BOOK TWO

THE NEW LIFE IN GOD

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Love

WHAT IS THIS LOVE of which all mystics, Eastern and Western, have spoken so insistently? Is it like the love of the earth that we know? If you study the bonds of earthly love, you will find that at some point or another a trace of self-assertion is present in every case. Parent and child, friend and friend, man and wife; each is involved in a more or less strong drive for possession. It is a love that can often rise to great heights of self-sacrifice and yet it is a love that is not wholly selfless.

But the "Love" of which the mystics speak is a love that must be completely purified of the self. If one has not attained complete purification in this respect, one's love is still not perfect and not truly acceptable in the eyes of the Lord. And so the love of mystics is one in which one completely and unreservedly surrenders one's self to one's love. The seeker who, having found a true Master, has developed such absolute love for him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine Grace. You may well ask why there is this insistent stress on complete self-surrender on the mystic path. The answer is simple: without this absolute surrender of the last vestiges of ego and selfhood,

and without such complete absorption in the object of one's love, one cannot attain that unwavering concentration of all one's faculties which is the prerequisite of all inner progress. Absolute love and self-surrender are only other aspects of complete and flawless concentration. The moment the "self" enters into the picture and the question of "I-ness" arises, the single-pointedness of concentration is dissipated and inner advancement is made impossible. Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that separate us from each other. He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain to that station which is the denial of all individuality, and a realization of the oneness of all life.[1]

Love is innate in our souls. God is love and our souls are the drops of the Ocean of all love, which is also love personified. But love knows attachment. The love of the soul which should be attached to the Oversoul, or God, has been attached to the physical things and outward enjoyments. That very love has been turned into attachment. You go where? Where you are attached. That thing within your mind is where you are attached, the love of which you have got in your heart. If you have got love for worldly things, naturally you will come again and again to the world. If you have got love for God or the God-in-man, then where will you go? Where He will go. If He is not going round and round on the Wheel of Transmigration, how will you go! He comes from the

Father and goes back to the Father. He comes with a commission to take souls back to God.[2]

Love for the world, outer attachments, to meet with your own wishes or purposes is lust or attachment, not love. One prophet said that love is like a bridge to cross over the river underneath. It is only for the purpose of crossing, not to remain on the bridge. So your love for the God-in-man is for crossing the bridge, to be attuned by His company, where naturally the love of God is radiated. If you are attached to the physical body and outward attachments, that is no love.[3]

It is said that love can be found by just giving the heart away to somebody and then to go around heartless. If your heart is taken away by somebody, then what is left to you? Only such a man can really realize what love is. The outer sign of a man who loves is that he gives implicit obedience, complete self-surrender. He cherishes what the Beloved or the Master wants. He always wants to please the Master, not to please himself. Love is no business. It is not grown in the fields, nor bought from any shop. It is already innate in your soul, but can be flared up when you come across somebody who is overflowing with love. We have got the man-body, in which this love can be developed. As I told you, love is already innate in your soul. It just requires attachment to somebody. Instead of attaching our soul to the Overself or God, who is all Consciousness, we have attached it to the body, to the outgoing faculties and the world outside. This has been the reason of our coming back again and again to the world. If we have love for God, who is already

controlling us in the body, then naturally where will we go? We will go to where God is, we are not to return to the world. Love is flared up only in the company of somebody who is already overflowing with love. In His society, we will have the infection of love, the radiation of love. So who can follow this way? He who can completely surrender his body, mind, and soul and also his very faith. The Beloved is everything to him. He will be ready to sacrifice everything for the Beloved.[4]

Through getting attached by love to the Guru, the darkness is dispelled; thousands of suns shine forth with the repetition of Naam. Due to the difficulties of Kal Yuga, this blessing is being given freely. In the past, restrictions were imposed before connection to Naam was given. After many years of service, the Master would then give the first part of the theory, and so on. But the darker the age, the more mercy does the Master extend, and today everyone receives an experience from the very beginning. This special concession is due to the bad condition of the world, which is drifting speedily into negativity. A Master would use any means to save the souls from such a terrible fate, but if the soul receives the gift and then wastes it—well, that is a tragic misfortune.[5]

"What is love? Where is it? What does it want? How can it be developed?" If you love somebody, he is always in your mind. If you keep somebody always in your mind, naturally you will feel attracted to him; when somebody comes to you and speaks of the Master, you take him as your true relative. So this is a feat of love. The most practical and competent way in which you can develop

it is just to sit in the radiation of somebody who is overflowing with the love and intoxication of God. This is the quickest and most natural way of being, what you say, infected. You will get infected by the society of the Master, who is overflowing with the love of God. And what does it cost? It costs nothing. The Beloved wants that the lover should not look to anybody, not to hear anybody, not to think of anybody, except the Beloved. This is the feat of love. The man who has got such a love, why should he return to the world? He may return as a Teacher, as a Master, to bring back the children of God to His Home. But He will never come as a prisoner, as the reaction of the past, being attached to the world. So this is the feat of love and what it gives us.[6]

Renunciation truly lies in the fact that we are not tied to the world, to anything outside. A man who has got love within him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else. For instance, if such a man is sitting here, there may be hundreds of others sitting around him, but he will be wholly and solely absorbed in the Master. This is a feat of love. Love also knows sacrifice. The Masters say that those who would like to play the game of love, should come with their heads cut off and placed in their palms as an offering. Even then, they would not mention what they have done. God knows the very trend of our mind, what lies in our mind. This is one fact that I show.[7] So the main thing is to have love of God. The criterion of love for God is sweet remembrance of God. You never forget Him, even while eating, sleeping, coming or going.

If that is developed, then naturally you will go to God.[8]

We must constantly remember that our aim is God. And we must not be concerned with anything that makes us forget Him.[9] Your attention is divided in so many ways. It is just like a pipe that has so many holes. When the water flows through the pipe, it will ooze out from each hole drop by drop. If you close all the holes except one, the water will shoot forth. So if our love, which is now divided into so many things, is withdrawn from the outside and only one avenue is left, to God or the God-in-man, naturally it will shoot forth. Love is already innate in our souls, it is simply divided in so many things. In the body, in enjoyments, in children, for the name and fame of the world. If we just keep one hole open and direct our love there, naturally it will be detached from the others. That will work wonders.[10]

If you direct your attention, which is the outward expression of your soul, wholly and solely to God or to the God-in-man, then you won't see His face, but you will see the Light emitting out of it. That is the criterion. Such a man is asleep from outside and awakened from within. So we are attention or surat, you see. Our attention is the cause of all this machinery going on in the body. The *premi* or the lover is really awake within and asleep outside. He is in the world yet out of it. This is the ultimate feat of love, which is called charity. It is not lust, but love or charity and is innate in our own self. God is love and love is God, and that is part and parcel of our own selves. When that is withdrawn from outside by the concentration of the attention, then wherever it is di-

rected, you wholly and solely are there. If you direct your attention to the Master, you will become what He is. Whatever is in Him will be transmitted to you, reflected in you. One Master said that the Master who has become a Master was once a sikh, or a follower. When a sikh or follower is fully absorbed into the Master, he becomes the Master, but first he has to become a true sikh, a true follower. When he is absorbed in Him, he becomes the Master. When he speaks, it is the Master speaking in him.[11]

Now the question arises, how can the Master be pleased? There are two ways and the first one is, whatever attributes He has got in His life should be adopted in our own life. We should copy, live according to those qualifications which we see in Him. The qualifications in Him are the qualifications of God on a miniature scale. God gives to everybody whom He created, because naturally the Creator will love His Creation. So the Guru will love His disciples, because it is He who has given birth to them in the inner way. As He loves us, so should we love all. He won't let anybody suffer and you should not let anybody suffer. You must share with others. These are some of the qualifications that the Master has and are the attributes of God reflected in Him. The second way is to just live up to strictly, literally, what He says.[12] If the Master or anyone whom you love says "stop," then stop there, don't take a further step. But do we keep His commandments? We don't; then where is our love?[13] So to obey the Guru's commands is the first and the last lesson on the path of Spirituality. Those who do not obey,

who show one thing on the face and feel something different in the heart, will never gain the Guru's pleasure.[14] He says, "All right, devote regular time to your meditations. Weed out all imperfections within you from day to day." We say that we have got no time to keep the diaries. We have not even started as yet, let alone to speak of love. Further, if we wish to have thoughts of somebody, love of somebody, we shall always be thinking of him.[15]

Having found a genuine Master after resolving all doubts, one must live up to the ideal of a perfect disciple. And what is it to be such a perfect disciple? It is to have full faith in the Satguru, never questioning his wisdom and authority. It is to be lost in his love while at work or at play, for such love alone can purify the heart of the imperfect loves of the world. Further, given such faith and love, one is to follow to the best of one's ability his injunctions: *If you love me, follow my commandments.* If a disciple develops those qualities and surrenders himself completely to the Satguru's Will, he shall be freed from worldly desires, become an apt receptacle for the Shabd Dhun, and the Master's grace and generosity shall descend upon him like a flood that breaks open all inner gates and obstructions.[16]

So love is God and God is love. Whom should we love? We should love God. We are conscious entities and we should love the human body where God is manifested. It is not for the human body that we love him, but for the God manifest in the human body. That is blessed, because He is manifested there.[17] If every day our love for God grows more and more and becomes more dear as

compared to anything else in the world, that is love for God.[18]

To speak of love is one thing; to have that love in your heart is something else.[19]

Love is the shortest cut to spiritual beatitude. Love is the kind sentiment of the Master which when properly nurtured by the dear ones by gradual assimilation weeds out all imperfections and shortcomings.[20]

It is very clear and simple: if you love God, you become what God is.[21] Love is the giving of your heart once and for all. It cannot be retaken and given to somebody else.[22] Where our love is, there we have to go.[23] You should know that to love God, we must live for God and die for God.[24]

Have you understood what is love? It is a subject of heart, not of head. A very learned man may be devoid of heart. Love overrules head, but sometimes head stands in the way of love, of the heart.[25] Those who yearn for it, get it.[26]

God is Love and Master is Love Personified. He emits rays of love to be attuned to by those on the way as well as to others who are struggling to find God. Happy and fortunate are those whose vessel is cleansed and are ready to receive the sweet Nectar of Master's Grace.[27]

The dear ones often ask, "How can we develop love for you?" You have all been given the proof of this path, so remain linked with it; for the more you are joined to that, the more will the love flow out of that union. This is the only thing lacking.[28]

The first criterion to show whether you have got real

love for the Master is: even if he calls you names, you will be attracted to him. The second is to have those qualifications which are reflected in him from God in your own life. These are simplicity and kind words imbued with humility. The third is to live strictly up to what He says, not even caring for your own life. If you leave everything to the Master, the Master has to take care of the child.[29]

Ego is really a big enemy on the Path against spiritual progress. The love for the Master is like fire in the brick kiln. If the fire is blown out rather than conserved, the bricks do not gain their proper maturity, and so it is with all spiritual matters. The initiates should conserve and keep veiled their love for their Master so that they may progress quietly.[30]

If we love somebody for the Master's sake, or for the sake of God, this is a sign that you are growing in love for your Beloved, for your Master. These are the foundation stones, not love as yet, mind that! Love is giving away of your heart. The heart is one and when it is given away to somebody, then what remains?[31]

Love one another for the sake of the Master. If you love for the sake of the man concerned, this will stand in the way of your love for the Master. If you love the Master, then keep his commandments.[32] If you love somebody, then you will also love those who go to him. We criticize, we sometimes fight, even with those who are on the same Way as us. Then where is our love for the Master?[33]

The love of God-in-man is the love of God. He is overflowing with the love and intoxication of God. He is not

bound to earth, but is sent here to guide the child humanity to go back to His Home. If you love him, where will you go? You will go where he goes. If he is not to return to the world, why should you return, how can you return?[34]

What is Love? Everybody says that—"I love God, I love the Master"—but what is love? Love is the fruit of a tree. It is the ultimate goal, which develops and comes up within us. We should love God with all our heart, with all our soul, with all our strength. Is the heart one or two? The heart is only one, and you can only give it to somebody whom you love. If you give away your heart to somebody, then what remains with you? You will think in the same way that He thinks, not in your own way. This is the ultimate goal. If your heart has already been given to the God-in-man, then nothing remains to be given separately to God. So first, our heart should be whole, not broken into pieces. When it is complete, only then can you give it.

