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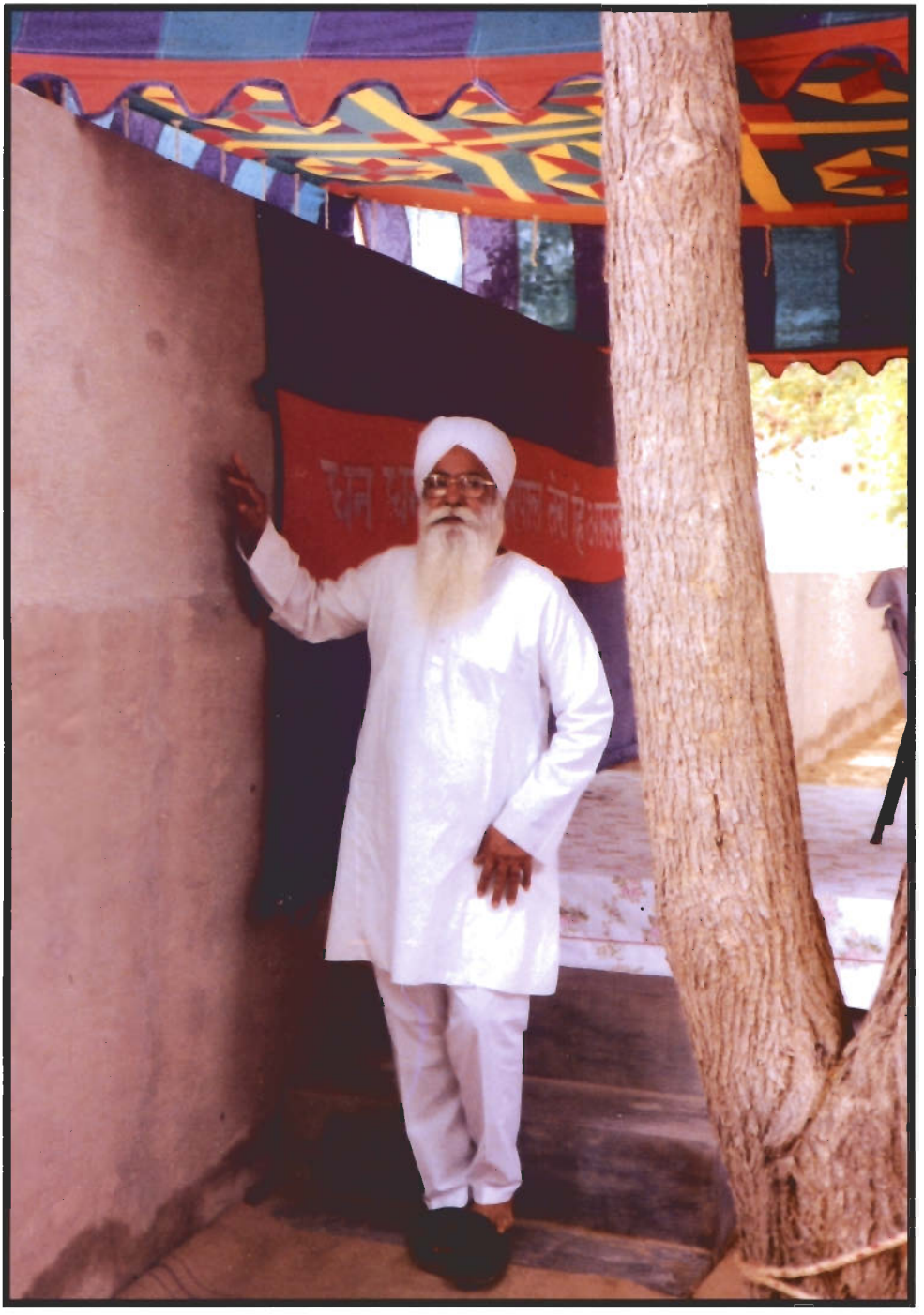

A Time of Rebirth

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The Voice of the Saints

December 1991 – Volume 16, Number 6

A Time of Rebirth

Sant Ajaib Singh Ji

Christmas Message

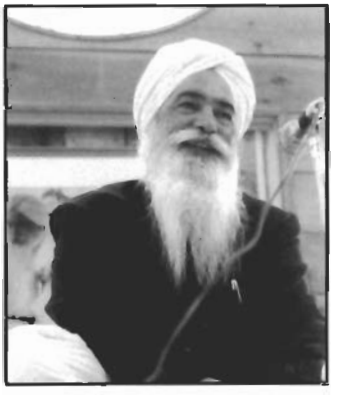
December 10, 1991

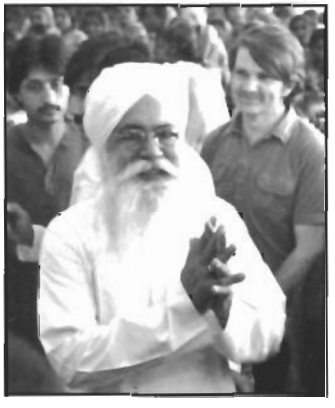
Only A Lover Surrenders Everything

Sant Ajaib Singh Ji

questions and answers

August 22, 1977



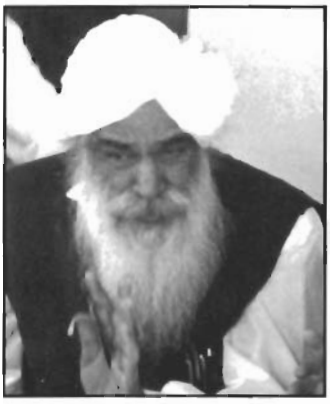


Two Meditation Talks

Sant Ajaib Singh Ji

Hyderabad

January 1990



Joyfully I Surrender

Sant Kirpal Singh Ji
reprinted from the February 1972 Sat Sandesh

NOTICE

The January 1992 issue will be delayed and combined with the February issue. We regret any inconvenience this may cause our readers.

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A Time of Rebirth

Sant Ajaib Singh Ji

December 10, 1991

Dear Ones,

May Master's Love and Blessings shower down on each and every one of you during this time, and always. Christmas Season is a time to celebrate the birthday of Almighty Jesus Who was born in simplicity among peasants and beasts of the field. From this lowly position He Who was the Most High lived and died only for the sake of others. Fortunate are we that our Loving Father God Kirpal, was sent to walk, talk, and dwell among us. He taught us the lessons of love, patience, and understanding through His mighty example. He lived and breathed humility and love—and He enjoined on us to always remember our True Home from where we came.

This season may be taken as a time of rebirth for the New Year, a time when we all may take stock of how much we are doing of what our Beloved Father Kirpal, with so much sweetness and compassion, asked us to do. We should renew our promise to Him and water afresh the crop of meditation—the True Gift to our own selves. If we could but sit and lose ourselves in His remembrance we would find ourselves in the bright light of His Radiant Presence. In this way, with His Boundless Grace, we may watch our lives become green and fresh again. This is the real purpose of taking birth in the human form.

So we should be grateful to God for coming down to dwell with us. Without the love of the Saints Who have been sent into this world we would all be lost. Let us always be thankful to Emperor Kirpal for saving us, the poor wandering orphans. Without His Support we would not get anywhere.

In the Name of Beloved Supreme Father Kirpal I send all of you best wishes for a happy Christmas and New Year.

With all His Love,

Yours affectionately,

AJaib singh

AJAIB SINGH

Only A Lover Surrenders Everything

Sant Ajaib Singh Ji

[EDITOR'S NOTE: *At the end of Sant Ji's first tour, on August 22, 1977, all the dear ones at Sant Bani Ashram were allowed to have one final group darshan. Because of the large number of people and the size of the satsang hall—this was before it was enlarged—six smaller groups went in to sit with Sant Ji for about thirty minutes each. This is the transcript of the first three sessions.*]

[a question about Simran] . . . *two ways, one is that I hear my own voice saying it in my mind, and the other way is that I hear Kirpal's voice saying it in my mind. I was wondering which way was more beneficial?*

You should catch one of them, not both. This is also a deception of your mind. There is always one Simran going on, in one way. There are no different parts of the Simran, or different ways of doing the Simran, because there is only one tongue of thought, there is only one mind, and there is only one power of thinking.

In meditation I have eye-strain at times; during the listening, the eyes will go towards [the light] and cause me to break my concentration, and cause a strain. Can You help me? [Pappu: When you are listening?] *Yes, also watching.*

You should not put any pressure on the eyebrows, when you are closing your eyes, just gently close them and don't put any pressure on them. Those who have the problem of eyestrain, that is only because when they close their eyes, they put a lot of pressure; they should not put any pressure on their eyebrows.

I would just like to thank Sant Ji for coming. It has been a great benefit to help me and my family.

I appreciate your love. I thank everybody, all those who cooperated in this visit.

When we go through the Astral and Causal planes, will we know this? And what happens to our mind when we go through these two planes?

Wherever you will go, you will always see where you are going, and you will always know it. Just as now, wherever your physical body is going, you know where it is going—you are sitting here and you know that—after this darshan you will get up and go to the langar and you will know that also. So wherever you go, you will know about that.

When a child meditates with a parent and the child is not fully initiated, and then that child, after he meditates, comes and tells his parents his experiences, what should we tell the child?

Try to tell him that he should not tell his experience to anybody. If he is telling

that to other people, his experience will go away.

