The Gift of the Guru

Sat Sandesh

the message of the Masters

July 1971

FRONT COVER *The Master helps Mira Gerard pick up spilled parshad off the floor of the porch at Sawan Ashram, Delhi.*

BACK COVER *"In whose hand is the soul of every living thing, and the breath of all mankind."*

Sat sandesh

July 1971 Volume four number seven

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THE MASTER'S TALK

The Destiny of a Gurumukh

WHEN A true Master accepts a disciple, that person's status changes. *We were lost wanderers whom not one befriended; Accepted by the Satguru, we were then recognized.* He becomes an "accepted" soul, under the care of the Master. We all live in the human form, but a really true human being is very rare. One who has compassionate feelings for others, who is the very image of love—so much so as to be filled with nothing else—can be called a true human being. Such a being has the power to radiate this love to the whole world.

God *is* love; but we have not seen Him. However, we can see the personification of Him manifested in some true human being, who is the Power of God working on earth in a human pole. That person is love personified. Many kinds of strength have a certain power, but how can one gain a portion of that power? A strong man's physical strength is a part of him; he seems to be one with it, but by witnessing the extent of its power, one can get a feeling of what strength is like. So Masters give some indication of what God is, that can be observed; and that radiation of Power can be transmitted to others.

They proclaim, "There *is* God—we have seen Him." Guru Nanak says, *Nanak's Emperor is clearly seen.* Christ told his followers to *Behold the Lord.* He gave no further explanation. From Kabir Sahib we have, *Kabir says my doubts were removed when I saw the All-pervading Lord.* Many Masters have

made similar statements. And where is that Lord? The thing is, where is He not? The whole of Creation is His—*With one Word, millions of rivers were created.* His thought was, *I am one and wish to be many.* So the God-into-Expression Power came forth from Him, and the whole Creation came into being. *All the world we see is the image of God; The image of God is before us.* All the holy scriptures tell us this, that God is everywhere; but the Masters say, "We have seen Him."

After our getting this human form, the greatest aim before us should be to realize God. The scriptures all cry out "God, God, God" in different languages and in various ways, but when the Masters come they prove beyond all doubt that God exists, and they bear witness to having seen Him. *No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.* Who are these Sons or children of God? They are those in whom He is manifested. They are the Word, made flesh. *In the Guru, He Himself manifests and distributes the Shabd.* In desperation the true seeker cries out, "Anyone, who will connect me to God!" Through the advent of such a Master soul the people can gain actual connection with the existence of God—otherwise they live in doubt, though they may strive to realize Him through books or through any of the practices. Some say that God does exist and He vibrates in every being. Some say that God is Light and He illuminates the entire Creation —there is no place where He is not. But the question remains: Has anyone *seen* Him? If even one man has seen the Lord, there is hope indeed that others may have the same experience. This type of privileged person is sent to the world by the Lord Himself, and he may come in any race, any country, with the sole purpose of guiding the child—Humanity—to bring it to the Father.

Why does God manifest Himself in the human pole? Because Man's teacher must be a man, for men can only be taught the truth by one in the same form. Apart from the work of returning the lost souls to their Source through joining them back to God, the Masters have no other purpose in the world. They have no social interest, no political pursuits; their attention is centered on spiritual matters. All other events are side-issues. Man has got a body, he has got intellect and a soul—or rather, he has not got a soul, he *is* a soul. That which we call the soul is an all-conscious entity. You may develop the body and the intellect, but as you are the soul itself, then develop spiritually also. With very little effort one can become a tower of physical strength or an intellectual giant, capable of discovering amazing new inventions. It is well to feed the body and the intellect; but what food have we given to the all-conscious soul?

We go on believing God to be all-wisdom, all-Light, all-life, all-love, but where is He? To try and clarify the problem, He has been given various names—to help the people to understand. We should respect all those names which represent the Lord. *I surrender myself joyfully to all Thy names.* But it is not a question of names; it is the Named with whom we are concerned. We must grasp that which all the names signify. When a true Master comes, he shows us that One thing which the whole world worships by different names. He does not say, "God is all Light." He says, "This is the Light—His reflection." He explains that although it is true there is no place without this

Light, yet it must be first be seen in this body, the very temple of God.