Our Master was once giving a talk, and He said, "All right, if any of you can give your heart, you can go straight to heaven." One man stood and said, "Well, I give my heart." The Master asked him, "Have you controlled your heart?" "No," replied the man. "Then how can you give it?" said the Master. You can only give something which is under your control, that is in your possession. The heart is led astray by the outgoing faculties here, there and everywhere. Unless it is concentrated, how can you give it? We have no control over our heart. It is dragged away in so many ways.[35] The heart is given

only when you withdraw it from all outside things, and it is under your control.[36]

So there are steps leading to this and the first step is, *If you love me, keep my commandments.* What are these commandments? *Love thy God with all thy heart, with all thy soul, with all thy strength.* The word "heart" is there. With all thy heart, not a heart that is cut into pieces, here, there, and everywhere. So let it be complete.[37]

What does one who loves want? He always wants to see the Master. He loves everything of the Master's.[38] If you have got real love for God in your heart, God will come to you, He will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, nor the wealth of the other worlds. They don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, no emancipation, only to be with God, that's all. If we have really got that hankering in our heart, then naturally we must meet God. God will come to us. If we take one step that way, He will proceed one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from birth and death? A real lover wants none of these things. He wants God and God alone. This is the highest ideal that we can achieve in the man-body, and in no other. So you have to decide

by an honest searching of your heart, what you want. If you want God, then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short of whatever you want. But why, when you go to a King, do you want ordinary pebbles and stones?[39]

When Baba Sawan Singh Ji once wrote that he did not even yearn for Sach Khand but only prayed that he had "Love and faith at the Satguru's holy feet," Baba Ji was extremely pleased and replied that such self-surrender was "indeed the highest *karni* (discipline)" and assured him that "he who had such a love for the Master would certainly reach Sach Khand, and passing through the Alakh, Agam, Anami-Radhasoami, get merged in the Wonder Region."[40]

Love is developed in the direct company of the Master or indirectly when you become receptive, even from thousands of miles. The time will come when you will say, "Who is living in this body? Am I?" You will forget yourself; you will see the Master in there. When you fold your hands, they will be the Master's hands, not yours. So love is the ultimate fruit of the goal.[41]

When you grow in love for God or the God-in-man (they are one and the same), naturally you will hanker after Him. You cannot forget Him. You would like to have the company of somebody who has first-hand experience of Him, or who has been with Him. Further, you would like to be near Him, as near as possible. If you are not there, but you hear someone who speaks of Him, your heart becomes full and overflows through your eyes.

This is a symptom that you are growing in love for Him. These are the blossoms which herald the appearance of the fruit. If rain is expected, first you will have clouds. If there are no clouds, there will be no rain. If there are no blossoms, there will be no fruit.[42] Ultimately, when the fruit comes, you are for the Master and the Master is for you. These are the steps and we have now to judge where we stand.[43]

The spontaneous flow of trickling tears goes a long way in washing off the dross of the mind and fortunate is the eye that sheds these, for they leave unending trails of ravishing bliss and harmony.[44] As flowers precede the fruits on a tree, similarly yearning and anguish of heart precede the coming of the Master within. Each tear shed in sweet remembrance of the Master brings you closer to Him. If you keep Him in your mind, naturally you are in His mind.[45]

One cannot expect fruit on the tree when even the flowers have not yet formed. *Whosoever got Him, did so with tears; Could He be got with laughter and joy, none would be without Him.* Through sobs which rack the body, one receives the Lord. The water from the eyes washes away the sins of many lives; the accounts are washed clean.

Without seeing the Beloved, sleep does not come;
This separation has now become unbearable.

When the seeker goes through this, he is often advised by others to cease the searching and desiring for God, but Guru Amardas replied, "Do not utter such words,

for even in pain there is a sweetness." Then after crying in vain for so long, the soul becomes both desperate and helpless, and she appeals to the Masters: "O Masters, you go to God daily, my voice cannot reach so far; take this message and tell Him, 'O Lord, she is pining with the separation from You. She does not know the road which leads to You, and her voice does not reach You, so she is sending this message.' Please tell Him that 'Night and day she is crying with flowing tears, and cannot exist anymore without the Beloved—she cannot fly for she has no wings and does not know the Way. How can she reach You?' Please tell Him my condition." A true seeker reaches this condition.[46]

Those who love God, love the Master, the God in Him of course. It is no matter of show. That very Power is within you and knows every act of yours, what you are doing and why. He knows the very trend of your thoughts. Love knows no show. Love knows service and sacrifice. The outward symbol of love is a sweet tongue, imbued with humility. When you have developed that love, what should you do? You must have patience, perseverance and go on with it. Just like a moth which burns itself on the flame of a candle but never makes any sound. So those who want to love God should not care for their name or fame, honor, this or that thing. They should leave every greatness they have got physically outside, and lay down at His feet. If they lose their life in sacrifice, even then they won't mention it. So this is a very delicate question, I would say. Those who have love for God, or the God-in-man, well, this is a relation between

you and the God in Him and nobody else. You have to develop it. For that you must have perseverance. It takes time. The work of the servant is to do work, that's all. It is for the Master to see what He has to give to Him.[47]

The tongue of love is very sweet, and full of humility. The sweet tongue of remembrance, imbued with humility, is the very basis of all virtues. The tongue of a realized soul is filled with sweetness; his heart is brimming over with the nectar of love. Out of the abundance of his heart, a man speaks, for the words are charged with whatever lies in the heart. Masters have love for everyone, and their words are filled with love, and so have a particularly attractive quality. If the parrot talks in a cage of love, he eats and drinks the Naam; his soul leaves the body without effort, at will. If you sit in the Guru's company with single-pointed attention, and listen to the Inner Sound regularly, your soul will also withdraw without effort. When people complain that their mind is not stilled, it is due to lack of love. The True Lord can be realized through the Guru's bhakti, and with ease He will manifest[48]

The body is like a cage; but if the cage becomes one of love, the soul will live on the Truth, the Elixir of Life, by connection with the Naam. The world is a two-edged sword, cutting in two whatever it falls upon, but when the sword of love descends, it binds the two in one. The very criterion of love is to absorb oneself into someone or something, so a lover is a true renouncer, renouncing all other thought, save of that which he loves. He may be surrounded by thousands, but he is alone with his love.

A man without love will never realize the Lord, so make this body a cage of love, and then talk. If no love is developed through outer practice, what is the use of it? Such practice is a mere performance of gymnastics. Unless we remember Him with tears, it is a dry remembrance; the remembrance that comes from a heart overflowing with love will bear fruit. The tenth Guru says, "Hear ye all, I tell you the Truth: God is realized by those who love." God is love, and the soul is a drop of that very Essence, and is therefore also the image of love. What kind of love has he who boasts of loving the Lord but hates his brothers? Sheikh Farid says, "If you desire to meet the Beloved, injure not any heart." A true devotee of God will have no enmity toward any other being. Shamas Tabrez says, "Hundreds of years in prayer will not make you a *namazi*" (true worshiper). He in whom there is no love awakened cannot fathom the secrets of the Lord. So live in a cage of love if you want to realize God, and that love will drag you toward Him. Life will become an agony, a yearning, a restless, lonely misery without Him, for love is a sea without a shore: there is no end to it, save in the all-encompassing absorption in Him when you give your whole life to Him.

How can this love be developed? It is not grown in fields or sold in shops. There are only two ways to develop love. One way is to sit beside one who is love, from whom you will catch an infection of that love. From life, so is life created. A glimpse of love can be seen only in a true lover's eye. These things are mentioned in books, but words cannot really express what love is. The other

way to develop love is through remembrance. If one loves someone, one cannot forget that person; his face is always before the vision, in the heart, in the mind, even vibrating in one's blood as it runs through the veins. One should remember Him so much that one can never forget Him, and that constant remembrance will drag one to Him. The overpowering yearning to meet the Lord grows into a oneness, a blending with Him.[49]

Simran

EVERYONE OF US is constantly dwelling on one thing or another. This close association leaves an imprint in the human mind which in course of time becomes indelible enough and leads to complete identification of the subject with the object; and hence it is said, "As you think so you become," or "where the mind is there you are also," no matter where the physical self is. This being the case Saints take hold of a person from the line of least resistance. As no one can do without Simran, the Saints try to set one type of Simran for another type. They substitute for Simran of the world and worldly relations and objects, a Simran of God's name, or "Word." As the former leads to distraction of the mind, the latter pulls heavenward, leading to peace of mind and liberation of the soul. Three to four hours in a day has been enjoined as the minimum for Simran, and it may be gradually increased. The Mahatmas are never without Simran even for a single moment. As it is altogether a mental process

(for it is to be done by the tongue of thought), no amount of physical and manual labor can interfere with it. In course of time, like the tick of a clock, it becomes automatic and ceaseless for all the twenty-four hours. While the hands are engaged in work, the mind rests in the Lord.[50]

When anybody 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. 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 an 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 his. 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 conditions, the disciple becomes suffused in the Guru's color. In the clear heart, the true knowledge becomes apparent. Naturally, those who do not do simran will not 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.[51]

The practice of Simran begins with the repetition of the Master's objective Names *slowly* with a mental poise. At first the practice is objective, but in time it becomes subjective. Then the constant thought of the Lord continues without cessation. Once this starts, the remembrance becomes automatic, continuous and constant and one never forgets the Lord.[52]

Master souls always do, and recommend, Simran of the highest type, to wit, of the Original or Basic Names of

God, for these open up charmed casements and bring to view vistas leading to spiritual realms within the body. Such names are charged with and electrified by the thought transference that usually accompanies them when communicated to an aspirant by a Master Soul. As these are magnetized, they have the power to attract and pull the spirit up to the planes to which they relate. The engrafted "words" charged with the Divine Spirit of the Master very soon bear fruit.[53]

By doing Simran of the world and its environments, they have so much taken possession of us that we have become the world and its environments. We have to use the same methods so as to eliminate all worldly thoughts from within by remembering sweetly of the Lord in so many words devised by the Saints so far. So there are two uses of Simran: one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within us by the constant remembrance of the Lord in so many ways as prescribed, the description of which has been given above.[54]

Simran makes man introspective and concentrative. Extraordinary powers inevitably follow as a result of the concentration of mind in the inner planes.[55] The repetition of the charged Names is given to the disciple as a weapon against all dangers. It acts also as a password to all spiritual planes, gives strength and sustenance to the body and mind during trouble and affliction, and brings the soul near the Master. It is instrumental in achieving concentration and imparts many other diverse powers.