There was a child of seven or eight years, and looking at his parents he also started sitting for meditation, and he started seeing the form of our Master. Because he was getting much interest in meditation, even though he was not initiated, he kept on sitting and he went on increasing the time for meditation. His parents would always ask him, "What are you seeing?" and "Why are you sitting?" But he would always say, "No, I am just sitting," because he didn't want to tell them. But once it so happened that the parents asked him forcibly and he told them, "I am seeing the Master's Form." After that he never had the darshan of the Master.

You should neither tell them how to meditate, nor should you take them away from the meditation. You should not teach them to meditate, and moreover you should not tell them not to meditate, because children are innocent and sometimes they can get the inner contact also very soon. Their thoughts are not scattered very much in the world.

[inaudible question] . . . *courage to make time . . . Simran.*

Not to surrender to your mind is courage. Because it is worse to surrender than to be defeated. Try not to bring any confusion in your life. If you will invite the confusions to come into your life, you will not succeed in any of the affairs of life.

I'd like to ask—the other day You said that if we have inner experience and we don't fully digest it, that affects the mind. Could You please explain that?

[*Sant Ji laughs*] It doesn't really have a bad effect on the mind, but the thing is that some people have the habit of not digesting that. They don't have the strength to digest. Just like that person Vir Babaru. I told his story.

Some people hold many secrets of the world and nothing happens to them. Their stomach is not increasing and they do not have any effect on their mind. But Vir Babaru and people like him, they can't even hold a little bit and that [comment] is only for them.

Not everybody is like that, but Saints tell us—Wari Shah, He was a Saint—He said, "Don't open the lock of your body and give out the secret of the spirituality which you have within you until it is important to do that. No matter if you leave the body, still you shouldn't open the box of your body so that people may see the secret of your spirituality."

By doing the meditation Saints have made Their hearts so wide, and They have kept so great a secret. About Their secrecy Baba Farid says, "Saints are near to God, and They are One with God, but still They never say that They are God. They hold that secret very much. They always say, 'We are your servants; we are your slaves.' They do not give out the real secret that They are near God.

There are a few people who become very heavy when they have to hold anything in their within. Until they talk about it they can't feel any lightness. And that [comment] was only for them.

In the army there was a man named Utam Singh who also had the same habit. In the army there was a rule that after 10:15 p.m. no one could come out from their place and everyone had to sleep. One night after 10:15, when the lights were turned off, he got some thought,

but at that time everybody was asleep so he couldn't find anyone to whom he could talk. Finally he came to me because he knew that I would be able to hear him. So he came to me and he told me, "I have a very interesting thing that I want to tell you." But I knew his habit and I told him, "No. I don't want to hear anything from you." He got upset with me. So after that, until he told me that thing, his anger wouldn't go away. So a few people have this habit, not everybody.

You see, we eat food two or three times a day, and we digest that. So in the same way it is not difficult to digest the experiences or other things.

I'm not initiated; I've attempted to meditate many times, and it never seems to lead me anywhere. Is it that I have to wait until I've been initiated before I can experience any success in my meditations?

Without initiation you can't see anything. And you should try to prepare yourself for getting initiation. Kabir Sahib says, "If anyone who does not have the protection of the Master is doing the repetition of the Simran for a thousand times a day, still that Simran will not bear any fruit." In India, many years ago, there was the very bad practice of *Sati*. When the husband died the loyal wife would burn herself on the funeral pyre of her husband, and she was called a *sati*. So Kabir Sahib says, "A person who does not have the protection of the Master, no matter if he does Simran a thousand times a day, still he will not get any benefit. It is impossible to get benefit from that, just as it is impossible for a prostitute to become a *sati*."

Is it okay to laugh or chuckle in the presence of the Master if He does so?

[*Sant Ji laughs; then everyone laughs.*]

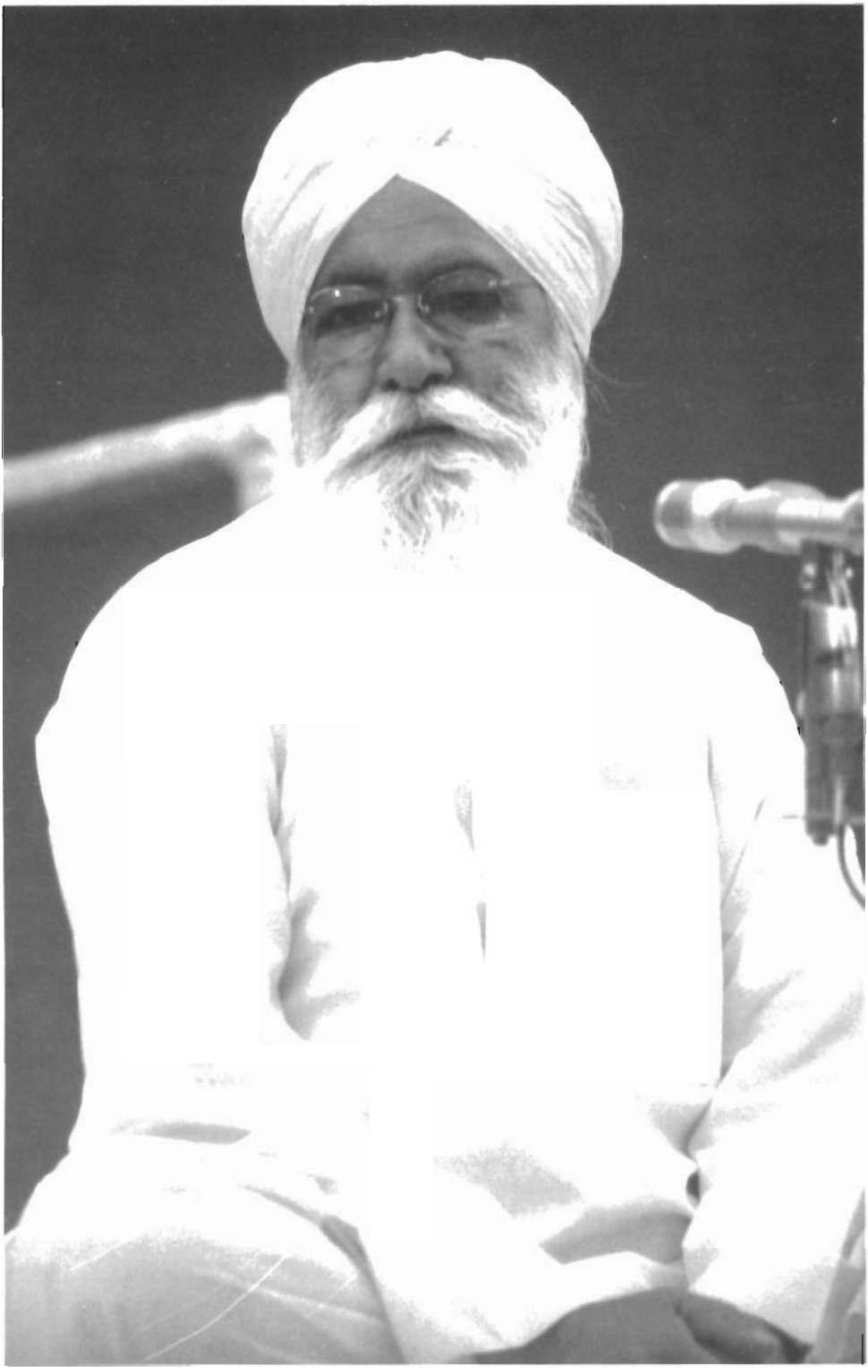
If one is unhappy in their situation, their circumstances, should they continue to stay in it and do the Simran and meditate, or leave, make a change in their life? How do you know?

If we can bring about a change we should do that. But in any case we have to keep doing our meditations. Suppose we are walking and suddenly we step on a nail, and it sticks in our foot. If we sit there doing the Simran, nobody will come to take out the nail. It is up to us, because we have a brain and we know how to bring about change in that situation. And we remove that nail. In the same way, if we can bring a change in our life which can make the situation easy, then we should do that.

In any case one has to do the meditation. If he can bring about a change, he should do the meditation along with that; if he can't bring about a change, he should still do the meditation—because meditation and worldly life are two different paths and we have to do both at the same time. Meditation is the only thing which will help us in the next journey, and because we are in this world, we have to carry out the worldly responsibilities also.

The dear ones who are initiated should never miss their meditations. They should do that daily and whatever opportunity you have—very good health—you should not misuse it, you should devote more time in meditation and always keep yourself in the Satsang.

[*This ended the first session.*]



Yes, please. If anybody wants to ask any questions.

Is Sant Ji feeling better today?

Yes. Yesterday also my body was fine, but yesterday was the day when our beloved Master changed His body in this physical plane, that's why I was very sad. And many times, remembering Him I felt like weeping and I wept also. And for that reason I was very sad and I didn't eat food very well.

I understand this day as the most sorrowful day of my life.

If I hear a lot of sound in the left ear, is it all right to hold my watch against the left ear to drown out the sound so I can meditate? [Pappu: "hold your watch?"] *Yes, so it makes a noise next to the ear, so that my attention won't go to the sound in the body.* [Pappu: "when you are doing meditation? At that time?"] *Yes.* [Russell: "during Bhajan?"] *Simran or Bhajan, either one.*

You have to ignore the sound coming from the left; you are not to listen there. It doesn't matter whatever means or way you take to avoid listening there.

