December 1970

God is a Spirit; and they that worship him must worship him in spirit and in truth.

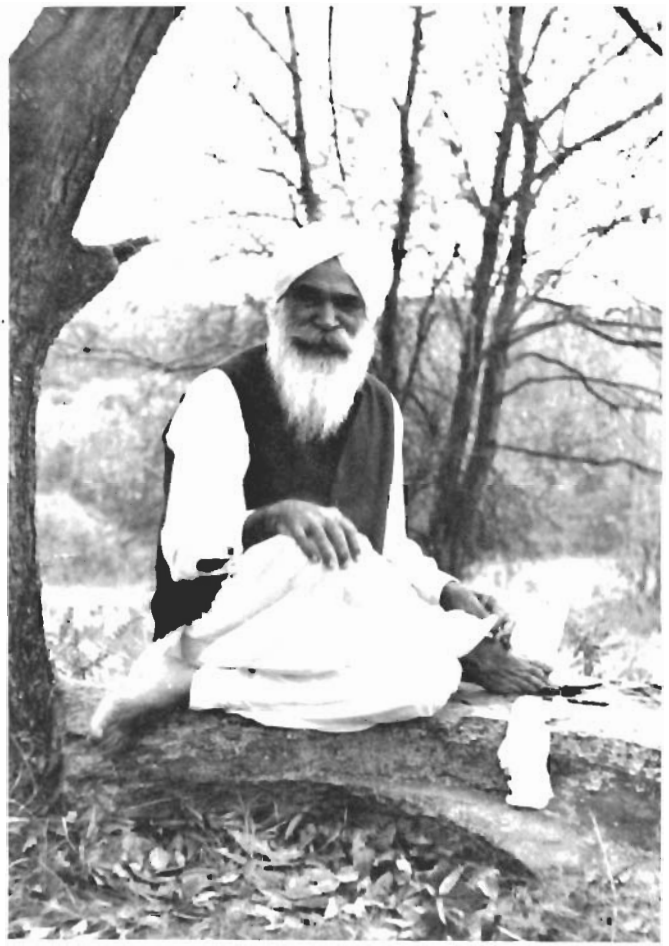
JOHN 4:24

So God created man in his own image,
in the image of God created he him . . .

GENESIS 1:27

THE MASTER'S MESSAGE

for Christmas and the New Year



ALL SCRIPTURES handed down the ages are conclusive that "God is Spirit"—moreover, "God made man in His own image." The image cannot be but spirit.

As God is Infinite, i.e., not subject to death, then man in his own essence can also be not subject to death—he is conscious entity, a drop of the ocean of all consciousness, an indweller in the body, and on account of that the body is working. God is a living Presence within our being—controlling us in the body. Both soul and God reside in our bodies, but we are identified with the body so much so that we have forgotten our own self. We are un-

der a grand delusion and cannot see the world in its right perspective. Unless we know ourselves by rising above body-consciousness, how can we know God who is residing with us in the body? Truly speaking, man-body is the temple of God. We should therefore be conscious of our Divine Nature, and try to regain our Godhead. For that, you turn away completely from outside and outgoing faculties for a while, and close yourself in the closet of your body. The Ringing Radiance of God will become effulgent.

God is eternal, all wisdom, all happiness, so you are the same. Mind that you and God are one, you can never be separated. He is ever with you, enlivening you. His life is your life, and you cannot live without Him—so you have nothing to fear.

Man is what he thinks about all day long. One can only live one moment at a time. Emerson said, "There is no moment in eternity more important than this moment." All real good or evil that may befall him is from himself. If a man lives in a good or bad way in the real present, he will ensure the same in the future. If you have bad thoughts for others, you will harm not them only but yourself as well, as thoughts are very potent.

So try to live in the living present, forgetting the past and the future—and fill every moment of your life with simple trust in Him in all loving devotion. He will manifest in you when you choose and turn your face to Him. As loving advice I give you, from this moment let love be your constant companion and trust Him in all things. God is love and love is God, and the way back to God is also through love. Guru Gobind Singh says, "Hear ye all, I tell the truth: God is attained through love."

Rest assured that He is with you always, and be of good cheer.