The five charged Names given by a true Master are electrified words.[56]

Again, these charmed words of the Master—Basic Names of God—have the power to dispel the forces of darkness that may meet and assail a Spirit on its onward journey. Simran of these names helps the soul both in the physical plane and supra-physical planes, one after another. Hence it is imperative that Simran be done of such Names as the Master Soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root.[57]

You will please appreciate that the sacred charged Words are highly efficacious and carry the thought transference of the Master. And when one repeats them lovingly and mentally, the sensory currents from the body below are automatically withdrawn towards the eye-focus.[58] In Simran lies the seed that helps in the development of the soul.[59]

Saints give a very simple definition of sin as "forgetting one's origin" (or God-head). Every thought, word or deed that keeps a man away from God is a veritable sin, and on the other hand whatever brings man nearer to Him, is pious and holy. A Persian divine while commenting on the nature of the world said, "World comes into play only when one forgets the Lord. By constant remembrance of God, one while living in the world among friends and relations is yet not of the world."[60]

By concentration at the blessed feet of the Master, by implicit faith in His instructions, and by putting them into actual practice, we can attain a stage of perfect bliss. There is no short cut but that of Simran as enjoined by the Master.[61] To forget the Master is to lose His protection thereby giving an opportunity to the negative power to pin you down.[62]

We remember God only when we are hard pressed from every side. It is affliction and not affluence that turns us Godward. If one were not to forget God in prosperity, adversity would never come near him. Hard times only come as a result of sins committed when forgetful of the Lord. Simran (or constant remembrance of God) is a tonic for the soul. It makes the will grow stronger from day to day. Troubles and trials however severe cannot cow him down. With a smiling face he pulls through the storms of fate or destiny unscathed. Simran is a panacea for all the ills of the world. It is a potent remedy and works wonders to remove worry where all human efforts fail. A man of Simran never has any worry or anxiety. Simran to be very effective must be constant and ceaseless.[63]

A pauper collects his money by begging coppers and keeps counting the same day and night. Whether sleeping or waking, he is dreaming all the time of his little hoarding. We, too, should like a pauper always keep an account of the Simran that we do and try to accumulate bit by bit the wealth of Naam—not forgetting it for a moment.[64]

It is very good that you commence and end the day

with repetition of the sacred Names. These sacred Names are charged with the life impulse of the Master and their Simran (repetition) invokes His mercy. To the best of your efforts you should resort to the repetition of charged Names all along your vacant moments and keep yourself immersed in the loving remembrance of the Master.[65]

If you do Simran for some time and have sweet remembrance of the Master as the last thing in the night before going to sleep, the dreams will, in due course, cease to afflict you.[66]

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

Kabir goes on to explain how the sweet remembrance of God should be done. He gives another example of the same type. He says, "Attend to the prayer as do the village maids, who move talking with the attention always fixed on pitchers overhead." The daily routine of life, says Kabir, does not interfere with Simran. The village maids as they go to fetch water carry pitchers of water one above the other on their heads; in spite of an unseen path, they keep jesting and talking among themselves while the pitchers remain steady on their heads, as their attention is pertinently fixed on them. Similarly one need not forget Simran even in the midst of the hustle and bustle of life and worldly obligations.[67]

Another example he gives: "Love the prayer as the

moth loves the light. In its flame doth burn itself, never turns aside." Light is the very life of the moth. He loves it so passionately that he does not hesitate to singe himself to death, rather than avoid it. Kabir Sahib therefore says that we must love Simran as the very breath of our life; whether rich or poor, healthy or sick, awake or asleep, like a moth be ever ready to sacrifice our very self in our devotion to our ideal. Again He says: "Lose yourself in the sweet remembrance as the keet doth bhirangi who for sooth loses itself to rise bhirangi-like." Bhirangi (an insect) after almost killing a keet (another insect) revivifies the latter to life by bestowing its powerful attention to it. The keet when charmed back to life is no longer a keet but becomes a bhirangi-being saturated with the life impulse of the latter. In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and a new life quite distinct from the old sensual life he has been living hitherto.[68]

The more you direct your attention and absorb yourself in the sweet remembrance of the Master, you will develop receptivity and feel that Master is within you and you are in the Master, as St. Paul said: "It is I, not now I, but Christ lives within me." The lover becomes the Beloved and the Beloved becomes the lover. All differences of mind, body and soul are swept away.[69]

Ordinarily mind should be fully devoted in the work one does, as work is worship. But when mind is vacant, it should not remain vacant as a vacant mind is the home of the devil. It should be kept busy either in repeating

the five Holy Names or in sweet remembrance of the Master or listening to the Sound Current if it has developed so much as to be audible and reverberating all the time.[70]

While doing any manual or mechanical work or in idle moments, you can continue repeating the five Holy Names or recite some prayer lovingly all the time and you will feel new strength is entering within you and that Someone is working with you, sharing much of your labor. Any interval, however short, during the day, may also be devoted to meditation and that will give you freshness and real energy for your work.[71]

Thoughts are more potent than deeds. You can eschew negative thoughts of worldliness and entertain godly thoughts by cultivating a keen sense of continued loving remembrance of the Master. You will please appreciate that it is like an armor with the initiate against the onslaughts of mind and matter when you are mercilessly exposed to their attacks. It is the inborn ego which distracts the mind from the receptivity of positive thoughts of goodness. The watch of thoughts comprises a vigilant attitude of the mind against the several vices known to you. It is a gradual process of replacement of vices with ennobling virtues.[72]

Mind has a vast sphere of activity. It resents inner silence and absorption with the result that instead of quietness, more of confusion intrudes. You are requested to avoid all thoughts whatsoever all along your daily chores, and try to keep your mind enchained whether with the Simran of charged names, or loving remembrance of the

Master, or listening to the holy sound current as coming from the right side. This is the sublime solution for all the troubles caused by the mind. You will find that such a sacred schedule will have salutory effect on your regular holy meditations, which will become more fruitful with ravishing bliss and harmony.[73]

God is with those who love Him each and every moment; they are aware of Him. If one truly loves someone, does not that person reside in one's heart? In that case, can one love any other? This constant loving remembrance of a loved one comes after getting to know him, enjoying some happiness together, or living together in harmony; but what real love can one have for someone one has never seen, known, or lived with? We cannot develop love by just saying we love.

So the Gurumukh's life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life—it begins to *surge* within. As a person thinks, so does he become. It starts as a remembrance, but eventually the remembrance occurs by itself—that means he has become that very remembrance. Only a person who has given his heart to another can know what it means to give the heart. It is a practical matter, for in true love there is incessant remembrance of the loved one—perpetual. *Gurumukh's remembrance is only one—continuous.* It continues without pause or end, unlike us; we remember many times with breaks in between. What kind of love is here today and gone tomorrow—with this person one day and another the next?

Love is only one. That is not love which changes. And the truest love is that which the soul receives through experience; that never changes.[74]

If you accept the Simran of Charged Names as the basic Names of God in the Master, then you will be able to repeat them with affection, love and devotion.[75]

If you forget the Lord, then you are attached. You will go where you are attached.[76]

A child leaves the shelter of homestead to visit a fair for a day with his parents. There is such a huge crowd of people there, but as long as the child is holding his mother's hand he cannot be separated from her. Masters have said, "I do not ask you to renounce the world; I only ask you to remember the Lord in all you do." By quoting this, I am not saying that you should leave life in the world and take the road to the lonely forests. I mean that no matter where you are or what you are doing, you should not forget God. It is possible that the child might be inclined to leave his mother's hand if he could, but if the mother is holding him firmly, how is it possible? You should dedicate your hand—surrender it. If you have not seen God, then you can surrender yourself to one in whom God is manifested—a God-in-man. With such surrender to the God in him, his hand will always be holding you. You understand what I am saying?[77]

God's Grace

HOW CAN a puny child of clay, powerless as he is, constantly ridden by mind and matter, entangled in the meshes of blind infatuation and beset with desires, anger, greed, attachment and egoism, escape unscathed by himself and become a successful pilgrim on the Path?

In such a weird setting, all baffling and bewildering, with no way out, God takes mercy on His creatures; He Himself comes down in vile man's attire, to suffer woe so that His children may be blessed. But again the same trouble confronts us. To understand the teachings of the Master and strictly follow them from day to day, to confide in him and to completely surrender one's self, body and soul, to his will, is not an easy thing to do. Unless God and Satguru both take pity on a *jiva,* he cannot possibly see through to Reality and escape from bondage.

We with our limited understanding cannot even listen comprehendingly to the Master's words.

But in the fullness of time when it so pleases God, He brings about a meeting between a jiva and a Sant Satguru, who establishes his contact with Naam—the power of God or God in action—the Primal Sound Current, wherewith a jiva is gradually led on and on until he reaches the source and the fountainhead of Shabd or the Sound Current.[78] It is through the grace of God alone that one is initiated.[79]

Those who serve not Truth wither away like
a broken reed,

O Nanak! Whom the Master blesses gets linked with Naam.
With a special merit alone one meets a Satguru; and he brings about a union between Surat and Shabd.
Meeting with a Master is a pure gift of God, and so is the union with Hari Nam (God).

The Master is in the likeness of God, though in physical raiments. He, too, is endowed with the same attributes as God Himself. He, too, comes to save the sinners and administer His Saving Grace among the rest.[80] The saving grace comes through contact with Naam, and continuous cherishing of His love and saving grace in turn helps the other way. Both grace and Naam work in reciprocity and help in developing each other.[81]

The blessings of the Supreme Lord are limitless and do not at any time suffer from scarcity, but one partakes of them only by extraordinary merit. A particle of grace is enough to save a jiva from the ceaseless cycle of transmigration.[82]

His grace descends by acceptance of His *bhana* (will) and recognition of His *Hukam* (commandment).[83] Who understands the will of the Master and follows it scrupulously? One in whom the grace of the Lord works.[84] The panacea for all ills and the only way to win God's grace is perfect surrender in all humility at the feet of the Master Soul.[85] It is only the Gurumukhs who get this grace and not the manmukhs.[86] The grace of the Master is as limitless as his greatness, so much so that he forgives even

those who talk ill of him and accepts them as his very own.[87] The Master's grace is boundless.[88]

The Kali Yuga is at its height and in full force, and therefore so is the Master's grace and mercy.[89]

We cannot win God either by flattery or by vain repetitions, nor does He stand to gain or lose anything whether we offer prayers or not. Compassionate as He is, His grace is always at work in each and all alike for we cannot live without It. We can, however, attract that Grace to our advantage by becoming a fit receptacle for It. Humility and faith purify the mind and make it a fit instrument for God's Grace. These two aids help in inverting the lotus of the mind which at present is attuned with the senses. Unless we are able to turn its direction upward, God's Grace cannot flow directly into it. Prayers, humble and sincere, help in establishing a harmony between man's mind and God's Grace. He needs no forensic arguments and legal acumen in defense of our deeds and needs. All that is required is a pure and loving heart attuned to His Grace and the latter is automatically attracted to it.[90]

God is all Love, and we cannot ask Him to be more loving. He is omniscient, and we cannot by loud and strong prayers make Him any wiser. Perfection cannot be made more perfect by our protestations and prayers. We must learn to "stand and wait" as the classic poet Milton puts it, and His Grace shall of its own be attracted and flood our very being.[91]

Divine Grace is never slow. A good mother says not, "Will you?" but gives. From among the aspirants, they

are given the lion's share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.[92]

Purity

A PERFECT MASTER, capable of imparting the experience of inner Light, is hard to find. Even if you find one, you cannot reach the Goal without purity of life and forgiveness. If you follow and act on what I have just said, you will be liberated from the bondage of matter and mind. These virtues will bring to you higher consciousness and you will develop faith in the existence of God. After all, what is the purpose of worship? It is to develop firm faith in the existence of God. By self-introspection, you can see what your condition is.[93]

So purity of thought, purity of diet and purity of conduct are most essential. If our inner self is free from all blemishes, the divine Light and celestial Sound will emerge in the silence of the heart. The very silence will become vocal. Our meditation is not successful because we have yet to come up to the necessary standard. Kabir says: "If our heart is polluted, we shall be pushed out of the Kingdom of God."[94]

He is ever with us and is showering his abundant grace. However, to realize Him, it is essential to have a pure

heart. Can you ever expect the Lord to manifest Himself till our heart is spotlessly clean? The Lord cannot be realized so long as our heart remains littered with lust, anger, jealousy, recrimination, etc. Our soul lies dormant and defiled by these vices. Just as a magnet will not attract a rust-covered iron, God within us will also not pull the soul up till it is free from all blemishes. In such a hopeless state only a competent Master can come to our rescue. This, in fact, is the greatness of a Master-soul. For example, if a loaded donkey is stuck up in mud, it cannot come out with its own efforts. Out of sheer compassion, someone else will have to remove the load and then pull the donkey out of the mud. We are also loaded with heaps of impressions of the previous numerous births, and in addition, are further trapped in the dragnet of sensual pleasures. Therefore, hardly any difference (exists) between us as we are and the loaded donkey. We too, therefore, need a compassioned soul, who himself is absolutely free, to unburden us and to pull us out of our misery; only then will we be able to see the Reality. The greatness of such a Master soul is beyond any description indeed. Such a competent Master enables us to visualize the Truth after freeing us from the effect of past impressions and by bringing our attention above bodily consciousness.[95]

