience? *Through the Guru's knowledge I got the true eye, through which the veil of ignorance was pierced and the Light revealed within.* So what is the value of *Gurubhakti* (devotion to the Guru)? *All living souls should do Gurubhakti, and become one with the Light within.* Become connected to that Light and develop your devotion—which should increase so much so that each pore vibrates with the Guru's Naam. When a little love awakens in a person, does it not bubble up and overflow? It should be developed steadily up to full realization, through which all peace and serenity will reign in your being.

Eat less, sleep less; have mercy, forgiveness and love.

The Prophet Mohammed said that one should eat one mouthful less at each meal. Sheikh Saadi said that half of the stomach should be filled with food, one-fourth with water, and one-fourth left empty. Swami Ji Maharaj said that those who desire to taste the Nectar of Shabd should eat one meal per day only. We eat too much—naturally sleep will come to our house. If your food is regularized you will rise up punctually in the morning. The awakened man's body may sleep, but he does not. Remember, the soul is a conscious entity and usually when a person sleeps, the soul withdraws to the throat and the man experiences dreams. If it withdraws to the navel, deep sleep ensues. The Masters remain awake. Unlike others, they are awake while sleeping. This is a very noble aim to aspire to. These three things will help you: to eat less, sleep less and have mercy, forgiveness and love.

Mercy is the interest gained from righteous living,
pride's interest is sin;
O Tulsi, leave not mercy while this body breathes.

A person has more pity for his family and friends than for strangers. Is this compassion? If one's neighbors are dying of

starvation while one is eating one's fill, what kind of mercy is this? Should your own child be sick, yet you hear of another's that needs help, if you have true mercy you will give more attention to the strange child. When Guru Gobind Singh's children were killed in battle, his wife came crying to him—"Where are my four sons?" His words are noteworthy: "For the heads of all these sons (the followers) have I sacrificed the four." This is what you can call compassion. He sacrificed all that was his for the sons of others. Did he win any empire or property for himself? True Masters have real compassion for people. When Jesus Christ was sitting with some people, he was told that his mother and relatives were outside, desiring to speak to him. What was his reply? He said, *Who is my mother? Who are my brothers?* and indicating his disciples and followers, he said, *Behold, my mother and my brothers!*

If someone makes a mistake, forgive him. But people prefer justice to forgiveness. Remember this, that with justice, the heart is never cleansed. I will give an example from my own experience. My wife was once traveling home by train, and I went to meet her at the railway station. As soon as she stepped off the train, and before I had even approached her, a pickpocket stole her purse and ran off. As it happened, a wide-awake police constable had witnessed the incident, quickly caught the man and returned the purse to my wife. With a firm grip on the thief, the policeman turned to me and said, "You must also come along to the police station." I pointed out to him that as we had recovered the purse, we were quite satisfied, but he protested and said, "This sort of thing is happening frequently, you must come and make a charge."

I went along to the police station and sat there for more than an hour without anything being done. I told the inspector, "I am not concerned with this, you can also keep the purse

—I am going." He took my statement at once, and eventually I had to go to court. It was the first time I had ever stepped into a courtroom. While waiting for the proceedings to start, the inspector remarked to me, "Justice must be done." I told him, "Brother, along with justice, there should also be compassion; both should go side by side. With justice the heart remains affected, but compassion washes away all impurities." When the judge had heard the case, I said, "Your honor, if you can find a way of releasing this man, I have no objection." The judge was surprised, but he asked the police about the man's previous record, and was told that no charges were recorded against him. The judge agreed to let him go with a good warning and he was released. That man returned to his family with a happy heart; he went around telling people, "If he had not saved me, I would now be in prison."

Outwardly a person may be emphatic that he forgives; but in his heart he wants to strike out at the offender and cut the very roots of him. If you have no compassion in the mind, how can you honestly say you forgive? God is love, and as a part of Him, the soul's innate nature is also love. Guru Gobind Singh Ji has said, *Hear ye all, I tell you in Truth; God is realized by one who loves.* Kabir says, *Love the Lord, oh mind, love the Lord.* And in the Bible, *He that loveth not, knoweth not God; for God is love.* We pray and perform rites that the love of God may be born in us—what other purpose is there? But what results will come from the prayers that are mingled with gossip? What will it avail us to leave the place of worship without a trace of love in our hearts for our fellow beings?

Chastity, contentment, and remain stabilized;
*Then you will go beyond the three gunas.**

* Attributes of the mind: *sattva* (pure aspect), *rajas* (active aspect) and *tamas* (inert aspect).