With all best wishes,

Kirpal Singh

KIRPAL SINGH

Sat sandesh

December 1970 Volume three number twelve

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THE MASTER'S TALK

To Gain His Pleasure

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

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

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

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

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

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

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

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

At one Satsang, I was sitting beside Hazur—he sometimes made me sit beside him, just as a father would—and I said that there was an age in the past when the Guru would wash his big toe in water and give this to the disciples to drink, for there was great charging in it. During the time of the tenth Guru of the Sikhs, he gave *amrit* (nectar) made from sweetened water, on drinking which they were infused with life; again

due to the charging. Then in the days of Tulsi Sahib and Swamiji Maharaj, it became customary for arti to be done, sitting in front of the Guru, eyes level with eyes; but that age also passed. In the time of Hazur, my Master, the custom was to touch the Guru's feet. Now that is finished and it remains only to look into the eyes of the Master and be absorbed into his radiance, as eyes are the windows of the soul. The purpose of all these gestures was for the disciples to derive the benefit of the charging from the Guru's radiation, but when the Gurus leave, just the empty action remains.

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

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

There is only one thing to understand —how to remove the separating curtain between "me" and "You." *Get the true bhakti from the Guru; then only can He invade the mind.* When you have completely surrendered yourself to the Guru, no questions or doubts remain. Everything becomes serene, calm, quiet, and the awakenedness springs forth. Life comes from life—there is no other way of realizing the Truth. Those who see the Truth in all its Reality say, "This is a very curious image, this human form!" They are not the human form, but are something else. Bhai Nandlal Ji, who was a very devoted disciple of Guru Gobind Singh Ji, says, *For one hair of my beloved Satguru, I will sacrifice both worlds (this and the next).* Only he who can see even some small reflection of the Truth can make such a statement.

For Muslims, a living Master is considered to be heresy, and when Amir Khusro was initiated by his Guru the people criticized him, calling him a heathen. Khusro was unshaken and remarked, "Yes, I am a devotee of a living form, but what has this to do with the world and its opinions?" When you become someone's, become his very image. To incur the pleasure of a complete Master is to incur the pleasure of God. Swamiji Maharaj says, *If the Guru is pleased, then God is pleased.* But the Guru should be a Guru and not just so called. Of what value is the pleasure of him who is under the influence of his mind and his senses? People often get a

bitter experience and then blame the whole of Gurudom, but those who are fortunate to have their inner eye developed even a little, see an inner reflection of the Truth. *Even one enlivening glance from You, O Guru, is enough to infuse me with Life.* If he turns his eyes from us, both our worldly and spiritual existences will finish. Once this happens, it is most difficult to regain his attention, for no one knows what action will be pleasing to him.

Perfect Masters do not allow vanity, self-importance and self-praising to remain in their followers, but gradually weed them out. Bulleh Shah, who belonged to a high caste, took Initiation from Sai Inayat Shah Sahib. One day, the Master sent some of his followers to Bulleh Shah's home, telling them to sing and dance outside his house. They did this, calling out, "Oh, Bulleh Shah, we are your *gurubhais* (brothers under the same Master), so come out and meet us." Now, singing and dancing in the streets is considered to be unseemly behavior, that of very low-caste people, and when Bulleh Shah was told that his brother disciples had come, he said, "No, I do not know them—they are nothing to do with me."

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

Bulleh Shah's inner enjoyment was stopped from that moment, and by the Guru's orders he was also not allowed to enter the Master's court. In those days, Shah Inayat permitted his followers to express the holy hymns in song and dance before him, and appeared to show his pleasure at such occasions. There was a certain prostitute who was very talented in her execution of the holy songs, and she would attend him regularly each week. For Bulleh Shah, it was as if both worlds, inner and outer, had sunken into deep and silent gloom —such was his condition without the glance and thought-transference of his Master. So in desperation, and greatly anxious to regain his Master's favor, he went to the prostitute and begged her to give him any amount of work, in re-~~teach him how to sing, with the hope of~~ TURN FOR WHICH HE WISHED ONLY THAT SHE teach him how to sing; with the hope of giving the Master some enjoyment. For instance, if a Master approves of selfless service and helping the poor, then his disciples should do that, for to become

his true loved ones they should develop the Master's own habits within themselves. Merely pretending to do his will has no effect, for he knows and sees everything.

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

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

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

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

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

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

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

During the strife-worn days of Guru Gobind Singh, a certain man named Nabi Khan Ali Khan was killed, and someone went to inform his wife of her husband's death. On hearing the news, her first words were, "Is my Guru all right?" For a true disciple, the Master is more beloved than any other relationship, for it is one of the soul with God.