To derive full benefit from the company of a Saint, you must be pure yourself.[96] Those conditions considered to be the result of the Negative Power will never touch us if we lead a pure life. The Negative Power is a great judge and is very just in his punishment. His pen writes

according to our karmas. So what constitutes purity and goodness? A mind which is given up wholly to God. All trouble and strife will thereby finish. When the mind withdraws from the Lord and attaches itself to something else, then whatever the person does takes him further away from God. And the further he goes, the greater the sin. This is really the true definition of sin. The Negative Power says, "I will never punish anyone if people become pure." So, in the courts of Saints, this is the greatest teaching, the secret of all secrets: that God is won by him who will give his mind.[97]

Faith

AS A MATTER of fact, no one can know or find a true Master unless and until the Master is pleased to reveal his own identity himself to the innermost satisfaction of one desiring to confirm his faith in the Master. This is done according to the extent of one's receptivity, and to the degree that his capacity to understand and his love entitle him. It depends wholly on the kindness and sweet mercy of God through a Master. Some are given clues according to their desires. The faith of some in their Master is confirmed when a disciple is saved miraculously from some danger. A favorable response to the prayers made to the Master confirms faith in others. There are others who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Masters have the knowledge of measuring the

capacity and range of everyone's intellect and bestow faith accordingly. Sants know the merits and evils of everyone but they never disclose them.[98]

How fortunate is a child who will repose fully and surrender completely in the strong and protective arms and loving care of the Father! He then becomes carefree, leaving all the work to the Merciful and benign Father, of working out things as He deems best. Such a life becomes supremely sweet and all his problems become easier and his way becomes clear and smooth. The Master Power is constantly extending all feasible help and blessings. Let us fully repose our trust in him. The fortunate ones do as the Master says, and receive all the necessary material help, which goes a long way to assuage the severity of the karmic debts. The difficulties and troubles may come, but they pass off without leaving an ugly mark behind. Please do not lose heart.[99] He never fails His children.[100]

If you will put yourself completely in the hands of God, surely He will take care of you. One man went to the jungle for twelve years and hung himself upside down in a well by iron chains. A farmer came by and asked, "What are you doing?" "Waiting for God." The farmer said, "Oh, this is what one must do to find God," and he quickly ran to make a rope out of grass. Although the rope was so weak he hung himself in a nearby well. In ten minutes the farmer asked of the other, "Has your God come yet?" "No." "Oh," said the farmer, "Mine has." "What," said the other, "How can this be after only ten minutes? I have been here twelve years." The

farmer had no iron chains but he put his faith completely in God once he knew the way to God, not caring for his life.[101]

Prayer and Gratitude

PRAYER IS THE KEY that unlocks the Kingdom of Heaven. It pulls up the sluice gates and releases from within immense power and resourcefulness.[102] Prayer and gratitude are akin. A gratuitous heart becomes the abode of all virtues.[103] Always seek His Divine guidance by invoking His mercy in humble supplication and inner intense longing for His darshan.[104]

A disciplined life is an asset; make it a principle to be always happy, cheerful and grateful.[105] Man's only duty is to be ever grateful to God for His innumerable gifts and blessings.[106]

Humility

ALL THE MASTERS of the past and present say that, "The Kingdom of God is for the humble of heart." So many of us, alas, are proud, vain, in ego lost; and blind to the wisdom, we do but wander from darkness to darkness.

The God that rules millions is the ego; enthrone on your heart the God of Love, and cease to wander—and what should be done to do so? Become as humble as ashes and dust.

The world is full of the proud of purse or power or learning. Whereas, we should be humble and simple and empty ourselves of all "self" that the Lord might do with us what He would.[107]

The truly humble are the truly happy. For want of humility, men and women are leading an unbearable, miserable life. All this misery is from within. It is not a change in our circumstances, but deliverance from the thraldom of the self, the petty "ego" that sits a tyrant, robbing us of the bliss that is our heritage as children of God. We are, as it were, in a cage of self-centeredness, and until this prison is opened by the key of humility, the swan bird of the Soul is not free and cannot swim to the regions of radiance and joy.[108]

When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself, but for God. The soul loses itself in God, lives in God, and is transformed into Him. This is the alchemy of humility. It transforms the lowest into the Highest.[109]

St. Augustine said the way to God is, "First humility, second humility and third humility." He who is proud of possessions or of learning or of authority will not go to any Saint unless he is humble. Even if he goes to the Saint, but considers himself superior to Him, he will not listen to Him. A glass which is kept above a tumbler of water will remain empty—until it is put below the tumbler. You know what you know; just listen to what the other says. Perhaps we can learn something from him.

Yes, the branches of a fruit-laden tree bend of their

own accord. Even so, the man who, losing himself, finds God—finds Him everywhere and in everyone—bends before all, offers homage of his heart to all. This is true humility. It is not a forced sense of lowliness.[110] Such a one lives in unity with all. He is in others and others are in him.

It is the fake ego-self that gives rise to the sense of discord and separation. When the illusion of ego is broken, one feels, "I am not apart from others, but others are parts of the One—God—The Master—and all of us are engaged in the same service of God."

Each one of us is unique in his own way. There is a divine purpose behind the life of everyone who comes into the world; no one has been created for nothing. We have something to learn from everyone. This is the mystery of humility.

The truly humble person does not compare himself with others. He knows that none of us, however evolved, is perfect; none of us is complete in himself. The humble person does not regard one as better than the other; he believes in the divinity of each. If one says and asserts that he is better than others, then he is not perfect as yet.

It is only when one realizes his nothingness that God comes and fills him with Himself. Where man is, God is not; where man is not, God is! God cannot enter the heart of the self-seeking person. He who is full of himself considers himself as above others and so puts a limit on himself. God is without limit. How can the limitless enter the limited?[111]

True humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble man never knows that he is humble.[112]

The humble man makes no fuss. He is at harmony with himself and others. He is gifted with a wondrous feeling of peace. He feels safe and secure, like a ship in harbor, unaffected by howling storms and lashing waves. He has found refuge at the Lotus Feet of the Lord and the storms of changing circumstances have no power over him. He feels light as air. The burdens which we carry all our life—the burden of the self and its desires—he has laid aside, and he is ever calm and serene. Having given up everything, he has nothing to lose, and yet everything belongs to him, for he is of God, and God is in him. Having broken the bondage of desire, he is as happy with a piece of dry bread as with a sumptuous meal. In every situation and circumstance of life, he blesses the Names of God.

He who would be humble regards himself as a student. He learns many new things, but what is more difficult, he unlearns many things he has learned. A scholar came to a Saint and said, "O Seer of the Secret, tell me what I may do to live the life divine." And the Saint said to him, "Go, unlearn what thou hast learnt and then return and sit before me."[113]

He who would walk the way of humility must renounce his earlier ways of living. He must give up the opinions he has formed, the standards to which he is accustomed. He must have a new outlook on life. The

things the world would worship are to him of no value. His values are so different from those of other men. Rich food, fine houses, costly dresses, positions of power and authority, the applause of men, honors and titles, no longer attract him. He feels drawn to a life of simplicity. He is happy in living a hidden life in the Hidden Lord.

He is dead to the world; he is alive in God. At times he actually behaves like one dead.

Yes, the truly humble man is, in that sense, the "dead" man. He has "died." God alone lives in him. His self has been annihilated. His self has vanished into God, and only God remains. God works in him and through him, and God emits in his eyes. God speaks in his words. On his feet, God walks the earth, and through his hands gives His benedictions to all.

Such men are the real strength of the world—its illumination and inspiration. To see them is to commune with God, for God dwells in them. They are the living, moving Temples of the Lord. They are the ones who keep the world intact, though they do not know it themselves. The whole earth depends on them without anyone being aware of it. Their hearts and minds are in tune with the Great Heart and Mind of humanity. They are in complete accord with all that lives. They give their love to all living beings, as though they were the sons of the one sweet Mother. They have broken all fetters and entered into the freedom of the children of God. God does their will, because they have merged their wills in His. God fulfills their least desire, for it is He Who desires all their desires. They are the little saviors of humanity.

I wish each one of you to follow the lesson of humility, born of love and simplicity.[114]

Devotion

SO IF YOU WANT your devotion, your love of God, to bear forth fruit, then be wholly and solely devoted to Him. Think of Him, see Him, hear about Him and Know Him. Those who help us on the Way, we are thankful to them. Bhakti or devotion will bear forth fruit only when you are wholly and solely devoted to Him, so much so that you forget yourself.[115]

God is One and He wants everyone to go to Him all alone. One should not think even of the body in which he is sitting, that he or the very Isht (object of devotion) is there.[116]

. . . Be wholly and solely devoted for a while, do one thing at a time. If you have such devotion, even if only for a few minutes, it will bear forth fruit. If you sit for hours and your attention is diverted, divided in so many things, such devotion will not bear forth fruit. Now see where you stand.[117]

The prayer which comes from the heart and is expressed through the brain and mouth will be heard. When you pray, you should go into your closet and pray all alone. If you are fully confident about your prayer and about the existence of the One to whom you pray and His competency, and that prayer goes out of your heart, naturally it will be answered. For example, there

is a story about four different types of devotion that wives have for their husbands. The first type is attached to other men, though outwardly she appears to be fully devoted to her husband. Truly speaking, wives and husbands should be as one soul working in two bodies. We are like the woman who was outwardly devoted to her husband but was always thinking of others. We have no conviction, we are not devoted wholly and solely to God or the Master. Some wives are devoted, but they want something in return. That kind of devotion is second class. If she is not given what she wants, she resents it. The third kind of wife will pray to her husband if she wants something, but whether he gives it or not, she remains devoted to him. But the forth and highest type of devoted wife will think, "Well, my husband knows my condition, he sees me daily and will look after my needs. If I am acceptable to him in these ragged clothes, then what more can I want!" This is the highest form of the devoted soul. Whether we are rich or poor, happy or in distress, He sees our fate. We are all His children after all, is it not so? So this type is the highest form of devotion.[118]

Kabir says, "What is the criterion of a man who is devoted wholly and solely to God? If in a deep sleep state, the word of God or the Master comes out of his mouth, then such a man is wholly and solely devoted to Him. What would I offer to such a man? I would offer my flesh, my skin to make shoes for his feet." You follow, which form of devotion bears forth full fruit? It is that which is wholly and solely devoted to One. Our mind is

devoted to so many things. Such devotion will not bear forth fruit. If we want our devotion to bear forth fruit from day to day, and that we should see this fruit in our lifetime, then our whole attention should be riveted to the Feet of the Lord, or the Lord manifested in the God-in-man. The result will be that if you love all the World for His sake, you will not be attached to the world.[119]

So try to live in the living present, forgetting the past and the future—and fill every moment of your life with simple trust in Him in all loving devotion. He will manifest in you when you choose and turn your face to Him.[120]

The disciple reaches his final Goal in proportion to his own integrity, loyalty and devotion to Master.[121]

The more one gives weight to the Master's words, the more he grows in grace. True devotion to the Master consists in acceptance of, and doing, what he commands. Guru Ramdas exhorts us that the thought of the Master should ever be a companion, no matter what we may be doing. The Master is hidden in his words, and his words are in fact the real Master.[122]

We should give our obedience and devotion, and leave the rest of the work to him.[123]

Impediments to Devotion

FIRST OF ALL, the ladies and men should not always be thinking of the opposite sex or read such novels, lovelorn novels I would say, which give lusty thoughts. When you do not always think of the Master, He is left

aside and the other person of whom you are thinking intervenes, whether it is a man or a woman. What is the result? Your inner progress is stopped, because you are devoted somewhere else. So the ladies and men should not read those books where lovelorn tales are given. The ladies should not think about the men nor the men think about the ladies. This is the first impediment on the way. It does not mean that we should not love anybody. For the sake of the Master or God, we should love all who go to Him.[124]

For the purpose of devotion you may love, but it should be for the sake of the Master. Otherwise, this is one of the most effective impediments by which men are driven away and their attention diverted from a higher place to a lower one. This is one thing. The other thing is that if you are always reading about money and thinking that such and such a person has become a millionaire, or listen to talks about such things, you will develop greed within you. Third, a man is known by the society that he keeps. Don't have the society of someone who has given up to these two things, because by society, you become that. Those thoughts will always be reverberating in your mind. The fourth impediment is that sometimes you think of your enemy or that such a man is against you. This always comes into your mind, again and again you think of him, and this creates hatred within you. Sometimes for the sake of name and fame, we think that such and such a man is rising in the world, that he is becoming known in the world, and you wonder why you are not. A man like this may have been devoted at first.