Adopt a righteous way of life and be content. You may have certain desires, but stop there; don't increase them. Then reconsider the desires and where they will take you. What lies ahead, and what will you take with you? We are hurrying, scurrying through life; we are not even conscious of what we are doing most of the time. So the Guru advises us to handle all our affairs with tranquil serenity; then you have a chance of reaching *Trigun-atit* (beyond the three attributes), and then going beyond. Lord Krishna, in the famous *Bhagavad Gita,* told Arjuna, *Oh Arjuna, go beyond the three gunas.* Unless you go beyond, you will continue coming and going round and round in Pind, And and Brahmand.

Desire, lust, anger, pride, greed, perversity, attachment;
Do not allow these in your mind.

To go more deeply into the matter, what constitutes desire? *All conceptions in the mind are desires.* So, be desireless. You will have noticed that when an obstacle blocks the achievement of one's desire, anger arises. Then there is pride—"I must have this (or do this), otherwise I will be belittled in the eyes of others." One can accept pride as being the basis of all sins, for it turns into I-hood. He recommends us to leave off perversity, or stop being obstinate. Always be sure and listen to the other person's point of view—you may find that what he is saying is correct. Perversity just binds a person more; there is no room for expansion. Dogmatic knowledge of books, for instance, which might be right or wrong, should be discarded. It goes without saying that all attachments should be broken away—you must finish up the give and take —you must leave the body and all its environments. If an obstacle comes between you and your desire, it grows even stronger. Just put a large rock in the middle of a fast-flowing

stream and you will create two things, froth and noise. When a man is angry he cannot speak softly, and finally he froths at the mouth. If you do get the thing you desire, it turns into attachment. There is only one cure for all this: *Only after seeing your true self can you realize the Lord.* And now, we will take something for Basakh:*

How can Basakh bring contentment
For him who is parted from his love?

The soul's natural inclination is to return to God. If it could only withdraw from outer attractions, its automatic course would be straight toward God. Is it possible to withdraw? *The Guru has put your house under control and made you the mistress.* Furthermore, *Ten servants did my Lord give me.* Five gross and five subtle senses to come under control, through the grace of the Guru. Until now the soul has been under the control of mind and senses, and has never seen its Beloved—how can it rejoice and be content? A loved one's greatest desire is to be with his Beloved, how can one go through life separate from Him? How did we forget Him?

When the separation from God came, the illusion engulfed everything.

It seems as if the illusion left all other work to cling to us. Illusion's other name is forgetfulness. *The whole world is sleeping in attachment and forgetfulness; tell me, when will this illusion go?* If the One whom we have forgotten comes before us, would not the innate love within us awaken? It is a heart-rending story, for all the harvest is ready; you have got the physical form, after great struggle—but you are cut away from the Beloved and cannot enjoy the fruits of the harvest.

* The Master is now taking up another hymn, this time one by Guru Arjan.

Sons, family, wealth, none are with you;
Only the Immortal God.

We have been joined to our family and relatives through God's will and the prarabdh karmas, and we should accept the conditions joyfully. Only he who truly knows, willingly pays his way through life. Who knows how many difficulties are due to our unpaid debts? *How can I say who is my friend in this world? All love is a lie, and all seek their own happiness—enemies and friends.* Only God will remain with you in the end—He who is the true companion of our soul. Whoever has turned his face toward Him will return to His lap. He who is in love with the world will return to the world. It might be love for this world or the hereafter, but he will go on circling around the physical, astral and causal planes.

All this illusory meaningless work takes my whole time.

It is good to work, and one should work whole-heartedly; and then forget it. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside. Get connected to the Immortal Lord; all else is changeable and impermanent. If we have not yet been connected to Him, and are a true seeker, we should pray: "O Lord, my attention is attached to this perishable matter, how can I find contact with You who are immortal?"

Without the Naam of the Lord, the future is lost.

Without a connection with the All Sustainer, our life is wasted; nothing remains but preparation for the return to the field of action. *What shall it profit a man if he gain the whole world and lose his own soul?* A wise man is he who

works with foresight, but unfortunately most people never give a thought to permanent things; that which is momentary becomes their god and their life.

By forgetting God, you have wasted your life;
Without Him, you have no one.

Protect this wealth you have been given with your very life. *By meeting the Saint, take and preserve the true Naam.* It is a gift that will remain in both worlds—here and hereafter.

Those who sit at the Beloved's feet,
Even their company is pure.

Those who live in the world, but have made their home a jungle—have become one with the Lord—even to overhear some word about them will bring happiness. Go and search until you find such a personality. Only through his guidance can we realize God; it is a natural fact.

