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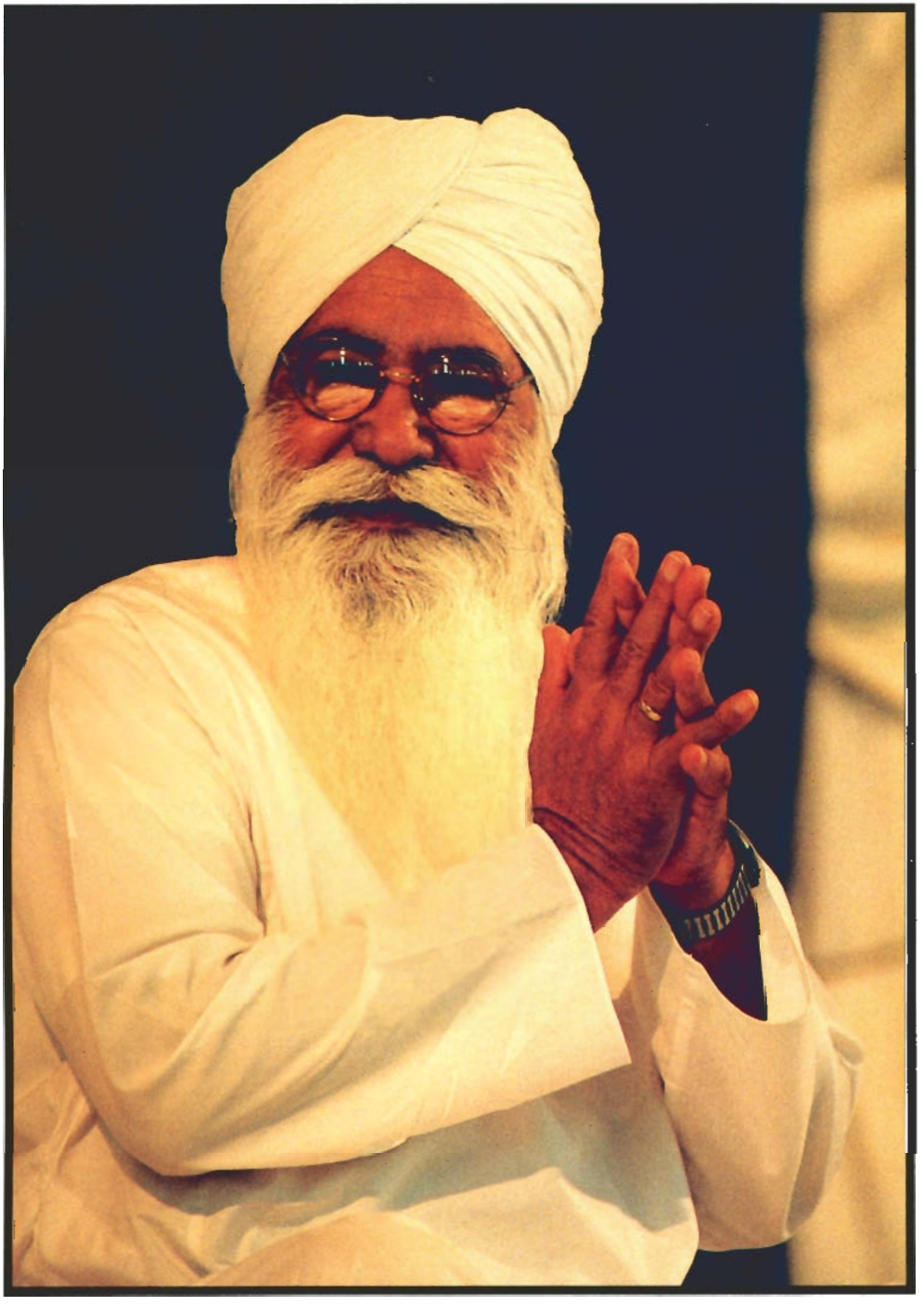

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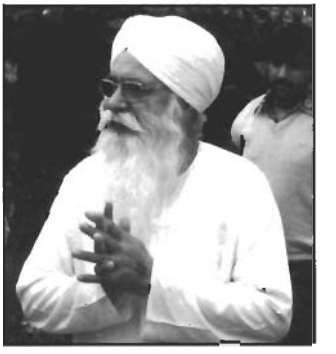

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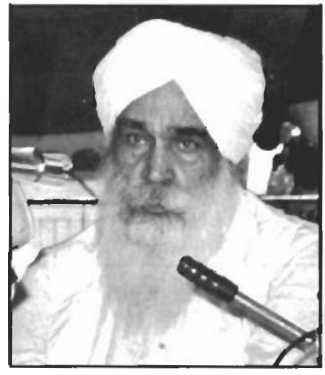

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We are sad to have learned that there was a problem with the collating of the May issue of the magazine. If you received a defective copy (with duplicate and/or missing pages) and have not already notified us, please do not hesitate to let us know. We will gladly send you a replacement copy.

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The Value of Darshan

Sant Ajaib Singh Ji

Dear Ajaib, would you please speak of what we are doing when we get so much with you and then talk and talk?

The answer to this question is what beloved Master Sawan Singh Ji used to say in response to this question. I have always repeated that. So once again, I would like to repeat what Master Sawan Singh Ji used to say in answer to this question.

Maharaj Ji used to place a great deal of emphasis on the importance of darshan. He used to say that if we were to know the importance of darshan, we would know how much the darshan of the Master helps us to go within and how much His darshan helps us to pay off our karmas.

Guru Angad knew the glory and the importance of darshan. Even though the Shabd Form was manifested within him, and when Guru Nanak left this physical world He had appointed Angad in His place, saying, "Whomever you initiate, I will be responsible for him." Even though Guru Angad had manifested Guru Nanak within him and Guru Angad had become one with Guru Nanak, still when Guru Nanak left this physical world, Guru Angad wept and He closed Himself in one room, and He remained there.

There was a woman initiate of Guru Nanak. Guru Angad Dev used to go to see her and talk to her about what Guru Nanak was like — what was His nature, what He looked like, how was His humor, and things like that.

Why do such great Masters Who have already manifested Their Master within Them, and Who are always one with Their Master, become so sad when Their Master leaves this world? Why do They become so sad? They become so sad only because They know the value of darshan. They know how much the people are losing without the darshan of the Master. That is why They always say such things. They always express Their sadness over not having the darshan of the Master.

Master Kirpal Singh Ji used to tell about when his beloved Master Sawan Singh went to visit Ghuman, the village of his Master Baba Jaimal Singh. When Baba Sawan Singh went to the village of Ghuman, as

This question and answer talk was given at the S.K.A. Retreat near Sampla, India, on March 14, 1995.

He approached the boundary of the village, He bowed down on the ground to pay homage to Baba Jaimal Singh. When He started weeping in the remembrance of His Master, Kirpal Singh asked Him, "Beloved Lord, when Your condition is like this, then what can be the hope for us the worldly people?" Master Sawan Singh Ji said, "If Baba Jaimal Singh were to come back to His body of five elements in front of me, even for once, I would be willing to give up everything for that."

Master Sawan Singh Ji used to say that when we come to the Satsang and sit in front of the Master, right from the moment when the Master comes into the Satsang and He is seated in front of us, we should look constantly at the forehead of the Master. We should not pay any attention to the sound or the noises which may come from the right or left, or from any other side. Our attention should be constantly towards the forehead of the Master. He used to say that we should get so much absorbed in the darshan of the Master that we should not even remain aware who is the Pathi or what the Pathi is singing or what his turban is like. We should not pay any attention to anything except the forehead of the Master.

Master Sawan Singh Ji used to say that it would be much better, after attending the Satsang, to remain seated in meditation for some time and remain absorbed in the darshan which we have had during the Satsang. As we go on talking after the Satsang, our heart, which has become full with the darshan of the Master during the Satsang, starts to become empty. The more we talk after the Satsang, the more empty we become, and we become exactly like we were in the beginning when we came to the Satsang.

Master even used to say that before sitting in the Satsang, if we could do a little bit of meditation, that would also become very successful.