One by one, these things that I have mentioned stand in the way, and our devotion does not bear fruit.[125]

Another impediment is when somebody is devoted to you. There is one example that I will give you. Suppose that you have got Rs. 100.00 or $100.00 in your bank. Whoever thinks or looks to you with all devotion sends in a debit bill against you. The one who is devoted will want a return for that devotion, whether you have got the money in your bank or not. You will become bankrupt, mind that! Those who can give something expect something in return. Nobody can give even a glass of water to you without any purpose. If anybody gives you sweets or something (leave aside the question of the Master—He is a Selfless Worker), he will expect something in return. Whether you want to give it or not, that is debited against you. You follow me now? That is why all Masters say, "Earn your own money, live on your own earnings and share with others." There should be give and take. Selfless work for the good of the cause is another thing. For that you should not want anything in return. Only then will it become selfless, not otherwise. If you want something done, you give something.[126]

Sometimes we act and pose and we become that. Really you are not that, you are deceiving your own self, the God in you first, then you deceive others. For how long can this continue? The cat must be out of the bag eventually. So you should not think of the opposite sex, whether you are a man or a woman. If you always think of the body, naturally you will think of the opposite sex. Christ said that husbands should love their wives as

Christ loved the church. Even husband and wife should not think of each other as a man and a woman. They may have one duty of begetting children but that is not everything. It is mainly to have a companion in life for the purpose that both of them should reach God.

So first, the men should not always think about the ladies and the ladies should not become too attached to the men. If you have to love one another, love for the sake of the Master, forgetting your sex. Second, if you have the society of someone who is very wealthy and you are always in that society, then you will want that very thing for yourself. Greed will develop within you. The third thing is that a man is known by the society that he keeps. Society develops its own quality quickly in us, no matter what sort of society it is. The fourth thing is acting and posing and doing things for the sake of name and fame and competition. These are the things which stand in the way of your devotion.[127]

If you have got a good companion, all the better, otherwise remain all alone with your own self, with the Master or the God within you. If you live in this way, your devotion or bhakti, even if done for a short time, will give you more, a hundred times more results than the other way. In the other way, devotion is lost. Another impediment is that those who are not believers in God will naturally develop some doubts too within you. So avoid all these things. If you can get good company, where you can develop love for your Master or God, well and good, otherwise live with your own self.

There is another thing that stands in our way that af-

fects all, whether they are representatives, group leaders or anybody. That is when they say, "I am bigger than the next fellow." They act and pose, they want to be the boss and naturally this causes hatred and results in no progress. This attitude in due course becomes like a church and an imposition. But Sant Mat, the Teachings of the Masters, is colored through and through with humility, simplicity and love.[128]

So yesterday, I talked about the things, that if you follow them, will bring more results in your devotion. Today, I have talked about what are the things that are impediments on the way to devotion. These are things explained and you have to follow them. The more you follow them, the more progress you will have. Sometimes you progress and then all at once you feel barren. Why? It is because something else has intervened, interfered in the way. So we have to be very cautious. Think of God, or the God-in-man, in all your affairs. Let the needle of your compass be pointed always to the north, then you are safe. Love one another for the sake of the Master. If you love one another for the sake of the man concerned, this will stand in the way of our love for the Master. If you love the Master, then keep His commandments.[129]

The Words of The Master

WHEN A PERSON comes to a Master, he must come with an open-minded outlook. Since he knows that all his actions hitherto, individual as well as social,

have not so far secured him salvation, he should bid goodbye to them and ask the Master for his instructions in the matter of spiritual practices.

Having obtained his instructions, he must then follow them scrupulously, and that alone should constitute his sole devotion. Whatever the Master ordains, that must be taken as Gospel truth, no matter whether it stands the test of mere human reason or not. Our intellect and our reason, after all, are limited and cannot reach the depths to which the Master penetrates. He knows the why and wherefore of his instructions, and like a fully responsible Field Marshall issues his commands. We must therefore learn to obey him implicitly like a true soldier, and do what he bids.[130]

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.[131]

Mere lip loyalty to the Master never pays. The Master wants full devotion to what he says, for therein lies the ultimate good of the disciple.[132]

Persons who time and again meet the Master come to love him more and more; and those who regard his words as Truth become beloved of the Lord. Whatever

the command of the Master may be, it must be followed with unswerving zeal, so that you will be able to take hold of the Shabd, which will lead you back to your native home.[133] Love of God means implicit obedience to Him.[134]

The words of the Master cannot be detached from the Master. It is from the abundance of heart that the tongue speaks. The Master is embedded in the Word and his words are expressions of what is in him; that is, Word, Life-impulse, and Power. How then can the two be separated from each other? His words undoubtably pierce through the hearts of the aspirants and none other can know the sweet pangs from which they suffer.[135]

It is absolutely necessary to serve the will of the Master, for in doing so lies the good of the disciple. Many people indeed meet the Satguru, but that is not enough. For salvation, one has to obey him in thought, word and deed.[136] He who obeys the Guru's every word will realize the Lord. But we choose to modify his commandments to our own way of thinking.[137]

Some people hear in one ear and it goes out through the other. Other people hear and give out through their mouth, that they know so much. Both of these things do not give you any real benefit, unless that very thing forms a part and parcel of your life. The food that is digested gives you strength; otherwise, it will result in diseases, such as vanity and other things.[138] We simply make an outer show of obeying the Master's orders but do not live up to them. Even in His absence, orders are orders. The very order is the Guru, is the Master. Those who

pay obeisance to the words of the Master are sure to be emancipated.[139] Even if you obey the Master's words blindly, you will benefit.[140]

He who obeys the Guru's wishes knows what God is. But do we obey? If only we would obey implicitly for six months, we would see the magical change in our condition. You can get salvation in this very life![141]

Darshan or having a look at the Master, may give you temporary peace and quietness of mind, but the moment you go away the mind begins to run riot again, and reigns supreme over body and soul. Thus, nothing but doing and performance count on the Path of the Masters. The Master's words sink deep into the heart; one can hardly think of not following him.[142]

The Negative Power comes in when we do not truly love, we do not obey, or we obey only so far as our mind agrees. This is what is called the power of negativeness.[143]

It may be possible that He says something that does not appeal to your intellect, but what is your duty? When the officer in the field orders, "Fire," what will the soldier do? He must fire. The Master will never say anything which is not becoming. It may be that you do not understand what He says at the time, but He has some noble purpose behind it for your betterment.[144] . . . Implicit obedience and reverential humility are two of the most helpful factors in spiritual progress.[145]

If there is a mound of filth, over which a silken cloth is spread, do you mean to say that there will be no odor from it? So we can deceive the world, but not the God within us. Take to your heart what is being said. See

how far you have changed, or if you are the same man with the same low nature. Outwardly you are making obeisance and paying homage, but the heart is not changed. What did Christ say? He said, "Change your hearts, for the Kingdom of God is at hand." Change your hearts, this is what all Masters say. We don't listen to their words. We simply go on with the outward things or do not seek further than the worldly things that we require. How many are there here who have come only for God's sake? If they have come for God's sake they will have Him, sure and certain. If they have come for some other thing, then . . . ? They will have only that thing, not God.[146]

So it is said that those eyes that do not see the Master should be taken out. Those ears that do not hear the voice of the Beloved, it would be better if they were deaf. That head is blessed that bows down to the feet of the Beloved. Guru Nanak and Shamas Tabrez said that those arms should be broken that do not embrace the Master. So these are the feats of love. What does a lover want? Naturally to be near to the Master, the God in Him of course. He wants to listen to every word that the Master utters. He will follow it at any cost. "If ye love me, keep my commandments." These things follow as a matter of course, I would say. He who loves, will follow what the Master says, whether he is in the Master's presence or away. The Master is Word personified. Even if the disciple is thousands of miles away, he is still being watched, because the Master is the Word made manifest. Sometimes the Master also manifests physically. So just meet

with the wishes of the Beloved. This is what love does. And what does it cost? It costs nothing. It asks only that you should have your whole attention riveted on the Beloved. All other things will follow naturally.[147]

The conduct of a disciplined initiate should reflect the greatness of his virtuous Master.[148] To go to a great soul and not to follow his teaching is to demean him.[149]

If you act on what you are told, only one Satsang is sufficient for your salvation.[150]

The Physical Presence of The Master

NOW THE QUESTION arises, how can we increase this desire for God, or give birth to it, if it is not yet awakened? By keeping the company with him who has what you want. If you wish to be a wrestler, keep the company of a wrestler, or if you are interested in learning, then keep the company of a learned person. The radiation absorbed whilst in the company of a Saint will bring untold benefit.[151] The company of a person who is self-centered will give you the radiation of His life. Maulana Rumi says, "If you have the company of a Saint (Saints referred to in the scriptures are meant here, not the so-called masters with whom the world is flooded today), and if you sit by Him for an hour, you will have His radiation. You will have more advancement and progress this way than by putting in hundreds of years of devotion.[152]

You can have His radiation where He is already mani-

fest. Sitting close to the human body where God is manifest, even for a short time, will give you quicker results. That is why Satsang, or the company of a Saint, is talked of very highly in all scriptures. The process is quickened by radiation. The same God Power is within you but is not awakened. It will be awakened at the time of Initiation and further, it will be given a boost by the radiation of the Master. That is why it is said that one lyrical glance from a Saint that is radiated to your soul from outside can bring you up into your own self and you will see the Light of God within you. So one grace-pouring glance from a Master is sufficient for us. That will give a boost. That is what is meant by, "Have the company of a Saint; the more you get the better." The more receptive you get by sitting near him, the more benefit you derive. Simply to come and go won't do. It is receptivity that gives you substantial benefit. The more time that you can spend in the company of a Saint, the better.[153]

The Guru's tongue is drenched with the Lord's nectar, and when it speaks a charged intoxication radiates forth; so wherever the Guru goes, he intoxicates others. No matter how sweet may be the words of a lecture, if the person delivering it is not imbued with the love of God, there will be no spiritual effect. When the Guru's words are heard and put into practice, all hunger leaves, and that charging gives a tranquil and perfect peace.[154]

Every word, every look, every move, every touch, even the aura of a Saint is endowed with mercy, love and the grace of God. The atmosphere about Him is charged.[155] Indeed the personal aura of the Master has its unrivaled

and unique effect. No words can probably discuss or describe its grandeur.[156] You are just to look at Him, intently, minutely, penetratingly, forgetting everything else, receive impressions, close your eyes and let those impressions be imbedded in your heart.[157]

Receptivity

BREATH FOR BREATH, he remembers you. Without the Master's remembrance, love for him cannot be born in the disciple. He sends out rays of love, and the disciple experiences a strong pull toward his Master. This is also a gift.[158] Even if the disciple does not set his attention on the Master, the radiation goes on emitting, and the effect of this is the making of him. If he becomes receptive, then the Master appears before him.[159]

Receptivity is developed when all foreign thoughts are driven out. You remain and He remains. You are working at the back of the eyes and the God-in-man is also working there. The eyes are the windows of the soul and He teaches others without any language through the eyes.[160]

The life of one who is receptive will become the abode of all good qualities.[161]

The gracious Master Power is the constant and nearest companion of the initiate. He is fully aware of your inner prayers and adoration.[162] Master always holds the hands He takes. There is never a thought of loosening that tight hold. Master Power will never leave nor for-

sake the initiate until the end of the world. He is a fathomless ocean of love incarnate. Love knows only giving. So He gives and gives. He continually sends His grace to them. When the initiate sees the Master's inner glory and charm and listens to the strains of Music, he or she must respond, no matter what those who are ignorant may say. This is a gift of the Master.[163]

