6

Let Us Reform Ourselves

THE SIGNIFICANCE of Satsang has been explained on a number of occasions. This is a sacred place (Sawan Ashram) and must be taken as such. Whenever you visit a Gurudwara or a temple, you do so with a feeling of reverence. If you go there without such a feeling and keep thinking about worldly affairs, what will you gain? The purpose of your coming here is love of God: His remembrance and communion with Him. Come here with a clean mind and pure heart remembering the Lord. Then alone you will be able to derive full benefit from Satsang. The more attentive you are, the greater will be the benefit. Whatever you understand you must practice. Otherwise, the result is sorrow.

Swami Ji Maharaj has aptly explained the significance of Satsang. Kabir in a couplet says: *The heart is somewhere else, but the body is with the saint. How can an unbleached cloth be dyed like this?* If you just sit quietly and attentively, even if you are not able to follow the Satsang fully, you will derive some benefit. By thinking about mundane matters, you not only harm yourself, but also spoil the atmosphere for others. We do not assemble here to make friends, but to establish a true relationship—the relationship with God that does not break even after death. It cannot be snapped during one's lifetime. It is only because of our lack of understanding, false

sense of ego and such other ideas that we are amidst this conflict. Where does this conflict lead us to? To suffering.

There can be no salvation by visiting this place as a routine. The more you put your heart into the Satsang, the happier you will be. If you do this you will get something which is not available elsewhere. You have been asked to maintain a diary, but you remain adamant and do not do so. If we keep a diary regularly, we can become angels. We are not saints, but have come here to become saints. This can happen only if we put our hearts to what we understand here.

Swami Ji pointedly tells us: *For years we have been having Satsang, at least now leave old habits.*

If we do something for a number of days or months, it becomes a habit. Habit so formed should be unraveled. Bad habits—falsehood, deceit, enmity, intrigue, back-biting etc. should be discarded. It is to shed these old habits that we come to Satsang. If that is not done and we make only a show of it, then, what is the point of coming to Satsang?

We come to Satsang to form such habits and adopt such ideas so as to forge a link with the truth (Sat), to give up negative ideas and to assimilate positive thoughts in our lives. The holy Koran says that even God does not care about a person who does not think of reforming himself. By reforming ourselves, we can change the whole world.

The worst of all bad habits is to criticize others. One must observe non-injury (non-violence) even in thought. All religions are good, but the observance of non-violence is the highest. Forget the past and discard all bad habits. Otherwise, we will only harm ourselves and remain entangled in the whirlpool of births and deaths. Thus, saints lovingly exhort us to give up obstinacy now. Swami Ji says, *How long are we going to deceive the Master? It is high time we get to know him.*

"Deceiving the Master" means that we think whatever we

do (good or bad) is all right and that He is not watching us. But the Master-power is always within us and is watching all our actions. The Master is not an ordinary human being. The Master is a divine power manifest on a human pole. That Power is always watching us, although physically He may not be seeing us. So, recognize the Master-power. The Master loves all, even those who may consider themselves as His enemies. He wishes everyone well. Even if someone threatens to kill him, he will not wish ill of him. Why? Because of the Master-power in him. If we recognize this Power in him, we must obey him, for he will never give us bad advice.

Swami Ji reminds us that Satsang is done by the Master, who is not an ordinary human being. Then who is a Guru or Master? He is God Himself. You should come here in His remembrance and go out remembering Him. Adopt whatever things are helpful to reach Him and reject those which become obstacles. To reach God is not difficult, but difficult it is to become a man. Although we may appear to show great reverence and understanding, we consider ourselves to be wisest of all. That is why Swami Ji Maharaj has said that we must leave our old habits.

Everyone judges things from his own level. Unless you concede someone as your superior and obey him, you cannot get anything. Anyone who has not attained a higher level will take you downward. He who is at a higher level will unite all. All human beings are liable to make mistakes. If someone commits a mistake, forgive and forget.

Kabir says that if someone considers the Master an ordinary human being, he will get the lowest birth. The manifest God-in-him is the Master. If you consider him a superior individual, you must listen to him. If you do not agree with him, he may not contest it and may say that he might have made a mistake. Even then, if he is blamed, it cannot result in hap-

piness and will cause suffering. There is not an iota of doubt about it. The purpose of Satsang is to increase happiness within ourselves. When a soul gets a link with God, it will acquire all His virtues. The Master is full of compassion and washes our sins away. For example, a mother lovingly cleans the dirt off her child before embracing him. She does not harm him. We come to Satsang to become saints. We can do so if we practice what we are able to grasp. Swami Ji, thus, very lovingly explains that we are committing a blunder if we see the Master from our own level. He goes on to say: *Do not take the Guru to be merely a human being. He is the essence of the Lord.*

The question now is: Who is a Master? This is not a new question. Guru Nanak was asked this question. He replied that the WORD is the Guru or the Master and soul is the disciple. The Lord Himself is the Master and our souls are His disciples. Kabir also gave the same reply when this question was put to him. When the soul establishes a contact with Him, it is the human-pole on which the Light of God is manifest. He can show Light to others. That is the only proof of his being the Master. Christ has said: *I am the Light of the world, those who come to me shall never walk in darkness.*

The Master's word is the real Master. Those who obey what he says, achieve salvation. He can give us some experience of Light. If this is done, then there is no scope for doubt. Swami Ji says that the Master is the essence of God. That God-power, working through the Master, never dies. He also says, *Make the mind understand somehow, and contemplate on Him with loving confidence.*

Swami Ji means that somehow we will have to understand that the Master in whom the God-power is manifest can give us the experience of that power. This is the only touchstone to remove any doubt. Anyone can lecture, act and pose, but

few can give the experience of Light within. Someone who can give this experience proves adequately that he has the divine Light in him. Then, whatever he says must be accepted. What he says is that we should have communion with God who is within us all and, therefore, we should love all. The mind may refuse to understand this, but you will have to make it understand.

So it is not difficult to find God: it is difficult to become a real man. Dr. Iqbal, the famous Urdu poet, once said that Moses went to Mount Tur in search of God, but he did not know that God Himself was in search of a real man. Baba Jaimal Singh Ji found Hazur, my Master, in the Murree Hills of Punjab. Was there no one else for him to find in the whole of Punjab? What I mean to stress is that mind will have to recognize the Master. Then only we will be able to obey Him. Otherwise, we will remain entangled in a maze of doubts and the purpose of human life and of coming to Satsang will not be achieved. Now Swami Ji tells us, *He discourses with compassion and grace. He is God personified.*

The Master's mission is to teach us with compassion and grace. All are the Lord's children. What is that Power which creates such compassion and love in him? It is the God-power, which compels Him to love all. He is love personified. He teaches love and spreads vibrations of love. His words are meant for increasing love. Swami Ji thus exhorts us to obey the Master. If we developed love of God, enabling us to see Him in all and all in Him, there is no reason for us to come to this world again and again. When we forget the Lord, our ego naturally gets bloated and we are caught up in our conflicts. The karmic law is supreme—if you cause suffering, you will suffer; if you do violence, you will face violence and, similarly, if you usurp somebody's rights, your rights will be usurped. Thus, you will keep coming and going in this world.

Hence the need to change ourselves. Saints always teach us with love, but, if necessary, they may punish also to reform us. Swami Ji, therefore, says, *The Master-power works on a human pole. He will liberate you anyway.*

So man is the teacher of man. The Master comes in a human form and becomes like us to teach us. He is a human being like us. God is hidden in us and is the source of our lives, but in Him, the Master, God is manifest. This is the only difference. Excuse me, old Masters cannot come back to guide us, although we can benefit by reading whatever they have said. The living Master, who has passed through life just like us, has the experience of life. He says he has done it and you can do it likewise by strictly following the principles. What are those principles? They are: *Truth and love of God. You should love all and ignore others' mistakes with love. Blood cannot be washed with blood, but it can be washed with the water of love.* And Swami Ji advises, *Serve and worship Him. For He is not different from Guru Nanak.*

Keep ready to serve. What is service? Obey his commandments and mold your lives according to his teachings. He says: keep your lives clean and thoughts pure. Never think ill of anyone. Adopt truth. Love all for the Lord resides in all. We are fortunate to have this human life, and we should derive full benefit out of it by linking our souls with the Oversoul.

Now Swami Ji tells us, *He is Kabir, He is Sat Naam. Know all the Masters as Him.*

The Master power has been working on different human poles. When one electric bulb is fused, another replaces it, but the power remains the same. People brought a sinner before Jesus Christ and asked him to punish the culprit. Christ agreed to do so and asked the people what was the normal punishment for such a crime. On being told that the accused should be stoned to death, he told the people that only those

who have never committed any sin should throw stones at the accused. No one came forward. Then Christ asked the accused to *Sin no more.* So, try to recognize the Master power which never dies. *I shall never leave thee, nor forsake thee till the end of the world.* Christ, the Master power manifested in him, said this and not the human pole of Jesus. The Master will explain with love, show sympathy and even at times shed tears, somehow to bring us on the right path. His aim is to ensure that we attain the Truth.

At least those who come to Satsang and especially those who have been initiated by the Master should have love for others. Christ asked his followers to live with love so that others should know that they were associated with him. If we are able to remove even one man's suffering by sweet words and sympathy, we have done a big service.

Swami Ji goes on to say, *You can achieve your Goal only through Him. Cast away delusion and vanity.*

Swami Ji now asks: *What is your goal in life?* To find God. You can find God through right understanding. Your real friends are those by meeting whom ignorance can be removed. What is ignorance? God has made all of us alike. All are embodied souls. Soul is the essence of God. He is present in all. This realization is the means to removal of ignorance and to get the right perspective. So, he pulls you out of delusion. You cannot succeed in your mission without him. Your life's mission was to realize God and not to lose yourself in materialistic pursuits and struggles. We continue to sow new seeds of karmas, which we will have to reap. *As you sow so shall you reap.*

Do away with false pride and self-veneration and keep your mission in view. By doing so, not only you, but the whole world can be happy. Thus, to find God is the real mission of our lives. Only God can fulfill this mission. Swami Ji has

stressed this point by saying that we should go and fulfill our own mission and not get entangled in the material world. Think before acting whether your actions will result in happiness or suffering. It is very easy to increase pain, but difficult to remove it. Love alone can wipe out sorrow. There is no other remedy.

Dhritarashtra once abused Arjuna's bow, for which the latter had high regard. Arjuna stood up and aimed his arrow at Dhritarashtra. On Lord Krishna's intervention, Arjuna said that he had taken a vow to kill anyone who abused his bow. Lord Krishna then asked him whether dharma (duty) should cause happiness or sorrow. Happiness, Arjuna replied. Lord Krishna then told Arjuna to ponder over the obvious result of his intention to kill Dhritarashtra.

What is Dharma and what is its test? Both Vyas, the author of the Mahabharata, and Christ were asked these questions. The common theme of their replies is that we should treat others in the manner in which we ourselves like to be treated. We have to decide, therefore, whether our actions will result in happiness or sorrow. Saints aim at increasing happiness. Obey them and you will reach the goal. Otherwise, you will go on groping in the dark as before.

A Saint or Master is a lighthouse of both worlds. In association with him you can get communion with God—the real goal of life. Swami Ji, therefore, entreats us: *Do not let go this opportunity. There is none greater than Him.*

We are very fortunate to have this human life. If we miss this opportunity (to realize God), who knows when this opportunity will come again? Engage yourself in activities which can be helpful to realize God. All other worldly activities which cause self-veneration, cleverness and sense of ego are useless. It is hard to find a man who aims at all-round unity. It is the saints' mission to unite all. If you are able to find

such a saint, and you obey him, you can accomplish your mission. Swami Ji explains: *If you miss this opportunity to follow the Master now, you will be deluded and remain entangled.*

Human life is a great boon. You have been able to find a Master. If you let go this opportunity and fail to take advantage of his association by not obeying him, by not shaping your lives according to his teachings, the obvious result will be the endless wheel of life. For, what you think so you become.