Naturally the child who heeds his father's slightest wish will enjoy his pleasure. Whoever insists on his own ideas and does not want to obey, doubtless he will also get the Master's love, but the inner key will not be entrusted to him.

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

Guru Arjan took the Master's orders without question and left for Lahore. A person of lesser spiritual strength would have ignored the orders and declared that out of love for the Master they had to return, but for Guru Arjan his Master's orders were of supreme importance, making a barrier between the Master and himself which he would never think of surpassing. Remember, he who obeys orders will achieve success in his goal. Many days passed and there was no word, so Guru Arjan Sahib wrote these words and sent them to the Master:

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

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

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

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

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

When this letter arrived, fortunately Prithi Chand was not there at the time and the Guru Sahib received it. Though the Masters know everything, they do not disclose what they know, but allow things to come out openly of their own

* A bird who drinks only raindrops and not earthly water.

accord on the material level. Forgive me, but we frequently consider our Guru to be less than a man. The Guru Sahib called Prithi Chand and asked him about the two previous letters, but Prithi Chand replied, "Maharaj, do you think that I am a thief?" The Master gave him a hard look, and turning to another man said, "Go and look in the pockets of his clothes." He then sent for Guru Arjan Sahib, and when he arrived, told him, "You wrote me three letters, and whoever will complete that poem will be my successor." When a test comes, a simple thing becomes difficult. I remember that I also sometimes wrote poems to my Master—through separation the thoughts would come, and the poems were written. Some rivals started copying me, but always there is a difference between wine and water. Guru Arjan wrote the fourth stanza thus:

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

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

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

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

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

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

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

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

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

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

The rain comes in the form of the Guru, like a refreshing coolness upon the parched earth. My Hazur's name was Sawan. Like a rain of mercy, they come by God's orders, and we should take full benefit by clearing up the land of our whole being with Satsang, where all the dirt and filth is thrown out. We scatter our thoughts abroad; but at Satsang we can withdraw toward the Truth. All Masters encourge this. Christ says *For where two or three are gathered together in my name, there am I in the midst of them.* There will be strong charging there, even if they are thousands of miles from the Master's physical form. Guru Gobind Singh says, *Where five disciples sit together, there God will be.* How can any good come from a gathering filled with criticisms and disagreements?

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

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

This seed of Naam, once sown, cannot be set aside by any power. That seed will bear fruit sooner or later. But without the water of Satsang, how can the seed be expected to sprout green and fresh in all its beauty? Once sown, it will not die, but in unprepared soil it will not fructify. He who does not do his meditation in this life will have to come again. As this seed cannot sprout in any other form, he will be given the concession of not retrogressing below the human birth. But why not complete your mission now? He who is unlearned in life cannot become learned merely by

going through that change which is called death. No one should be under the misunderstanding that, having received the connection with the Holy Naam, he has got salvation. He *will* get salvation, but in how many lives?

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

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

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

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

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

The Satsang is started by His orders, and He makes the work a success. Hazur used to tell us that when Baba Jaimal Singh Ji gave him orders to start the spiritual work, Hazur went to Baba Garib Das and Chacha Pratap Singh Ji, who both told him, "If we give initiation, the soul might not get salvation; but if you give it, that soul will surely have salvation." When my Master gave me orders to do the work, I asked him to whom I should go for such assurance, and then added that I would do the work as ordered, but that he should give the protection. Hazur assured me that it would be so. With his support I started the Satsang; it is not mine but his, and he will take everyone across. Whatever blessing he extends is being given out. All credit goes to him.