Moreover, when Master initiates someone, He resides with him; He watches all of his actions, guides him further where it is needed; especially those who turn their faces to Him. If you forget, He does not forget.[164] See Him present in every experience and remember He is always with you, ready to assist whenever you turn your thoughts to Him.[165]

I should also like to say a few words about the numerous personal problems which the dear ones refer to me for a solution to their difficulties. While I am happy to give the right guidance, it should also be remembered that those initiated by me are looked after by the gracious Master Power working overhead, Who is ever with His children and can solve all of their problems if they but put themselves in a receptive mood. In this regard, an application of sound common sense together with a calm consideration of the facts can work wonders in developing receptivity to the Master Power. Receptivity is the key which can not only solve your material difficulties but can also unlock the Kingdom of Heaven within you.[166]

His words were like soothing balm on their raw wounds. The truth is that there is great power in the attention, and when one is helpless and feels that there is

no hope, one will get full protection and assistance by turning one's face toward the Master. Whenever you feel lonely or lost, remember sweetly the Master and invoke His help and if it is a time that you can sit in meditation, do so with love and devotion. The true way to God starts when you rise above body-consciousness. There is no other way.[167]

I did find a Friend for you—a friend who is even now waiting patiently for you to turn to Him. He is constantly by your side loving you, wanting to share your life, wanting your love, your thoughts and faith. It is you who have drawn a thick screen of various thoughts in between you and your Friend. Try to remove this screen, then you will see a Friend waiting with outstretched arms, to embrace you with Love, to stand by you all through this life and thereafter. Do not despair, you are much loved. If only you would shed your negative attitude and be receptive, everything would be yours. He is with you always, extending all feasible help. If we turn our face to Him, He will be constantly with us, perceptibly and imperceptibly.[168]

Help and protection is always extended by the Master to His followers. He looks after their comforts in every way, both outer and inner. Even the effects of the reactions of the past—from the gallows to an ordinary pin prick—so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of His children. The follower in fact does not dream of what the Master does for him. He fills his followers with His own

thought, with His own life impulses. When we remember Him, He remembers us with all His heart and soul. He is not the body. He is the Word personified, the Word made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for Him, and the more you grow in love for Him, the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of one who will demonstrate more and more His greatness and His power on each step of the way until you find that it is the very God Himself who is your Guide and Mentor, who will never leave you until he has safely escorted you back to the true home of the Father.[169]

The more time you have in direct contact, so much the better. If not, because it is not possible to have it 24 hours of the day, then develop receptivity by sitting in your rooms. If that is developed, then you can go anywhere and still have it. So the Word is pervading everywhere. It vibrates throughout the universe and is especially concentrated in the Word made flesh. One vibration from Him also vibrates throughout the universe. It is only a question of becoming receptive to it, that's all. In that way it makes no difference whether a man is sitting here or afar. It is a matter of becoming attentive, receptive to

the Word or Shabda, which pervades everywhere. Where it is manifest, that vibrates and that vibration goes on throughout the world. You know who the Master truly is now? Such like Masters are spoken of in all the scriptures.[170]

When you come to a place where a Master is sitting, you should forget everything. Forget the environment around you and who is sitting by you. Just be fully attentive to the eyes of the Master, which is where His soul has its play. You must become receptive to derive the full benefit of the company of a Saint. Those who come near the Master, and their mind is, what you say, tossing about from one place to another, and ripples are constantly arising in the pond of their mind, cannot develop receptivity. They cannot receive the full benefit of radiation that comes from the Master through His whole body and especially through the eyes. This benefit you can derive even when sitting thousands of miles away. Through a radio, you hear what a man is saying from a long distance. Through a television, you also see who is speaking. The Word is everywhere. Word or Naam or Shabda are all one and the same. So the vibration of the man in whom the Word is manifest permeates through the whole world. Those who become receptive by stilling their mind and intellect, derive full benefit. Kabir says, "If the Master resides thousands of miles across the seas and the disciple resides this side, he should just direct his attention to the Master." The Word is everywhere, you have just to become receptive. When you become receptive, you will derive the full benefit of Satsang.[171]

What I am telling you is a very delicate point of course. You may be living for years with the Master and yet not develop Life. As you think so you become. That Life becomes infused in your life if you become receptive. You will become One, no more two. That is why Saint Paul said, "It is I, not now I, but Christ lives in me." This very thing has been given out by almost all Masters, whether they came in India or abroad. Maulana Rumi says, "I am so much filled up with my Master that I have forgotten what is my name, whether He is in me or I am in Him. I cannot differentiate." So this is something which comes to the fate of those who become receptive. He is all wisdom, grace, mercy and love. These qualities can be developed in you by becoming receptive, not by word of mouth. By word of mouth, you will understand at the level of the intellect, but Life cannot be radiated, infused in you, unless you become receptive. You follow my point?[172]

Master Power is always with you, working overhead, extending all feasible love and protection. A loving father would not like to see his child remain in the cradle forever, but would be happy to see the child stand up and walk and will surely offer his hand to the child in his efforts to stand up and walk.[173] The road is very long, but he gives his time to each individual; after all he has great love for each and every one—what can he do?[174]

To expand our capacities for receiving progressively upraising illumination may not always be easy; but the Master is patient in His Wisdom, and from out of His vast spirituality, His assistance remains for ever at hand

until we join Him in Sach Khand, the final ever-blissful Home of our true Spiritual Being.[175]

Man has not to exert himself, except in moulding himself ethically and morally to that climax of love, sincerity and humility, which will produce the necessary state of receptivity in him. Everything else is in the hands of the Master.[176]

Please do not grieve over your inability to be more receptive to the divine grace. Slow but steady wins the race. Fragrant flowers are fashioned into fairness delicately under Divine Will . . .[177]

When the Sound Current is strong, it reminds you that He is always with you, working overhead extending His grace. Turn your face to Him and benefit therefrom.[178]

You will agree that it is from the loving devotion and the anguished cry of the soul, that the mercy is invoked and one gets attuned.[179]

Who can teach you "The Art of Loving" except Him who is Love Personified and is overflowing with the intoxicating Love of God and all creation. There is no greater Love in all the world, than the Love of God and the Word made flesh. Whoever thinks of Him, reads of Him, talks of Him and meditates on Him, will become like unto Him. Know that nothing should stand between you and your Master. The more you give yourself in complete self surrender, the more you shall receive.[180] How wonderful it is to surrender completely to one who is Competent and Loving and to feel His loving presence and grace working in every sphere of life. The more one is able to develop receptivity by keeping His Command-

ments, the more he or she is able to feel, retain and enjoy His grace. The Master's grace is boundless.[181]

When the world becomes manifested somewhere, and you become receptive to it, your mind will be stilled. You can reflect your own self in it, and can also reflect God within you. The only thing that stands in the way between God and you is the mind. You are not to put in anything from outside. It is already there. When the turbulent waves of the mind are stilled you can see your true face in it.[182]

You can only become receptive through love. The man who has love, even while sitting with thousands of people still remains all alone, because his whole attention is riveted on the Master with whom he is concerned. This is the way that you can develop receptivity.[183]

The disciple's attention should be directed toward his Master. The speed of attention is very fast. One can judge from the force of electricity; the pranas or life currents have faster speed than electric current, and the attention is faster than pranas.[184]

Telepathy has now proven conclusively how heartstrings between two individuals play in unison, irrespective of the distance between them. There is a tremendous power in thought vibrations and their range is unlimited. Thus the sympathetic chords between the Master and the disciples carry silent messages of love to and fro between them with a force that is unimaginable. This wonderful relationship one can establish with God. By being in tune with the Infinite, one can by force of thought do a lot of good to others, as at bottom all are embedded

in the same soil, the Divine ground.[185]

When a disciple remembers the Master, he experiences within him a soothing influence and a sort of Divine intoxication. This is known as telepathy or sympathetic communication from heart to heart from a distance. In the same way we can, by tuning our attention with the Infinite, draw upon the great good of others. For this purpose one has to unite his self in the Divine ground wherein all are embedded, and from there pass on the heavenly influence to the individual or society desired to be benefited. In this attitude one has not to place the desires of others before the Creator, but has simply to invoke His loving pleasure and await His Grace to work out the desired result.[186]

We should always look up to the Master to guide us within, as nobody else can. It is, therefore, of great importance that we should constantly be aligned with the Master, owe lasting allegiance to Him, and not allow anybody to come in between Him and ourselves. All the brothers and sisters in faith should lovingly cooperate for this highest purpose of life, and in no way allow themselves to be distracted by anybody, regardless of how highly evolved or developed one may look. It is an undivided affectionate obedience which stirs the ocean of compassion and mercy within, and the gracious Master extends His Kindly protection and timely help to the child disciple, whether one knows it or not. [187]

There are Satsangis and near Satsangis. By near Satsangis I mean one who has come in closer touch with the Guru. This teaching is the same for all children, but

those who become receptive come closer to the Master; they get a special protection. Though his protection is extended to everyone—all are fed and eat the same bread —yet the child who is more hungry will receive more food.[188]

So, receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following this right understanding. First, one must lead a God-like life; second, the spiritual diaries must be maintained in the accurate way; and third, one must learn to develop receptivity. If you succeed in the first two, the third will follow of itself.[189]

Spiritually cannot be taught, it must be caught like an infection which is passed on to others who are receptive.[190]

When a disciple comes near a Master, the latter's atmospheric influence is felt according to the degree of receptivity developed. When he or she has grasped the theory of the teachings of the Saints, and has taken up the Way, it may be as an experimental measure at first, and full conviction comes only when he or she sees within. The evidence of others can only give inducement to take up the way, but first-hand experience is convincing, however small it may be.[191]

The Immaculate Naam is the constant companion of each initiate. The more a child grows in awareness, the more he or she will appreciate the sweet loving help extended by the Master Power, the Immaculate Naam.[192]

To those who are put on the Way, things come up to them to awaken a higher outlook whereby the disciple

may see the God Power working through all. To such ones there are books in rivulets and sermons in stones.[193]

The Master always holds His disciples in the innermost heart center. After all they all are His children. He does not look at their unworthiness. He is there to make them worthy. He cannot leave them—His love is so great.[194]

Please learn to be receptive to His grace and feel His kindly presence, riding with you on the buses, chatting with you in the street, sitting with you in the park, by your office desk, and accompanying you every morning to the office, slowing down by the lily pond to check new flowers and walking with you in the evening all the way back by the new moon. Master is always with the disciple and never leaves him or her until the end of the world. The Father will never disown His children.[195]

Live in God's Will: Become a Conscious Co-worker of the Divine Plan

None can describe the condition of one who has made God's Will his own;
Whoever tries to do so, must realize his folly.
No supply of paper, pen or scribe can ever describe the state of such a one.
O, great is the Power of the Word;
But few there be that know it.[196]

JAP JI

The Master sets before us the goal, which is to attain complete oneness with the Lord— the One Being. We can reunite with the Source from which we once emanated, and regain our permanent abode in the Home of our Father, where joy and peace reign supreme beyond the reach of annihilation and ignorance, beyond all miseries of the troubled ocean of life.[197]

There are three things required of a Sikh or the disciple in relation to his Master to enable him to create receptivity of the Master's favor. He must sacrifice his body, his mind and his possessions—nay, even his very life should be consecrated at the feet of the Master. It is not because the Master is covetous of any reward from His disciple, but that the disciple should sacrifice all he holds dear in this life. The Master does not accept a speck of it, but gives them back, all intact, as a sacrificial offering. He instructs the disciple not to defile himself by misuse of his possessions, but to make the best use of them to the benefit of his brethren, the poor and the needy, the sick and the infirm, so as to help in the harmonious development of all around him. Let the disciple stand before his Master with his all at His feet, but the Master would accept naught out of it. He would thus stand in full resignation, ready to receive the Grace of the Master and the beginning of his realization. He has to make himself a vehicle for the Master, like a rebeck or a lyre to be played upon, creating sweet symphonies of the Holy Naam. All social connections, all attachments to worldly possessions, all clinging to name and fame, all the physical comforts, all the evil thoughts surging in

the mind, are to be placed before the Master, to let Him work His Will through them.[198]

A disciple who follows the will of the Master gets the Elixir of Life in his own right, and wins the Kingdom of God as his birthright.[199]

Please, my Lord, listen to my appeal:
I wish only to be at thy Feet.