Lord Kirpal used to say that once when He and Dr. Johnson were massaging the legs of Baba Sawan Singh, Master Kirpal asked Master Sawan Singh, "Master, tell us what does the Master look like inside?" Master Sawan Singh Ji smiled and He said, "Look here, Kirpal Singh, the features of the Master which you see outside in the physical world, in the inside also, the Master has the same features. In the within He looks exactly like what He looks like outside." Because God Almighty always assumes the Form of the Saints and He comes into this world. God Almighty does not have any outline, He doesn't have any form, He doesn't have any feature. So that is why He always takes up the body of the Perfect Saints and He comes into this world. So if we still the Form of the Master in our heart, then the more we love that Form, the more

the Path becomes open for us, because it is the same Form of the Master Who is going to take care of us when we go within.

Whenever the Negative Power tries to deceive the souls, he also uses or takes up the form of the Master. But those within whom the Form of the Master is still, those who have manifested the Form of the Master within them, they at once do the repetition of the Five Sacred Names — the Simran — and at once that fake form created by the Negative Power disappears.

Didn't you read in the *Anurag Sagar* how the Negative Power took the form of her Master, Kabir Sahib, and tried to deceive Queen Indramati. But since the Form of the Master was manifested in Indramati, that is why she could easily recognize Kal and she was saved from his tricks.

Master Sawan Singh Ji Himself used to say that when he fell from the horse and broke his leg, the doctor suggested that he take the soup of meat and also some kind of wine. Master Sawan Singh Ji then sent a cable to his Master, Baba Jaimal Singh, to get confirmation. And at the same time, the Negative Power also appeared in the form of Baba Jaimal Singh, and told Baba Sawan Singh that there was nothing wrong in taking those things, "when you have some injury, if you were to take it as a form of medicine, there is nothing wrong in taking this."

Baba Sawan Singh Ji used to say, "At that time, when the Negative Power came in the form of Baba Jaimal Singh, I repeated the Five Sacred Names of Simran and at once that form disappeared."

In the last Bombay program in January, many dear ones told me about their very good experiences. The reason for that is that only those dear ones who concentrate during the Satsang get the higher experiences in the meditation.

So dear ones, Guru Arjan Dev Ji says, "The enjoyment we get from doing the darshan of the Master cannot be described in words." Those who reach Sach Khand, they know what is the enjoyment we get from the darshan, what is the importance of the darshan. The enjoyment which we get from having the darshan of the Master cannot be described in words; it is indescribable.

Guru Arjan Dev Ji was so intoxicated in the darshan that He said, "I wish I could have the darshan of my Master all the twenty-four hours of the day, because when I don't have His darshan I feel crazy. I feel content only when I'm able to have His darshan."

Dear ones, whenever I would see my beloved Master pleased, in my innocence I would say this couplet, "O my Beloved, I wish that may I always have You with me so that I can go on having Your darshan all the time." When I would say that to my Beloved Master, He would try

to reach my ear to twist it, and then I would go like this! [*Sant Ji moved backwards suddenly; much laughter by the sangat.*]

Dear ones, even the physical form of the Master attracts us very much. When we look into His eyes, He pulls our soul up. But when we manifest the Astral Form of the Master within us, then what to talk about it — He pulls us inside so much. We get so much intoxication when we are pulled up by the Astral Form of the Master. Furthermore, when we go above, and when we manifest the Causal Form of the Master within us, then what to talk about the enjoyment we get by having that Form of the Master within us. Once that Form is manifested within us, we don't want to give up that Form, we always want to be with Him. Beyond that, when we manifest the Shabd Form of the Master, then the disciple starts using words like: "He is the most beautiful one. He is even more beautiful than the fairies. He is the unique one." The disciple doesn't have adequate words to describe the glory and the beauty of the Master.

When the disciple manifests the Shabd Form of the Master within him, only then his pride disappears. Because when the disciple reaches there, he sees how many more gurumukh disciples are already there, how many better disciples have already reached there. And then he finds himself no one as compared to the other gurumukh souls who have already reached the Master.

Guru Arjan Dev Ji Maharaj says, "Over there, there are so many souls superior to me. Who knows my name over there?"

Dear ones, there is no camera in this world that can take the picture of that Form.

Only to that Form the soul says, "I will not find even one like You, whereas You may find millions like me."

So dear ones, in very simple words I am telling you the importance of darshan. Because, even at the time of our death, the same Form of the Master has to come, the Form Who gave us the Initiation.

There was one initiate of Baba Jaimal Singh and his name was also Jaimal Singh. He lived a very long life. Often he used to visit me, and he would stay with me sometimes for a week, sometimes for ten days or even for a month. He was a very good meditator and he used to tell me about [the times] when Baba Jaimal Singh would give Initiation. In those days, there were very few people who would take Initiation — maybe one or two at a time. So Baba Jaimal Singh would graciously allow him to sit in during the Initiation.

So he told me that once, when Baba Jaimal Singh was initiating someone, the person who was getting initiated asked Baba Jaimal Singh, "Master, is it true that You

will come to take me when I leave this world?" Baba Jaimal Singh said, "Yes, you recognize my clothes, and I will come to rescue you, come to take you, in the same clothes I am wearing today."

You know that the life of the clothes is not very long, but it was the grace of Baba Jaimal Singh that He said, "Look at my clothes, and you will find me wearing the same clothes when I come to take you."

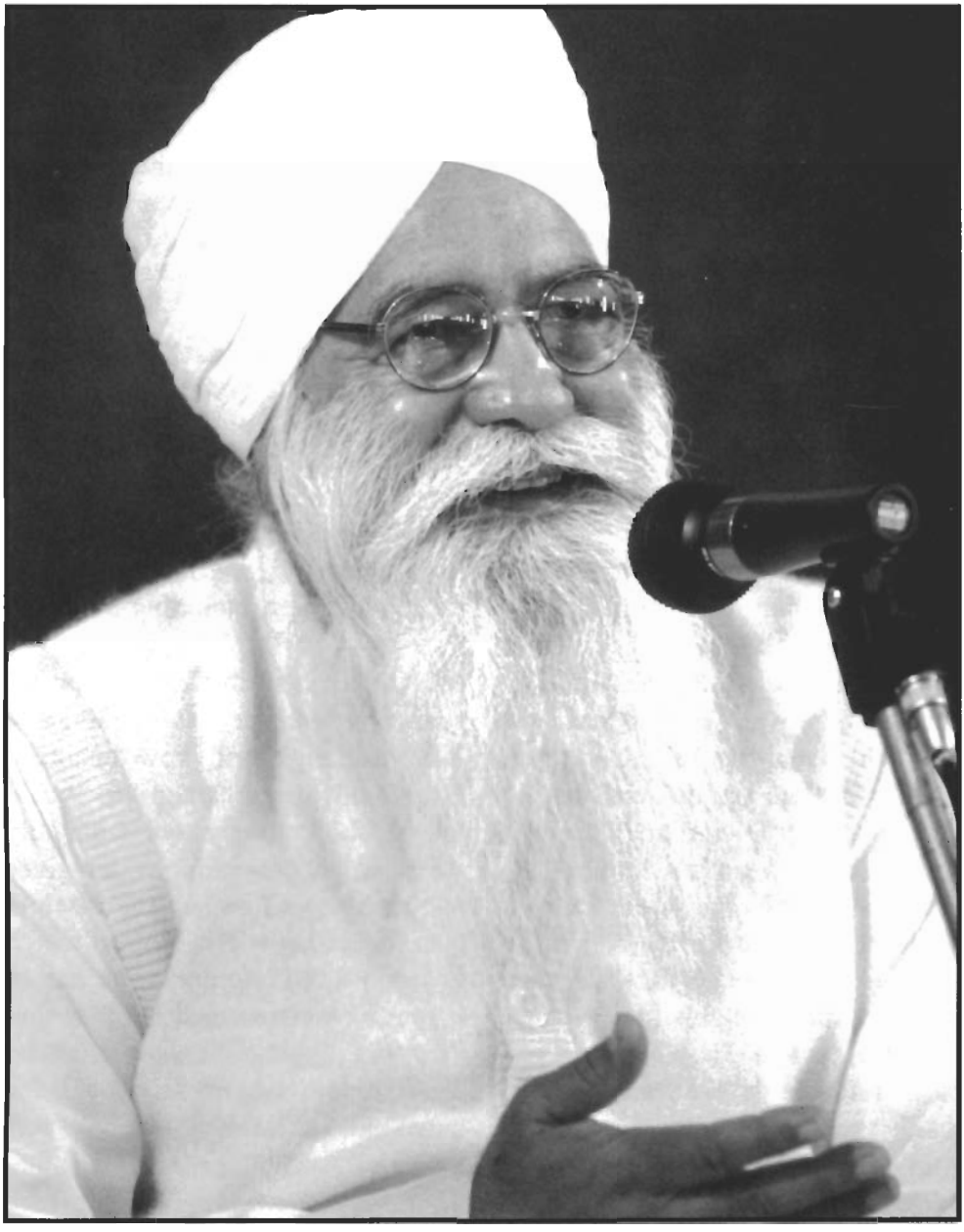
When I went to Calgary, one American woman came there to see me. She has two daughters, and both of them are initiates. And often in their home, they used to talk about the Master. She told me how, when her husband was on the death bed and when he was about to leave the body, the daughters had put pictures of the Masters on the wall of the hospital room. Even though the wife and husband were not initiated — she said that they had tried, but they could not prepare for the holy Initiation — even though they were not initiated, still she felt the presence of both the Masters when her husband left the body. She came to thank me for Master's protection. And she told me, "I don't have any doubt, because I felt the presence of both the Masters when my husband left the body." So you see, it is only because of the Form and the darshan of the Form, that she felt the presence.