Bharat, after whom India has been named as Bharat, was a king who renounced the world and became a hermit, but he developed attachment for a deer. Consequently, he had to take birth as a deer. The Master's only concern is to see us all happy. He tries to set right our mistakes. His ideal is love for all. Swami Ji now emphasizes, *You will never find such a Master, understand this once for all.*

Why is gurudom in disrepute today? Modern gurus are generally political at heart. They have an axe to grind—to make money and get honor and respect. They are not concerned with the well-being of the people. Their object is to impress the people by their hypocrisy, deceit and falsehood. You may be taken in by these methods. On the contrary, the saint will talk to you frankly and lovingly and point out that you are making a mistake. He will make you see the difference between truth and falsehood. Such a Guru is a great blessing. Our soul at one time became separated from the Lord and to be reunited is the foremost mission of our lives.

Swami Ji warns us, *By endless reading of scriptures and singing of hymns, do not inflate your sense of ego.*

What are you proud of? Is it because you sing well, or you can exhibit your knowledge, or you are a good orator? These things lead you nowhere. Ravana was said to be proficient in

all the four Vedas and six Shastras. Still he is popularly shown with an ass's head. Why? All his learning proved useless due to his wrong action.

Intellectual pursuits, cleverness, and indulgence in tall talk is easy. It is difficult to control your senses, to rise above body consciousness, to keep thoughts pure and not to think ill of others. If we accomplish these things, it is not difficult to realize God.

Swami Ji through his writings has been exhorting us for about one hundred years now that we show only superficial respect for the Master instead of respecting his teachings, in which lies our salvation. Saints do not spare anyone, including themselves. He goes on, *It is this pride which has ruined our lives. It is this pride which is harming us now.*

Swami Ji says that our ego makes us come to this world again and again. Do not follow your mind; follow your Master. This will bring happiness. Now Swami Ji says: *I am explaining to you fully. This carelessness is not good for you.* He adds, *Your carelessness in failing to change your old habits or reforming yourself is harmful to you. Make haste in discarding deceit. Increase your sense of devotion.*

Discard deceit. What is deceit? You say something and do something else. Only by doing away with hypocrisy can we increase our sense of devotion. Therefore, deceit and hypocrisy should go first. Then give up tall talk and inculcate humility. A person with such virtues will automatically get the Master's grace.

Swami Ji, therefore, now warns us: *Even now if the mind fails to understand, you suffer the consequences.*

If you refuse to listen, then what can be done? Even Saints cannot help you. In that case, you will be miserable and unhappy. He goes on: *The Negative Power rules over you and will not let your mind understand.*

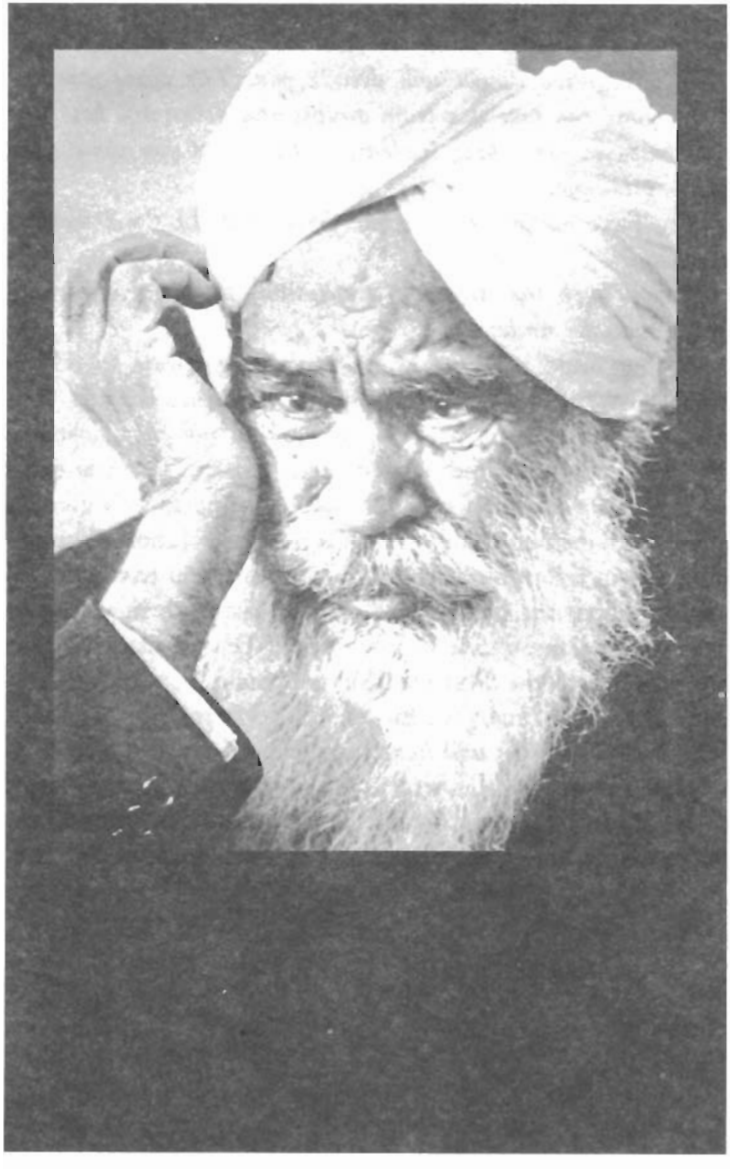
The Negative Power will delude you. The compassionate Lord alone can save you from doubts and delusions. And further he says: *One thing is clear, brother, that you are a man of no principle.*

You have no principle in life. What can be done to such a person?

If you keep the Master's association, perhaps your mind may gradually understand.

If your mind agrees, you go on making efforts to reform yourself. What is true will always remain true. Even if your vision is clouded, the Master's image will not be blackened. Try to understand gradually; do not despair. There is every hope that the delusion may ultimately disappear. To give up heart after making flimsy efforts is not the solution. The solution lies in reforming your inner self. Once you have satisfied yourself about the competence of the Master, then, you must persist in making efforts to understand. Do not listen to your mind, listen to the Master. This will make you understand. Now Swami Ji finally warns us: *The Master has explained fully that such souls will have to suffer.*

The human pole on which the God-power is manifest is called Radhaswami by Swami Ji Maharaj. The Master explains that if you do not understand you will grope in the dark.



Kirpal Singh at Anaheim, California, during his stay there from November 20 to November 29, 1972.

7

Oh Mind, Listen for Once

I

YOU MAY CALL IT the heart, or you may call it the mind; but through its hands people are selling themselves. Under the control of mind, one remains but a man of the world, for mind is not made of consciousness but matter. Each and every thing has its source and is naturally drawn to that; you can demonstrate this for yourself by throwing a ball of clay in the air as far as your strength will allow, yet it will return to its own source, the earth. Or you can try to keep a flame upside down; it will not burn downward, but will rise upward, for its source is the sun.

Anyone whose soul is under the mind's influence and control becomes an image of the mind, for he forgets his true self. We call this *ego* or *I-hood* for one thinks "I am everything." Yet, one does not know that true "I." If one has forgotten one's true Self, then who is it that will realize the Lord? The heart is a huge ocean of unlimited waves of desire, rising and falling; many great swimmers have drowned in it. It is impossible to cross this ocean without a very wise boatman. *The ocean of heart cannot be crossed without the Competent One.* Maharishi Vashisht said to Lord Rama, "O Ram, if someone tells you that the rivers have stood still, you may perhaps believe it, or if someone says that the heat has left the fire, you may

also believe this; but if a person declares he has controlled his mind, never believe this until you have seen it with your own eyes."

All Masters stress that one should know oneself, for having identified ourselves with mind, which in turn has identified itself with the senses, indeed complete forgetfulness has taken place. Birth after birth, the soul thrashes itself to pieces at the hands of the mind, and as long as the mind does not emancipate itself from the senses and the soul gain freedom from the mind and come to know itself in truth, it is impossible to know God. One great Master says that if you are willing to make a strong resolution to realize the Lord, then put one foot on your mind—to make it still—and without any effort the next step you take will take you to your Beloved. *To win the mind is to win the world.*

You will find that even great Rishis and Munis have suffered through the mind. The important thing is to make it understand the true facts, for this life is but for a few days; no one has ever lived here permanently, or ever will. To sacrifice one's spiritual future just for a few days' dancing to the mind's tune—is this intelligent? The Masters try to help us to see the true facts, and bring our attention to the soul—that we *are* soul, the indweller of the physical body. This world is not our world. *O beloved soul, your true home is above the illusion; you have burdened yourself with illusion's company.* It is said also, *Yours is the caste of Sat Naam.*

My Satguru used to say that the soul's marriage should have taken place with an Emperor, but instead she became attached to a garbage collector, for the whole time she is submerged in dirt and filth. What else is there to enjoy under the senses' influence but filth upon filth? The dirt comes out from all orifices of the body; even the pores exude a perspiration which smells unpleasant. So what can we call him who

ever remains in this body, but a garbage collector? We have forgotten who we truly are. We should feel ashamed to hear the words of one Master, who says, *O soul, you are a dweller of high regions; why are you stuck in the mire of mud and water?*

The mind is difficult to understand, for its net is strong and it has many departments. There is the *Pind* or physical mind, lost in the outer enjoyments. Then *And* and *Brahmand,* astral and causal mind. If one transcends all three, one realizes who one is. Mind is no small thing, and is not easy to conquer, but we should start by changing its direction. While its face remains turned toward the worldly things, the soul will be worldly, but if it turns around and faces the soul, the soul will become spiritual. We *must* turn it around. Like fire, it is a good servant but a bad master. While you are in control, fire can do any amount of work for you—it will drive machines or cook your food and many other things; but once out of control it can consume you to ashes. You may remember the story of the man who was given a genie as a present, and was told at the time that the genie would do all his work for him, but was not to be allowed to remain idle, for it would eat him up. After one or two days, all the work was finished, and not knowing what to do, the man consulted a great Mahatma. The Mahatma advised him to erect a tall strong pole, and order the genie to continue climbing up aand down the pole until told to stop. It illustrates that a vacant mind is the home of the devil, and if left vacant, it will devise some mischief or other. To fully control it, Naam is the only solution. In the Koran it says that he who has recognized the beat of his mind has recognized his God. Many great Rishis, Munis and Mahatmas have remained in the domain of the mind's illusion: causal or astral. Only the Saints—the True Masters—succeed in unraveling the mystery, by going beyond the mind and

thereby gaining the knowledge of how the mind tricks the soul into miserable unending imprisonment in this world.

As I speak on this subject, a certain hymn of Swami Ji comes to mind, in which he has described with great beauty the tribulations of soul and mind. I have never taken this hymn before—listen attentively, for the Masters open up the subject with deep clarity.

O mind, listen to my words!

If any man looks into his heart, he will have to admit if he is honest that it is filled with unhappiness, through the mind's dominance; yet he knows no remedy for it. If you know that someone is stealing your money, one way of controlling the situation is to praise his honesty and work, and make him your treasurer. Swami Ji advises us to *Make a friend of the mind.* It is our cruel enemy which will go on tormenting our life, but by making friends with it we take the first step toward gaining the desired control. If one makes friends with an enemy, he may not immediately cease his enmity, but it will lessen the lengths of his cruelty. In this way there are chances of his becoming stilled, during which time you will be more awakened.

Here the soul is pleading to the mind: "Just listen to one word of mine! You are unhappy and I am unhappy—listen, and you will gain peace as well as I." After all, the mind is rarely happy—do we not say so often, "My heart is so sad"? When we are restless, he is also restless. So this is an appeal from the soul, asking the mind to listen carefully.