If still you can't get rid of the sound coming from the left, you should postpone your meditation for a few minutes, but you should never listen to the sound coming from the left.

Sometimes when I meditate, and it doesn't seem like I've meditated long enough, I feel guilt or something like that. Is it necessary to feel that guilt, or should I just acknowledge that I didn't meditate long enough and put in more time the next time.

The point is, when we are feeling that we are the guilty ones and we have not done the work which we were supposed to do, then with the same devotion we should meditate very much next time. It is not enough just to feel guilt and not do anything about it. You should remove that guilt also.

Even though the Saints are completely innocent, there is no stain in Their soul, when Their soul becomes very pure and high and They get to Sach Khand, then also They always say to Their Masters, "I am Your guilty one, and I don't have any good qualities of my own."

It doesn't mean that They are full of guilt, or full of faults. This is Their humility and They show that humility to us so that we may also learn how much humility we need to develop in order to practice this Path.

If all day we go on saying, "We are Your guilty ones, we are Your guilty ones—" and if we do not give up the cause of that guilt, what is the use of saying that?

Guru Nanak did the seva of Sat Sangat very much; for eleven years He sat on a cushion made of pebbles and in that way He did the meditation on Naam. After that He walked long distances to teach Naam and to improve the lives of the people. In that way He did a great service to mankind. But still He has written in His writings, "O Lord, I didn't do any repetition, any austerities; I didn't do any work. I am full of faults and I made many bad karmas; but because I have taken refuge in You, You should take my care. Because I am depending on You, that's why You should liberate me."

It is not true that Guru Nanak Sahib had any fault, or that He was the guilty

one, or that He didn't do the seva of the Sangat, or that He didn't do the meditation. He did everything, He said this only because of His humility. Then also in front of His Satguru, after achieving everything He said, "I am Your guilty one. But still You are the great forgiver, and because I have taken refuge in You, You please liberate me."

Swami Ji Maharaj, Who started this Path in modern times, said about Himself, "O Master, I am the greatest sinner among all the sinners." Even though He had attained the highest status—He had reached Sach Khand—still He was saying, "I am the greatest of all sinners."

Kabir Sahib was the incarnation of Sat Purush. He came into this world to preach the Naam in all the Four Ages. He was the first Saint to come into this world and to teach people the Path of Naam. He said, "O Kabir, when I started searching for the bad ones, I couldn't find any other bad ones; but when I looked within, I realized that there was no one else worse than me." This does not mean that He was bad or that He was worse than other people.

When we are doing the bad deeds and are not giving up those things, what is the use of even feeling guilty if we are not leaving them. If we don't have guilt, even a little bit, in our within, if we do not fail the Master even for one time, and if we are completely pure from within and without, then it is appropriate for us to feel that we are the guilty ones of the Master.

I feel so happy since I'm here near You—I feel like I'm seeing Kirpal in You, and You in Kirpal—that I forgot to put in my diary everyday to see if I could start all over again, and I haven't been doing as much meditation as I should do because—as this boy was telling—I feel guilt. I just didn't do enough. I could start all over the diary.

Try to keep the diary, and you should try never to miss the meditation. Many times I have talked about the diary. I have always said that only to keep the diary is not enough. Master has given us this

technique not just to keep it, and record in it, and worship the diary. We should never repeat the sin which we have recorded in the diary once.

I pray, next trip, God willing, that You will come to Miami.

I was very pleased to see the love of the people from Miami. People came from far and near to the airport, and they arranged for the other people. I am very grateful for that.

Lately I've been working two jobs and I've been getting to bed about eleven o'clock at night. Before that I used to meditate from three to six in the morning. But lately I find that when I get up at three, I can only last about an hour and a half or two hours, then I fall right to sleep and lose my meditation. Should I get up a little later, maybe four or five, and meditate maybe for two hours more accurately, than to try to get up at three and do three hours?

You should divide all the time which you are getting and should make a definite schedule. You should know what is the time for eating, what is the time for sleeping, and how much time you need to sleep, how many hours. And after that when you should get up and do the meditation. In that way you should make a definite schedule and you should work according to that schedule.

I really don't know how I'm going to face tomorrow. I feel like it's an impending doom, knowing that You are leaving. I'd like You to offer some words of solace to keep us in stead, after You are gone. [Pappu: "what is 'impending doom'?"] [*much general laughter*] [Russell: "he feel's like it's the day of his death, or something like that. I also feel the same way."] [*more laughter*] [Pappu: "okay, just let me talk with Him first."]

Don't think like that. I and my best wishes are always with everybody; nobody should think like that.

Yesterday Russell Perkins read out that article in which I have said that distance doesn't matter, distance doesn't make any difference between the lover disciples and the Master. No matter if the Master is living across the ocean, but if the disciple is having love, He is always near him.

[long pause, then a child says:] *Sant Ji, I don't think I'll get initiated because I don't think I can be a good meditator and live up to the Path.*

Everybody is afraid of doing the meditation, you should know that. And everybody is afraid of getting the initiation also because of that. But what can be done? If it is written in your fate, you will get that. Everybody has to get that if it is written in their fate.

This is not you who is afraid of getting the initiation; there is one Power which is residing within you, and that is called Mind. He is afraid because when you will get initiation it means that you will get the way through which you can control the mind and that is why he is afraid.

Paltu Sahib says that for a man to drink Sat Naam is a very difficult thing. The name Sat Naam is very bitter. Paltu Sahib says people feel as though they are going to die when they will drink the Naam. They are ready to drink the bitter

neem, the drink of the neem tree, but they are not ready to drink the bitter drink of Naam because they feel that they are going to die.

Only they drink the cup of Naam, those who are preparing themselves for death. They close their eyes and without any hesitation they drink it.

Those who are initiated they already have the way to approach to the Naam and to get that, but how to get to that and how to drink that cup of Naam—nobody tries in that direction.

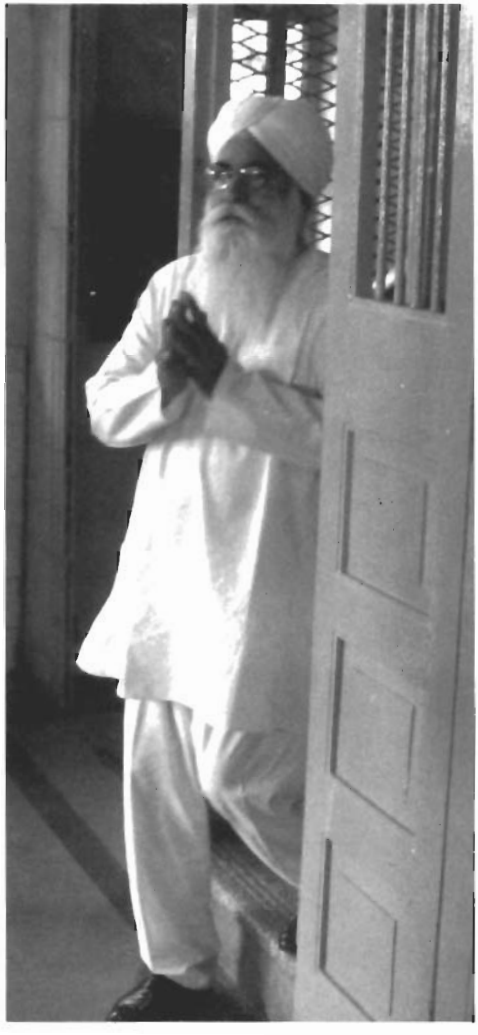
Now we are sitting on the Path and we are understanding that this is our goal, but that is not true. Our goal is Sach Khand and our journey will end when we get to Sach Khand. Swami Ji Maharaj also says, "Up to the third plane the Negative Power exists, but after that in the fourth plane the Dayal Power, the Positive Power is there."

Naam is residing in the fourth plane and above in Sach Khand, but we people are searching for that Naam in these three worlds. We can't get that because in these three worlds there is the Negative Power. Naam has created this world but we are searching for that Naam in this world and we can't get that because Naam is in Sach Khand.

Saints come to help us realize and to achieve that Naam. Without taking anything from us, They help us in doing so. Because They are the experienced men and the fortunate ones come in contact with Them, and take advantage of Their experience.

Everybody should attend the Satsangs and those who are initiated should never miss their meditation. Master used to say, "Give up hundreds of works to attend Satsang and thousands of works to sit for meditation." My best wishes are always with you. You should never miss your meditation.

[*This ended the second session.*]



Yes, now anybody can ask any questions.

Master, do You want me to come to India this year and see You, or should I wait?

You should wait here.

I should wait here? That's what I thought.

[a child asks:] *Are You planning to come back?*

Yes.

Good. [Sant Ji laughs and everyone laughs.]

When you feel in your heart that you want to see the Master, and you run into opposition, how do you know that you're doing the right thing? How do you know if you're doing the right thing, if you press to see Him? or if you choose not to? [to Pappu] *Do you understand?* ["No."] *Yesterday I felt in my heart that I wanted to see Sant Ji, and I went down to the bridge. There weren't many people there, and one person had said I could go with him to see Sant Ji, but down there I was told that I'd be doing the wrong thing if I did that. I sort of felt like if I [went ahead] I'd be a horrible person, so I decided at the last minute not to go see Sant Ji. I felt really bad, but I felt that maybe I'd be imposing on Sant Ji if I had gone ahead. How do we know what is right?*

A lover should always have the desire to see the Master for twenty-four hours a day. I don't call that a "desire to see the Master" if for a few days or a few minutes someone has that desire, and after that, it goes away without being fulfilled—then that was not desire.