To be at His Feet means to obey him—to surrender unto Him. He would like to dye you in the same color as his own soul. In deep humility he has said I want to be at *Your Feet*. He is wearily acknowledging his defeat in the world; it is not a matter of force. It has also been said that by force you cannot get, and by force you cannot give. You can neither gain the inner knowledge by force, nor can you learn to leave the body at will by force. Whoever feels that he can achieve anything through force is welcome to try and see. All is in the Lord's hands; if He wants to give anything, then you will receive. He most definitely will give to one who will surrender to His Feet. Dwell only on the understanding that the Guru has given; imbibe the virtues therein, and as you think, so you will become. In this way you will absorb the radiation.[200]

He who becomes conscious of the Divine Plan
is the True Man.

In the true sense, the Lord's man is one who becomes a conscious co-worker of the Divine Plan. How does he recognize the Lord's commands? *By the Guru's blessing, he unravels himself.* Also, *through the Guru's blessing, he recognizes His commands by dying while living.* At the

time of death the soul withdraws from outer environments and leaves the body. If this can be done while living, when the soul rises up she sees that Power at work, and retains the knowledge consciously. Unless that happens, one cannot truly know the Lord's commands. When he knows His commands in truth, he becomes a man in the true sense of the word.[201]

When you become the conscious co-worker of the Divine Plan, who is there to bring you back to the world? You may have been away from God for thousands of years, but once you meet a God-in-man, He gives you a contact with God. If you develop it, then naturally your coming and going is ended and you will go back to your Home.[202]

God wants, love demands, every sacrifice from us. Who is the lover of God? It is He who can sacrifice everything in the Name of God. Can we? Can we say that we have love for God? For trifling things we say that we have no time to remember God. So love demands sacrifice of everything, even of your life, let alone to speak of outer things.[203]

Discipleship truly consists in unswerving devotion and resignation to the Will and Pleasure of the Master. By complete resignation, all mental chattering is thrown overboard and then there are no more cravings or desires. The tumultuous hubbub of the life of the senses is replaced by calm and collected serenity born of resignation and true renunciation. It is in these silent hours that the spiritual consciousness begins to dawn.[204]

This body, this wealth, this mind, I have given to the

Master. It does not mean to give the body literally—that belongs to those with whom you are connected, as a reaction of the past. The Master guides your soul, so your soul should be surrendered to him, not the body. By giving the mind, you should think as he wants you to think, and your wealth used for good cause—not for misuse, or to harm the lives of others. Share with others, and then eat. Think of everything as being the Guru's property given in your safekeeping, and use it in a like manner. If you do all this, what happens? You receive Par Brahm (God beyond Brahmand).[205]

Self-surrender was the natural corollary of such faith and love, and Baba Ji's letters return insistently to this theme:

> Be not lost in yourself. Let this thought be firmly and unshakably fixed in your mind: "Body, mind and wealth, nirat and surat, eyes, ears, nose, mouth, hands, feet—yea all that is in the world is the Satguru's. I myself am nothing. Whatever you are doing, do it as Satguru's and always seek to do what is the best. Do not forget this even for a moment, but take it as a *hidayat,* a commandment.
>
> (24th May, 1901)
>
> Never let the idea of "mine-ness" find a place in your heart. Even if you get the lordship of Brahmand, do not regard that you have any share in it: "I am only an agent." Everything is the Satguru's. Let the Master's injunction be ever in your mind: "I am nothing, I am nothing, I am nothing," and let the remembrance of the Lord be your constant

thought and the form of the Satguru be imaged in your heart always.[206]

(7th September, 1900)

What the Lord considers best He is doing. Do not bring yourself into the picture. Live by the words of the Master and continue performing your earthly duties. When the fruit is ripe, it will fall of its own accord, without injury to itself or the bearing branch, and the ripe fruit is held in great value. But if we pluck the unripe fruit forcibly from off the tree, the branch is injured and raw fruit shrivels and is of little use. Meeting a competent Master is the fulfillment of human birth: this is the fruit of life. To live by his commandments ensures its proper nurture. Daily Simran and Bhajan to the maximum possible are its best food and nourishment and mergence with Shabd is its ripening and falling off.

(3rd March, 1899)

Such was the progress of the soul. Its ripening was a matter of steady growth. Supported by the words of the Master, nourished by Bhajan, and borne on the Shabd Dhun, it transcended realm after realm until it left all coverings of mind and matter behind and reached Sach Khand. This was its True Abode, the realm of pure spirit. From there merging into the Divine it receded progressively into the Formless, until, passing through the Alakh and Agam, it reached the Anami, the Nameless and Formless source of all that moves and has its being.[207]

I quite appreciate your adoration for the Master and your anguish for mergence into His Divinity. Please relax so that the gracious Master Power engulfs you in Its splendor and glory. Let the ego be completely annihilated and you emerge out of and above the plane of duality, forgetting all about your "I-hood." Self-denial and abnegation is another stepping stone to the climax of Spirituality. Be completely immersed in the sweet glory of His remembrance, altogether oblivious of the past or future. Just resign and surrender in favor of His Divine Will. The Nectar of Life needs a most transparent receptacle, to be poured into, for distributing to the thirsty children.[208]

The elimination of the ego is the only remedy for liberation from the unending cycle of births and deaths. It is a clear test of those who have realized at-one-ment with the Everlasting Divinity, the spiritual current diffused in the world. All labor undergone for total self-effacement is an effort in the right direction. The secret lies in depersonalizing the soul of all that is personal. The many recipes for losing the "I" consciousness that flood the world today fail to gain for us the Goal of Liberation. For with such methods, the ego feeds itself and grows from strength to strength and is not effaced. Unless we become conscious co-workers with the Divine Plan, we cannot become selfless.[209]

God is within you, He is not to come from outside. It is your I-hood or ego that stands in the way. This ego comes up when you are conscious of the body, whether physical, astral or causal. When you rise above the physi-

cal body, the physical I-hood is eliminated. When you rise above the causal body, then you will completely understand who you are. Your will is the will of the Lord. The Lord's will is within you.[210]

Ego is the self-assertive principle in man that makes him feel that "I do this, or I do that." When one rises above body consciousness and knows himself and becomes a conscious co-worker of the Divine Plan, and sees that he is not the "doer" but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become *Jivan Mukta,* or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act or will be nullified only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim: "I and my Father are One."[211]

There is no place without God, and it is the height of illusion to consider that His creation is separate from Him. The whole world is His image, if Man could only see it.[212]

The devotion of oneself to the practical side of the teachings will prove the efficacy of the means devised by Nanak. A calm and Supreme Joy begin to reign over the mind at the very outset. With the progress of time and practice, sweet symphonies are set afloat in the living temple of the human frame, and a world of Heavenly Light is made effulgent. Ultimately, man is brought to face the "Effulgent Spirit" in its full swing. It is only then that the universe appears full of the Lord and that there

is nothing of the world that is not the Word.[213]

The blessings of Hari Naam are too numerous to be recounted. One who becomes dyed in the color of the Word always chants the glories of God. All his works automatically take the right shape at the right moment. What he wishes must happen, for Nature herself is at his beck and call. He is freed from all ills and all evils. He loses all thoughts of I-ness and my-ness and never becomes vainglorious. He rises above the pairs of opposites: riches and poverty, comforts and discomforts, pleasure and pain, fame and obscurity, for he remains in a state serene and with equipoise. The poison of mind and matter can have no effect on him. While in the world, he is no longer of the world, but is unattached and carefree; he moves about wherever he likes. The illusions and delusions of the world do not affect him. He escapes the sway of Kal (Time) for time has no bondage for him, nor has space any limitations nor causation any spell. He gains life everlasting and once again wins back the Kingdom of God, the Garden of Eden from which he was driven because of his first disobedience to God. He not only saves his own soul but through the power of the Word saves the souls of many others who come in contact with him; yes, the souls of his ancestors and descendants as well.

Blessed indeed is a person who has the good fortune to come into the fold of a Sant Satguru and thus gains the summum bonum of life.[214]

When once this contact with Naam is established, the Sadhak always feels the presence of the Higher Power and

the Power remains forever with him wherever he may be —on the snowy mountain tops or in the burning desert sands. Reveling in the greatness of that Power, he leaves all his cares to Him and becomes indifferent to everything around him. He cheerfully accepts whatever comes his way as coming from Him for his benefit alone. He consciously sees the Divine Will at work and smilingly surrenders himself to it with words of genuine gratitude on his lips. He has no longer any wishes of his own except what may be of God. Now he works as a mere instrument moving like an automaton under the influence of that Power. He sees all creatures, high and low, just as tiny specks set in an orderly harmony in the immense Universe surrounding him. He now divines a procession which is orderly, an order which is harmonious, obeying a Will infinitely above him and yet infinitesimally careful of him. In this way is established a complete harmony between the soul of man and the soul of the Universe. At every step he cries forth, Let thy Will be done.[215]

Self-Surrender

THE ESSENTIAL advantage in the field of spirituality is to be found not without but within. It lies not in the absence of outer opposition but in one's inner capacity for complete self-surrender and love; and outward obstacles may in fact act as tests and stimuli for the development of this capacity. This ability to conquer the ego and to submit oneself to the Higher Will is as rare in

the East as in the West, and wherever it can be found, there you shall observe the true grandmark of spirituality.

It is this capacity that you must cultivate and develop if you really wish to make substantial progress in the spiritual field. I repeat that the path is not easy. You must crucify your ego and lay your selfhood at the altar of love for your Master. Rome was not built in a day and the True Abode of the Lord is not to be attained with a few weeks labor. Most seekers want quick results. They want miracles and sudden transformations. But the seed germinates rapidly only in thin soil and then withers away. The seed that must grow into the life-giving tree must grow more slowly. The science of spirituality as it has been taught by all Masters and as it has been given to you, is a perfect science. Its truth has been demonstrated by some initial experience. The rest depends on your effort. The Divine Grace is ever ready to pour itself into the vessel, but the vessel must first be ready.[210]

A loving faith in, and a complete surrender to the Will of God or to that of His elect, the God-man, constitute the basic principles for the life of the seeker after Truth.

The sages and the scriptures alike all tell us that while living in the world, we should not conduct ourselves as if we are of the world, but maintain an attitude of self-abnegation or total detachment from the world and all that is of the world. We should, therefore, live like a lotus leaf which has its roots in the mire below but raises its head far above in the light of the glorious sun shining over the murky water, or like a royal swan that sails

majestically on the surface of the water which is its native habitat, and yet can fly high and dry if and when it chooses or feels the necessity to do so.

This kind of disinterested isolation or separation from one's surroundings and above all from his lower self, the body, the mind, and the mental world, comes only when one dissolves his ego or the individual will into the will of God or the Will of his Guru, the God-man, for them he acts like a mere pantomime in a dumb show which dances and plays at the will of the wirepuller behind the screen. This is called complete self-surrender which silently craves for "Not my will but Thy Will, O Lord." Such an attitude easily helps a person become *Nehkarma*. While apparently doing one thing or another, he is now not doing anything on his own but is carrying out the Will of his Father—God or his Divine Preceptor, for he verily sees within Him the Divine Plan as it is, and he is just drifting along the Great Current of Life and finds himself a conscious instrument in the invisible hands directing all his movements.