Dear ones, you have come here only for the darshan, only to see the Form, whereas you can read the books in your own home a lot. Even though I am weak, still I try to sit as much time as possible in front of you, because I know that my dear children have come from across the oceans, and they should take back something from here.

Dear Sant Ji, I heard that Sawan Singh loved to laugh and Kirpal Singh loved to laugh. I can see that You do. Could You comment on the role of humor in our Path. If this answer has already been in Sant Bani Magazine, *please laugh at me!*
[Much laughter, including Sant Ji]

Mr. Oberoi is sitting here and he has seen how Master Sawan Singh Ji used to laugh and how beautiful He would appear when He would laugh. You know that we laugh only when we get something which gives happiness to us. When the disciple gets something within himself which gives him the happiness, he has to express it outside, and he does that through laughing. Because unless he expresses his happiness through the laugh outside, he cannot feel relaxed. So that is why, when he gets something within, which gives him happiness, he laughs!

A dumb person eats the *jaggery* [candy or syrup made from sugar cane] and he finds it very sweet, and he becomes very happy. He cannot speak; he cannot tell what he has eaten and how sweet it is, but he can



only express his happiness by dancing. Do you think the people who have lost in their business will laugh? The lamp of their heart has blown out, so how can they laugh? You laugh only when you get the happiness from within.

The Reality is what I'm telling you: that it is Their Master who is always standing in front of Them; and He always accompanies those great Masters like the shadow ac-

companies us. And it is Their Master Who is making Them laugh. It is Their Master Who gives Them happiness every moment, and only Their Master makes Them laugh.

So if you were to do this, if you were to manifest Him within you, then your weeping, your sadness, your depression forever will be erased, and you will always get happiness. Even if you are sick with so many diseases and your body is all broken; but still if you have Him within you, you will feel so happy that often you will express your happiness through laughing.

If there is love between the husband and wife, when the husband comes back to the home, the wife will smile at her husband and the husband will also smile looking at his wife. They both become happy seeing each other, and if not through their lips, if not through their mouth, at least through their eyes they will express their happiness. But if they don't get along with each other, if they are not in love with each other, do you think they will smile or laugh when they see each other? The Masters have become the beloved wives of Their Masters. That is why when They see Him, They always smile, They always become happy and They laugh.

Dear ones, I have given you this worldly example because this is something which we often see in our life. If there is love between the husband and wife, whenever they remember each other, whenever they see each other, they become happy and they laugh. The same is the condition of the disciple with his Master. The disciple who is involved with the Master, who has manifested his Master within himself, whenever he remembers the Master, whenever he sees the Master himself, he starts laughing, he starts smiling because he becomes happy just by one thought of the Master, or just by one remembrance of the Master, he becomes happy.

Many times you might have seen that even when you remembered the Master, and if you are in love with Him, you became so happy that you just smiled instantly. Many times people ask me, when I am just going or walking somewhere, and if they all of the sudden see me laughing or smiling, they ask me why I was laughing. So I just tell them, "I was laughing just looking at you." But the reality is that when I remember the Master or when I see Him, it gives me so much happiness that I cannot control my laughing.

We see the worldly love, the love which our relatives have. It's all full of their interests. If there is any love, which a disciple or a person gets, which can be called a selfless love, that is the love of the Master. Master is the only one who loves us without any interest, without having any self interest.

Sant Ji's Tour in South America

V♥E♥N♥E♥Z♥U♥E♥L♥A

June 1 – 7, 1995

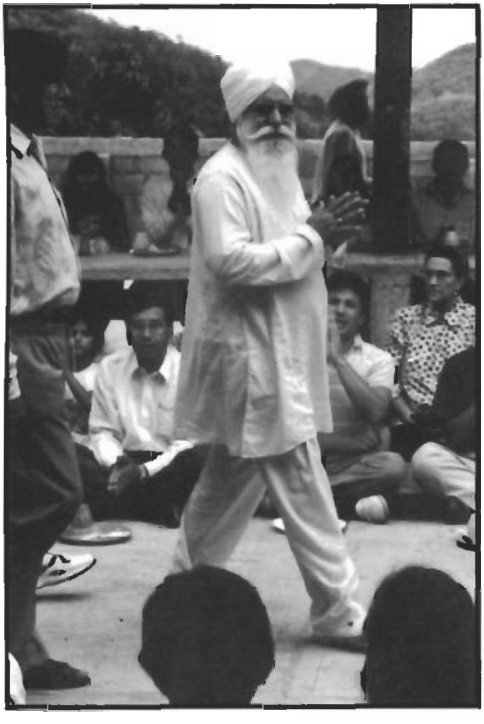
The beautiful hillside ashram outside Caracas was the home of the God-man and His children for seven glorious days. Sant Ji's arrival had been delayed by a week, ostensibly because of a problem getting a visa from the Venezuelan government, but the delay was also a boon so that all the work that needed to be completed to accommodate the dear ones for the program could be completed. And as is not unusual in preparing for the Master's arrival, roofs were being put on, railings finished, walls painted, speakers and sound systems fine-tuned, and even the door through which He entered the hall was being hung minutes before He entered.

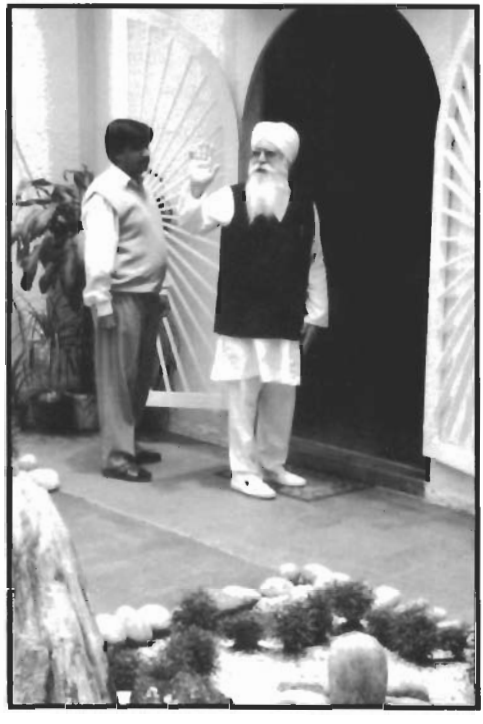
ABOVE: *The ashram is on the side of a mountain. Sant Ji's house and the satsang hall are on one level, and the langar and children's satsang area are on a level below. So for those activities Sant Ji was driven down the steep drive in a minivan.* OPPOSITE: *Sant Ji greeted the children in His courtyard after morning meditation.*

There was the wonderful sweetness of anticipation as the dear ones awaited the Master's arrival. Some had seen Him in India in the past year or two, others not since His last visit to Venezuela eight years ago, and for still others, this was their first glimpse of Him.