Mahatma Chattardas Ji said, "Always, twenty-four hours a day, I have the desire to see my Master. Why am I not going to see Him? I should go, even crossing the river, to see Him. No matter what obstacles come in between, still I will go and see Him."

If we will remember Him twenty-fours hours a day, and have the desire to see Him, at least for one moment in that twenty-four hours He will also remember us and He will also think about us. So that is the best time.

This is my personal experience, that you don't need to go to the Master and say, "I have the desire to see You, that's why I have come here." No matter how far away from Him you are sitting, if you have the desire, that Power will know. And maybe sometime that Power will come by Himself to give you His glance.

No matter if we are sitting in the dark night, in a dark room which is closed from all four sides, and if a storm is blowing—there is no way to come into the room—then also, if we have the yearning to see that Almighty Power, that Almighty Power can appear there and in that way He can quench our thirst.

But the problem is that our mind does not allow us to understand and believe in this thing. Our mind is always understanding the Master as the body.

I'm wondering about working in the world—whether one should work many hours and save money so that we can come to see You in India, or should we work less and put more time in meditation so we can see You inside and wait for You to come back.

Yes, you should work for your liveli-

hood, whatever is important, and after that you should meditate more and wait here, no need to come to India.

When I am meditating, sometimes I'm very alert and doing Simran all the time; sometimes I slip into a state of consciousness that seems not really sleepy—but I'm not aware of where I am. Sometimes I remember doing Simran, sometimes I think I may have forgotten it and may have been somewhere were I shouldn't have been. But when you're meditating and doing Simran constantly does it change? If you're doing it correctly are you supposed to be very alert and then see things within or does our consciousness change and become unaware and yet you're doing Simran? It's confusing to me, because I don't know where I go.

Up until now you have not reached to that state of consciousness in which you will forget all about the body, about the world; in that state you will not even be aware whether you are doing the Simran or not. You will be lost in the inner things.

This state comes only when within us the Simran is going on just like the thoughts are going on within us right now. In the same way, if we perfect our Simran, then such a state of consciousness comes. That's why I am emphasizing this for everybody—I am telling all the Satsangis—to do more Simran, because we people lack in Simran very much. Ever since we were separated from God, birth after birth, we've been in the habit of doing the simran of the world. And in that way we have become the form of the simran of this world. That's why Masters give us the Simran, because only Simran can cut the other simran.

Sant Ji says to do Simran twenty-four hours a day, even while we are sleeping. I can't sleep when I do Simran. Is there some little trick?

Sleep is a very great wrestler and when she will attack, your Simran will go away and you will sleep. So from your side you should always go on doing the Simran, if sleep comes and if you are sleepy, it's all right. But up till your last minute you should go on doing the Simran. But experiences of the people show that when you are doing Simran, at that time Sleep also works, because it is the duty of Sleep to come and disturb you in your Simran. So when you are doing Simran, you will feel sleepy very quickly, more quickly than usual.

Sant Ji talks about being in love with God, and for one being intensely in love with God there is no problem with sleep. I can understand that, however reaching that is another thing. Intellectually I can understand that and insist that if I stay up studying I can become a good student. If I stay up meditating then perhaps I can advance on the Path to some point, however, if I do that long enough I start running myself down physically, if I deny myself the sleep. And at other times sleep completely takes over. There seems to be a difference between having love which then makes you stay up meditating and just having an understanding which makes you stay up meditating. I'm wondering how to get from one to the other.

You see the thing is how can we succeed if we are afraid of our body and all these things from the very beginning? If right from the beginning we have the fear of

the body and its health, then how can we succeed? This is not the way of lovers; lovers never care about the body or anything.

Baba Farid performed many austerities trying to realize God. One of his practices was that he hanged himself in a well with an iron chain and in that way he was doing some type of practices.*

Once a shepherd came to that well to drink the water and asked Farid, "O Man, what are you doing here?" Farid said, "I am doing the practices." The shepherd said, "For what?" He replied, "To realize God." So that shepherd asked Baba Farid, "Is it possible to realize God just by hanging oneself in the well as you are doing?" Baba Farid said, "Yes, somebody has told me that it is; that's why I am doing it."

That shepherd was very innocent and he had a real yearning to realize God, so he got some rope and he hanged himself with that rope and he also went into the well.

God, Who was looking at all this, thought, "This shepherd is very innocent, and he doesn't know what is the secret behind this. Baba Farid has hanged himself only to show the people that he is doing the devotion, so that people will praise him saying, 'He is a very good devotee; he is doing this and that.' This shepherd is very innocent, and in an innocent mood he has started doing the devotion; and he has not prepared himself for death. Baba Farid has an iron chain which will never break, but the shepherd has only a rope and maybe today or tomorrow that will break."

God thought like that. God was concerned about him and at once He appeared there, gave the shepherd His darshan, and told him, "Now your devotion is completed."

Baba Farid, seeing that the shepherd, in only one day, had already realized God, thought, "I have been doing this for twelve years, and God didn't come to me." When he saw God talking with that shepherd he requested Him, "O God, shower Your mercy on this side also, because on this side I am your man, and I am waiting here; just give me Your hand."

God smiled and said, "No man, you have prepared a lot, so I am not concerned about you. You are not going to fall down in the well, so why should I give my hand to you?" After that Baba Farid realized that there was nothing to be gained in hanging himself like that, and that this was not the way of a lover to protect himself from all the dangers. Only he is a lover who surrenders everything to the Master without caring about his body or anything.

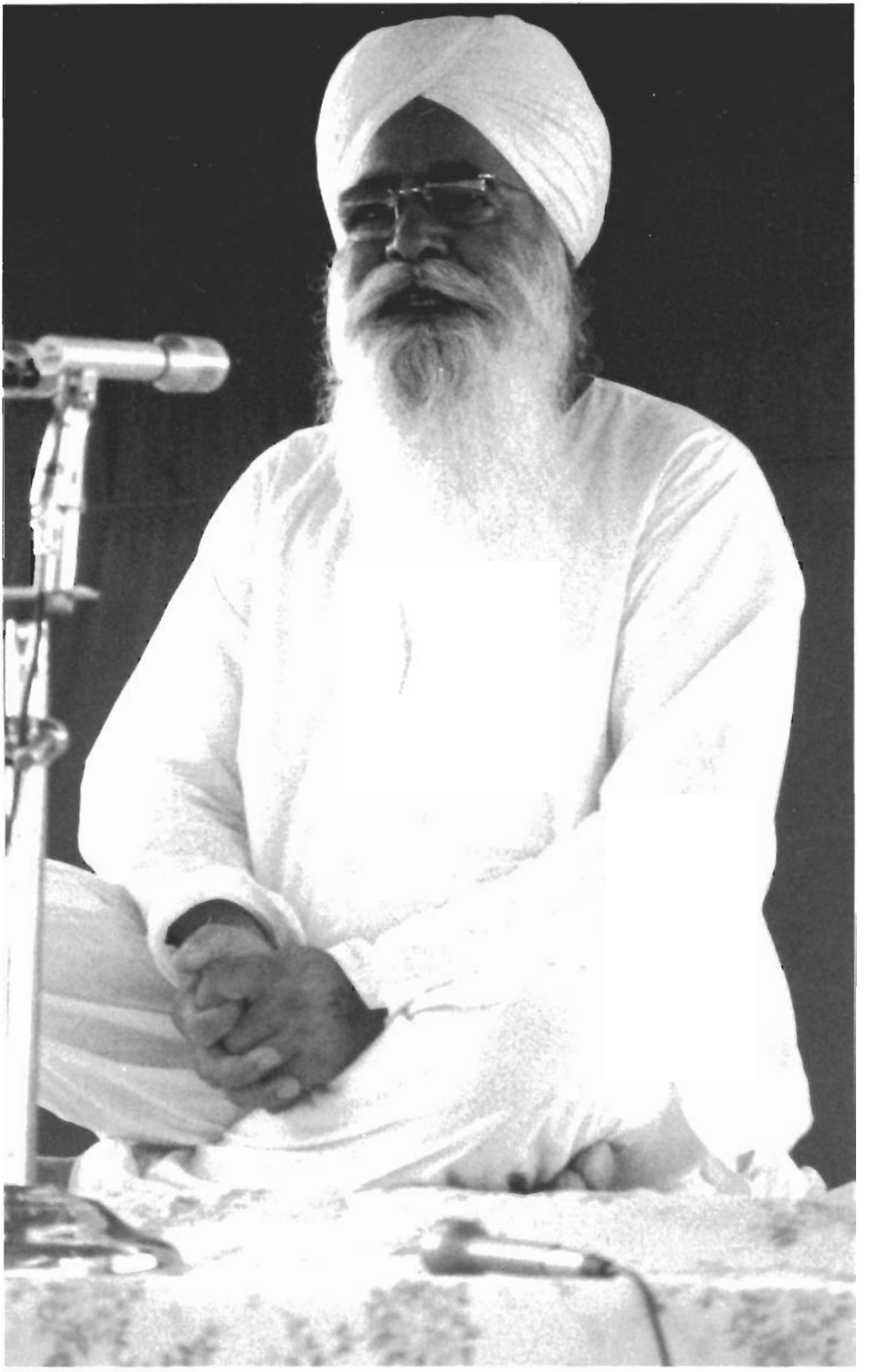
* In other versions the story says Baba Farid hanged himself upside down, i.e., by his feet. This symbolizes the need to put our mind below everything else in order to realize God.