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

In the West many sects have sprung up, which deal with suggestion, hypno-

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

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

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

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

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

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

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

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

There was a certain intoxicated lover of Bheek Sahib, who constantly repeated "O Bheek, O Bheek" for he saw God clearly in his Guru. His contemporaries condemned him as an atheist, and passed judgment for his execution; but they could not execute him without the king's authorization, so they brought him before the king. It is possible that this king was Akbar the Great, who was renowned for his keen sense of justice. When the king looked at the accused man, he said, "I feel he is an intoxicated holy man," and he asked him, "Who is your God?" The man replied, "Bheek." The king then asked, "What is your religion?" and he said, "Bheek." At this, the king ordered that he should be released. His accusers protested that he would run away, but the king said, "It does not matter." He then looked keenly at the holy man and told him, "For a long time we have been without rain, and if it does not come soon, there will be famine in the land. So could you please ask your Bheek to send the rain?" The man replied, "Oh yes, I will ask him to send the rain." Only complete faith in the Guru could display such calm confidence. He who has not experienced the true inner connection with his Guru will not have such strong faith, for faith is built on knowledge. When the holy man turned to leave, the king asked him when he would return, and he answered, "On the third day I will return." The very next day, there was such a heavy downpour of rain that the whole countryside was flooded, and on the third day the holy man returned to the king's palace. The king smiled at him and said, "Your Guru was very gracious to us, in sending the much-needed rain. I am giving you these precious gifts—please place them before your Bheek Sahib as my thankful offering." The devotee got very indignant, saying, "These perishable things for my Guru? Most decidedly not!" Such people care nothing for the world and its possessions.

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

Gratitude is a very rare virtue. Because of friends and relatives, we even risk our Guru's displeasure; and this is due to lack of gratitude and faith. We sometimes consider the Guru to be less able than an ordinary man. With this type of outlook, what can we hope to achieve in progress? The worldly things are more beloved; Guru and God are accepted casually for whatever can be derived through them materially. The attitude is one of tolerant duty, with respects paid in a condescending manner. Man always thinks he is the greatest of all, but if he really *became* great he would not be in this blind egoistic state.

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

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

All the work has been resolved,
and the mind's hunger satisfied,
What else can I desire from You but You?

(*Continued on page 27*)

THE LIGHT OF THE WORLD

While ye have light,

Believe in the light,

That ye may be the children of light.

That which was from the beginning,
Which we have heard,
Which we have seen with our eyes,

Which we have looked upon,
And our hands have handled,
Of the Word of life . . .

This then is the message which we have heard of him,
And declare unto you,
That God is light,
And in him is no darkness at all.

We love him,
because
he first
loved
us.

Or what man is there of you,
If his son ask bread,

Will he give him a stone?

Behold, I stand at the door
and knock:
If any man hear my voice,
And open the door,

I will come in to him,
And will sup with him,
And he with me.

The Word Made Flesh

A talk given by the Master on Christmas Day, 1969, in his living room at Sawan Ashram, Delhi, India, to visiting disciples from the West

TODAY is the day on which Christ was born as Jesus. He was not Jesus; He was born as Jesus. What did John say about Him? *The Word was made flesh and dwelt among us.*[1] So Christ manifested in the human body as Jesus; that was born the same way as any other man was born. He was born the same way, is it not? As Jesus, not as Christ. So we call Jesus the Christ. There are two things: one is the son of man, the other is Christ in man. Do you follow me?

I went to America; I gave a talk one day and some people asked me, "When is Christ returning?" I told them, "Has He ever left you? He said, *I am always with you till the end of the world.*"[2] This is what He said. But Jesus was the human pole.

So He was *Word made flesh*—Christ, God-into-Expression Power. The Wordless state of God was manifested, came into expression, and was termed *Word. In the beginning was the Word, the Word was with God, and the Word was God.*[3] And the whole creation came into being after that, is it not? So Christ was Word made flesh; He was born as Jesus. He said: *I am that I am.* So Christ lived before Jesus. Don't you see that?[4]

So I told them, "If He has not left you, how can you expect that He will come back again?" Of course, that power manifests itself from time to time in the human pole, in the human body, to guide the child Humanity—to take them back to God. It is God Who sends them to the world to bring back all His children. What did Christ say? *I have many sheep to look after.*[5] Did He not say so? That is what the Bible says.

So today is the day on which He was manifested in the human body of Jesus. We celebrate that day. Why? What for? Just to understand His true teachings and compare whether we have lived up to His teachings or not. He said, *I am the light of the world.*[6] *I am the way.*[7] And what more did He say, do you remember? *I am the light of the world, as long as I am in the world.*[8] Do you recall? These words are there: *As long as I am in the world.* What did this mean? This light; God is light; Word is made flesh. *Thy word is a lamp unto my feet, and a light unto my path.*[9] The Word made flesh is light. Do you follow me? So, that *Word was made flesh and dwelt among us.*

Once he asked his disciples, "Do you recognize who I am?" They said, some say you are this one and that one, born on such and such day. And then Simon said, *You are the Son of the living God.*[10] Do you remember? Then what did he say? "It is not the human intellect that has suggested these things to you. My God, Father, has suggested these things." Do you follow me? So he was *Word made flesh and dwelt among us.* Then he said, *I am the light of the world; whosoever shall come to my feet, he shall never walk in darkness.*[11] There may be a little difference in the words, but it is the purpose I am telling you.