Sant Ji arrived at the ashram and immediately came to give darshan to the waiting sangat. He entered in a holy stillness, and the hearts of the dear ones burst with love, devotion, joy, relief, and only the sound of sobbing could be heard from many directions. With not a word, and in total silence of the sangat as well, He greeted His children, gazed lovingly at us, and started the process of filling the thirsty souls with the nectar of His Love. So began the joy-filled days with our Father in Caracas and Sant Ji's 1995 South American tour.

ABOVE: *The path from the satsang hall. The landscaping was beautiful and full of love. White stones were used for the "Simran" design, and in His courtyard the words "Sant Ji" were written with live green plants.* BELOW LEFT: *Greeting dear ones at the langar.* BELOW RIGHT: *Sant Ji waves before entering His house.*





Graduation Message

Sant Ajaib Singh Ji

June 12, 1995
Subachoque, Colombia

Dear Children,

I send each one of you my heartiest congratulations on this day which marks the end of one phase of your education and the beginning of a new one. Today you have finished the education program at the Sant Bani School and you should always remember the good teachings you have received here. It is important to use our knowledge and understanding for the benefit of others. We must recognize our own shortcomings and forgive others – in this way we will bring happiness not only to others but to our own selves also. And the Supreme Power within will also be pleased with us. Everyone appreciates the lovely fragrance coming from a flower.

So, dear children, I advise you to work wholeheartedly doing your studies because only through your education may you make a success of your life. In this way you will bring credit to your family and your nation.

Once again, I congratulate you all and send my best wishes in the Name of Almighty God Kirpal.

With all His Love,
Yours affectionately,
AJAIB SINGH

The Only True Wealth

Sant Ajaib Singh Ji

a meditation talk from Bombay, January 5, 1995

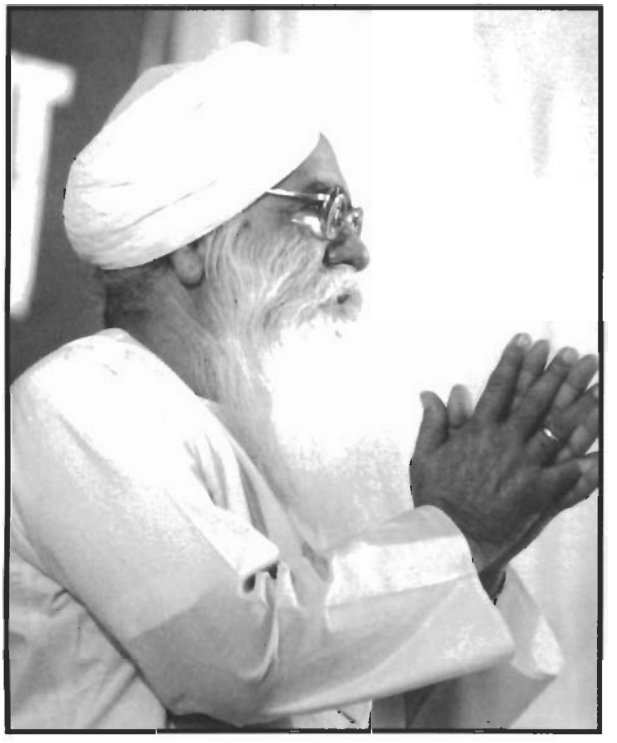
Salutations unto the Feet of God Almighty Kirpal and Sawan Who have given us this opportunity to sit in Their remembrance. It is all Their grace that we are sitting here in His remembrance — the One Who is the Form of the Shabd, Who came into this world, assumed the body and told us about the secret of His Home.

You know that for many days which are going to come, we have to sit together in Their Remembrance and collect that wealth, that capital of Naam, which will go with us when we leave this world. And also collecting that wealth of Naam we have to live our life in this world peacefully and happily.

We know that at this time of day everyone is running towards his destination, be it the birds or animals or the human beings. Everyone is running, they are fast progressing toward their destination. They are not stopped by anything which comes in their way. So in the same way, since we are also sitting here for doing our own work, without paying any attention to the outer disturbances and noises, without feeling any obstacles on the way, without getting stopped by anything, we should do the Simran with a quiet mind, and move towards our destination.

It is the message of all the Saints that the devotion of God Almighty is the only true wealth. It is the giver of true peace and happiness and it is the remover of lust, anger, greed, attachment, and egoism — and of all the sins.

But it is a reality that we do not get this wealth of devotion of God Almighty until we go and sit at the feet of the Master who has pleased Lord Almighty and who has manifested Him within himself. The Saints and Mahatmas are not the equals to God but They are the beloved children of God. You know that whatever a beloved child wants, his father will do for him. Because of Their devotion and sacrifice the Masters have pleased God Almighty and even though the Masters, the Saints and Mahatmas, are not equal to God, but still because of Their love and devotion, They are far superior to God Almighty.



Sant Ji in Bombay, January 1995

Guru Nanak Sahib says, "Whatever They want to get done, They get done. Once you take refuge at the feet of the Master, you do not have to come back into this world again."

Bhagat Namdev Ji says, "God Almighty says, 'Even if I tie someone up, the devotee, the *bhagat*, can untie that person.' And He also says, 'Even if I have tied anyone, the devotee, or the perfect Master can untie that person.' The Masters, or the *bhaktas*, the devotees, have controlled God Almighty; because of Their devotion, They have pleased Him."

So all these days that we have to sit here in meditation, first of all, before starting the meditation make sure you remember the Five Sacred Names. Before sitting in the meditation you should weed out all the fantasies and all the thoughts in your mind.

Those who have not yet gotten Initiation and have come here with the intention of getting Initiation, they should not waste their time either, they should not wander here and there. They should also sit here quietly and, keeping their attention at the Eye Center, they should go on repeating, "Satguru, Satguru," until they are initiated.

All of you please close your eyes and start doing the Simran.

The Kirtan Which Sounds by Itself

Sant Ajaib Singh Ji

a meditation talk from Bombay, January 6, 1995

Salutations unto the Feet of Supreme Father, Lords Almighty Sawan and Kirpal, Who have showered so much grace on this poor soul and have given an opportunity to this poor soul to sit in Their remembrance and to do Their devotion.

Guru Arjan Dev Ji Maharaj says, "In your mind, always go on thinking about It, always go on remembering Him, and every morning rise up early and make the efforts. Take the food of the devotion of Lord Almighty, then you will have no difficulties at all."

All the Saints have laid a great emphasis on doing the Simran. The satsangis who do the Simran also know about its importance. Guru Arjan Dev Ji has said, "We have to make the efforts, we have to work harder, and also we have to do the thinking, we have to remember."

What kind of thinking or remembrance do we have to do? We have to do the Simran, which our beloved Masters have given to us. All the time, whether we are walking, talking, or doing anything, we should always be doing the Simran.

That Kirtan [or Divine Music] emanates from Sach Khand, our Real Home, the place where there is no question of ones being a Hindu or Muslim, where it doesn't matter if one is young or old, or whether one is a man or a woman. That Kirtan is emitting from Sach Khand, our Real Home, and it is sounding within us. It is sounding by Itself. Our Beloved Lord, who Guru Nanak Sahib calls, "Our True Friend," or "Our Beloved Friend," He Himself is creating that Sound within us, He Himself is doing that Kirtan within us.

Guru Nanak Sahib says, "Those who do that Kirtan, those who remember Him all the time, those who are doing His Simran are able to hear that Kirtan which God Almighty Himself is creating within us all the time." That Kirtan is always going on within us and we have to listen always to that Kirtan.

When we rise above the nine openings of our body, when we rise above body consciousness, when we close all these nine open-

ings and open the tenth door inside, Guru Nanak Sahib says, "Over there that beloved Lord is creating that Sound within us."

It is very pleasant weather and you have forgotten your earlier thoughts, so the Simran done at this time, even a little bit, can be very successful. Do not think that whatever time, whatever moments you are spending, or whatever Simran you are doing is not counted in your devotion. Guru Nanak Sahib says, "Whatever moment, whatever time, you spend in His remembrance, all that is counted in your devotion."

Those dear ones who do not have the Naam Initiation yet, they should also keep their attention at the Eye Center and go on repeating, "Satguru. Satguru." They should not open their eyes and get up. Unless you are called to leave off you should continue sitting so that the other people who are meditating may not be disturbed.