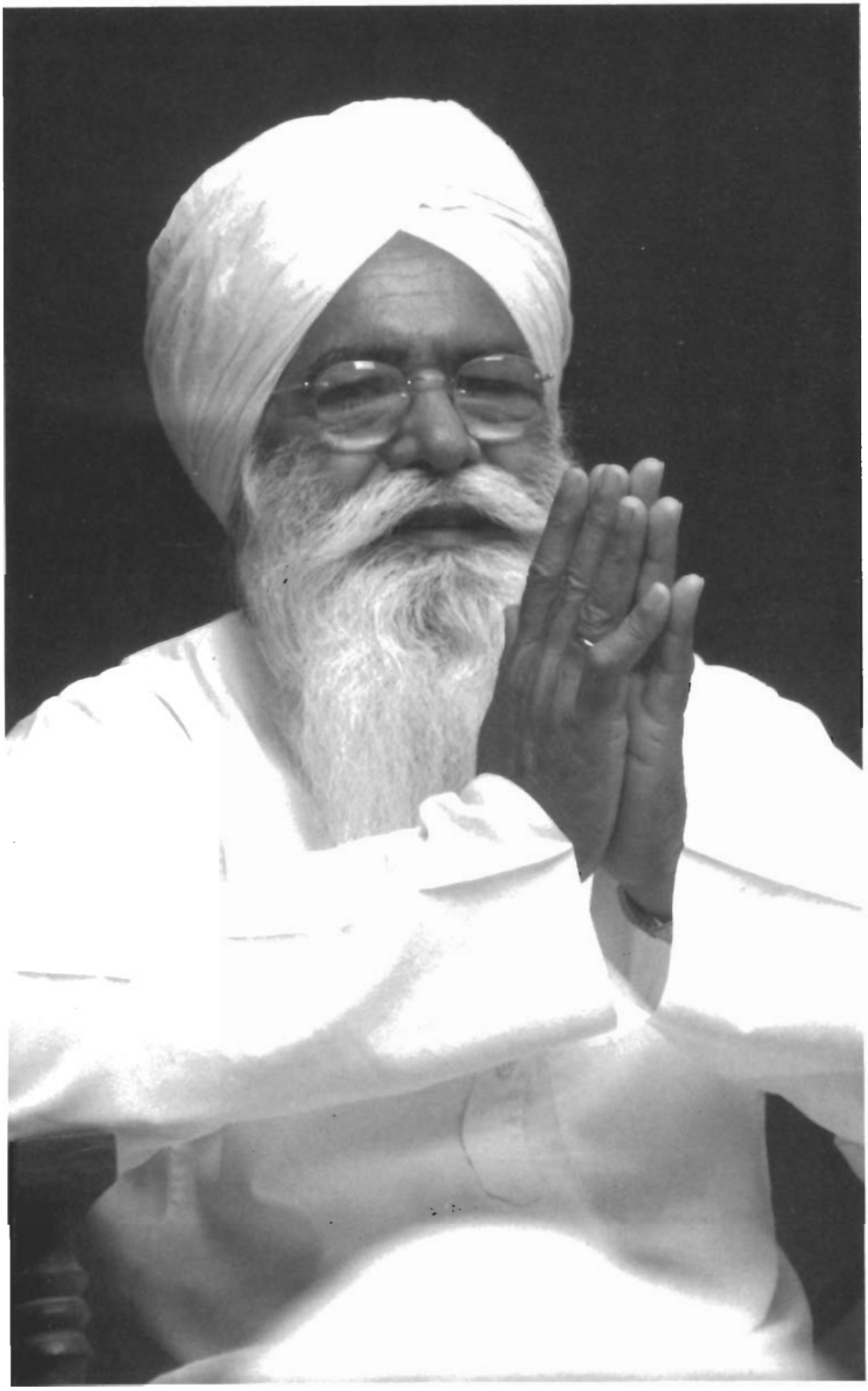
It is
a very
pleasant
time—
the ambrosial hour.

Even the birds and animals—all the creatures—get up at this time, and in their own tongue, they sing the glory of God. In the morning hours we people become lazy and we do not want to get up from our beds, but look at the creatures, the birds and animals, hear their voices all over. And this is a reality that they sing the glory of God in their own language, in their own tongue. But we people are lazy and we do not want to get up. So Sufi Saint Farid Sahib says, "I sacrifice myself on those birds and creatures who eat pebbles and thrown away food, and who do not have good homes to live in, but still not even for a moment do they stop remembering God Almighty."

So let us all come and take advantage of this precious time, do the meditation, and sit in the remembrance of God Almighty. We are very fortunate ones that we have been given this Path. The birds and other creatures, it is not their turn this time to do the devotion because God Almighty has not put the Path within them. We are very fortunate ones. We have this opportunity, so let us take advantage of it. Do not pay any attention to the outer sounds and disturbances because everyone is being busy. Everyone is busy in his own work and when we are sitting here for doing something special we should concentrate only in our work. So close your eyes and start doing the meditation.

Sant Ajaib Singh Ji
January 19, 1990
Hyderabad





It is a very good, ambrosial time and all of you should take advantage of this time. All of you should sit for your meditation and do it, because

the devotion
of God Almighty
is
a very
precious thing

It is a very priceless thing; it is the remover of lust, anger, greed, attachment and egoism—all the passions. And it is the giver of real peace and happiness. The devotees of God Almighty are not less than He is. But we cannot obtain this precious wealth of the devotion of Lord by ourselves. Unless we go and sit in the company of the Perfect Master Who has done the meditation, we cannot achieve this wealth. So all of you should sit in mediation and try to take advantage of this time.

All of you please close your eyes and start meditating.

Sant Ajaib Singh Ji
January 15, 1990
Hyderabad

Joyfully I Surrender

reprinted from the Februrary 1972 Sat Sandesh

Sant Kirpal Singh Ji

ALL GREAT SOULS who have come to this world told mankind, "You have great potential within you, and you are therefore exceedingly blessed to have been given human birth." But what is the purpose of this human life? Why is it highly praised, and what is this great potential it holds?

The value of human life lies in the fact that only in the human form can God be realized. But we must remember that it is the soul which can experience knowledge of the Lord—not the mind, not the senses, not the intellect nor vital airs. Through every age this subject has been explained by sages: that to establish clear understanding the intellect is made to work; but as those sages have proved, realization is a different matter. Intellectual understanding at the level of mind and senses is both useful and in nearly all cases, necessary; but man must gain knowledge of what he really is—what he is as soul—then only does it become possible for him to realize what God is.

So, on the spiritual path to God-realization, one must first take steps toward self-realization. And what does it mean to know oneself? It is not enough to merely say, "I am not the senses, I am not the mind; I am a conscious entity, I am soul." This is just a verbal expression of feeling, or is the sum total of inference gained by reaching a conclusion through the intellect. Realization is something separate from all this.

In the Upanishads, it says, *When the senses are controlled, the mind is stilled,*

the intellect is also stilled, then the soul is united. So it can be understood from this that as long as the soul does not gain freedom from mind, senses, and intellect, it cannot experience or know itself, and therefore cannot experience God also. If this highest knowledge is not gained in life, then man has not derived the full benefit or potential that lies within his grasp as a human being.

We must create conditions wherein we can *see* the Lord, if we want to realize Him. *As long as I do not see with my own eyes, I cannot believe even the Guru's words.* All Masters say that there is a God, that He is everywhere, that there is no place without Him. They say also that He resides in this body that we are carrying, in which we also reside, and so the body is truly the temple of God. But in what form is the Lord experienced by the soul? He is experienced in the form of Light. To praise Him without having seen Him is like a description of the sun by a blind man.

One Master advises to *See Him and then sing His praises; Such praise will bear forth fruit.* But to be able to see Him, He must be revealed by one who has this spiritual sight already—one who can make others see also. Who can reveal such knowledge? God has no father, mother, brothers or other relatives, so we must accept that He Himself will reveal Himself, when and as He so wills, by His own mercy and through His own methods. Electricity is everywhere, but we control it at a definite point called a powerhouse; and by connection to that powerhouse, electricity can be made to do our work. Just like this, God is everywhere—there is no place without Him —but the soul can only get a direct connection to Him through that powerhouse or pole where He is manifested. The true temple of God is the body wherein the Light of Truth is aflame. When He gives His darshan, He gives it in the form of Light.

So without the Guru—the powerhouse in this world—one cannot have this Light. The very meaning of the word *Guru* is "dispeller of the darkness." He who gives his life-impulse through the Light is the *Word made flesh* and is also called a Guru. *He manifested Himself in the Guru and distributed the Shabd.* It is most necessary that the seeking soul find someone in whom God has manifested Himself, for only such a complete personality is competent to rejoin the soul back to Him. God *is* everywhere, but He is not manifested everywhere. Why? Because our soul—that spark of the All-Consciousness—is under the control of mind and senses, and through its sojourn in creation has become the image of the body and the image of the world, thereby forgetting its true self. It must just know itself, then it can have the experience of the Overself; if it does not rise above body-consciousness, how can God be manifested? Do you understand this?