I have been thy slave birth after birth;
And you have been my lord.

"From the day we were separated from God and came into creation, I have been your slave and have ever danced to

whatever tune you chose. I have always been completely yours —please listen to me for once. I did not even obey God's word, or the Guru's; but whatever you ordered I obeyed. I read page upon page of holy scriptures, but threw them all away and turned my face from the Lord—just to obey you. Never once did I become God's servant, never once did I serve the Guru; I served only you. So today I pray you, listen to me."

You are called the lord of the three regions,
Wherein even the gods are your disciples.

"You are the lord of the physical, astral and causal regions; you are the master there, with control over all the gods and goddesses." If you read authoritative books on the subject, you will find that the mind's orders are carried out on every plane; he is a great lord, and all due respect is paid to him. Even when you rise above the physical form, you are still under his orders—*Andi* or astral mind—and then also in the causal plane, you are under the Brahmandi mind. It is his habit to again and again bring about your downfall. If the gods and goddesses bow down to him, what is the poor condition of Man?

Rishi, Muni, all are under your orders;
Renouncer and righteous alike are in your territory.

You are not even aware of what you are before transcending all three regions. The gods and goddesses are anxious to get the human form, and it means only that the human form is the highest in all creation due to its great spiritual possibilities; but man, who has been given this desirable boon, is selling himself to the mind. But one cannot say that it is entirely his fault, poor thing. *O Nanak, mind can be controlled, but only through His full mercy.* When God showers all His mercy and takes the soul above all three regions, then mind is powerless.

Up to this point, the danger from the mind remains, to lead the poor soul astray.

During the time of Guru Gobind Singh, a certain story tells that there was a rishi who left everything and went into the forests to do his meditation. Now there was also a certain king who had conquered many people and places, but whose greatest ambition was to conquer the rishi and make him obey his wishes. This strange ambition arose from the fact that the rishi was formerly a great king before he had renounced everything for a spiritual life. So when the king's advisers told him to go and conquer the rishi, he prepared himself and his army for battle and marched into the deep forests. On approaching the rishi, he found he was in meditation, but undaunted he accosted the holy man and told him, "Prepare yourself for a fight, I have come to do battle with you." The rishi calmly surveyed the king and his mighty armies, and replied, "Fight! I ran away from the worldly life for fear of my one great enemy, and hid myself here in these woods. My soul yet shivers to hear the sound of his name—even to take his name myself, my heart is quivering." The rishi went on describing his enemy to the king, until finally the king grew angry and shouted, "Is he stronger than me, this enemy of yours?" The rishi replied, "Even the thought of him almost destroys my soul—I have left everything to escape from him." The king then demanded to know the name of this fearful enemy, "What is the use?" said the rishi; "you will not be able to conquer him." The king boldly replied, "If I cannot conquer him, I will burn myself to death." The rishi then told the king that the great enemy he spoke of was the mind. From that very day the king tried everything possible, using all manner of means to gain control over his mind, but found that he could not. Finally, after admitting that he had failed, he burned himself alive at a place called Katasraj.

Within your control are brave men and yogis;
No one can disobey your word.

Because of its vast area of rule, everyone is under the mind's control, so among those who practice meditation, very few rise above even the first region. Even fewer rise above the second, and to rise above the third is really something rare.

You bind whoever you wish to this world;
Whoever you wish becomes free.

The means of freedom lie in leaving the outer enjoyments of senses, but if these outer tastes are not cast aside, one remains imprisoned here. Just look at the condition of the world today: Whatever the mind orders is carried out unquestionably, and what is more, those very orders are highly praised throughout the world! The Guru's word and holy books are all ignored, but the mind's desires are fulfilled.

Such high praise of you have I heard!
So now I plead to you.

If one has served a person devotedly, one can claim at least some rights from that person. So—"Will you not listen to me just once? You are unhappy and so am I . . . just grant my one request, and you will also accomplish something worthwhile . . . only one word must you hear." All Masters have explained this situation in their different ways, to help the dear souls to realize the facts. Swami Ji Maharaj has personified the soul and the mind and has given expression to the plight of both.

In this town (body), *in this valueless place* (world),
Why remain imprisoned in the darkness?

"In this body full of filth there is only dense darkness, so why remain imprisoned here?—you who are lord of all three re-

gions! Have you forgotten how great you really are? You are really an emperor, yet you have become a garbage collector. Think! Awaken!"

The mind is also a brilliant magistrate who sits in judgment upon his own actions.

Satguru told me one thing:
"Take the mind with you."

The Satguru advises the soul to take the mind along if it wants to return home. He never says to ignore the mind, or leave it behind, but that the soul should make it understand and make it agreeable. As long as man does not kill the physical mind and withdraw from the sense level, he cannot proceed. One must leave all sense attractions and rise above body consciousness, otherwise it remains impossible to go higher and taste the Nectar of the Lord. Excessive eating and drinking, frittering away the attention on worldly sights, sounds and sensation—all these are outer enjoyments which deny one the bliss of the inner enjoyments. Lord Buddha said we should *Be desireless*, for desire is but sense enjoyment. Only by stepping aside from all this can one truly take a step ahead. If you can take the mind with you, it will be easier, but if you forget yourself and your aim in the mind's enjoyments you will lose all desire to progress. Make it your companion, and make it understand the situation, for the mind *is* unhappy—so much so that at times it cries out in torment.

The world is a mere nothing—a place full of illusion and wrong-doing—valueless, with no virtue, a place where the darkest deeds are carried out. What is there here that can hold any real value for either the soul or the mind? Make it understand these realities for at present it is strongly attached to all the falseness of the world and it simply has to turn and face the truth to become attached to something higher. If the

soul does not leave the senses, how can it transcend the body? If it does not transcend the body, how can it realize what it is? It is a straightforward matter, requiring no special philosophy to understand. Where the world's philosophies end, there religion truly starts.

So the very first step is to withdraw from outer attractions and learn to lead a life of tranquility; only then will you be able to gain steady progress toward the Truth. Nothing can be gained by cursing the mind, for the mind is no small thing; so the Master's advice is to befriend it. There is the story of a clever man who was traveling alone with a huge load of valuables, when he encountered five or six men whom he knew to be rogues and tricksters. With dismay he thought to himself, "These men are rogues and will take all my goods, for I am alone and helpless." So as the men drew close he said to them, "My friends, I am so glad I have met you—kindly look after my things for me until we reach the destination."

The mind's habit is to drag everything downward, yet as your friend, even if it wants to hurt you, it will not do so. Under such an arrangement, he might even cooperate with you. If he desires food, then agree—"Yes, I will give you food, but first let us do a little meditation, then we will have food." If you immediately refuse the food, he will be tormented with the desire for it. He is like a stubborn donkey; the more you restrict him, the more stubborn he becomes. It is a very accurate definition of the mind. If you make a note in a book, "do not read page so-and-so," it will be the first page people will read; they won't be able to resist the temptation! So make your mind a companion; don't fight with him.

So I plead with thee:
Why delay? Transcend body consciousness.

There is no Truth in this world, no righteousness, no justice. Why not rise above and place all your attention in the Ineffable One Lord? Until this happens, that eye is not developed through which you will have true perception.

Two very powerful forces are anger and lust. They rule over everything. If the attention dwells on lust, the soul falls very low; in anger, the ego expands. The soul cannot be linked with Naam until it withdraws inwardly and rises above the senses. Our attention has instead become like an image of the mind. We want to enjoy all the low, worldly things, yet we say we want the highest thing of all—the Nectar of Life! It is all wrong—how far do we think we will go? Do one thing at a time; but do not remain under this false impression. One Saint says, *Where there is Naam, there is no kam* (lust)—*where there is kam there is no Naam; Two cannot remain at once—light and darkness.*

Most of our precious time is wasted in indulgence of jealousies, ego, scandal, criticizing, backbiting, possessiveness, etc. There are other degrading pitfalls, but remember that lust and anger are the most powerful, and a soul under their influence can never go very far within, for there is no tranquility, serenity or oneness. *He who has no lust and anger is the image of God.* Just think, the merest glance from such a person can still the mind and the undesirable things leave their hold for a while. The words that come forth from this rare personality are charged with his inner tranquility, so much so that men who hear them will also enjoy a serene stillness. It follows that air which passes close to ice will bring a refreshing coolness, as the air which passes near the fire will give warmth. So whatever the inner condition of a person, so his words will be charged with that atmosphere—be it anger, lust, or a sweet tranquility. Out of the abundance of his heart, a man speaks.

Everyone, literate and illiterate alike, is trapped in the pow-

erful grip of these two most damaging traits. You have been asked to fully understand this, perhaps a thousand times, and you still do not understand the danger. Still, when the mind suggests something, you say, "Yes sir, whatever you say." Guru and God are very easily and quickly pushed aside. Very few people want to admit their mistakes, and with such conditions, salvation is very far away. To become a human being is most difficult; to realize God is not at all difficult. If only the soul would leave the senses and the mind, and come up above the body consciousness, it would achieve something great.

The mind is a lover of enjoyments, and in the Naam there is the *Maha Ras*—the most delectable Nectar one can ever taste. If only the mind would take one true sip, it would never again yearn for lower enjoyments. *This place is insipid, O friend* (mind); *Drink the Nectar of Naam.* We have also, *When that Nectar comes, this other taste is not to one's liking.* Now you are dragging the mind with you, to get inside. Then, you will have to persuade it to return! Beauty and attractive sounds are two principle factors in keeping one's attention outside, dragging it away from its natural, inner inclinations. The poisonous mind gets intoxicated while enjoying beautiful sights and sounds. Even a snake, on hearing the music of the vina, rests its head down and cannot move; it becomes helpless. If outer sounds can have such magnetism, what might be the attractive power of the inner spiritual music and beauty? All glory and beauty lie within you. Tulsi Sahib says, *When I went to Brahmand the world became insignificant; When I reached Par Brahm, Brahmand became like a washroom.*

So it is possible to gain control over the mind only in the company of a Satguru. He will help you to befriend it, and so make the path easier. Then it may start to listen to you, whereas it usually does not. Many find this difficulty in medi-

tation, and say that their mind does not allow them to meditate. So Swami Ji is so beautifully advising one to: *With love, make it your companion.* Love is such a magnificent thing, that it can control even the worst-charactered person. No matter how much you may hate your pitiful situation, yet hate will only serve to increase the problem. You may throw all the filth out of a dirty house, yet the smell of that will spread and permeate not only the interior of the house but the surroundings too. The true solution is to start washing with the water of Love, and gradually the badness will be washed away forever. If you are good to your enemy, his enmity will be softened somewhat. Rise above the body, and if you would then care for a thousand things they will be given unto you. Guru Amardas says, *O mind, you desired a thousand things yet not one was fulfilled; Take my advice, and complete fulfillment will come.* One has seen this world and lived in it—now go up and enjoy *that* place.

Leave now all sensual indulgence
And the way will be easier.

If you do not stop enjoying the senses, you will not be able to leave the body. If there is filth stored up inside, you may cover it with the finest silks, yet you will not succeed in disguising the smell. You can pour the strongest perfume on it, yet the odor will penetrate through. If you cover a block of ice with a blanket, you will still get the effect of its coolness by sitting close by. *Except a man be born again, he cannot see the kingdom of God.* To be born again is not something new, but an old old thing which we have forgotten. Those who in the olden days used to take discipleship from a brahmin learned how to rise above body consciousness. And who was a true brahmin? He who knew the *Brahm* (Lord). A brahmin was one who gave experience of the Beyond. These days, only the custom

remains. The same thing applies to the sacred thread given by the brahmin. It is made from three threads in one, and means that for as long as one wears that thread one will live in truthfulness, desirelessness, and forgiveness. When all three virtues were established within one, one was born anew. The Holy Light which has been given to you people should be carefully guarded and practiced regularly.