So what is the criterion of the Christ? That power manifests at different times in the human bodies of different Masters, called by different names. Their purpose is to guide the child Humanity. We are to see now what he said in reference to that. *I am the bread of life. This bread of life has come down from heaven. Whosoever shall partake of it shall have everlasting life.*[12] This bread of life—bread or Word—has come down from heaven.

Then he said that others are to *eat me and drink me.*[13] You find these words in the Bible. Are you to eat the flesh of the human body of Jesus? No, not in the least. He was Word made flesh, and we have to eat the Word within us already. So, how can we have contact with Christ *now?* He is with us forevermore. That Christ Power is the God - into - Expression Power, or the Master Power or the Guru Power, as we say, that manifests Itself at a human pole, in the human body. Masters are commissioned from God; they are sent from God to bring back His children. So that Power is manifested at different times.

Once someone asked me in America, "What do you say in case we say that Christ is the highest of all?" I said, "Very good. But is there anything like that to quote?" He said, *"I am the Son of God."* I answered, "That's all right." Then I told him, "Well, look here: many other Masters who came in the East—everywhere—also said the same thing. Then what would you think of them?" I quoted some references from Guru Arjan and from the tenth Guru of the Sikhs. They said, *I and my Father are one;* and *The son is imbued with the color of God; they have taken up a common business.*

So, all these human bodies in which that Power is manifested—they are the true sons of God. They *know the Father and others to whom they reveal Him.*[14] *Reveal.* The word "revelation" is there. That means that already exists with us, never leaves us. The matter remains only a revelation. "Revelation" means just to withdraw our attention from outside, from the outgoing faculties, from mind and matter, and rise above them and contact the God Power or Christ Power or Word Power which is already within us, which is a *lamp unto my feet* and *light unto my path.* When you withdraw within, you see the light of God. That is seeing the God into expression, the Christ, which is light within you. Do you follow me now?

So this is the birthday of that great Jesus, the Lord Jesus, as you say. Of course, Masters come from time to time to guide the child Humanity. So people asked him, "How can we meet Him?" He said, "You cannot, except you be reborn. You must be reborn." How can we be reborn? Nicodemus, an advocate, a learned man of the times, came up to him and asked, "Lord, how can we reenter the womb of the mother and be reborn?" And Christ told him, "Well, look here, you are a very learned man; everyone respects you, holds you in high esteem; don't you know that flesh is born of the flesh and spirit of the spirit?"[15] You *must* be reborn.

These very teachings are the same everywhere. The Hindus here have a custom to make men twice-born. It is the same thing as to be reborn. They give them one birth into this physical body and the other into the beyond. Even children of five, seven and nine years of age were made twice-born; and they gave them a demonstration of the light within, which is God.

Jesus said, *I am the light of the world.*

You see, Christ is the light of the world. If you see the light, it means you see the light of the Christ into expression, is it not? And that was manifested in some human body with a special errand. Fortunate is the human body which came to the earth to guide the child Humanity.

For that we have to be reborn. And what did he tell his disciples? *What you got in secret, speak to them from the housetops, so the people may know what is what.*[16] *Don't put it under a bushel, but place it somewhere where it can attract the eyes of someone who is seeking for it.*[17]

These teachings are the same everywhere. The pity is that we are not very conversant with other scriptures. Their teachings are universal, for all mankind. Jesus said *I am the light of the world.* He never said, "I am the light of the Christians," nor the light of the place where he was born. He said, *I am the light of the world.*

So the Christ Power we have to contact resides in every heart. We can have it when we are reborn and when that Christ Power is manifested. *The Son knows the Father and others to whom the Son reveals him.*[18] That is the only criterion we can have. If there is anyone who can withdraw you from outside, drag you up to the beyond, open the inner eye, the single eye, to see the light of God, that means that Power is working there.