All Masters have advised *Man, know thyself* in their various languages. What is it in the Guru that does this delicate work? It is God manifested in the Guru who performs the operation—it is the type of work that God alone can do. Maulana Rumi says that God pointed out that He cannot contain Himself in all the heavens, the earths, or the skies He created, for none of these are sufficient to contain Him: *O my loved one, believe in Me, all these things are incapable of containing Me—I am so big. And yet I can dwell in the heart of a true devotee—if you want Me, go to him.* Such a true devotee is called a *Sadhu, Sant, Mahatma,* Master, etc. Different outer garbs cannot make a Ma-

hatma. Many are accepted as great men in this world who can give very powerful lectures, but have they realized God? How can anyone truly say he has experienced that which he has never seen? Furthermore, this holds no meaning for others unless they can be made to see also. It is a delicate point; but it is most necessary for the true seeker to meet a competent person who can reveal the Lord within.

God is most merciful; He continues to send these competent persons to the world to help suffering humanity. Even the company of such a person is highly beneficial to a soul; and what is infinitely important, one may do the whole world's work through the intellect and senses, but one cannot realize the Lord without the company of such a Saint. Even the very best actions will only gain reward; they will not enable you to realize God. It is only through seeing Him and knowing that He is the Doer and not I, that the rounds of births and deaths can be stopped. A true Guru or Saint must have the knowledge himself and be able to give the same experience to others so that they may increase it steadily. *The Sant gave the capital to me.* A little capital to start with is worth something. Even in business, if a man gives a very fine lecture on how to succeed in business, and yet the poor people listening have not a penny of their own to start with, what is the use of the lecture? If he also gave some capital along with the lecture, there would be some ground for success.

Competent Masters have come in every age, and will continue to come. But how many know them? When Christ asked his disciples, "Whom do men say that I am?" they answered, "Some say John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." But when he asked them, "Whom say ye that I am?" Simon answered, "Thou art the Christ."

All good actions bear the fruit of reward, but unless one sees for one's own self, the I-hood remains, and so we remain chained to the wheel of births and deaths. How can the ego be killed? *Shabd burns the ego and attachment when the Gurumukh sees the Jyoti* [Light] *within.* It is then that one begins to see that the Lord is doing everything. *What can the poor wooden puppet do? The Puppeteer knows.* I will now relate to you a hymn by one such great soul who had this realization:

The true facts and stories of the Lord are told by the Guru, who is the true friend;
Unto Him I joyfully surrender myself in sacrifice.

This is a hymn of Guru Ramdas, who saw his Guru as he truly was: one who spoke to them of his experience with God. There are those who give statements about God from the level of the intellect; but there are the rare few also who speak from actual experience. Many are just lecturers—we should be grateful to anyone who has taught us even a little. Every Saint has his past, and every sinner a future. Guru Amar Das says, *From the lowest I became pure, ever since I sat at God's feet, in the Guru. I was like a stone sinking in water; He lifted me up, praise be to the Lord.* When one is pulled up above the level of the senses, one realizes how low one was. Great is the Guru, who not only pulls us up and gives an experience of the Lord, but remains our true friend always.

What is a true friend? *A True Friend is one who is always with you, and never leaves you; He appears even when one*

is called upon to account for one's actions. Worldly friendship is plentiful enough—children, relatives, acquaintances—but lasts only as long as selfish desires are fulfilled. Without this, who remains faithful? The very same person who may appear to be a beneficent friend at one moment can turn into a thief at the next. A true friend is one who will remain with you always—even when you have to pay up your accounts. This is a true Guru. What is more: *He gives new life, and through devotion connects you with the Lord.* He bestows a new life upon us; and what is that new life? It is Light, it is Sound. Out of his mercy, he gives his own life-impulse; and nothing could be a greater gift. You can find many who will give gifts of money, clothing, articles, etc.; but how many can give their very life? With this life-impulse he enthuses new life into others, and if the accounts are to be rendered, he will do that also. And for whom will he do all this? For a *gurusikh* only—a true disciple of the Guru.

He says that one would give oneself in complete surrender or sacrifice unto such a Guru. Brothers, would you not also joyfully surrender at the feet of a complete Guru, if you were fortunate enough to meet one? But make sure you surrender only to him in whom the Truth is awakened. Guru Ramdas is telling us about his Guru. Only a true Master can know what a Master truly is. He tells of how he has found a true Master, and how abounding and unlimited is his Guru's love. Only those with full faith can ever come to know of it; but how many have the inner conviction of their Guru being a Guru? He who really knows what the Guru is becomes a Gurumukh.

Come, my gurusikh, come;
You are the beloved of my Guru.

Who is actually beloved of the Guru? He who becomes a true disciple—who lives up to the teachings of the Guru—who obeys the Guru's every command. Such a follower is a *gurusikh.* Otherwise he is a *mansikh* or disciple of the mind. Who loves a true disciple? Whoever has true love for his Guru. Would anyone who truly loved his Guru stand and fight in the court, or tell lies and cheat, as some people do? How could anyone do this type of thing if he truly loved his Guru? Try to understand these things fully, for they are an integral part of the Master's teachings. A person who declares love for his Guru and sits at his feet should have love for each and every other person coming to his feet—especially those who are on the same path. And he who has this true love for everyone is a gurusikh. He says, *O gurusikh, let me embrace you.* Why? Out of love for his Guru.

In the story about the love between Laila and Majnu, it is said that one day Majnu was seen kissing the feet of a dog, and when he was asked why he was doing this, he replied, "I have seen this dog on occasion going along the street where my Laila lives." This is an example of the extent of even the worldly kind of love, so if people say they love their Guru and do not love one another, this is nothing but a lie. It is also a lie if anyone claims love for God and yet does not love him in whom He is manifested. One's whole life can be changed with meditation and love for the Guru. The Guru will then appear within. This is why Christ advised his disciples, *If ye love me, keep my commandments.*

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.

God likes God's own attributes—which can be realized through the Guru.

Here he is telling us that God loves anyone who tries to adopt His own attributes; so we should find out what they are, and also inculcate them into our being. If there is a vacancy in a certain office, and the man in charge has good talent in handwriting, he will naturally be more attracted to those applications which have been written in a good hand. So if we desire the Lord's pleasure, we should adopt His attributes. But how can we know what they are, when no one has seen Him? We can only observe His attributes as they are demonstrated in the Guru, who is the Word made flesh —God manifested in human form. Whatever God's attributes are, the Guru will have them. By loving the Guru, and placing all our attention on him, we can imbibe all virtues, and those very virtues will then manifest in us. As a man thinks, so he becomes. If one goes on thinking of some depraved person who has broken away from God and all things God-like, one will become like that in a short space of time. The Lord's love is innate in whomsoever He has manifested Himself. *God's attributes can be seen when you see the Guru.*

When my Guru, Hazur Baba Sawan Singh, was stationed in the Murree Hills while in service, he returned to his residence one day, and as he entered the courtyard a man passed him on his way out. When the Master inquired from a servant what was the nature of the man's visit, he was told that the man was a tuberculosis patient who was looking for accommodation, but no one was giving him a place. The Master then asked why he was also turned away from this house and was told that not only was the man suffering from tuberculosis, but worse than that, he was an atheist. Hazur said, "Even if the poor fellow does not know there is a God, at least we know; and what is more, God is in him also." The man was at once called back and given a room in Hazur's house. This is a simple example of God's attributes being expressed through the Guru. Would you not also become the Lord's loved one, if you expressed His own qualities? If you have not yet seen the Lord, then you will find His qualities manifested in whomsoever *He* has manifested, who sees Him and can give you an experience of Him. Even though you may try and leave him, such a friend will never leave you. As Christ said, *Lo, I am with you alway, even unto the end of the world.* Our Hazur also used to say, *The Guru will never leave him who has been given the Naam.*

In 1962 a certain man wrote to me for the first time since his initiation nine years earlier. He complained of many things, and at the end of the letter said, "I am leaving you." I replied to him, "No matter what you do, that Power will never leave you." The Guru does allow a long rope, in order to test the disciple's depth in the water, but he never leaves him.

When Pakistan was formed, many trainloads of Muslims left India to take up residence in Pakistan. Hazur gathered a number of disciples together and took baskets upon baskets of bread to distribute to the weary traveling people. Whoever truly loves God, truly loves each and every being, regardless of religion, caste, or nationality.

We are enraptured by those who obeyed the Guru.

He explains that he could even sacrifice himself for anyone who lives completely according to the Guru's wishes. The Guru may give happiness or misery, for he has to make a beautiful form from a rough piece of stone and therefore has to wind up all the karmas; but a true follower will never complain, no matter what condition he has to face in life—no matter what hardships the Guru allows.

The stages of discipleship are many. Using a worldly example to explain a spiritual matter, we can take a married woman whose heart is not with her husband. In the world's eyes, she is respectably married to one man; but in fact she is not a faithful wife. On the other hand, there is the type of wife who, although she remains faithful, yet is constantly demanding something from the husband. Her demands never cease; though her neighbors may be starving she will have concern only for her own selfish desires. There is yet a third kind of wife, who does request her husband to supply various needs, but if he does not comply she accepts the fact and drops the subject. The fourth and last type of wife is one who loves her husband so much that her clothes may be torn and worn, but she never asks him for anything. All she wants is his love, and is concerned for nothing else. If her worn and torn clothes please her husband, what more is required? This is the highest kind of love.