At present you are at the mercy of the mind, for no one can say he is free, although at least you may not return to the world. When the mind tastes the Nectar of Naam, he will not wish to indulge in the lower enjoyments. Do this much, and you will have inner peace and happiness. There are other stages ahead wherein the soul falls again and again, even though she is not in this world.

Under the influence of the senses, it is very hard to reach the *gaggan* (the seat of the soul in the body) or rise above the body consciousness. If a man has even one strong desire, say that of lust, outwardly people may consider him to be a great soul, yet inwardly he is dancing to the tune of that desire. Outwardly he may be impressing people in many ways, but inwardly he is digging deeper that very pit into which he is fallen. Directly or indirectly he is drifting away from the Truth, and whatever he has learned has become null and void. So I humbly repeat that to become a human being is very difficult, whereas it is not difficult to realize the Lord. But the attention must persuade the mind to leave the senses and become proficient in the science of rising above into the Beyond. *When the senses are won, the five enemies will not attack.* The five enemies are lust, anger, greed, attachment and ego. Furthermore, *If the ten senses are controlled, the Light is manifest in that soul.* God's Light will fully manifest itself in that body wherein the five gross and five subtle senses are fully under control. Merely bowing down and making an outer show

of respect to the Master will not help. No matter to what religion you belong you will have to do this to succeed, for without it the Truth will not be opened up to you. It is not a subject to listen to or read about alone, it is a matter of doing.

Have you ever studied yourself to see if you have progressed at all? We usually find that we were better before and now we have become worse, for this is the condition of the whole world today. A businessman gives great thought to the method of his business before he starts it, and every so often reviews the position of profit or loss, but we unheedingly throw away our precious lives, day after day, with never a care about how we stand spiritually. The aim was to gain freedom, but we are daily sinking into more slavery under the whip of our desires. If we live recklessly when our hair is black, at least when it turns to white we should give some thought to how we are living, and what it will avail us. Hindu or Muslim, Sikh or Christian—regardless of our religion we have to get out of the mind's clutches. But the same devilry continues! Merely learning a few words on the subject and then nodding the head as if one knows everything—is this Spirituality? We may be able to fool the world, but never the Lord. *To deceive people will avail nothing, particularly not God-realization.* The Lord is not an innocent child, to believe anything you wish; He sees the true condition of your life, inwardly and outwardly.

I have no other companion like you (mind);
I am yours and you are mine.

The soul offers the mind a token of friendship—"I have no other friend but you, for we have been companions for birth after birth—so listen to me today—I who have been a slave to you for so long"—with love and persuasion it tries to help the mind understand the situation.

Now listen to your slave, and agree with me:
Rise above body consciousness and make your home there.

Whether it is said in very simple words or in a complicated fashion, the fact remains the same: the only way is to leave the senses behind and transcend into the Beyond. If you are really interested in Spirituality, you will be wise to fully accept this. You will also have to make your life pure and chaste. All Masters say the same, even those with a simple vocabulary: *What is there to realizing the Lord? Uproot it from here and plant it there!*

So ethical life is an important stepping stone to Spirituality. Truth is said to be above all, but Guru Nanak said that true living is yet above Truth, for without it one cannot recognize the Truth. No matter what your past has been—stop now! View the facts and start afresh. Stand still, and become tranquil—or you will not succeed.

Our Hazur used to say that people carry on eating the poison, and simultaneously groan and moan over its effects, but they will not stop eating more. Spiritual diaries have been prescribed after careful thought, and with deep purpose. Daily self-introspection must be kept up, and through this you will be able to see for yourself how far you are coming out of the senses' influence. With the Satguru's mercy one gets a little connection with the Light and Sound Principle, but if the life is not kept pure and chaste, the curtain of darkness will obscure the Light again. Some people say that when they come and meditate in the Ashram they get experience, whereas at home they do not. If your mind is pure you can sit anywhere at all; you will always have experience. In St. Luke, Christ says, *Take heed therefore that the Light which is in thee be not darkness.* You must be regular in your meditation to main-

tain that Light; there are important reasons behind the keeping of diaries.

But what is our condition? *The same ungainly gait, which was there before and is even now.* We just know how to say, "Yes, yes" and nod our heads in a knowledgeable fashion. We know how to speak all right, but we do not *do* anything! We do not do enough bhajan and simran, and we do not care how incorrectly we live. O brothers, why do you come to a Master? Do you come just to bring him a bad name by not obeying his words? I have to speak of these things; how else can I make you understand how you are throwing your lives away?

It *is* difficult to obey. To give money is easy; it is also easy to bow down and make a show. To dance, sing, play religious music—all these things are simple matters; but to control the mind is exceptionally difficult. However, it must be done. Those who have taken initiation and do not meditate hardly ever show me their faces. When asked about this, they say, "But we attend Satsang." What is the use of this half-hearted effort? They do not keep a diary, and so there is no self-introspection. I always say, "Fold your hands to me, that is enough." Bowing down amounts to nothing if you are not obeying the Master's wishes. True prostration at the Guru's feet is really obeying his instructions implicitly. Make your life pure and chaste. Be a *humane* being—a man of use to other men. Do your bhajan and simran; release the soul from mind and senses. Bhajan and simran are food for the soul—do not give food to the body without first giving food to the soul. This type of obedience is truly bowing down in respect to your Guru.

It is most necessary to lead a pure and chaste life; not to go on remembering what we were, but to make sure of our future. To fall in sin is manly, but to remain there is devilish. One falls often, no doubt, but one becomes a good rider only

after many a fall. But don't lie down and remain wherever you fall; that is bad. In the Koran it is written that God will not change any people who have no thought to change themselves. When there is a will, there is a way. Keep your aim before you always, and work for it; then you will be sure of success. "O mind, listen once to me, your slave! Go above the body and make your home there!" To make a home in the Beyond means to learn to remain there for longer and longer periods; not for one or two minutes only. That place should gradually become more like one's home than this world.

As you were, so again become;
Why suffer unhappiness and happiness here?

Go back to whence you came and enjoy the real and lasting happiness there. There are unending miseries and joys in this world; none of them are real. The more you live above body consciousness, the more peace will reign in you. Even when you daily have to return, yet the coolness of spirit gained there will protect you from the heat of the world. And you can always go again at will. The world is suffering from illusion only. *The world is being consumed in illusion's invisible fire; As the inner fire of passion burns, so does the outer fire of illusion.* In sparsely scattered places you may find a complete Master sitting. One can enjoy the refreshing coolness only in their company.

Satguru revealed the secret unto me;
Take the mind as companion, and return home.

For as long as the mind remains within its own territory, you have to take it with you. If you want to start from the beginning alone, that is more difficult—almost impossible. Why? Because you have become the very image of mind, and cannot separate yourself from it.

I, the soul, am in your power;
Without your help, I cannot contact the Shabd.

Cooperation from the mind is necessary, for where does one contact the Shabd? Above the body consciousness, after leaving the senses. The soul cannot hear the Sound without rising above the physical, above the nine centers, reaching the tenth; and without the mind's help, the process is very long. This is an appeal to the mind so that it will agree to help—like a man inducing his friend to do some of his work for him.

If you do not listen to me,
Then go into the cycle of eighty-four.

If the mind does not listen and cooperate, then one has to continue on the wheel of births and deaths. So, it is to the mind's own advantage to be agreeable, if it wants to gain freedom from the coming and going in creation.

Now show mercy unto me,
Hear my plea, search out that Sound.

There is a Sound of Truth vibrating within—a song which is sung in every being. There is a great attraction in hearing this Sound, through which all other attractions will fade away, and the stage of senses will be left behind: one becomes free of them. *This mouse-mind has become heavy; by drinking the weight of God's Name.* The mind can be weighted down by the mercury-like quality of the Naam, rendering it impossible to run around loose or engage in its ever-constant oscillations. There is no other means of controlling the mind. The accounts of Lord Krishna's life state that he jumped into the River Jumna and controlled the hydra-headed serpent there with the sound of his flute. This many-headed serpent is the mind, which has a thousand ways of inflicting its poison, and without that Sound from the Beyond, it cannot be controlled

or overcome. Outer intellect and knowledge have no power over it, for though it may remain quiet for a short time, it will then run away again. If you cover a fire with ashes, it would seem there is no fire at all, yet a strong breeze will revive it and reveal the heat lying beneath. However if you throw water upon it, even a thousand tornadoes would fail to revive it.

Keep the company of those who are the Naam itself. *The Word was made flesh and dwelt among us.* In the atmosphere surrounding such personalities, there is a charging—a radiation—a rare tranquility. One Muslim prophet declared that the mind cannot be killed until it comes under the shadow of a Perfect Master. Even one thousand practices will be of little avail if you cannot leave the senses and get a contact with Naam, without which there is no salvation.

Let you and me climb above—
We will reside on the hill Sumera.

Sumera lies above the physical plane, and the soul says, "Come, let us go there—the days are hot here, and there we will enjoy a cool breeze—the whole world is being consumed in flames—come, let us rise above the heat of physical consciousness and enjoy the coolness—O mind, we will be happy there, for here we are both unhappy."

When we reach there, you will be king,
And I will go ahead to Radha Soami.

The mind becomes King of Triloki (the three regions—physical, astral and causal) and remains there, for mind is the instrument of the Negative Power, just as the soul is an entity of God, the Ocean of All Consciousness. So the mind comes into its own kingdom, blending in one with the Lord of the three stages, and the soul goes to its true home.

II

The mind replies thus to the soul:
"The taste of these I cannot leave."

THE MIND says, "O soul, whatever you say is true, but I am powerless before these desires and cannot leave them, even though I want to." Can we not see our own condition in this? Many times the mind does agree and wants to join our aspirations, but it helplessly wanders away again into the outer attractions. *The steps are forward, but the mind goes backward.* It is too much identified with lower things, so all learning, writings, all outer knowledge is cast aside—nothing remains when a wave of passion seizes him—Guru, religion, sacred scriptures, all are as nought. So the mind says, "I do want to separate myself from these senses, but I cannot, so what shall I do?"

"What shall I do, how can I obey?
At the senses' mercy, I cannot leave them."

"The senses insist on dragging me everywhere—how can I get free? Tell me what to do." The senses are extremely powerful. Sometimes it is the sense of sight which will drag you, sometimes you hear something and all control is gone; the other senses also play their part. So one's mind is pulled around helplessly. Guru Arjan says, *The Guru has made me controller; I am mistress of the house.* This house is the physical form, and we can be queen in that house, for the Guru teaches such a marvelous method that enables us to gain control. Also, *Ten maidservants were given under my orders.* The ten senses become one's maidservants who obey orders. These days our condition is so degenerate that lust, anger, greed, attachment and ego are driving us farther and farther away from the Truth. Just look at the degradation in man! If a person could

stand aside from it all and see the situation as it really is, one would be appalled and lament the folly of oneself and mankind as a whole.

Swami Ji also says, *Your home is above illusion, my loved ones; You have tied yourselves to this earthly house.* We were once indwellers of that true and everlasting place, but we got caught in the net of clay and water. Guru Nanak says, *You* (the Lord) *dwell in the true home; I am lost in this form of matter.* God resides in Truth, and we are deteriorating in this illusory existence. Spirituality is not merely waving a banner and shouting some slogan; neither does it lie in outer practice or in certain apparel and appearance. Spirituality means to withdraw from sense enjoyments and become connected to the Naam. You might do it today, or tomorrow, any time in this life, or not until some other life—but you must do this work yourself, no priest or minister can do it for you. Only a spiritual Master's attention can help you.

"By force and exertion of will I lost everything;
Now I have no strength."