How is it that a Master can see the Lord and we cannot? Because in us, the mind is blocking our sight. We have four phases—*chit, manas, budhi* and *ahankar,* i.e., subconscious, mind, intellect, and ego—and we cannot see the Lord until all these are stilled. Although the atmosphere is seething with animate life, yet a man of ordinary intelligence will hesitate to believe this, for he cannot see that life with the naked eye. The Masters say that one should definitely not believe unless one has seen for oneself. *As long as I do not see with my own eyes, I cannot believe even the Guru's words.* If a man makes a statement, he should be prepared to prove it. Whoever declares there are certain microbes in the air, he should be able to show them to others; and through the aid of the microscope, as you know, this has been made possible. Those tiny microscopic beings have always been there, and yet seeing is believing.

So when an enlightened person says, "There *is* God, and He is Light, and He resides in each and every being, and He is our Life-sustainer," then you will know that he is truly enlightened if he can show you this very same Light within you. We close our eyes and insist that there is nothing there, but he who can see something can show it to others. *In the company of the Saint, the Lord was seen within; Then the Name of God was sweeter.* In this way, Simran (the repetition of God's Names) becomes accurate, and the sweeter becomes our worship. You can remember this: when you begin to savour some delightful sweetness in the Name of the Lord, you will know that it is the first step to your permanent spiritual marriage.

If we take His Name by force, there will be no Nectar, for only that can be enjoyed which can actually be tasted. *Without seeing, without the turmoil of the search, how can one gain by mere repetition?* Empty words are full of nothing, but if for example we have once tasted a sweet mango, then at the briefest mention of the word, the sweetness of the fruit will come to mind. And so it will be, if a certain someone gives you a taste of the Nectar of the Lord. Then, you can call Him by any name you like; each will be as sweet as the other.

The Guru gives a contact with that permeating Power of God. *Through the Guru's blessing, God takes up residence within us; Someone may get the true fruit.* If, through some enlightened soul, the Lord becomes apparent to you, then you will begin to enjoy the intoxication of God. Without any doubt you will know that God is there. The rishis, munis, mahatmas, all the sages who have come, have said that there is the Power of God in the world; even atheists have agreed to this and say, "O mighty atom!" However, the difference is that on one hand God's praises are sung by one who sees Him, and on the other, His praises are sung through books or by hearsay only. One who sees the Lord will be able to give a demonstration; and he is usually called a Sadhu, Sant, Mahatma, Guru, etc. The very meaning of the word *Guru* is to bring light in the darkness—"the dispeller of the darkness." Naturally he will also be qualified to give the right interpretation of the scriptures, which otherwise are explained in various ways by different persons.

We are all born as human beings, with the same God-given privileges. Where does God reside? In the house

He Himself has made in the womb of the mother, but the key of this house is given to the Guru. How can we get the key? *To whom takes the Guru's words, in truth will He open up the secret.* The Guru then reveals the mystery of life. The true Master has ever been in existence. They came in the past, even now the world is not without them, and they will come in the future. After all, each and every one is God's child, and He extends His unshakeable constant law of demand and supply. Wherever a fire is lit, oxygen will come to help its blaze. When the people, through outer impressions, become suffocated in their own narrow-mindedness, and see only that in which they are wrapped, forgetting themselves and their innate royal nature, then the Master comes to revive them, to awaken them from slumber and to pour life-giving water upon the arid desert.

Awake, awake, while you slumber the play is running to its end. A greater part of life has already been exhausted, very little is left—maybe ten, twenty, thirty years. Have you realized the Lord? Those who came in contact with a Master unraveled the mystery and made their lives brilliantly successful. But when Masters leave the world, schools or colleges are formed which we call religions, to keep their teachings alive. Furthermore, each school was labeled separately, and so we now have Hinduism, Islam, Sikhism, Christianity, Buddhism and various others. Does the Lord Himself brand each being with a certain religious mark when sending him into the world? In the Lord's eyes, all are just His children, but man has segregated himself from his fellow beings. While the Living Master remained on earth, many received the benefit of his presence; but when he left, the loss of his life-giving radiation resulted in stagnation and deterioration of the schools of thought. The same good old custom corrupts itself, and then the Master must come again to reawaken the souls. *Oh brothers, you are living in forgetfulness —we are all one as Man.* We all have this golden opportunity to make the most of our human life. Everyone has the same chance, so we should get the realization now, or again we shall have to go through the never-ending cycle. All Masters emphasize that *now* is thy turn to meet God—*Now you have this form it is thy turn to meet God; All outer work is valueless, gain the company of some Sadhu and repeat only the Naam.* Keep the company of him who is Word made flesh, in whom God is manifested; for he will give you a demonstration of Spirituality which can be increased day by day.