Guru Ramdas goes on to tell of the greatness of the gurusikh:

I will sacrifice myself for him who has seen the beloved Satguru.

There is so much love in this statement. One glance from such an imbued person is enough to change one for life. It never wears off. Hazrat Junaid Sahib once went to the house of the Prophet Mohammed, but the Prophet was not at home at the time, so Junaid Sahib left. When the Prophet Mohammed arrived, his servant told him of this visit, and Mohammed Sahib asked him if Junaid had spoken to him. The servant said that he had not. "Then did you have his darshan at least?" asked the Prophet. The servant explained that he had arrived on the scene just as Junaid Sahib was leaving, and only caught a glimpse of his back. The Prophet told him, "You are indeed blessed with good fortune to see the back of such a great soul."

Just consider this story carefully. You want parshad, but with what kind of mouth will you eat it? Guru Ramdas is saying that he is willing to sacrifice himself for that fortunate person who received even a brief glimpse of his Guru. People usually have a very critical attitude toward each other: one is not initiated, another has no Guru whatsoever, another belongs to a different religion, and so on. But Guru Ramdas says he would sacrifice himself for *anyone* who had seen his Guru. Only a realized person who sees the Truth can sincerely make such a statement, for he sees the Lord in everyone, and has love for each and every individual because of this—whether they call Him Paramatma, Khuda, God, Shabd, Naam or any other name. God is in all men, even in those who do not realize or believe it. In the first epistle of John, he tells us, *If a man say "I love God" and hateth his brother, he is a liar; for he that loveth not his brother whom he has seen, how can he love God whom he has not seen?* John also says, *And this commandment have we from him* [Christ], *that he who loveth God loveth his brother also.*

I will sacrifice myself for those who serve the Guru,
Hari, Hari, is Your Name;
In the depth of our misery You appear;
By serving the Guru, the Gurumukh gains his freedom.

There are four kinds of people who journey toward God. One is a gurusikh —the beloved of the Guru. Another is he who lives according to the Guru's wishes. Yet another is he who is fortunate enough to have seen the Guru. Fourth is the still more fortunate one who has the opportunity to serve the Guru. And who can truly love all these disciples? Only he who loves the Guru truly, who, in the Guru's company, has had the love of the Lord awakened in him.

How is this kind of love developed? It can only develop through contact with Naam, whereby the love which is innate will break forth, manifest, and overflow. If you sit beside a fire, all your chills will leave. Similarly, to sit beside something cool, such as ice, all heat in the body fades away. Many many blessings can be yours when connected to the Naam, for it is the most powerful force. *Hari, Hari, is the Pure Naam which created all Creation.* The Supreme Lord is nameless, but He came into expression; and that expression is called Naam. *Naam is controlling Khand and Brahmand.* We can go as far as to say, "Oh Lord, this Naam of Yours is the dispeller of all unhappiness"—and where can we get it? Through the grace of the Guru —and then by serving him. Merely bowing down before him does not make a disciple; one must obey him, and then bow before him in devotion. This is what is meant by serving him. In the Gurbani it is written, *Satguru's words—words* ARE *the Satguru.* Whoever bows down to his words and obeys them is a true gurusikh. Otherwise, *The whole world sees the Satguru, but by just seeing there is no salvation; As long as love for the Satguru's Shabd is not developed.*

What is the Naam? There is the word *Naam*—just as there is the word "water," or *pani, aqua, aab,* etc. But by merely repeating the word "water" one's thirst is not quenched, until the liquid which is denoted by the word "water" is drunk. When Christ met the Samaritan woman at Jacob's well, she was surprised when he asked her to give him water, knowing that the Jews did not mix up with Samaritans. But Jesus explained that if she really knew who it was that was asking her for water, she would have asked *him* for the Living Water, by drinking which all thirst is quenched forever. So that Water of Life is also known as Naam. It is the God-in-Expression Power, which came into Being, and which has two phases—Light and Sound. A connection with this awakens the soul and makes it aware of the God within. It is no good saying, "dollar, dollar," if one wishes to have money; it must be earned in some way. By uttering the name of the Lord, one may gain some small interest in Him, or get some direction toward Him, which will certainly earn good karma; but it does not give a connection with Him. It is something quite different to see that Power working in reality, and to thereby know that oneself is not the doer of anything.

Naam can be given through the Guru only, who is the Naam or the Word made flesh. Only the Lord Himself can give His own gift, and He is working through the form of the Guru. Though He resides in every form, it is only the Guru who can give the way up by bring-

ing the soul above the senses. So there are two indications by which the seeker can know that he has got the connection: the Naam's two phases must be experienced within—the Light and the Sound, or the Music of the Spheres. God comes in the form of Light. And that personality where He is manifested will give that new life of Light to the true seeker. Many will give happiness or worldly achievement, but how often can you find someone to give his own life-impulse? *Through His life-impulse you get the bhakti and the connection with God.* It is the Satguru's work. And, *With the Gurumukh's bhakti, the Sound is easily heard.* A Gurumukh is he who has become the mouthpiece of his Guru, one who truly takes the Guru as the ever-present Lord and keeps his head low before all his Guru's commands. Thereby he has become the mouthpiece of the Guru; and the Guru is the mouthpiece of God. It is a constant law which never changes.

God-realized souls are always present in the world, but in the past they were few, and even now they are very rare. Who then are the privileged ones who get to meet them? Those whose hearts are true. Those without deceit in the heart not only have the privilege of the Lord's own arrangements for meeting the Guru; with a clean heart they are able to absorb the full benefit of that meeting. The best attitude of mind is to sincerely serve in humility, and in more and more humility. *Then the Guru will come by himself.* God Himself makes the soul hungry—and then He feeds it. There is really no need to worry about anything: simply be sincere and true to your own self. He has sent you to the right place; and He is the Giver. It is a very subtle and exacting subject; what can I say about it? If a person thinks of him as a Guru outwardly, tremendous change will take place; and if that person gets the higher contact—then?

Hafiz Sahib once wrote a poem in Arabic saying that if one wishes to realize God one should leave one's home and go to the wild places. Bhai Nandlal was a great *gurubhakta* (of Guru Gobind Singh) and when he read this, he said, "God? God is here!" and indicated his Guru who was nearby. He then added, "Where will you go? What is there in the jungles? He is standing here." Who can say this sort of thing with any accuracy? Only he whose eye is developed—he who has seen, and then speaks of what he has seen. Those who boast of their Guru without truly seeing what he is speak without real knowledge; their words are empty. For such people the Guru is the Guru when conditions are favorable, but when the conditions become difficult they turn their backs on him.

Those who do the dhyan of the Naam are accepted at God's court;
For them, O Nanak, will I forever sacrifice myself.

Those who meditate on Naam not only succeed spiritually but in worldly attainment also. They are the lighthouses which give Light to the whole world—as long as they are in the world. Christ also said, *As long as I am in the world, I am the light of the world* [John 9:5]. When they leave, another Light replaces them, in an unbroken chain. So there is always food for the hungry and water for the thirsty. The Master gives the Light, and when he leaves, whoever has become attuned to him continues the work, when the Master hands over that precious gift to him. One bulb fuses, but another is put in its place; and when

that fuses another is placed, and so on. But the Light remains the same; the Light is the Guru, not the body, although the physical form is respected because of the Light working in it and shining forth from it.

We find throughout history that whatever land has been touched by the holy feet of the Masters is worshiped and their names are praised, but while they are living in the world very few value them or recognize them. Guru Nanak was termed an atheist, but when he left the world many places he frequented became places of pilgrimage. But if one gains faith and knowledge in what the Guru is while he is in the world, what more is needed?—for he is the one who will give. And whoever loves the Guru, and loves all who go to him, is truly a gurusikh.

Whatever pleases Thee, O Lord, that is the real worship;
The Gurumukh is one who truly serves the Guru—he sees and enjoys God.

What can cause the Guru's pleasure? There is no criterion for that. Whatever may appeal to him may incite his pleasure; for instance, the way a true Gurumukh lives by serving the Lord in humility, having love for everyone, and whose meditation is fruitful. This kind of service is true, and is likely to appeal to the Guru; so first become a Gurumukh, then one can truly serve the Lord. St. Paul said, *I live, yet not I, but Christ liveth in me.* There is also, *Father and Son are drenched in the same color.* It is a condition which comes when the inner knowledge is really awakened. God's attributes are in the Guru, and Guru Ramdas is saying that if even the slightest reflection of that is seen in the disciple, then he would sacrifice himself for such a follower. Guru Nanak Sahib had one such follower, who later became Guru Angad. Guru Angad had one disciple who was a Gurumukh and he became Guru Amar Das, the Master of Guru Ramdas who has written this hymn. 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.

God never leaves those who have true love for Him.

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 them, 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.

Whenever the Beloved is remembered by such, new life surges within.

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 who remember many times with breaks in between. What kind 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.

I am a sacrifice to those who serve the Gurumukh with love;
He is free himself, he frees his family, and the whole world.