The mind describes how he has often exerted his strength, almost wrestler-like, and said, "I will not do this!" But again and again he was tempted and overcome by the senses. We all make strong resolutions, but when it comes to keeping them we fall down. Swami Ji is quite openly revealing our own condition—these are our very own cries of anguish, and the promises we make to change tomorrow — that tomorrow which is in the Negative Power's hands, and never comes. Everyone is in the same boat and crying out the same cry; so look within yourselves and see what you are doing with your precious lives. Why not start the good work now? The mind is very wise, it is no insignificant thing. Like a magistrate, his thoughts are wise and he observes that with all his efforts there is still

no freedom, only defeat. Some people are dragged in passion, some are roasted alive in the fire of attachment, some are caught in the nets of ego and pride, stiffly and proudly strutting their way through life. The whole world is in this terrible condition.

"I want to leave all enjoyments;
Just seeing them I am helpless."

There is so much attraction in the outer enjoyments that the mind ignores its wisdom and is rendered too helpless to fight. When a cat sees a mouse, it cannot resist it. So what happens? We say, "let us enjoy now and face whatever the consequences when they come." We are usually aware of our follies to some extent, but too late.

"The past I repent, and will always repent;
But at the next chance, like a thief I repeat."

We are sorrowful over our actions, but have no resistance and repeat our mistakes. It is the lament of man over those things which have caught and kept him prisoner in the world. It may be he knows his condition; he reads, he thinks, he attends Satsang, he makes resolutions, but always falls back into the old habits again and again. This is why I have advised keeping a daily spiritual diary. It is a method of self-introspection which I have introduced after much deep thought on the subject. If you would only keep it . . . even send it to me blank! How many months would you go on sending it blank? The benefit of this is a moral upliftment—this is a very sweet way of explaining it.

With time, methods change. In olden days, clothes were washed by thrashing them against rocks, and nowadays we have got to the stage of dry cleaning, without the use of water. Masters have used many ways through the ages, trying to

induce an awareness in men of their way of life. Those who are not following this Science correctly never keep diaries. The first thing the Negative Power does when he wants to keep control over a soul is to stop them doing bhajan and simran. The individual finds that there is always something to lure him away from his meditation. This is his first method, and secondly he slips that question into the mind: "Why go to the Guru or the Satsang? What is the use of it?" Satsang is the very place where a turning point can be effected and an awareness of wrongdoing and wrong living is achieved, so he will try to persuade us not to go there. If you have the strength to ignore him, he will then suggest that you just go and bow down and then leave. He will place all kinds of doubts in the mind, and instead of the fullest benefit from the Satsang, the person returns home with nothing but dissatisfaction or the bad effects of gossiping and backbiting from other wavering individuals. These are two very powerful weapons that the Negative Power is constantly wielding.

"How can I rise to the gaggan, my beloved?
I am like an over-spirited horse."

The mind says, "You want me to rise to the seat of the soul (*gaggan*), but how can I in this present condition? The sense enjoyments are always luring me on, and I gallop at full speed after them, like a spirited horse beyond control. I cannot sit still for a minute, so what to do?" The poor heart has laid bare its pathetic helplessness, and now Swami Ji reveals the solution:

"To you I now speak these words:
Go to the Satguru, and plead to Him."

Only through rising above the body and entering the gaggan lies the true happiness, but this is not in the mind's power,

so he says we should go to the Satguru and plead to Him to take us out of here—"He has the love, and we are prisoners—He also has come as a prisoner, just for our sakes—He put on this bag of filth, this human form, just to release us. O Satguru, if you do not help us, then who can?" He who has left the house and is standing on the roof can catch hold of another's hand and drag him up. *The powerful Guru drags the soul out.* By giving a boost, the complete Master gives an experience of rising above body consciousness. We need this help, otherwise how would we rise above by ourselves? We get an inner contact and a taste of the Nectar of Naam which, by devoting more time in meditation, becomes the *Maha Ras*—Greater Nectar which withdraws one completely from the outer attractions.

So with Naam, the mind can be controlled. And to receive connection with Naam, one must go to the Satguru. A Muslim prophet says that this mind can never be killed unless one comes under the shadow of a *Pir* (Master). *The attention can be stilled in the company of a Sadhu* (Master); *Then the stillness of mind is realized.* Even the scriptures cannot be fully understood without the Master's company, for with stillness of mind all things are seen in true perception—unconfused. True understanding does not come when sitting at home and thinking. The Master's company is something like an ocean's breakwater, which when the waves dash against it, breaks the impact of their force so that they become less boisterous. In that very same water, one can swim without danger. The Master's company has a charging, a wonderful stillness. *In the company of the Saint, the Lord seems near.* This is the result of the radiation which permeates and surrounds the Master. So in Satsang we become aware of the Truth for a while, even at our first visit; but we again wander away. So the mind tells us the solution for these difficulties: "If you want to control

me, take the Nectar of Naam. I cannot leave the enjoyments, for just by seeing some attraction I become helpless and a recklessness is born in me; heedless of everything, I say let me do it now and never mind the consequences; so let us go to the Satguru and plead with Him to take us out of this predicament."

"Let us place ourselves at His feet, you and me;
Through that Satsang we will gain something."

The mind is now willing to leave all its cleverness and appeal to the Satguru. *Satsang* is the name we give to the company of an awakened soul. *A Satguru makes a Satsang.* The company of learned people or the reading of books may be most interesting, but it is not a Satsang. There has to be one present who has risen above mind and senses and who has become truly awakened. A Muslim Saint says, *The whole world is asleep, and brother, you also are asleep with it.* How can a sleeping man awaken another who is also asleep?

At Satsang there is great charging, but you must be connected to it; it is no good just sitting there. Furthermore, your attention should be on the Master alone; even if you are thousands of miles from him physically, you can still enjoy Satsang. Naturally, there is more benefit in being completely attentive when near his physical presence, for you will get a direct charging; but no matter where you are you will still have help, if you are receptive. Some people ask, what is the actual effect of Satsang? Well, if you tie a wild horse to a stake, he will naturally make a run for it, but when he reaches the end of the tether he will be brought up with a jerk. He may try to run away several times, but will always be pulled up by the tether. Satsang has some effect like this on the mind, and after repeating a few times the inclination to run away grows less, until it eventually learns to still itself. Satsang also cleanses the

bad smells which come from the habits of lust, anger, greed, etc., that is, if the person is receptive. He becomes something different.

Why do Masters come and what is their work? They release the soul from mind and senses and connect it with Naam. They come only for this purpose, though they go through many difficulties and work hard. People abuse them and call them atheists, but they are not concerned and carry on with the work. Eventually the mind realizes that to go to such a soul is the only remedy. Leaving body consciousness is the first step; if the soul does not go on further and achieve *Trigun-atit* (above the three regions), it will not get the permanent peace. Go to the Satguru and obey him. *The words of a complete Master, I tie on my heart.* Tie his words close to you—they should not enter from one ear and leave from the other—tie them securely in your heart.

"When the Satguru showers His mercy,
Every moment He protects me."

If you go to someone for protection with a sincere heart, putting all your hopes in him after all the disappointment and defeat, he has to accept and protect you on principle. He is not concerned that you may be a great sinner; he sees only that you are a soul at the mercy of the mind and senses. His work is to release this soul and release also the mind from the sense enjoyments, and to give the Nectar of Naam through which the life can be turned into success. He does not care if people consider him good or bad, or if one has faith in him or not, yet he will never leave those who are under his care. Christ said, *I shall never leave thee nor forsake thee until the end of the world.* Hazur used to say that when the Satguru gives initiation he does not rest until he has taken the disciple to the

lap of Sat Naam or Sat Purush. You may leave him, and put your attention elsewhere, but he does not forsake you.

So brothers, obey my direction, do your meditation even if it be a little, and increase whatever experience you have been given. See into each action of your daily life, and keep a diary. Do not leave off your bhajan and simran. There is a remedy for mistakes, but there is no remedy for disobeying, and the road is long for such people. Those who have Naam will definitely reach God, but it will be a long journey for whosoever disobeys the instructions. You have to do it, whether in one birth, two, or four, so why not now? Remember that the disciple who always has his face turned toward the Guru, draws the Guru's attention. *If you keep someone in your heart, you will reside in theirs.* The tortoise lays her eggs in the sand and yet herself remains in the water; but her attention is always directed to the eggs. It does not matter if the disciple is in a different place than the Master, when the Master directs his attention the disciple should be receptive; that is all that is necessary. If there is receptivity in both hearts, then? Kabir Sahib says that even if the disciple is separated from the Guru by seven oceans, still they can be one through the attention. Turn your face, and direct your attention to him.

A man once wrote to me that the Satguru was closer to him than anything else, and whether it is early morning or night, he comes and sits beside him, talking to him and giving such amazing talks containing information with very deep meanings. The man said that he had written down twenty such talks from the inner Master. Now, surely the Guru must be something other than just a physical form! He does have a physical form, but he is not imprisoned therein. He comes as a doctor for those who are captured by mind, senses, and worldly attraction. Outwardly there may be no apparent difference between him and us, yet he is certainly not a prisoner

as we are. If you think of him as merely a man, what will you receive? At the most, he will make a good man of you. If you think he has no higher spiritual powers, then how will he give you spiritual help?

Make a wave of receptivity from heart to heart—this is the way to realize the Lord. Become even a little receptive and the Master in you will restrain you when you are in danger of going wrong. As a mother cares for her child, the Satguru cares a million times more. Even a gambler with the worst of habits will be loved and cared for by his mother; she will never allow him to starve. Having received the protection of a God-realized man, do you think he would ever forget you? Keep your face turned toward him, and even with the outer eyes observe how much help you get.

"I cannot rise of my own strength;
Unless the Guru will release me from bondage."

The mind has not the strength to rise above this jungle; he must have assistance from the greater power of the Guru—a complete Master, who will break all fetters. Life after life, one is a slave to the world, and after death one will again come to the world. *Heaven and hell, again and again birth.*

Hearing all this, the soul was overjoyed:
"Let us quickly go and get our fetters cut."

It is naturally a great day for the soul when mind at last is willing to cooperate, and once that awareness is there, without delay it wants to be at the feet of the Satguru.

It instinctively knows that He is the very life of all life who will release it from the miseries and strife. Whenever the mind has clear understanding and is inclined toward God, then quickly sit down for meditation—do not wait for tomorrow, do not wait even a few hours, or his mood will change and

again he will cheat you out of the benefit. No matter what you are doing, when mind and soul are one, sit in meditation at once. Who knows what will happen in the next minute? Such an ideal mood is rare and valuable; there should be no delaying to take advantage.

Both entered into the protection of Satsang;
They drank again and again the overflowing Nectar of Naam.

When mind and soul sit together in harmony at the feet of a true Master, both drink the Water of Life. When the Master gives a sitting and the mind is willing to go with the soul, both taste the Nectar. *Drink a cup, and become intoxicated.* Guru Nanak says, *O Nanak, the intoxication of Naam inebriates day and night.* So this is the secret, if you want to taste that Divine Nectar of the Naam: make the mind your friend and companion and get some work out of him, for he is a lover of enjoyment and in the Naam is great sweetness, tasting which all other tastes become insipid.

This Science is not for any particular religion; it is purely the solution to a man-problem. Anyone, no matter to which religion they belong, may have the benefit of this solution which has been described so beautifully in this hymn. If you start today what has been recommended, you will be on the way to success and to achieving the true happiness which is everlasting. There is no need to regard your situation as hopeless—*There is hope for everybody.* No matter how bad or low or cruel a man is, yet there is hope for him, for the Satguru is a true Washerman, who purifies by washing away the dirt of the senses. Just do what he says—do not be a *manmukh* (mouthpiece of the mind), but become a *Gurumukh* (mouthpiece of the Guru).