Once a disciple asked Jesus, "You talk of your Father always. It would suffice us if you would just show us your Father." I am quoting from your Bible, not my Bible. All Masters who come say the same thing. Jesus answered, "It is a very strange thing; I have been around with you for so long and you have not come to know that the Father works through me?" And he went on further to say, *Whosoever has seen me has seen my Father.*[19]

So what is the Christ Power? The Christ Power is the God-into-Expression Power, which is called Word, Name, *Shabd, Kalma.* That is the Controlling Power of the whole Universe; and that also controls us in the body, the physical body. When that is withdrawn, we have to leave the body.

So we are His children, drops in the ocean of all light, of all consciousness. We have just taken up the physical body; we are also microgods. But the pity is we are just identified with the mind and matter and outside things; so much so that we have forgotten ourselves. We must know ourselves—not as a matter of feelings, or as a matter of emotions, or as a matter of drawing inferences; for feelings, emotions and inferences are all subject to error. Seeing is above all. All Masters who came in the past, who became conscious coworkers of the divine plan, said the same thing. Of course it was given out in the language that was prevalent at the time. The mode of expression and thread of thoughts might have been a little bit different, but they said the same thing. God is light and Christ is light, because it is an expression of God Power; and that is called *Guru;* and that is also called Master Power.

Once someone wrote me from England, "You use two different expressions: sometimes you say Master, sometimes you say Master Power. What do you mean by that?" The Master Power, Christ Power and Word Power are the same. He wrote me, "When you write Master Power is Master, what do you mean by that?" By "Master" is meant that Master Power, that Christ Power, that God Power which is manifested in

the human pole. I term it the Master. That Power never leaves us; that is always the Controlling Power within the body. The human body is the temple of God. Fortunate are we that we have this human body.

The highest ideal before us as a man is to know Him. To know Him, we must know ourselves first. *Know thyself.* We can know ourselves, not as a matter of drawing inferences, or by emotions or by feelings, but by really rising above body consciousness. You can have this demonstration at the feet of someone in whose human body He is manifested. When you are sitting for a while, you withdraw from the outside and rise above the body consciousness: you see the light. That depends, of course: the less you are attached outside, the more experience you will have.

So today we have to see what teachings he gave us. They are the common, parallel teachings of all Masters. Once I was giving a talk in America. I told the people in the audience that you cannot understand the teachings of Christ unless you see through the eyes of an Easterner. There was a big roar—*awwwwch!*—in the whole room! Because Christ was an Easterner; truth travels from East to West. History has shown that: all Masters lived in Central Asia and India.

So we have the human body; we are fortunate. I wish a happy Christmas to you. But with this Power, the Bible says, *you'll see things that the old prophets wished to see, but did not see; and you'll hear things the old prophets wished to hear, but did not hear.*[20] You are fortunate, are you not, to be put on the way? You have some light to see, some Voice of God to hear. Then develop it. You are microgods. Develop it and you can be again deputed to guide other children. There's nothing to be afraid of. Every Saint has a past, and every sinner a future.

So, happy Christmas to you. Just see how far you have proceeded. And that Power manifests in human forms at whose pole that was made manifest. Once, when I was in America, a lady met me. She used to talk to Christ and see him. She was attending all the talks I was giving, and on the day of Initiation, some people expected that she would come up for Initiation; but she did not. So people asked her,"Why didn't you come on the Initiation day?" "Well," she answered, "I talk with Christ." I asked her, "Do you meet Christ?" She said, "Yes." "And he talks to you?" She said, "Yes." "All right, now. When he next meets you, just ask him what to do further." That's all I said. It so happened that for some days Christ did not appear to her. When he did appear, she asked him, "What should I do further?" He directed her to go to Master's Initiation. I had to leave for Louisville from Washington the next morning. At about seven or eight in the evening, she phoned: "I want to be initiated." "Why?" "He has guided me to you."

I mean to say that the Master Power, God Power and Christ Power are the same. That manifests Itself; that never dies. Once it takes possession of some soul, that never leaves you until the end of the world.

So that is within you. *The Kingdom of God is within you; that cannot be had by observation.*[21] Man is thrice-blessed. You have a physical body, intellect and a conscious entity. We should develop all health, physically, intellectually and spiritually. You give food to your physical body; you become strong. You give food to your intellect by reading, writ-

ing and intellectual wrestling; you become intellectually strong. What food do you give to your soul? It is consciousness, is it not?