Self-surrender then, means surrendering one's everything to God or his Elect, the Preceptor (God-in-man), including one's body, riches and his very self (the thinking mind). It does not mean a state of total bankruptcy for an individual, as some might be prone to think. The great God and His Elect are the giver of all these things and do not stand in need of those very gifts which they have already given freely and in abundance to their children for their best and legitimate use. We in ignorance think of these as our own and adopt an attitude of ag-

gressive possessiveness, and try to grab them by all means fair or foul, and then guard them jealously with all our might and main. Attached to these gifts and clutching them fast, we forget the Great Giver Himself and herein creeps imperceptibly the great delusion, the root cause of all our sufferings. No doubt these things having come to us are ours, but they have been given to us temporarily as a sacred trust to be utilized according to the Will of the Donor, which, of course, is all perfect and immaculately clean with no flaw in it. But as we live in the realm of matter, we, with all our worldly wits about us, cannot escape attaching to us the gross impressions, allowing them to accumulate freely from day to day until they form a granite wall around us, and we, losing clarity of perception, become blind to the reality and come to identify the self in us with the *pinda* and *pindi-manas* (the body and the bodily mind).[217]

Truly sincere disciples of the Masters and the Masters themselves always consider that they have no individual existence of their own apart from that of the God-in-man or of God. Such people read the past, the present and the future as an open book and do things in conformity with the Divine Plan. This leads one to the irresistable conclusion that God helps those souls who do His Will. But this is only for men of firm faith and is not to be taken as a means of escape for ordinary individuals living always on the plane of the senses, for they are governed by the law that God helps those who help themselves. The quality of self-surrender, with whatever degree of faith, does bear its own fruit, and quickly, according to the level

at which it is practiced. By gradual experience one learns of its full value as he advances on the Path until he reaches a stage when he altogether loses his own ego in the Divine Will and thus himself becomes *Neh-karma*, the crown and glory of all human existence. A loving faith in the inherent goodness of God, and complete self-surrender to the Divine Will, lead one on the high-road to spirituality without any great continuing effort on the part of the aspirant. These two things constitute the secret "sesame" and the magic key that flings wide open the portals of the Kingdom of God that lies within the temple of the human body, which we all are.[218]

If once we rise above body-consciousness, then we know what we are, and how best to utilize our gifts in the service of God, and God's plan, and not in sinful activities born of carnal appetities, self-aggrandizement, or as a means for acquiring temporal power for personal benefit and gain. This was the great lesson which the sage Ashtavakra gave to Raja Janak after giving him a practical experience of the Reality. We have in fact to part with nothing but egoistic attachment to the treasure-house of the heart, and this makes us none the poorer for it but attracts more of the love-laden gifts from the Supreme Father when He sees the wisdom of His child, a prodigal son before but now grown wiser. This is called surrendering the little self with all its adjuncts of body, mind and riches, for the sake of the higher self (soul) according to the Divine Will, and becoming *Neh-karma*, the very goal of life.[219]

Surrender to the feet of the Master means to merge

one's individual will in the will of the Master, and to completely place oneself at his mercy. It is the surest and easiest way to escape from all cares and anxieties. It comes only when a disciple has complete faith and confidence in the competence of the Master.

This type of self-surrender is like that of a completely helpless patient who, trusting in the skill of a competent surgeon, places his life in his hands and quietly submits himself to the knife and lancet.[220]

In exactly the same way, the work of the Master does not consist in merely teaching the theory of Para Vidya (Science of the Beyond), but it includes the practical demonstration of results of spiritual experiments, and help and guidance through all the disciples' difficulties. A true friend does not only give theoretical lessons in how to escape from mind and matter; he helps in effecting the escape itself.

Suppose, for instance, that a person has to go abroad. He will begin by making inquiries as to the various means of transportation available: land, sea or air, as he may choose. After he makes his choice he enters the plane, ship or train, and relying on the skill of the operator, takes his seat comfortably without the least anxiety. Should the ship flounder, or the plane be caught in a storm, it is the duty of the captain or pilot to take every possible care to save the conveyance along with the passengers for whom he is responsible.

In exactly the same way, an aspirant for spirituality has, after careful investigation, to decide first about the spiritual worthiness of a Master, and then to submit him-

self wholly and solely to his authority and direction without any mental reservations whatever; for He alone knows the turns and twists of the spiritual path and is in a position to act as an unerring guide.

The term surrender therefore means that a disciple should have full confidence in the skill and competence of the Master, and scrupulously follow and act on his instructions whatever they may be, whether in conformity with his own reason or not—for his reason being limited may be faulty or fall far short of the depth or prove uncertain.

It is not for him to question the propriety of the Master's commandments. He must learn, like a soldier, to obey his command without knowing the why and wherefore of things; for the Master knows what is best and most suitable in each case. One must, therefore, obey the Master literally, and straightway engage himself in the sadhan or spiritual practice and discipline as it may be laid down for him. This is the only way to spiritual success; there is no other.[221]

When a disciple entrusts his all to the Master, he becomes carefree and the Master has of necessity to take over the entire responsibility; just as a mother does for her child who does not know what is good for him.

As the disciple develops in his sadhan, he fits himself to receive more grace from the Master. Under his kind and benign influence, the disciple begins to thrive from day to day, and all his wishes are fulfilled without the least trouble on his part.[222]

Self-surrender is not an easy task. To accomplish it,

one has to recede back to the position of an innocent child. It means an entire involution, a complete metamorphosis, supplanting one's own individuality.

It is the path of self-abnegation, which not everyone can take.

On the other hand, the path of spiritual discipline is comparatively easy. Self-effort can be tried by anyone in order to achieve spiritual advancement.

It is, no doubt, a long and tortuous path, as compared with the way of self-surrender, but one can, with confidence in the Master, tread it firmly step by step. If, however, a person is fortunate enough to take to self-surrender, he can have all the blessings of the Master quickly; for he goes directly into his lap and has nothing to do by himself for himself.

He is then the Master's Elect, his beloved son, the son of God Himself. But even a really blessed soul rarely is able to acquire this attitude.[223]

With a Jiva's surrender to a Satguru, the Lord takes him under His own protection and grants unto him the blessings of *Sahaj* (i.e., eternal happiness). All doubts and fears now disappear and he comes to his own real Self.[224]

Endless are His praises, endless the words of commendation;
Endless His works and endless His gifts;
Endless His vision, and endless His inspiration;
Endless and beyond understanding is His purpose;
Endless His creation and endless the ends thereof.

Endless men's search in anguish for His limits,
but His limits cannot be found.
Endless He is and none can know His end;
The more we say, the more He is.
Exalted is the Lord, and exalted His abode;
More exalted still His Holy Word.
He who reaches His height,
He alone may glimpse Him.
O Nanak, He alone knows His greatness;
And it is only His glance of Grace, can lift us
to His height.[225]

JAP JI

From Master's Messages

ARISE, AWAKE, and stop not till the Goal is reached is the time honored message coming down, as it does from eternity, and I repeat it today with all the emphasis at my command. Make hay while the sun shines. The Kingdom of God verily is at hand and the Power of God unmistakably beckons you to it. Avail yourself of the golden opportunity that God has given you, for human birth is a rare privilege and thrice blessed is man. Make the most of it, while there is yet time. Let not dissensions creep into your thoughts and corrode your progress in any way. You are one of the fortunate children of Invincible Light. Live up to that sacred Truth. Master Power is always with you and will be extending you all the love and grace.[226]

There is need to take stock today where we stand, how far we have traveled. Let us do so calmly but seriously. The Journey may be long but has to be completed. Life is running out, let not vain pursuits deflect us from our Noble Path. The grace of the Master is overwhelming and is extending far and wide. Through His grace the long and tedious journey back to our Eternal Home is cut short and rendered full of melodious charm. His Gracious Love is overflowing, and He is waiting for you at the back door of your eyes to receive you. Ours is to invert and sit at the door. Let our steadfast devotion and whole-hearted faith in Him stand in our good stead.[227]

Love is the "Light of Life." This love is developed the more you pray from your heart and not lips, the more you are in contact with the Light and Sound Principle of God-in-Action Power, the holy Naam or Word with which you have been given a contact.

This course of life will develop true humility of the heart, which is the secret of growth in God, for the lack of which you are easily offended, become suspicious, upset when others speak ill of you, have secret desire to be popular, become dictatorial in your talk and conduct, irritable, artificial, ostentatious, complicated in your life and unkind to all those around you and below you.

The true "superman" is the great man, who serves God with humble heart. He is humble, simple, straightforward, gentle, kind and reverent to all. When we forget this, we have quarrels, controversies in the name of the Holy Cause we represent.

The great Sikh Gurus said, "Child-like simplicity and

unattachment bring one nearer to God." So did Christ say, *Except ye be as little children, ye cannot enter the Kingdom of Heaven.*[228]

Your duty is two-fold—corporal and spiritual—as you have the body and the spirit. Both are intertwined and interlinked and need to be performed diligently and lovingly without dampening your enthusiasm in any way. For to shirk one's duty is timidity, to face it with determination is manly, to take the results with cheer is bravery and to adjust one's life according to one's environments is invigorating and peaceful.[229]

You have only to do your duty with love, faith and enthusiasm, and rise into conscious awareness of the Great Power within you. Now or never should be the motto. There are no windfalls as a general rule. You have to work your way up. Every one reaching the top step has ascended the steps below.[230]

How can your life be sublime? Set up some ideal before you and work for that with heart and soul.[231]

If you want to be happy, make others happy. If you want to be blessed, bless others. Those who injure others, are injured. Such is the Great Law.[232]

Blessed indeed is the hour when the Timeless comes into Time, the Formless assumes a Form and the Wordless becomes the Word, and the Word puts on the mantle of flesh to dwell amongst us. Verily ye are, essentially and potentially, the Timeless, the Formless and the Wordless. The Word is in you and you live in and by the Word, though you may for the time being be living on the plane of senses and unaware of your real identity.[233]

There is suffering in the world, and men and women wander in darkness. In such a world let us go about giving love and compassion to all. Let us serve the poor and broken ones, serve our brothers and sisters, serve birds and beasts and all creation in whom is the breath of Life. Let us not waste energy in questions and controversies. Let us light a few candles at the altar of suffering humanity. This will be achieved by having right understanding, viz., all mankind is one. The soul in all is the essence of God. We are members of the same family of God. We are all brothers in God. When we learn that God resides in every heart we should have respect and love for all. This realization must dawn on mankind.[234]

In silence we test ourselves to find weaknesses to be weeded out. We have to wrestle with darkness and develop moral muscles and receive the message of the spirit. We must be, for some time at least, alone with God. When we enter more and more into silence, our desires will be eliminated, purity attained and the body and the mind sanctified, and we taste the Elixir of Naam Divine and know how sweet the Name is.

In silence the heart illumines; veil after veil is removed. In the heart shineth the Light, and the very silence becomes vocal giving vent to the Music of the Spheres reverberating in all creation. When the Light is seen shining within your heart and the Music of the Spheres becomes audible, you behold the Light in all that is outside, you see the one Light in all. This is the Universal Vision that the One is in all and all are in One. Blessed is he, the man of Illumination, for wherever he be, he

dwelleth with the One Eternal.[235]

To attain this Goal purify your nature by living a good life. Manifest truth, purity, love, selflessness and righteousness in your life and activity. Give up all hatred, eradicate egoism and anger. Eschew violence, pledge yourself to love, sincerity, humility, forgiveness and nonviolence. Abandon war. Abandon lust for power. Let the Law of Love prevail amongst you, which should be radiated to all nations and races. Let true religion of heart be the ruling factor of your lives. Love God, Love all, serve all and have respect for all as God is immanent in every form. Preach the Gospel of oneness. Spread the message of oneness and live a life of oneness. There will be peace on earth. This is the Mission of my life and I pray it may be fulfilled.[236]

God is love and the Master (God-man) is Love Personified. When our soul comes in contact with His overflowing love, we are saturated with His love through and through, which washes away all dirt of sins of the past and merges us into oneness with the Father.[237]

You are protected by the Master Power working overhead. Depend on Him. You will have all the necessary inner help. The Master is waiting for His dear children to come to Him within.[238]

I have great love for all of you. Indeed, if you knew how much I love you, you would dance for joy. You would become so intoxicated by His love that it would carry you straight into the arms of your Beloved within.[239]

The love of the Master for you is boundless.[240]

Let your inner self be overflowing with the Love of

the Master so much so that all thoughts of yourself be lost in Him.[241] God-Master sees all and showers grace on all who do the Will of His Father.[242] I am in India but my heart is with you all and I send my heartfelt love to each one of you.[243]

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BOOK ONE

NEW LIFE IN THE WORLD

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