Often I have said that when we sit in the meditation, at that time the mind also opens up his office, he does not want to lose any opportunity. That is why, since he is an agent of Negative Power, it is his job to keep the dear ones from doing the devotion of the Lord. So when we sit in meditation he also starts working; he starts creating such thoughts within us like, "Let me open my eyes and see if the other people are still meditating, or if they have gone?"

So I assure all of you that we will not leave you, we will first tell you to leave off; we will make you sing a bhajan, and then we will go. So nobody should open their eyes and look around to see if everyone else is still sitting or not. You should continue meditating unless you are asked to leave off.

All of you please close your eyes, and start doing your Simran.

The Devotion of God is Very Precious

Sant Ajaib Singh Ji

a meditation talk from Bombay, January 8, 1995

Salutations unto the Feet of those Supreme Fathers God Almighty Sawan and Kirpal Who have given us this gift of Their devotion. Yesterday in the Satsang I had said that those who go within, explore within themselves and search for Him, God Almighty showers grace upon them and He gives them this gift of Their devotion. The wealth of the devotion of God Almighty is very precious. It cannot be stolen by any thief; it cannot be burned by any fire; no water can dissolve it. So the more we can thank the Lords for giving us this devotion to Them, the better it is for us — and the true thanks come only when we go in the within.

Farid Sahib says, "I sacrifice myself on those birds who live in the jungle and eat the thrown-away food, collected from the pebbles and stones, and yet not even for a moment do they forget God Almighty."

You see how many delicacies have been given to the human beings. They get so many conveniences, so many comforts, so many good foods to eat, and still they do not remember God Almighty, whereas the birds live in the jungles and don't have any comfortable places to live, and they don't get any good food. If they look at any good food, if they go to an orchard, they are not allowed there, they are chased away from there. Whereas in comparison to the birds human beings are given so much good food. So if after becoming the human beings, if we were to pray to God Almighty, if we were to do His devotion, then He would definitely become more pleased with us. The birds, who do not get good food to eat, wake up early in the morning and not even for one moment do they forget God Almighty. But we human beings, even after getting so many good things to eat and getting so many comforts and conveniences, still we think and we say, "Everything belongs to us except God Almighty."

So like every day, without paying any attention to the outside disturbances and without allowing your mind to run outside, everyone should sit in meditation. So closing your eyes, please start doing your meditation.

What Have You Become?

Sant Kirpal Singh Ji

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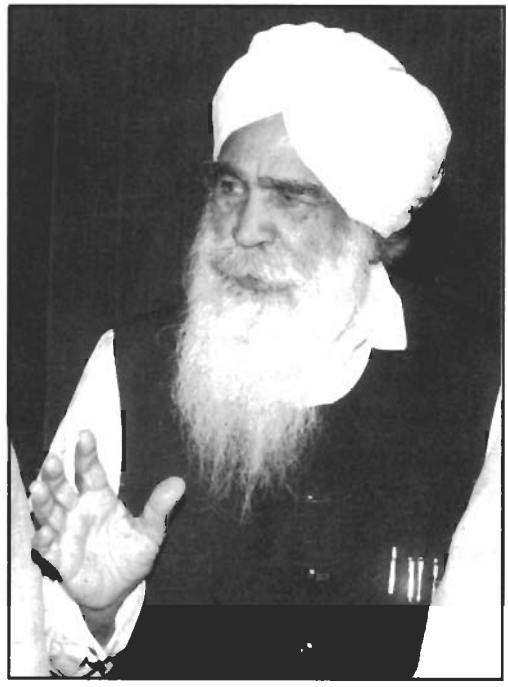

What Have You Become?

WHEN STUDYING THE LIVES of the great Masters, what purpose do we find in them? They show us an example; and seeing such an example, we should pattern our lives upon theirs.

Ages go by, man hears the same words again and again, but in a practical way how much have we learned? When a schoolteacher writes the words on the blackboard, the child copies them, carefully trying to make his letters as beautiful as the teacher's. Eventually he succeeds. The words of the Masters are the recorded examples of those who realized the great Love, and you are all here to realize that same Love. How did the Masters get this realization? One by one, the accounts and descriptions of their experiences are given out to you, hearing which a deep enthusiasm swells up and a yearning is born within one, to become like those Masters. Is it not so?

This talk was given by Sant Kirpal Singh Ji at Sawan Ashram, Delhi, and translated from the Hindi by the Sat Sandesh staff.

There is but one way to achieve this noble aim: *Love thy Lord, O mind, Love thy Lord*. This love is innate in our soul; it is one with our inner true Self, for God is Love and the soul is the entity of that Love, and so is the very form of that Love. Consequently, its nature is to attach itself to something. It should have attached itself to the Supreme Lord but connected itself instead to the world at large. It is said, *Wherever one's de-*

sire, there one is; and since we left the Lord's lap, we have not, up to now, returned to it. Had we done so, our entire condition today would be very different.

Ages have passed, and today we are still sticking on ourselves the labels of caste, religion, social status. Furthermore, through those ages we have at times been leaders, or managers, in various walks of mankind's society, but where has it led us? We were busy teaching others and learning nothing ourselves.

Where is God? Where is He *not?* All that we can see is His manifestation; and the nearest approach to Him? He is in every being, and those who say that they have love for God, but do in fact hate any of their fellow beings who are all God's entities, are nothing but liars. In truth, how can anyone love one whom he has never seen? He who has had no connection with God and has never enjoyed the happiness of that, cannot love anything so remote. Real love is the only thing which holds any value. *Without love, O man, there is no tranquility*—in this world or the next. If there is no love in the home, there is conflict—simply through the lack of love. In religions, in different sections of the community, among countries one with another, in all phases of life you will find conflict—because love is lacking everywhere. Take just a pinch of love and put it in the household—it will be filled with peace. Put a little love in among a group of workers, and they will start loving one another. Religions and sects can enjoy peace together, by incorporating love into their relationships, and the same principle applies to the countries of the world. Love is lacking everywhere, and if there is no happiness here, how can one expect to find it in the Beyond?

All Masters have said that God is Love, and the way back to Him is also through love. The true purpose behind ritual and custom was to develop love in us. They were designed to do this work. Guru Nanak said very bluntly, *Burn all customs through which the Beloved is forgotten.* He said also, *O Nanak, that worship is good through which love for the Lord is enhanced.* Only that love or worship has any value in which the Lord is remembered. If our love for God increases through meeting one another, it is all right. If not, what is the use?

One Master even says that we should throw hundreds of books into the fire if necessary and should make our heart a garden of flowers of love. What kind of flowers? The words which are being placed before you are flowers from the Lord's garden. The big question is, in what way have you developed? Others may have developed spiritually, but what have *you* become? Love only gives—it does not take. This is a criterion of love; for love knows no returns. There is another criterion: it knows service—service without show. Further indication of love is to sacrifice oneself in service, without any show or ulterior motive, like a living martyr who lives only for the love of God.

Now from where can such love be got? That true love is within us, but it has become bound up with the outer world—through us, the attention. In attention there is love; it is the very nature of attention. When expressed toward outer things, this love turns into attachment, but if it withdraws from outside and goes into itself, it becomes whole again. Everything wishes to go toward its natural source, and the source of the soul is God. The flame of a candle rises, even if it is turned upside down, for its source is the sun. We must understand these

things, and from where our help will come.

When Namdev's family told him to bring a carpenter to repair the balcony, he forgot this errand because he was all day in deep remembrance of the Lord. For three or four days the same thing happened; the connections of the heart are serious enough, but when the soul itself becomes connected the result is overwhelming. So finally Namdev's people became very annoyed with him for his continued failures to bring a carpenter, and threatened to beat him if he failed again. Namdev gave his solemn vow that he would do his duty the very next day, but when the day dawned he once again forgot everything in remembering God. Seeing His devotee's plight, and the threat hanging over him, God in His great benevolence came Himself as the carpenter and repaired the balcony. That evening, when Namdev returned home and saw that the balcony had been repaired with such beautiful workmanship, he knew that his Beloved had performed the task. The saying states that only a bulbul (a bird with a distinctive call) can understand the language of another bulbul. Only a true lover of God can recognize the Lord's hand at work. And when the people asked him what payment his carpenter expected, that they might also employ him, Namdev told them that his Carpenter did not work under those conditions, but rather demanded true love as His wages.