Nanak entreats Thee, O Lord, may we also meet Thee.

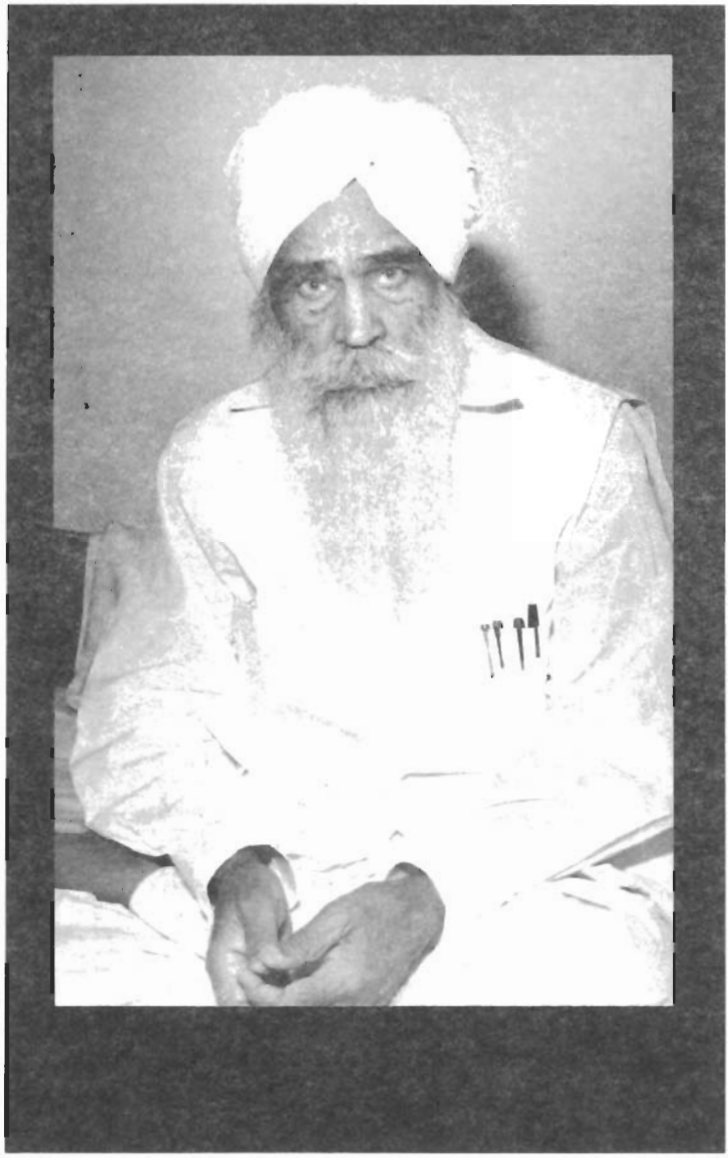
True prayers are always accepted, for whatever comes deep from the heart is granted by the Lord. In Gurbani, it says, *The Father Kirpal (Merciful) has given this order: Whatever the child asks for will be given.* In the Koran it says, *Whatever man wants, I will give him.*

Basakh will be wondrous, if only we can meet the Saint.

The month of Basakh, the start of new life, can only be fulfilled if we meet the one who has realized the Lord. But there are two kinds of meeting: one is outward, and one is through the heart becoming receptive. *Through a true darshan, all sins are forgiven.* All one's work can be accomplished by meeting the Saint.

Those who meditate on the Naam, their work will be successful,
Those who have the Perfect Master will be glorified in God's house;
Those at His feet will find permanent happiness, and will cross the ocean of life.
No poisons can affect those who develop love and devotion;
All perishables vanished, all duality disappeared, when the Truth was received.
Those who worship Him beyond Brahm become one in His bliss.
That month is blessed in which the Lord showers his mercy,
Nanak desires only one boon: that through Thy mercy I will get Thy darshan.

After getting the human form, we should ask for but one thing: that we might have a glimpse of Him. This should be our ideal and our aim in life. Today is Basakhi, but do you understand what you are doing? Be the worshipper of the Living Light—become a slave to it. Do not attach yourself to anything else, for everything is changeable. He in whom that Light is manifested gives the Light to the whole world. Truth is One, and although Truth is above all, yet true living is above Truth. Guru Arjan has laid out a wonderful program for us, and in conclusion he says that the month in which we realize the Lord will be truly blessed.



Kirpal Singh at Manav Kendra, Dehra Dun, U.P., India, on the occasion of the Integration of Mankind Day, during March 31 and April 1-2, 1973.