By merely looking at a Master you will not get salvation;

remember that. *Just by seeing the Guru, salvation does not come; While you do not love the Satguru's words.* Do whatever the Master says: follow his advice, obey him and become receptive to him, for the soul gains strength through receptivity. The work which may seem impossible just now will become easy. All sins are burned away in the company of a true Master, and from a true Master you can receive the precious gift of Naam. The Satguru is so powerful that not only the disciple gets benefit, but those who love the disciple will also gain his protection. This has been proved by historic spiritual records.

In my own life there is an instance of a cousin of mine who fell seriously ill and her father, my uncle, wrote and asked me if I would go and see her. He wrote that I should lose no time as her condition was extremely dangerous. In those days I was in Lahore, and had come under the grace and protection of Hazur Baba Sawan Singh Ji. As I received the letter, that very night I left Lahore by train and arrived the next day at my cousin's village, at about 1 or 2 p.m. I was then told what had happened the night before: At the time I was leaving Lahore, my sick cousin said to her father, "He has come, and there is an elderly man with him." She then described how I went away after telling the elderly man that this was the patient. She said to her father, "Don't let Bhapa Ji (elder brother) go." The father replied, "But he is not here." She said, "Yes, he came with this man, but now he is going." From that very moment her condition started to change for the better, and when I reached there she was much improved and asked me why I had left after coming to see her the night before. I explained that I had not come then, and that whosoever had to come had come. She recovered completely from her sickness, and I asked her one day, "If I show you that elderly man, will you recognize him?" She said, "Yes, of

course." So when Hazur was in Rawalpindi for some two months' program I took her there. We were standing on the verandah of Lala Raja Ram Ji's house when I saw Hazur coming in the distance. I said, "Look there, who is that coming?" She cried, "Why, it is the same man who came with you that night to see me." So wherever there is affinity, that law of affinity will work. If your affinity has been developed, you will get protection; just see what great blessing can be received from the Satguru. It is another criterion of true Masters, and wherever the true Master is, you will find thousands of such instances. They do not make a show of miracles, but miracles in varying degrees are a frequent occurrence with each disciple. There must be reasons for the high praise of Masters which is found in the holy scriptures and records!—although this does not include of course the so-called acting, posing type of "master" of which the world has an abundance these days.

Both together rise above the gaggan
And become intoxicated with Nectar of the Shabd.

Go into And (the astral plane) and then Brahmand (the causal plane) and catch the higher Sound from there. Taste that Nectar, and then go even higher to catch a higher Sound and then taste that Nectar. In the huge domain of Maha Kal (the Greater Negative Power) there is Sound upon Sound vibrating. When you reach Maha Kal, the mind remains there, for he cannot go beyond that. From there, the soul goes on alone to its true home after personifying itself.

Radha Soami bestowed His mercy upon them;
They were showered with diamonds, pearls and rubies.

The word *Radha Soami* has been used here to mean the Lord

Himself. Sometimes it is used for the Guru, from which human pole the Lord speaks out. We should have respect for all names given to the Lord. When the Lord showers His mercy, the Satguru's compassionate eye falls upon the soul and both the soul and the mind start rising above. In that glance, there is upliftment beyond any price; you could not buy it with millions. And yet, the fortunate receive it free of charge. It is a matter of receptivity and devotion.

Radha Soami showered such grace
Through which I conquered the bowl of negativity.

The Lord, sitting at the human pole, makes it possible for the soul to overcome all negativeness. In the Gurbani it is asked, *What is the Negative Power?—I can kick it out or remove it altogether and replace it.* The records containing the words of the great Masters have an authoritative truth in them, for only the Masters (or anyone else on whom they may shower grace) see the true state of affairs. The Negative Power has no standing, unless with the approval of the Positive; but we are misguided, foolish people who sometimes allow ourselves to be drawn away from the true Guru—forgive me, but this happens. No matter what difficulties come, no matter what your condition may be, never leave hold of the Guru's hand—for your own sake.

You will have intoxication and upliftment in the company of him at whose human form the Lord Himself is working. It is a natural law that you will go to that stage which your Master has reached. This true intoxication can only be enjoyed in company with the Truth, not from books, etc.—though you may read your whole life through. There is a certain stillness in that company, and everything becomes clarified, for the waves of radiation issuing forth from that pole have a clarifying quality. Therefore all doubts regarding the Lord—what

He is, what He is not—are removed. Just being near to a Master gives one a feeling that God is within one's reach. If one lives with full attention within the close surrounding of a Master, the Negative Power and illusion cannot affect you.

Swami Ji Maharaj has also said that the soul transcends that place where *Negative and illusion go on beating their breasts.* In other words, they cry out to see the soul escaping from their clutches. This escape can only happen with the grace of a *Samrath Purush*—a complete Master. Otherwise, who has the power to leave the senses' enjoyments, even though one thousand kinds of knowledgeable meditation be done?

Dadu Sahib has said that a true Sadhu is he who does not stretch out his hand to gold and women. One must rise above all enjoyments and not be ruled by greed and lust, for while one remains under their influence no real progress can be made. The quicker we withdraw, the quicker will be our progress; even daily promotion can be achieved. Not only will one see the Truth with the inner eye, but will discern easily and openly the true situation in outer life. Those who have already realized the Truth did not themselves drop straight from Heaven—so it is the hereditary right of each human being to realize himself and realize God.

Those who have already come to the feet of a true Master are greatly blessed indeed. There may be one, two, or more in the world; the more the better, naturally. History tells of occasions when there have been more than two at one time, and quite often two at once. Do not get into confusion: go to any Master, but just be sure that he is a true Master. What is the criterion for this? He must take you above the body consciousness for a while, open your inner eye, and give you an experience. Go to whoever gives *this* way up. You may call him by any name you like—Guru, Sadhu, Mahatma, Master,

or anything else. When they asked Hazur what to call him, he said, "Call me brother, or think of me as a teacher, or equal to your father, but live according to my advice; and when you reach the higher regions and see there the glory of the Guru, you may say what is in your heart."

We often suffer from the mistake of sitting on the outside, discussing the opinions of others about the Master, but how can anyone have faith if they have not seen his true form? Real faith comes when you leave your body and go into the higher realms of Light and see that Power working there, and see clearly also that same Power working in this world.

There is a village near Buland Shaher in U. P. and in that village a certain Satsangi had a farm. (This happened some years back.) This Satsangi had grown a very nice crop of watermelons, and eventually they were ready for gathering. The farmer and his workers had intended to gather them in one day, but due to the large crop the sunset hour approached before they could collect all the melons, so they planned to continue the next morning. When one worker suggested guarding the fruit in the night, the Satsangi said, "Do not worry, the Guru is overhead, so you may rest and be ready for the work tomorrow."

While they slept, a band of thieves came in the night to steal the fruit. They had started gathering the melons when one thief looked up and saw a Sikh coming toward him, brandishing a stick. He turned to call out to his confederates, but then he saw an amazing sight: each thief was being chased by a Sikh, and each Sikh had identically the same appearance! These Sikhs gave them all a good beating and drove them off the land. The next day when the Satsangi went into his fields he saw many watermelons gathered and left on the ground, and he could not understand why, if someone had gathered them, they had not taken them away.

After a week or so, that very band of thieves came to the Satsangi farmer and begged him for forgiveness. They told him all that had happened, and said that since that night each one of them had suffered so much with pain and high fever which would not leave them, that they had come to plead for his forgiveness. The farmer said, "I am nothing that I can forgive you, but my Guru is a complete Master." At this they entreated him to take them to the Guru, at which he agreed and brought them here to Sawan Ashram.

So the purpose of this story is that we should always keep our face toward the Guru, that is all. That Guru-Power is not the physical body, but it resides in that physical form. Greatly blessed are those that have come to the feet of a true Master, and through his mercy have received the contact with Naam. This hymn came from one of the true Masters—how openly they describe the facts! It is most necessary to understand properly, and having understood, to then inherit that very thing. Even a single hymn is enough, if you live up to it.

Kirpal Singh arrives by car for the Integration of Mankind Day at Manav Kendra, Dehra Dun, on April 2, 1973.

8

Thief of Your Life's Breath

BHAJAN is imperative to right living, for the true meaning of bhajan is to go within and rejoin the Lord—nothing more nor less. It has ever been the aim of all true Masters to teach people this kind of bhajan: the inner bhajan through which, by contact with God within, the mind becomes intoxicated with His presence. The Music of the Spheres or *Akhand Kirtan* (perpetual melody) should be constantly audible to the devoted soul, thereby intoxicating it; for the soul is itself a part of that same Sound.

The Audible Life Stream has power to render this world's odious taints totally ineffective, and so we are urged to regularly attend Satsang—the only place where we can be in company with Truth. Our soul is not free from mind and senses; it is not fortunate enough to have as yet achieved oneness with the Truth; so it desperately needs the company of one who *is* at one with Truth. *Get dyed in the colorless Naam.* When the Masters dye the souls in the Sound of Naam, no other color can take effect, but for the unfortunate undyed, the world's influence continues to apply stain upon stain. The cause of all our distress can be traced to the fact that we have not been drenched in the true color of Naam.

From where does this color come? *He is the overflowing intoxicating color of Love; the company of the Saint infuses a real desire.* In the company of him in whom the Love of

God, God's intoxicating color, is overflowing, one can absorb the radiation of this very nature. If then, through his mercy, we also get a contact or connection with the God in him, we will have that intoxication with us twenty-four hours a day. *The intoxication of Naam, O Nanak, inebriates night and day.* And if we study the matter, we find that all the grumbles of the world arise from lack of this contact.

When anyone would complain to Hazur about inability to still the mind, he would reply, "Your simran is not constant enough." And for the complaint of not being able to sit for long in meditation, the same reply was given. Our real difficulty is that the world's color has drowned us! If it could be bleached out then we would become clean and ready for a new fresh color to enliven us. A dirty cloth must first be washed clean before attempting to dye it. Our heart and intellect are stained with that color coming from the level of mind and senses. We are stained with the actions of life, and added to this are the stains of the past—birth upon birth. Even if you put aside past lives and consider this life alone . . . how many years have passed already? It might be, that through the mercy of some Master you were fortunate to be in his company and enjoy the benefit of a little of that Naam color, but even so it is said that we must, *Do simran and serve the Satguru.* We are dyed in the worldly color through doing the world's simran, and it can only be washed out by doing the simran (remembrance) and dhyan (contemplation) of the Lord.

So you can say that the first step is simran—controlled thought—and it should be constant, without a break. This is the washing process, before the soul is ready to be drenched in the color of God. *One jap* (repetition), *one thought. Think of One, sigh for One, sing the praise of One. Through mind and body, with love repeat the Lord's Name.* With true service

of mind and body, in love and devotion, one should increase one's remembrance of the Lord until there is nothing but constant sighing for Him. Then there is indication of awakening. We sigh for worldly things, but it is rare to find someone who sighs in remembrance of the Lord.

Simran is the first step. Logically, one will be drenched in the color of the one in whose name the simran is done. *If you keep someone in your heart, you will reside in theirs.* If the disciple remembers the Guru, the Guru will remember the disciple. And if there is remembrance on both sides, that creates receptivity, and the Guru and disciple become one. *Satguru protects the disciple with His life.* In such condition, the disciple becomes suffused in the Guru's color. In the clear heart, the true knowledge becomes apparent. Naturally, those who do Simran will be dyed in that color. When Masters feel so inclined, they reveal themselves somewhat and great wisdom comes forth—for *our* benefit, in whom the color of the Lord is not yet fast.