Here he is not speaking of the Guru but the Gurumukh; and those who serve the Gurumukh sincerely with love not only will receive salvation for themselves, but also for their relatives and friends, for the Gurumukh comes to give salvation to the whole world. *Gurumukh frees millions with a spark of Naam.* His resources are everlasting, but those people who have gained a little and start distributing it everywhere only end up with regrets. They are doomed themselves and so are those who follow them.

Guru serves the Lord with love—
hail to the Guru's name;
Guru showed the way to God—O sacred endeavor!

Now he speaks of the Guru with praise, for he truly serves the Lord. He shows the way to those seeking the Lord by connecting them to the Naam; there can be no higher service, no more sacred service. Many take payment for what they do in God's name, but he gives freely—just as God is free, air is free, water and sun are free. It is the blessing of the Guru.

Gurusikhs who serve the Guru are fortunate;
Again and again, O Nanak, do I sacrifice myself on them.

There can be no higher destiny than this; for human birth comes with past good actions, and after receiving the human birth, those who become true disciples of a true Master have great virtue awakened within them. People who have the darshan of such a soul, or who serve them, also receive the Guru's blessing:

All Gurumukhs are beloved sisters in God, who are accepted by Him.

To gain the Guru's pleasure is to gain the Lord's pleasure, for the Lord is manifested in him. Though we have all respect for the physical form wherein He resides, yet the Guru is not the physical form; he is the Shabd in the physical form. Guru Gobind Singh explains it in this way: *From beginning to end, there is only One—and that is our Guru.* That Power has ever been One, and always will be. The True Master never says, "I am the Guru," but rather "God is the Guru." Guru Gobind Singh says, *Think of me as the servant—but there is no difference between us.* He also says, *I have come to see the world's play.* He tells us that he was ordered by the Lord to go into the world and work, and also that those who say they are the Guru are not Gurus. How can the one who sees that God Power working say that he is the Guru doing everything? The true Guru cannot say it.

They shine in the Lord's court, and He embraces them.

Those who become gurusikhs are the Lord's souls, but he also has love for the others who go to the Guru's court; he has love for all mankind, for those who love the Lord, love everyone. He

suffers with the sufferers—and the result? *O Nanak, the Naam is ever-ascending; May peace be to all the world over, under Thy will, O Lord.* A Muslim prophet explains that if one part of the body has pain, the rest feels it in sympathy. He is likening this to those who have love for the Lord. Excuse me, but where are those with this love? Today it is like a business in the Lord's name. One Master says, *Think of the lowly as great, if in his heart the Lord dwells.* There is no heart greater than that in which the Lord resides. *That physical form is beautiful in which the Lord resides.* The eyes become astounded to see this sight—that form in which the Beloved is manifested.

Give us darshan of those Gurumukhs absorbed in Naam;
We would wash their feet and drink that water.

There is a Sikh daily prayer which says, *Give us association with a Gurumukh, company of a Sadhu, color of the Naam; O Beloved, through such true connection, Naam awakens within one.* The Saint's darshan is invaluable. Washing the feet is an expression of love. Majnu wanted to kiss the dog's feet because it had walked along the street where his beloved Laila lived. Surely lovers of the Lord should respect that form in which He resides. We are lacking in love. Our love is not true love; it is driven by selfish motives. The heart is the rightful abode of the Lord—do not let anyone or anything else live there.

Chewing betel-nut and betel-leaf, a cigarette in his mouth—
God is never remembered by such people, and the Lord of Death will take them.

He has been speaking about the Gurumukh, and now he refers to the typical manmukh who even by mistake never thinks of the Lord at all, and lives only for worldly enjoyments. This type of person ends up in the hands of Yama, the Lord of Death. The continuous cycle of births and deaths that they revolve on cannot be broken. If you appropriate anything from another, you will have to return it in some way or other. If you hurt someone, you will have to bear the reaction of that also. *As ye sow, so shall ye reap.*

Enlightened are the hearts of those who remember the Lord;
Yama cannot approach these gurusikhs, the Guru's beloved.

The Lord of Death has no power over those who have received the Naam and who have true love for the Lord. He rules only over that which is governed by the law of debt and payment. He who oppresses no one and hurts no one, who sees the Lord above, and in all things is filled with a serene tranquillity—how can such a person be under any law? If he in whom the Lord is manifested places his hand upon someone's head, the Lord of Death will not be able to come near that person either. What power has the Lord of Death in the face of such Light? He cannot enter the place where a true gurusikh is sitting, not to speak of anything else. To become a gurusikh is a great thing.

God's Name is a priceless treasure, known only by the gurusikh;
O Nanak, those who see the Satguru, they dwell in bliss.

Naam can only be properly valued by those who know what it is, those who then live in the Lord's color instead of

the world's color. Outside there is light and music; inside there is Light and Sound. Worldly people are in a state of intoxication through the worldly atmosphere, and those who have met the True Form and live their lives according to the Guru's behests hear the inner Sound twenty-four hours a day. This inner Light is infinitely more attractive than any outer light or sight, and gives a vastly different intoxication. *The intoxication of Naam, O Nanak, inebriates day and night.* Guru Nanak met the famous King Babar and boldly told him, "The intoxication you enjoy in the evening wears off in the morning, but the intoxication I enjoy remains night and day." It is the soul's color—or you can call it the color of Ram. He who meets the Satguru and follows his word, gets this color.

Satguru is the Giver of this blessing, which he gives out of compassion.

It is not an ordinary gift, and it can only be got from a Satguru. He gives you the gift from the Lord, Who has manifested Himself in him. He sees the child's misery and in compassion saves him from wretchedness. The Father has great love for His children, and the more unhappy they are, the greater is His compassion —especially in this dense Kali Yuga. Through His compassion, at least those who have their faces turned to Him can be saved, if not all.

I sacrifice myself on the Guru who gave me Naam;
Praise be to him who brought us this message of God.

He is full of praise for such a Guru—at least we should value this gift, and take full advantage of it. *Kabir says, we are the Knowers of the secret of that faraway Home, bringing the Lord's orders.* It is given free, out of the Lord's compassion; but, excuse me, there is hardly anyone to take it, and from those, very few receivers value it. Most of them are like the woman who marries for outer appearance of respectability only, and then lives in an outrageous and immoral manner.

Listen to the Complete Guru's advice, and see Par Brahm brought nearer. The purpose of Naam is that one should be aware of the Lord always. But what is the use of advice from those who are not exemplars of it? This is why people cannot escape from the law of birth and death. Man *must* be sincere to his own self. I always advise, "Be true to yourself, God is within you and Guru is within you." Could a person go on sinning if he was constantly aware of the Lord within him? We first deceive ourselves and then others. Many people forge wills, cheat, lie, give false evidence—the courts are full of such liars—forgive me. But no one can deceive God who is within each and every man.

When gazing upon the Guru, I blossom forth;
The Guru—Satguru Deva.

This is the condition of one whose beloved has come: he cannot take his eyes from his beloved, and the more he gazes, the more he blooms. Guru Ramdas greatly loved his Master, Guru Amar Das Ji, who lived for more than one hundred years. His love was so strong that he would attend all his Master's needs in constant service. If one has true love for someone, that love extends to the body also. Maulana Rumi Sahib explains it in this way: that this love is the love of the soul, and yet, when one sees even the physical form of the loved

one, great happiness and joy sprouts forth from within.

The Guru's tongue speaks out the words drenched with ambrosial beatitude of Naam;
For those who obey his words, the inner hunger will be satisfied.

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.

How can I travel the Path of the Lord?

He asks this question, and then he himself answers it:

Naam is Thy Naam, O Lord,
Which helps here and hereafter.

To return to the spiritual home, Naam is the means; and it lies within each being. When the connection to Naam is made, it then must be increased. It is the treasure of the two worlds: physical and spiritual. *When you meet the Sant, brothers, value the True Naam; This treasure of life remains here and hereafter.* It is potent in both phases of life.

Those who love the Lord, love everyone; but this can only happen in one who has seen the Lord within. Guru Arjan Sahib, the fifth Guru of the Sikhs, had the foundation stone of the holy city of Amritsar laid by the Muslim, Hazrat Mian Mir. History tells us that Hazrat Mian Mir, Chaju Bhagat, and Guru Arjan were great friends. When they get that higher degree, all are one: there is no consideration of religion or different outer society. When the illusion lifts, *Who is a Hindu, who is a Turk? This* is the Truth.

Gurumukhs who have worshiped the Lord have the wealth of the Emperor.

Masters are often called Emperors, for they have an abundance of the true wealth, and the Gurumukh is the one who receives liberally from the Guru's treasure-house.

I sacrifice myself on that Satguru, who is one with his Guru's words;
You are the Lord, the Master, the Saviour;
Your virtues are intrinsic, Your pleasure is the true bhakti,
You are one color, yet all colors;
O Nanak, Your pleasure is the best thing.

This was a hymn of Guru Ramdas, but all Masters come for all mankind. They are the Light of the world—as long as they remain in the world. One bulb fuses and another is placed there to continue the supply. We are all the Lord's children, and He has concern and compassion for us all. There is, therefore, bread for the hungry and water for the thirsty.

This season may be taken as a time of rebirth for the New Year, a time when we all may take stock of how much we are doing of what our Beloved Father Kirpal, with so much sweetness and compassion, asked us to do. We should renew our promise to Him and water afresh the crop of meditation – the true gift to our own selves.

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