Break away from family and all associations;
Then my Carpenter will come.

He comes when one withdraws one's attention from all other things. Why should He come, just by the summons? Between Him and you stand your children, your friends, money, pride, ego.

It does not mean that He does not have love for all His children—that love does come when you have withdrawn your love from all other things. So now please ask yourself: how successful have you been? I do not mean this sighing and nodding as if you are intoxicated with ecstasy, or other outer demonstration of show. I mean what have you *become? What is it to realizing the Lord? Just uproot it (attention) from here and plant it there.* Very clearly both the learned and the unlearned alike can do this work, the work which *must* be done. It is the very bread and water of life—if there is no gasoline in the tank, how can the motor start? We know that God comes when we really want Him—He comes to the one who has true yearning for the Lord. Ask yourself, do you really desire God? Be honest about it. If the answer truly is "yes" then without your calling Him, He *will* come, for He would like to meet someone who wishes to meet Him. It is a natural inclination that a person likes to have the attention of someone, but if you have no desire for Him, neither will He desire you. Do you understand this?

In love the tongue becomes very gentle; it catches hold of the other person's heart and drags it. A really love-filled glance can even affect a stone. Masters say very revealing things sometimes. Lord Krishna once remarked that he had a pain in his stomach the cure of which could be effected by the heart of a living person; and he told one of his closest devotees to get such a heart from somewhere, otherwise he would die. The devotee was so concerned he ran at once and began searching from house to house, but no one was willing to cut his heart out and give it. All day he searched and searched until finally at night, exhausted and desperate, he came to the

home of a prostitute. When he told her of his mission, she said, "All right, here, take it," and thereupon cut out her heart and handed it to him. At once he ran with the heart to Lord Krishna and sank at his feet. Lord Krishna said, "Oh, you finally found one person who loved me enough to give her heart!— but what about yourself? Are you not a living man with a heart, and are you not supposed to be my closest devotee?" You can judge for yourself who was the more devoted of the two—the disciple or the prostitute. Everyone talks about how devoted they are to God, but what about their lives? Where there is love, there is peace, happiness, stillness, and an ever-present attraction toward the Lord—a constant remembrance.

What *is* love anyway? That is love through which remembrance of the beloved goes on without a break; helplessly through that attraction the lover is changed into that very attraction. *If for only a short time I forget You, my Beloved, it seems like fifty years.* In love the lover and the beloved become one, and in that oneness all differences are forgotten. This is why God is described as being Love itself, and Love is God. And he in whom that Love is manifested, is an overflowing cup of that Nectar of Life. Such personalities are said to be *Overflowing cups of the nectar and color of love, in the company of which the yearning is developed.* Overflowing cups of intoxication. *The intoxication of Naam O Nanak, inebriates day and night.* Through this, radiation can be imbibed, but not by those who love the body and the world. Masters are like huge magnetic mountains, but if the iron is covered with mud it cannot be dragged. Remove all the mud and it will jump towards the magnet—the pull can work from even thousands of miles.

You are all sitting here—but where have you reached? You preach, you demonstrate your great devotion, you act and pose, but how much *love* have you got? You almost kill yourselves fighting one another—this is not love. In love there is cooperation, and those who really love the Lord will naturally have love for all other beings. Is it not a natural sequence that whoever loves the Father will love His children? It may be possible to love the children without loving Him, but not vice versa. Masters give the most valuable advice: *O mind, love the Lord; O mind love the Lord.* Also,

Hear ye all, I tell you the truth;
God is realized by one who loves.

They who learn how to love, realize the Lord.

The worldly people waste their time sleeping, but not the lovers of God. Guru Arjan says, *Sleep does not come to me.* How then do such people pass the night? They spend the night in sighing, for to them one single day of separation is like thousands of years. What use are all rituals and customs and outer modes of worship, if one does not achieve this condition? A certain poet writes,

O mathematician, you have calculated many complicated things,
But have you ever calculated the length of one night of separation?

One Master says,

No sleep in the eyes or peace in the body, for He comes not nor writes.
O friend, if I do not see my Beloved, then how can I live through this dark night?

Through the dark night the lover sits awaiting—and if that spark of Light

appears, it becomes Id (Muslim holy day, advent of which is determined by the new moon). This Light is an indication of His coming. The Masters make it possible for those who are "blind" to see the Light of God. Hafiz Sahib describes it as the thief of the heart, coming in the darkness with a lighted lamp in His hand. So read, think, and digest all this. How much of your life has been given to your development? If the development *is* there, then all right—otherwise you are not making the best use of your precious time.

How many people have had the great blessing of meeting God animate in physical form during their lifetime? No doubt, the Guru and the disciple are one like *the Guru is me and I am the Guru* but there is great intoxication in the outer attraction of the Guru, double attraction in fact. He is a man like us, sympathetic to our suffering, just as a friend. Also there is the radiation. A friend can be recognized no matter what clothes he wears, and Guru Angad Sahib goes as far as to say, *Die in the Beloved's Presence—but cursed is the life without Him in this world.*

I have said before, love knows service and sacrifice. These are ideals being given to you. Love knows giving—giving in service and in sacrifice. What have we done up to now?

Farid is not afraid of his youth passing, as long as love for the Beloved does not pass away;
For many lives without love have withered away.

What is youth? If you eat and drink, you are healthy—what more is youth? We should be concerned with what the soul says, and the soul's food is love. Masters are sometimes very open—*O Lord, You are our Friend, but why have You kept us far from You? We have sacrificed everything in Your Name—now without You there is no life.*

Who are we in fact? We are soul. When we forgot this identity, we became the body. *Your residence is different, loved one, but you have tied yourself to matter.* Similarly, Guru Nanak prays, *You reside in the True Home, and I am one with matter.* It is a prayer of the soul—imprisoned in this matter I cannot reach You, and do not even know the path that will lead me to You. Also, as a prayer to those who *have* reached Him—"O Brothers, tell Him of my condition." Such desperate pleas are a sign of love for the Lord. Rain comes after the clouds form, and very far from God is he who has no tears of separation in his heart. One may be a fine lecturer, or be intellectually advanced in other ways, or a good administrator, or have many other talents, but,

Alive is he, in whom the Lord resides;
O Nanak, without Him no one is alive.

The fact can be explained in many different ways, but the crucial question remains—what have you become?

Regard the animal, with head toward the earth;
O man, your head is high, after all.

Nature has made the animals spend all their lives with head down, and their attention always towards the earth—this is not their fault. But man, with his head upright, should keep his attention aloft—toward higher things. Animals fight each other—with their horns, etc.; when man does this—*The outer form is of man, but the habits are of an animal.* Paval

Das Ji describes man as an animal with moustache and beard! Will he remain an animal always? When will he become a true man? A man is he who is the image of love—he who lives for all mankind. Only an animal lives for himself. And he who lives for the Lord will automatically live for others, with a give and take attitude.

If service is being performed, it should be selfless. Bringing happiness to others is really bringing happiness to oneself. Live for others, and they will love you. You may have done so much worship and devotion, but if your life is not like this then no matter to which sect or religion you belong, you are very far from Home. Some people light a lamp at the bedside of a dying person. Light the lamp while you live. And what is the use when those in whom this Light *has* been lit do not maintain it? Reformers are wanted—not of others, but of themselves. Know ye that example is better than precept. We do go on advising others to "do this" or "do that" or "go to the Master" but ignoring our own lives, we who *do* go to the Master do not practice what we receive from Him.

Without love, O man, there is no peace. Not in this world, nor in the next. How much philosophy is needed for this? It matters not if a man be literate or illiterate; this is a subject for everyone. Change your way of living. Excuse me, but our home (body) is very filthy; what can God do? He is calling, "My children, come to Me" but He is alone, and He wishes us to go to Him all alone—everything, body, mind, intellect, pranas, must be left behind. Ask your heart if it really desires God. What harm is there in asking? You can take a day, two days, even a few more, to find out what really lies in your heart—and if you do desire the Lord, you *will* get Him.

Many people desire God for business purposes. As Christ said, "They have their reward."

My Beloved resides in each being—
no place is without Him;
But I rejoice in that One in whom
He is manifested.