Realize that the soul is a conscious entity; it is ever-existent, all wisdom and perfect bliss. When the mind and senses are washed clean from their dirty color, and the soul which is attention gets connected to the greater attention, then without effort it will radiate bliss. It is said that those who do not do bhajan will never be free from misery: *Lethargy will constantly torment them.* They are always lazy. When does this procrastination come and when does it go? *For the negative work he is all attentiveness; while waiting on the Naam, he slumbers and slumbers.* To gratify the senses, he is wide awake and ready, even at midnight. But for bhajan . . . "not now, we will see tomorrow." This is mainly due to his regular association with outer enjoyments; he has inclination toward them. He has done little or no bhajan to speak of, has not drunk deep enough to enjoy its sweet nectar, and therefore

feels disinclined. With lethargy, procrastination becomes the thief of time . . . "not just now, wait awhile . . . we will do it tonight, no, tomorrow morning . . . let us just finish this work, and then . . ." The tragic result? If you put off the moment, the other moment which one imagines will be more opportune, will never come.

If one becomes lazy, then laziness will induce sleep. If your meditation is not fruitful, how will you know what is inside? Even when at initiation, through the mercy of the Master, something is seen within, yet a man will start thinking it is all imagination. This is how the mind hoodwinks us, with the result that the soul recedes into the enjoyments and scatters its attention. Though imperishable and unchangeable, it is under the mind's influence; through connection with the mind it came into creation, and has suffered the cycle of birth and death ever since. Imprisoned in the illusion, its attention dispersed in the world, it falls prey to passions, anger, etc., becoming more and more diffused. Through passion, the soul can fall very low. The seat of the soul is high, between the eyebrows. And the seat of passion? Well, everyone knows where that is.

Where there is passion, Naam is not there; where there is Naam there is true desire. Both cannot stay together; the sun and the night are each in its own place. Naam is the same as the ever-existent God, which is in each being and controls every soul in every form, but the link with Naam is made above the senses, behind and between the eyes, to where the soul withdraws at the time of death when it leaves the scene of life. This is termed the seat of the soul. If a soul is drenched in the Naam's color, how can desires affect him? But when the attention is in the body, he becomes tormented by passions. Without the stabilizing force of Naam, the soul remains diffused in the world, subject to the constant agitation of the

mind. Passion and anger have the same results. If an obstacle comes between us and our desire, whether apparent or concealed, then anger arises, followed by envy, criticism, backbiting, enmity, petty squabbling and other things—we drift from one bad habit to another. And all this is due to lack of substantial meditation.

Even if a little was done with deep sincerity, some intoxication would be enjoyed. *When this Nectar comes, other wine seems tasteless.* Having tasted the real Nectar of Life, one will leave a thousand tasks to sit and enjoy it. Every free minute will be put to use; one will readjust one's life to make more and more time for meditation. When people are asked why they do not meditate, their excuse is that there is never any time for this precious work, although the "true disciple" is always ready and willing to attend to the worldly pursuits. We are not faithful to our bhajan because we have not had enough inner experience of Naam.

Those in passion and anger's torment are drowned to death in a river of greed. Daily this greed increases: he who has a hundred dollars desires a thousand, and when he gets that he wants more. Added to this, people want praise without doing any good—they spend their lives in lies, cheating and cunningness—the life-span drifts away without an ounce of self-control.

Seeing this condition, the Master says, "Stop where you are! Look at your condition!" It is all through the lack of meditation, and the only cure is to join the soul back to the Lord. Even a little intoxication derived from steady daily practice will start to erase the taste for outer pleasures. These outer attractions are making it extremely difficult for the mind to withdraw and go inward. If we start to enjoy inner sweetness . . . *When that sweetness comes, this other flavor is not*

to the liking. Naturally the sweeter taste will render others insipid.

The Master's work is to connect the soul with the perpetual Sound. He gives a connection with the Lord's very reflection —free, without charge. Having received this priceless gift of Nature, one should devote enough time to increase it, by daily practice. Then when one starts to really enjoy the Nectar, outer things will recede automatically without any effort. To gain control of one's being, to bring one's whole life under that perfect control, to help oneself to cut away from outer attractions, requires self-introspection. Start by consciously controlling a small fraction of your life. You will be able to succeed if you are also enjoying a little inner intoxication of Naam. All Masters say there is no success without meditation.

Now that Kal (negativeness) *has come, quickly sow the seeds of Naam; forget not yourself in illusion, now is the sowing season.* They tell us that the direct way out is not through karma (action, past or present) or dharma (religion or ritual correctness) for these are related at the level of senses only. While the soul is without connection with God and is not drenched in the color of Naam, it has to return to this world. In the Gurbani it is written, *To meet a Gurumukh, to have the company of a Sadhu, and the color of Naam; this is the true meeting, beloved, and whoever got these truly spoke Thy Name from his heart.* The treasure can only be received from one who has it. When a drunkard meets another drunkard, how they dance to the same tune! Similarly, when those who drink the Naam's Nectar meet, how high their souls fly together! Whatever company you choose to keep, you will become the same.

Those who see the Truth describe the same thing in different languages. Maulana Rumi has said that to be fortunate enough to have the company of a God-in-man for twenty

minutes will give more benefit than dedicating one hundred years of full devotion to the Lord, sincerely and without show. This unique color cannot be made or manufactured, it can be received only from the direct source of supply. It is already within man, but covered with the filth of ages, and can only be ignited through the company of him who is in complete control of his attention—who is overflowing with intoxication. You may call it the alms of Naam.

Meditation is most necessary, for only by meditation will all things come of their own accord. There are those who steal the time away from their meditation—*The thieves of bhajan will be daily afflicted with misery.* And we have, *O Nanak, the whole world is unhappy.* What is the cure for this dreadful plight? *Only those are happy who are sustained by Naam.*

Man in physical form flitters,
How can he sing the Lord's praise?
Great are the senses' torments,
Passion and anger torture him daily.

These are the words of Guru Amardas. A hundred men if wise will say the same thing. Pitiful is the condition of those whose mind restlessly roams among nine doors (nine orifices of the human form), who are dragged around amid the vices of worldly life. The poor soul sometimes falls in passion or diffuses itself in anger. To learn the accurate and most definite way to reach God, one must keep the company of an enlightened person, and in his company one will be able to have true remembrance of the Lord. He can teach one how to hold this remembrance throughout every phase of life: working, walking, eating, sitting, etc.

This sphere of vices is insipid, discard it, friend;
Drink the Nectar of Naam.

Because of the senses, the whole world is drifting into vice of one form or another. If even a single sense is prominent, how damaging that can be! For instance, in moths the sense of sight is so strong that they burn themselves to death through the attraction of light to the eye. In fish, freely swimming in oceans and rivers, the sense of taste is so great that they allow themselves to be baited by various tidbits, are caught, and lose their lives. The poor fish, with the hook stuck in its throat, gives up its freedom after much torment of thrashing about in an effort to escape its captor. Consider the black bee, whose sense of smell drags it from flower to flower, until it is swallowed up by that certain blossom which closes tight at the minutest touch.

We have talked of sight, taste and smell. What of the remaining two senses, hearing and touch? The deer is an animal so fleet of foot that it is most difficult to catch. Even when jumping backwards, its stride can measure thirty or forty feet. How do they catch this will-o-the-wisp? Its weakness lies in its strong sense of hearing, and when a certain beat is sounded on the drum, the deer forgets everything, and comes close enough to place his head on the drum, and so the rest of his life is spent in captivity—imprisoned by man. Now take the elephant, whose strength is so obviously impressive that a man may feel terrified just to look at him. But during the mating season, the elephant's desire for the touch of the female is so dominant that he loses all control and runs amuck, even uprooting huge trees in his path. While he is in this state of passion, having lost all his better instincts, man can devise his capture. A huge pit is dug out and covered over with branches and grass. A female elephant is tied nearby as an attraction, and as he rushes toward her, he falls into the intervening pit. After starving him for many days, he is weak

enough to be bound and taken away into slavery for the rest of his life, which may amount to one hundred years.

These are sample conditions of creatures who are slave to only one sense. What about him in whom all five senses are dominating? It may be a simple matter to discuss these things, but think of this difficult task! It would appear impossible to gain control of these five senses. So it is only by the grace of a true Master that one can be guided away from the dark edge of these powerful senses—for a while. *With indescribable strength the mighty Guru pulls the attention.* And inside is the ever-existent Lord, described as Naam.

By repetition of Naam, the Light of millions of suns is apparent. There is Light within, and the Song of the Lord, that everlasting Song, is playing. The Guru gives a connection with this—that is his greatness, the God in him. And when his precious gift is given, it must be increased. When the taste for it grows, the lesser tastes will fade away.

In the Bhagved (a Vedic scripture), it says, *Not with repetition or austerity, nor by rites nor prayer nor scripture; not by giving alms nor by pilgrimage . . .* There are countless other things mentioned, and finally it says, *Not even by control of the senses can the jiva realize Me as quickly as in the company of a realized person.* The company of the Master is gained through great good fortune, and only in his company will the mind cease its perpetuation and be perfectly still for a while.

Who is the Master? He is born in the same way as other men, taking on the human form, and we can daily see him eating, drinking, working in the world, and yet . . . *Sadh and the Lord, there is no fraction of difference, oh brother.* These are the words of Guru Arjan. So where does Mastership begin? He who transcends the nine doors and goes into the Beyond, in full control of his whole being—he can know what a

Master is. The nine doors? The two physical eyes, two nostrils, mouth, two ears, and the genital and excretory orifices. He who can withdraw his attention and go out through the tenth door at the back of the eyes, is well on the way to becoming a realized soul. But where are *we?* Whoever has lived all his life at sense level and whose religious practices are on the same level, can hardly be expected to have knowledge of rising above all these things. He will definitely get rewarded for all his good actions, but he will come again and again into creation, as he considers he is the doer. These are the gold and iron chains described by Lord Krishna when speaking of good and bad actions.

Salvation comes only through the holy Naam itself. In the Ramayana it is likened to lighting a lamp in a hallway, whereupon the light will fall both inside and outside. This illustrates the effect of the repetition of Naam on one's inner and outer life. To repeat simran is the first step. The appearance to the devotee of the one whom the repetition is for, is another matter. *If you haven't loved the Guru completely, you are not really near the Naam.* The Lord within each one sees whichever of His children are yearning to meet Him, and makes the appropriate condition for them to come to the feet of one in whom He is manifested. It is a very rare privilege to meet a true Guru, and yet those who meet him do not love him completely. With outer show they touch his feet and sing his praises, but rarely do they obey his wishes.

All Masters tell the devotees to do their simran and bhajan. Hazur used to say, "You people give one tenth of your earnings, so you should also give one tenth of your time." One tenth of a day is two and a half hours. Some sit for merely five minutes, some for half an hour, and many not at all. Others sit when the occasion fits their mood. If the connection which is given at initiation is not increased, what happens?

The attention remains outward and does not withdraw and invert. A person may sit hours on end and others may think he is a devoted meditator, but inside he sees nothing! The face he shows to the world is white, but in the court of the Lord it is black.

Oh brothers, awake! This is the time to understand what is what! The Masters come, lift up their hands, and shout to the world, "Oh brothers, do your meditation, for without it you cannot be free." It is said, *Take the Guru's teaching, for without devotion many clever ones have drowned.* Learning and high degrees are of no use in this sphere.

There was once a very learned man, who upon approaching a river one day, asked a boatman to row him across. The boatman agreed and while they were crossing the river, the learned man asked him, "Have you had any education?" The boatman replied that he had received no education at all. The learned man remarked, "Oh dear, you have wasted half of your life!" Halfway across the river, the boat sprang a leak and began to sink. The boatman asked his companion, "Did you ever learn to swim?" The man replied that he had never learned swimming, and the boatman remarked, "All your reading and writing is wasted here," and swam to the shore.

Now I am not suggesting that no one should study at all. Education is good in its place. But if the soul does not learn to leave the body at will, and has not derived intoxication from being drenched in the color of Naam, no amount of speech or action will achieve success on the spiritual path. Remember this fact, for it is clear and simple. The Masters all explain the Truth in very simple terms:

The Masters in truth say, make your meditation.