So the bread of life is to come in contact with the Light and Sound Principle within you. That is the Controlling Power, called Word. *Word was made flesh and dwelt among us.*

As I told you, you are all microgods. God once wished, "I am one and wish to be many," and the whole creation came into being. We are drops of the same ocean of all consciousness. Can't we make one town? We can: only when we know ourselves and withdraw within. Great power. Great is man, of course.

This year is ending; in January we'll take a step into the new year. Learn to die and learn to rise into the beyond in the new year.

NOTES

1. John 1:14
2. Matthew 28:20
3. John 1:1
4. Cf. Exodus 3:14. Jesus said, *Before Abraham was, I am,* John 8:58.
5. Cf. John 10, "The Good Shepherd."
6. John 8:12
7. John 14:6
8. John 9:5
9. Psalm 119:105
10. Matthew 16:13-17
11. John 8:12
12. John 6:35, 51, 58
13. John 6:53-58
14. Matthew 11:27
15. John 3:1-10
16. Matthew 10:27
17. Matthew 5:15, 16
18. Matthew 11:27
19. John 14:8-11
20. Matthew 13:17
21. Luke 17:20, 21

Film Lending Service

Thanks to the generosity of the dear ones of the Long Island and New York Satsangs, we now have available for lending two copies each of the following films:

1. A 400-ft. Super-8 movie taken by David Leeworthy between October 1969 and March 1970, including scenes of Master holding Satsang, talking with disciples, etc. Many, many close-ups.
2. A 100-ft. Super-8 movie, also taken by David Leeworthy, mostly close-ups of Master holding Satsang.
3. A set of 75 slides, taken mostly by Jonas Gerard, Sharleene Sherwin and Ruth Seader, showing Master at work in India, with many close-ups. There are also a few pictures of Master at Sant Bani Asham in October 1963.

These pictures will be lent, one at a time, free of charge except for registered mail postage, to any Satsang requesting them, on a first-come first-served basis, for a period of two weeks. Please indicate order of preference; if your first choice is lent out, we will send the second, etc.

SANT BANI ASHRAM
Franklin, New Hampshire 03235, U.S. A.

THE MASTER'S TALK

(*Continued from page 14*)

All else is misery upon misery.
Give the Naam, which renders all fulfilled
And takes away the hunger of the mind;
I have abandoned everything and am a true servant of the Lord.

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

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

Naam is the Sustainer of all things. He who has Naam has got everything. During one of my visits to America, an intimate meeting was arranged with a group of scientists. One man asked many questions and obviously strongly doubted the subject of Spirituality. After some discussion, I asked him if science had succeeded in creating even one ounce of consciousness. He said, "No." I then explained to him that the pursuit of science must necessarily remain in the domain of matter, whereas all the teachings and knowledge of the Saints lie in the domain of consciousness. There were a number of disciples present at this meeting, and they were of the opinion that this gentleman would not turn up on the morrow, which was chosen for the initiation program. But he was the first to arrive, and he got the most experience. So this is a path of awareness—the path of perfect Masters, and you may accept it as their mercy, or due to their greatness, that they have made such a difficult achievement into a child's play. Were it not for this fact, the seeker would require a great background of past lives and then many years of study in preparation for this path. So Guru Arjan Sahib advises us to eat, drink and enjoy what we have got for this is the precious time and the rain may not fall forever.

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

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

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

His greatness is proven when he actually shows the way, even without the physical gesture of placing the hand on the head. By his grace alone do we rise above body consciousness and see the Light within. He is the Giver—comparable to none other.

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

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

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

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

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

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

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

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

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

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

The bath that the Guru gives in the holy waters of Naam will purify the mind and senses from all evil. These three things—Naam, *dan* and *ashnan*—are gained by sitting at his feet. Unfortunately, people think that by *ashnan* (bath) is meant an outer bath to clean the body. Though it behooves man to keep the temple of the Lord clean, the inner cleanliness is vitally more impor-

tant—and that is the work of the Naam.

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

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

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

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

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

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

Remember, that water collects on the

lower levels. When the cup of humility is ready, then the inner Amrit will fill it to the brim. Some people say doubtfully, "How can you say these things are true?" The Masters explain that whatever words come from the true Master's mouth are words from God Himself.