Wherever He is manifested is worth worshiping. We may not have actually seen him in each being, but we have read and heard the words of the Masters, that He is the very Life Sustainer in all life—why then so much hatred of one another? Seeing all this, in the twilight of my life I have turned toward the Man Center, Manav Kendra, which is a big revolt against all these conditions. Masters tell us to think of all mankind's caste as one. Guru Nanak said, *This puppet (body) is of five elements, in which the Invisible is playing.*

You came into this body to get the everlasting Elixir of Life from the Guru. *The purpose for which you came—that Amrit—is given by the Guru.* Open your ears and listen carefully:

Rise above outer garbs, or else cunning ways and ashes of repentance will follow;
No fruit will be got from these.

You cannot buy life everlasting with hypocrisy. If you believe in Islam, then become a true Muslim; if you believe in Sikhism, then become a true Sikh. Out of I-hood brother is fighting brother: "I am a Hindu, I am a Sikh, I am big, he is small, I am an intellectual, I am this, I am that." Brothers—become *human!* A true human being is full of love and compassion; what share of this hu-

manity do you have? This is seen only by your actions, and not by empty words, boasting, or intellectual prowess.

Read year by year, month by month,
all through life with each breath;
O Nanak, mere reading alone will
not give you elixir of life.

When the Masters say that it is like a donkey laden with books, we can see just how much value they place on philosophies and bookish knowledge. This does not mean I am against reading; I have read a lot myself—biographies of great men—and whatever I have understood from that reading, I am placing before you. I think I have read the words of more than three hundred great Masters. Keep the example of even one before you, and then become whatever you aspire to. What is the difference between the Masters and you? See that you make a definite decision—if not today, then tomorrow, or take a few days. When your decision is made and you know what you want to become, then daily change and grow nearer to that achievement.

You people do not want to benefit from your diaries. What is the purpose behind keeping the spiritual diary? If you keep it accurately, you will gain inner benefit, for will not that water which has no dirt give a crystal clear reflection?

When the waves of the mind are
legion, filled with ego and pride,
There is no knowledge of Shabd,
no love for the Naam.

After more than seventy years of searching, Guru Amardas concluded, *Curse on the life in which there is no love for the Lord.* If, after getting the blessing of this human birth, no love for the Lord has been born in us, then shame one thousand times upon our life. He added that even the work we do is cursed, if it does nothing to help develop our love for the Lord. And then he also gives the cure for the malady: *Love a Satguru, through which a love for the Lord is created.* Sit beside the overflowing cup of love—you will get peace, if you are receptive. But how much will you get if you are covered with many layers of dirt? This is the reason why many people gain nothing in the Master's presence.

Our Hazur used to say that the calf comes from some distance, drinks the cow's milk and leaves again, but the ticks which are stuck to the udder of the cow and are closest to the milk get nothing but the blood they are sucking. The Masters' words are pregnant with meaning, and should be properly appreciated. Those who are near the Master have a golden opportunity, but whoever makes the effort gets the gift. This is not a lecture I am giving, but a heart to heart talk. It is a voice from the heart—love God. What kind of love? A love for Him whom you have *seen.* What must you do to see him? *Get in contact with the Beloved through the Satguru's teaching.* He will give you something with which to start your spiritual work. Society makes a man, and a man is known by the company he keeps; so keep away from such a society which will do you nothing but harm. If you have got good society, it is all right; otherwise live alone, with your spiritual practices. Even if you get nothing, continue to live alone, by yourself and within yourself, for the important thing is to withdraw your attention from outer things and sit within yourself—the practice of which has already been given to you. Those who find

that they do not live near a Satsang group should spend the time in inner practice.

Even when we but speak of the Lord, what peace we get! What prospect is there then, if we have also got the contact within.

We say we respect the Guru. If that were so, could we talk when sitting at his feet? What respect is there in such an attitude? Benefit is not gained like this. Truly wedded is that person who has no other remembrance but that of the Lord—with full attention. Think deeply over these words. Even now, I think we feel reluctant to leave here; this is what happens when one talks about the Lord. All is calm, quiet, and no one wants to leave. What more can be enjoyed then, if we have the inner contact with Him? Make the best use of whatever time you have been given.

Christ told his followers that he had come to make those see who did not see. Lord Krishna, Mohammed Sahib, Lord Buddha, and other Masters have said the same thing in their different languages, and each with the similar condition: *Through the Guru the Light becomes apparent.* Only through the blessing of a God-realized person can the Light be seen. He whose Light shines in full radiance can light the lamp of another. This human life is given through the grace of great good fortune and one should make the best use of it; and the highest achievement is to realize God, the nearest approach to Whom lies directly within the human form. Be in the company of the true Khalsa, in whom the Light is apparent, and the Light will become apparent in you. He is a true Hindu, or Muslim, or Christian, or Buddhist, in whom the Light is apparent. You have all come here with a certain purpose in view—remember that everyone gets some experience to start with on the very first day (at initiation). Those who devote regular time to the practices, at least 2½ hours daily, will find that the Light and Sound increases. Those who have already received their instructions—start carrying them out in full obedience.

Muslim brothers say that one should read the Koran, and the Christian brothers say that one should read the Bible. The Sikhs say the Guru Granth Sahib should be read, and the Hindus recommend the Vedas. But the thing is that all these scriptures say the same things, and furthermore, mosques, churches, gurdwaras, temples, all have been designed after the same model—the model of the human form, in which the Light of God is burning. The outer modes of worship, such as lighting lamps, ringing bells, and so on, are but aids to remembrance of the Lord—to remind us that the Light and Sound of God exists within the true inner temple of God, which is the physical human body. *This body is the temple of God in which exists the Light of Truth.* Masters give the means of seeking out this hidden Truth—the means of learning how to withdraw from all that is outer, and invert into that which is inner. "Tap inside." *The kingdom of God cometh not with observation . . . it is within you.*

A Muslim Saint said similarly, *That which you seek is within you. O unconscious man; what you seek is within, why wander without?* That which must be realized is hidden in the human form, on which all outer buildings of worship are patterned; so why run to the models when one has been given the original? I am telling you these things very frankly. Live in your own religion, follow its outer modes of worship, keep all the signs and symbols, but always remember

that the true meaning of that religion is basically the same in all others, and if you have not realized that basic true meaning, then of what use has your religion been to you? Temples, mosques, churches, etc., have been made for those whose eye is not open, that they may learn about the Light within the true temple of God, and the Sound which is also vibrating there. Small children learn how to become householders by playing with dolls and other toys, but when they grow up, the toys are put aside. Now is the time to know where you stand.

The Koran states, *I am hidden within you like a hidden treasure—seek Me.* The Jap Ji states,

In the mind is the jewel of all jewels;
Seek it through the Guru's teaching.

Such is the advice from people who did go within and find that hidden treasure. All this singing and dancing in God's Name—what does it achieve? If, for instance, a bridegroom's party is going along the street, decked with its lights and flowers etc., and the relatives and friends are dancing at the head of the procession, young and old alike, but the bridegroom himself is not present in the party, then what is all the dancing for? I have not come to break you away from religions and sects; I rather would make you more strong in them, because if by remaining in them you have not imbibed the very true teaching therein, then you have up to now wasted your life. You may meet many learned or interesting characters—lecturers, story-tellers telling the tales of God—but ask them to show you the Lord; they will not be able to do so, for only the Master who travels within can give you something spiritually substantial.

Not only this, but *Unless I see with my own eyes, I cannot believe even my Guru's words.* When a man sees the Truth with his own eyes, only then can he really believe that what the Guru has told him are true facts. Here, talks are given on the basic teaching existing in all religions; the subject of Truth is discussed and how one can get the company of that Truth—Satsang. When you have seen and heard the Inner Light and Sound, you will have tasted a little of the real intoxication. But you cannot get that intoxication by just reading books or listening to talks.

One thing is very important to remember—wherever you fully put your attention, there you will succeed; for attention is the outer expression of the soul and as you think, so you become. If your attention is centered upon people of bad character, you will also become bad, and if you keep company with those of good character, you will develop in that direction. Anyone who works among perfumes will always spread around him a fragrance, wherever he goes. Actually if one merely passes through a perfumery, one's clothes will to some extent be permeated with fragrance.