Listen! Open your ears and listen! He who has made his meditation has made everything. He whose meditation is not made

will enjoy no meaning in his life's achievements. There is great purpose behind this emphasis on the importance of meditation. If your daily life is not under control, try to bring it in control, or, give more time to meditation and you will be able to gain control quicker. He who becomes the conscious co-worker of the Divine plan will find that his righteous life is made. Whatever he does will be performed righteously; he will not be able to act otherwise. The reason behind your failure is that you have not truly loved your Master, but have merely made a show in various ways, physically or financially, or by lip-service. There is no one who has sacrificed his mind to the Guru. Without giving up the mind, there is no success.

The mind was sold to the Satguru;
This server's work was correct.

Give the mind into his keeping. *This physical form is the Master's, this wealth is the Master's, this mind has been given too.* Those who can do this will receive the greatest gift. The receiver may be a Hindu, Muslim, Christian, etc., for all outer religions are merely labels; we are all simply human beings. A human being is a soul with a body, and the soul's caste is the same as God's. We are all the Lord's children, but unfortunately are going along in forgetfulness. And when we come to the Master, what does he teach us?

This possessiveness has gone,
Since I got the Master's company;
There is no enemy, no stranger,
All now are very dear to me.

The change comes from within. We are human beings, but before that we are soul—the indweller of the physical body. Why is there so much dissention? When the people have right understanding, then peace will reign on earth. This is the only

panacea for all ills; it always was and always will be. Whenever man forgets the truth—the unity already existent in all—then sorrow and misery descend. The most effective cure for all distressing conditions is to join the soul back to the Lord and realize in truth the unity that exists. *Naam is the panacea for all ills.* Naam is no mere outer expression or show; it is a term given to the all-knowing and ever-existent Lord. *Naam is the Sustainer of Khand and Brahmand.* It is the God-in-action Power which is controlling the whole of Creation (Khand and Brahmand) and to be connected to that Power means to meditate on the Naam.

Those who have meditated on the Naam, their toils shall end,
And their faces shall flame with glory;
Not only shall they have salvation, O Nanak,
But many more shall find freedom with them.

The most urgent work before us is being spoiled by slothfulness—all because the love for the Guru is not developed. Christ told his followers, *If ye love me, keep my commandments.* We are also told, *He who obeys the Guru's wishes knows what God is.* But do we obey? If we would obey implicitly for six months, we would see the magical change in our condition. You can get salvation in this very life! If the Giver is there, where is the pain in receiving?—but unfortunately, the one who was supposed to receive the priceless gift is deep in slothfulness, sleeping or drifting away in the clutches of the senses. Those who receive something decide to put it away and ignore it. How can you expect the worldly conditions to change if you are not changing?

I will give you an example from the life of Guru Nanak. A disciple named Bhai Ajitha once questioned the Guru, "Maharaj, you say that some have had but a fragrance of *sikhi*

(true devotion to the Guru), and some live under the protective roof of a true disciple, but there are some who taste the Nectar from a true disciple. Please give me the darshan of these three types of followers."

Now listen carefully to this story: Guru Nanak took Ajitha to a certain house at night (houses in those days were made with inner courtyards). The owner said to his family, "There are some holy men outside, we must feed them." But they were very poor people, with very meager fare, and they collected a piece of bread from each one's share and with devotion offered it to Guru Nanak and returned to their places. Guru Nanak and Ajitha passed the night in singing praises of God, and in the morning the Guru sent Ajitha to tell the owner, "We are leaving now." The owner replied, "Brothers, you are going? Then go. Who asked you to come?"

As they walked on their way, Guru Nanak told Ajitha, "This man has had a little fragrance of discipleship. This type of person will listen, they will serve both financially and physically, etc., but they will remain where they are." You see, when someone gets a slight fragrance they are ready and willing to do anything, and yet when they leave that fragrance all their aspirations are forgotten. Ajitha then said, "Maharaj, I see this type of man every day; now please show me one who lives under the Master's protection." They went to a village and entered the house of a large family, who entertained and fed them with great love and devotion. When night came, they said, "Maharaj, have mercy on us. How can we control our mind? We are pitifully imprisoned in this world—show us the way to salvation." So the whole night was spent listening to the advice of Guru Nanak, until the sun rose at daybreak. When the Guru showed his intentions to depart, the family quickly cooked more food and packed it for their journey. As the Guru left, they pleaded for his grace and

begged him to look after them and return soon to their home. So Guru Nanak explained to Ajitha that this was the type of people who live under a true Master's protection. How many people can you find who will spend the whole night talking about the Lord? Have you met anyone like that? Such people have hope of salvation. They may not go anywhere just now, but there is hope later.

Ajitha then said, "But what about those who have gained the Essence of Truth from a Master?" and Guru Nanak promised to show him such an example. Some days later they went to another house where lived a man, his wife, two sons and a daughter, who were imbued with the love of the Guru. They all received and entertained Guru Nanak with respect and devotion. To show true devotion to a Master is like showing it to God Himself. The wife immediately retired to the kitchen to prepare food. Her son came running to help her, but slipped on the floor, fell down and died. Of course she was distressed; but, thinking of the karmic laws, attributed it to give and take, and then thought of the Saint that had just come to her home. Resolving that the incident should not mar the occasion, she hid her son's body in a room under the covers of a bed, meaning to tell her husband only after the departure of the Saint.

Meanwhile, the husband had gone into the courtyard for something, accompanied by his younger son, who suddenly slipped, fell down and died. The father then had exactly the same thought as his wife, and hid his son's body in another room, after which he continued devotedly to help prepare the meal.

When the food was placed in front of him, Guru Nanak picked up the small daughter and placing her on his lap, asked her, "Where are your brothers?" She replied, "They are in the lap of the Guru. In life or death, we are all in his

lap." Guru Nanak then picked up a morsel of food and put it in his mouth but could not swallow it. He said, "It will not go down my throat; they have bound me by their love and complete surrender to the Guru," and turning to the father said, "I want to meet your sons, so kindly call them." The husband and wife both became alarmed, for both were concealing the facts and did not know what to do. But the Guru insisted, so the husband called the names of his two sons. At once both boys came from the respective rooms where they had been lying. They told of their interesting sleep during which both were held in the lap of the Guru. Who can imagine the joy in the hearts of the parents! Guru Nanak turned to Ajitha and remarked, "Now this is the type of person who enjoys the very Essence from the Guru's presence."

This last example was one of true living, the kind of life that we must learn to live. You can see for yourselves where you stand at present, and the only reason for that position is the fact that you do not know how to truly love the Master. Why would he who rises above the mind and senses try to keep you imprisoned here in them? It is the fervent wish of whoever has tasted the real Nectar that everyone should enjoy the bliss.

Meet the Master, my brothers, and take the True
Naam into thy keeping;
Tie this life's treasure to thee, here and hereafter.

The treasure of the Masters has value in both worlds, so where does the Negative Power stand in this? The Negative Power comes in when we do not truly love, we do not obey, or we obey only as far as our mind agrees. This is what is called the power of negativeness. We even go so far as to give advice to the Master, at times. Hafiz of Shiraz made the startling statement that if your Guru tells you to drench your prayer-mat in

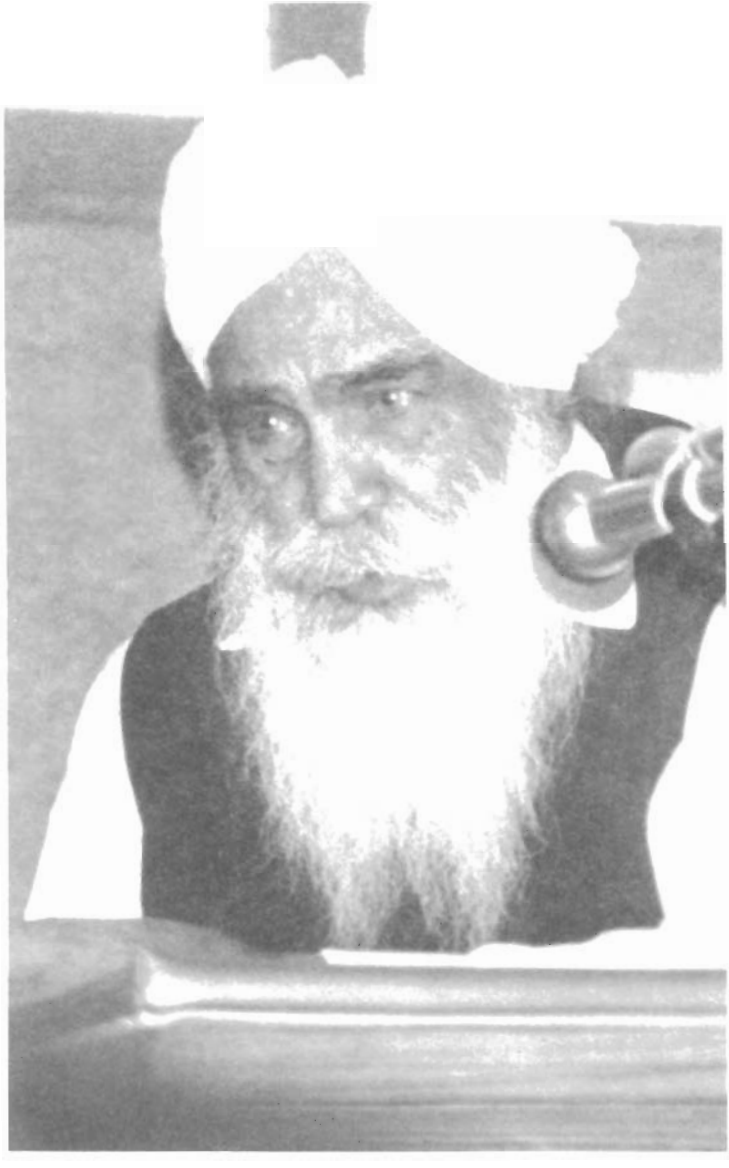
wine, then do so! Why? Would the one who has the intoxication of Naam wish to trap you in the worldly intoxicants? We should try to carefully understand the Master's teachings and what lies behind them—not waste time in intellectual wrangling and reasoning. When an officer gives the orders to fire, the soldier must fire, and the responsibility of the decision rests upon the officer. So our duty is to obey, and die if necessary! As long as the condition of our mind does not develop to this kind of obedience, we will not get the full benefit that the Naam has to offer us. The Guru is not ignorant of the pathways to Spirituality.

You have got the connection, then daily increase it. And if you learn to obey without question, the color of this world will fade and you will be dyed deep in the color of Naam. Disobedience results in being consumed perpetually in the fire of senses, not only in this life, but hereafter also.

When someone remarked to Lord Vishnu that he must be very busy always preparing the hells, etc., for so many erring souls, he replied, "No, I do nothing—the souls bring their own fires and are consumed in them." We go through life strictly according to the inner condition of mind. The Masters show a straight road out, but the worldly people object to it, being convinced that he is doing nothing but obstructing the fulfillment of their desires. The Master comes to give the true understanding of life, but the people chase him away, protesting that he has come to rot their roots by flooding them with water. They do not or will not understand the deep meaning of Satsang, although in all religions it is stated that there is no salvation without Naam or Word.

It is already within you; you have but to be made aware of it. That person who is already all-awareness can awaken you. He who has no Light radiating within cannot show it to others. It is a work impossible to be accomplished by intellec-

tuals or those learned in sacred scriptures, etc. Get the full benefit of meditation, and increase it day by day. The more you increase it, the nearer will you advance toward your goal. If you refuse, the day will come when you will be filled with regret for the lost opportunity. It is all a very simple matter of fact, and outer show of respect will achieve nothing. Learn to obey implicitly—this is the secret in a nutshell.



Kirpal Singh intently listening to a questioner at Sawan Ashram during the first Unity of Man Conference in February 1974.