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

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

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

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

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

It is the true disciple's constant wish that he may never be separated from his Guru. It is a great blessing to have a living Master, and even greater blessing to be near him. The bath taken from his glance of mercy is a flow of Truth which cleanses deep through the being. The devoted disciple sheds tears at the very memory of this. He who sees him outside and inside both gets some consolation during separation; however, he also cries out of love, for there is nothing more beloved for him than his Master. The yearning of the heart pours out of the eyes, and there are no words to describe this condition.

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

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

dam by just pouring mud into fast-flowing water? First put some foundation of wood or rocks, and then put the mud." The old man replied, "I might be a fool, but I have only wasted one day. The biggest fool is Sukhdev who has finished nine of his merits of progress, and the tenth and last he is about to destroy by again doubting a perfect Master."

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

When Sukhdev saw the flames and felt the heat, he picked up his stick and small bundle of belongings and prepared to rush out, but the king caught hold of him, saying, "You are a fine kind of world-renouncer! My whole city has burned away, the flames have consumed my palace, and I merely said it was all God's will; but you in your panic are trying to save a stick and a bundle of clothes!" He then talked to Sukhdev for a long time, telling him, "You are a brahmin and full of ego about it. You are also very proud of being the son of Ved Vyas." Doctors operate to remove morbid matter, and in this way King Janak was removing the doubts and faults in the mind of Sukhdev. When Sukhdev Swami returned home after his initiation, his father asked him, "What is the Guru like?" Sukhdev replied, "In brightness he is like the sun, although the sun has got heat and he has not. He has got the coolness of the moon, though the moon has shadows on it and my Guru has no shadow." A Guru is a Guru. The stories of the great Masters are for people whose eyes are open. Otherwise . . . for instance, Guru Nanak Sahib was not permitted to enter the city of Kasur because the people, blinded by lack of understanding, declared he was an atheist and a bad influence. Wherever the Truth works in full power, the Negative Power will also work in full force against it. He does not want his prisoners to escape his clutches, but regardless, the Satguru goes on distributing the wealth without concern.

When I was small, about twelve or thirteen, I remember clearly that one day I read the life of Ramanuja (I was very fond of reading biographies). Now when Ramanuja was initiated by his Guru, he immediately went and stood on a platform and collected a huge crowd around him. He shouted to them, "To-

day I have been initiated by my Guru and I am going to tell you all about it." Some of the people were shocked and warned him, "Are you mad? You will go straight to hell for disobeying your Guru!" I was deeply impressed by his answer. He said, "I alone will go to hell, but so many of you will get salvation!" Reading this, I vowed that if ever I get any spiritual wealth, I will give and give without hesitation." My Master saw that I was a spendthrift, and that's why he gave me the work. It is all his grace. One of the initiates, an English lady, once met a Christian friar and she asked him, "Have you ever seen the inner Light?" He replied, "Yes, after nineteen years of hard penance on Mount Sinai, on one occasion I saw some cloudy Light, but very dim." She said, "Why, I see bright Light daily."

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

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

The name of Prahlad is well-known in the history of true devotees. He was ordered to wrap his arms around a red-hot iron column, to test his faith in what he believed. Even the large crowd present at the time murmured "O God" as he approached the column. But what did God do, to preserve the faith of young Prince Prahlad? The prince saw a small ant running up the fiery column, and with joy in his heart he leaned forward and clasped his arms around it. The column immediately split open and out of it stepped the Avatar, Narsing. I am illustrating that God is everywhere, but only those whose eye is open can see His glory in all things. True devotees have got His sustaining protection; standing in the midst of thousands, they can be pillars of strength and faith. In the West, many intellectual people came to hear my talks, and not for one moment did I ever stop and wonder how they would receive my words; with great power I would emphasize the teachings. It is all His grace, and He Himself prepares everything. The trouble is that we forget that He is the Doer, and not "I," and we do not keep our face turned toward Him. Rather we go on finding fault with Him, and are full of doubts. Like this, how will we grasp the help offered to us?

So we have the human body; we are fortunate. I wish a happy Christmas to you. But with this Power, the Bible says, *you'll see things that the old prophets wished to see, but did not see; and you'll hear things the old prophets wished to hear, but did not hear.* You are fortunate, are you not, to be put on the way? You have some light to see, some Voice of God to hear. Then develop it. You are microgods. Develop it and you can be again deputed to guide other children. There's nothing to be afraid of. Every Saint has a past, and every sinner a future.

KIRPAL SINGH

From *The Word Made Flesh*