That school is successful from which a large percentage of children pass their examinations. If very few pass, then of what use is such a school? I am not saying anything against religions—rather would I praise them. But the work of each and every man is to withdraw from the outer environments and learn to sit within himself. The knowledge of this science has been given to you, plus some experience to start the journey. Increase it; leave your bodies at will. There are other worlds alive and flourishing within you—And, Brahmand, Par Brahm, Sach Khand. The Lord *can* be

realized in this very lifetime, but how much nearer to that are we if we have not even risen above the physical form? The reason for this? We have firmly fixed our attention on the enjoyments of the world. Yes, you may say that the whole world is similarly engaged; what can be done about it? But have you not had a little awakening from this tragic sleep of the senses? I have not spoken of these things in a foreign language; have you understood the depth of their importance? If so, then start doing the work—do not look to others, look to your own duty. If your attention goes on focusing on others you will take on their color, whatever it may be. If your attention is always centered on that living force to which it belongs, it will become part of the Greater Attention.

Mind your own business. You have understood something of what Truth is, and you have had some experience of the God within you—go your own way, try to reach Home first! If others do not have your enthusiasm, what is that to you? Make the best use of your time. Only those who have traversed the Beyond can be of any help to you on your journey, so do not be led away by those who indulge in learned cogitations and intellectual wrangling, for such things will lead you nowhere.

We have an ocean of the Elixir of Life within us. *That Nectar, for which you came to this world, that Amrit, can be got from the Guru.* In creation, what is that life-giving Elixir? *Amrit is the Shabd.* Only by rejoining God does one attain everlasting life, and this well of Amrit lies within; it can be contacted through the grace of the Guru. When sitting in the Lord's remembrance, does it matter if those of other religions sit beside you? You have come to know the basic oneness in all life, for this science is the very basic teaching for all men. You have been put on the way, and if people ask you about the subject, tell them that this is the way of Spirituality—the one and only single way by which God can be realized. If you yourself listen to the arguments of others, you will be lost. Remember this—he who listens to others will waver. But those who take the Guru's words as Gospel will reap the fruit of them.

Many people are advanced in intellect, but they have not withdrawn or risen above body-consciousness, or have even taken the first step toward it. The intellect is useful to help one understand, or to ponder the subject—for instance when I am talking to you I am using my intellect and through the intellect you can understand, but its worth ends there. However, you can go on much further when this very intellect is stilled. So intellect is to be transcended. Withdraw from outer things and go within, *Look within yourself.* The worldly minded will go on raving about the happiness and enjoyment in outer things, but what kind of judges are they? What do they know of real happiness or enjoyment?

You yourself must recognize yourself;
Listen not to the words of others.

What is there to believe in words which are impregnated with the poisons of the senses?

Man has two halves: one is below the eyes, and the other above the eyes. If man had no head, he would never have had the faculty to understand, or the faculty to hear, etc. From the eyes downward lies layer upon layer of poison—poison from the outer impressions that one intakes, through the eyes, ears, nose, etc. How can we get out of this poison-

ous trap? Rise above the eyes, where all is tranquil, where the storms of life's tumult cannot affect you. You will be above it all. All this is the play of the attention; you *are* the attention. Put your attention here: [pointing between the eyes]—which is the seat of the soul in the body. The Controlling Power is within. When Masters work in the world they are not at all affected by the poisons.

Like the lotus flower aloof from the water, and the water-fowl who flies with feathers dry;
O Nanak, connected to the Surat Shabd one can swim the ocean of life.

Those who are connected to Naam, although living in the world, can be entirely unaffected by it. There are certain men who live among the snakes and scorpions but are unaffected by their poisons; they have the knowledge and the ability, but if we were to copy them, would we not get the effects of the poison? So the Masters who come to the world are spiritual experts—they do their work while living above the effects of the senses. While doing their work, they do no work; seeing they do not see; hearing they do not hear.

Guru Amardas Ji met his Master after more than seventy years of desperate searching, and then he said,

We, the low, became high by sitting at God's feet;
Praise be unto Him who lifted out the drowning stone.

He infers that like others he also was drowning, with attention steeped in the poisons of the senses; like a heavy stone which can only sink to the bottom. When he came to the feet of his Guru he was lifted out of his plight. That great Controlling Power which is God cannot be seen—my fingers are holding this watch, but who is holding it? I am—not the body. So God is in those realized souls, and when the seeker goes to the Master's feet it is God's mercy that works through him. There is hope for everybody. Every Saint has his past, and every sinner a future. You are human, remember. When did you become a Hindu, Muslim or Christian? All religions were made after the advent of some Master. Expert guidance is needed, from one who knows how to get out of this "physical well." He who knows not this secret can never help others to find it. The scriptures are full of the words of these Great Masters, and are there for your guidance and action.

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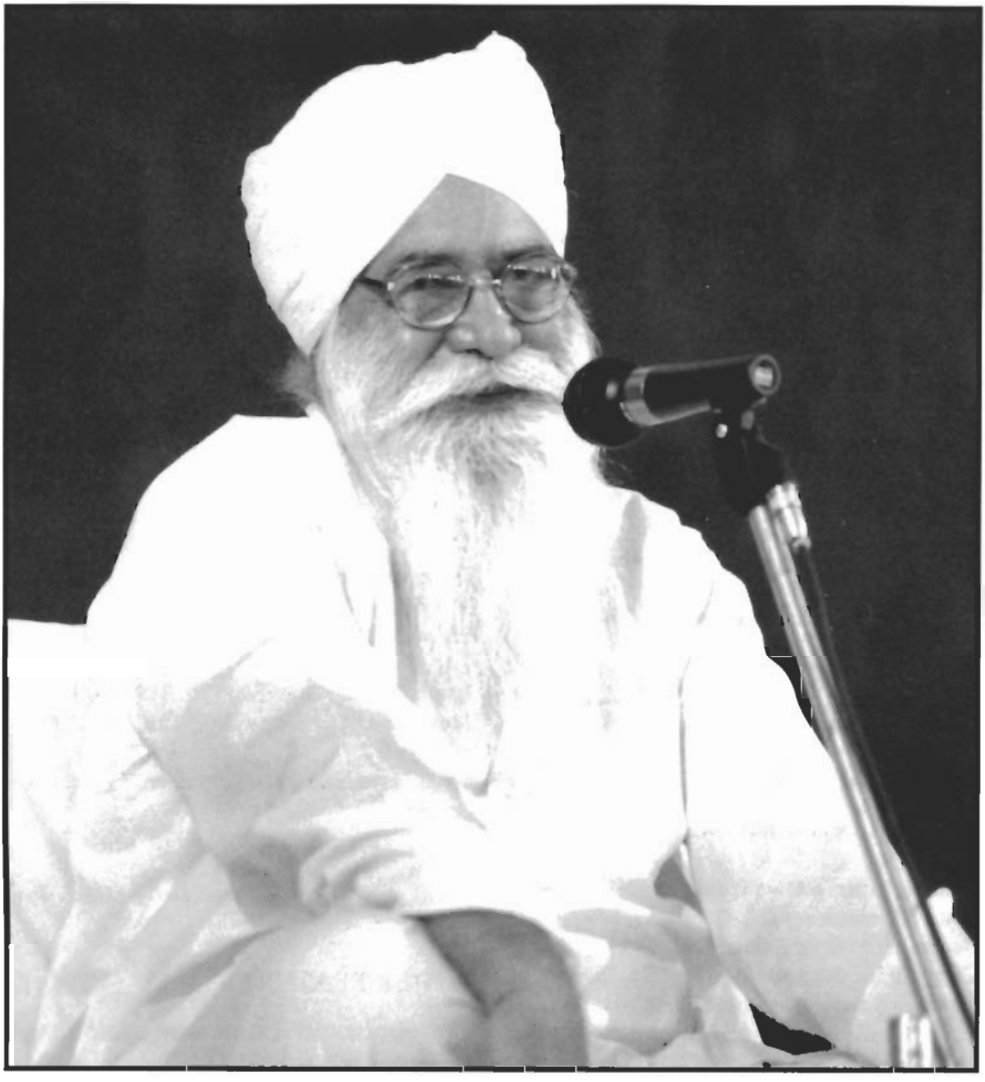

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