Outer teachings, which we call *apra vidya,* are helpful, but one should not accept them blindly. Investigate the reasons why certain rites are performed—why the lamps are lighted and bells are rung, and so on. If you continue your inquiries until you find some real information, your time will be well spent. To blindly perform rituals may yield a little peace of mind, but they offer nothing valid. No matter what we do, unless we increase in awakenedness it will amount to little. Learn to differentiate. Inherit the Truth, and make the best use of the untruth. Go to one who is fully awake, who has full powers of differentiation. You may call him by any name; some say *Guru,* or *Sant,* or *Mahapurush,* or *Satpurush.* Although all are men, yet Mahapurush is one who is awakened—a true man. Satpurush is he who becomes one with the Truth itself. We are all *purush* or conscious beings, and we are all fortunate to have been given the

human form; it is a grand opportunity to realize the Lord.

Apra Vidya is a term which categorizes the outer practices: repetition of names, austerities, prayers, devotional rituals and customs, pilgrimage, alms and donations, scripture study, songs of praise, etc.—they are all connected with the mind and the senses. We will gain reward from these good actions, but in doing them one's doership remains, and as long as we regard ourselves as the doers, we shall continue to revolve around this interminable cycle of birth and death. While the ego remains, both good and bad actions are binding; as Lord Krishna said, . . . *like gold and iron shackles.*

What is the basic cause of all this? Desire. The tenth Guru says that one should be desireless. Lord Buddha said the same. If there is no disturbance in a pool of water, one can see one's reflection in its limpid surface. But the I-hood cannot be cast aside until one sees that some higher power is doing everything. Such knowledge reveals one to be but a mere puppet in the hand of God. *Whatever words come from God are given out in knowledge.* We also have, *Nanak speaks only of that which he is ordered.* And so the cure is: Become the seer and see the Lord at work in everything.

Para Vidya is to connect the soul with the Truth. *Ego and attachment are consumed by the fire of Shabd; Gurumukh gets the everlasting Light.* This Shabd can only be received from the Guru. There is Ashabd, which is the Wordless God, but when He expressed Himself, that expression is called *Shabd* or Word. *Through the Shabd, creation came into being, and through the Shabd, dissolution occurs.* Creation, dissolution, and again creation—it all happens by the power of the Shabd. And where is the Shabd? *Shabd is the earth, Shabd the sky; Through the Shabd the Light came; Creation came after the Shabd; O Nanak, the Shabd is in every being.* Shabd is also known as Naam, so we have: *Naam is the Nectar of Life, it is the Name of God, and in this body does it reside.* When can you see it? *When the senses are controlled, the mind is at a standstill and intellect is calm—then the soul perceives in crystal clearness.* It is the first stage of realizing the Lord. Self-knowledge precedes God-knowledge, so when one knows who one is, by rising above the senses, one then realizes why it is said that "self-knowledge *is* God-knowledge."

Great is Man; we are all micro-gods, but unfortunately we have forgotten our lofty heritage by remaining under the influence of mind and senses, and identifying ourselves with the body and the outside world. To secure release from this illusory state, it would be useless to seek assistance from one who also is stuck fast in illusion; we must find someone who has become free, one who sees the whole of existence in true perspective. *Only when he is dragged out, can man be released.* Think of an over-burdened donkey who gets stuck in the mud or quicksand; with such a load, it is impossible for him to get free. His merciful rescuer will first unload him, and then drag him out. So we should remember that on our heads rest the karmic loads of age upon age, and as long as that burden is not lifted, and our attention pulled upward, we will not see the Truth.

Anyone can call himself a Sant or Guru; in name only this is very easy. But to be such a personage in reality—why just thinking about the tremendous responsibility he carries, the soul shivers in fright! Be grateful to the Maker who

gave you this human birth, wherein you can realize Him. It is thy turn to meet Him, through the silence of the heart—through rising above all faculties. If a true personality resides in the world, can one meet him? Christ once asked his disciples, "Whom do men say that I am?" And they told him that some said he was John the Baptist, others said Elijah, and others said he was one of the prophets. Jesus then said, "But whom say ye that I am?" And Simon Peter answered him, saying, "Thou art the Christ." So it is a question of opening the inner eye. A true Mahatma may seem as an atheist to some people, and to others like God Himself. Those whose inner eye is not open are really atheists in the true sense of the word. Such people have ever persecuted the Masters. Just see how they thrust a crown of thorns on Christ's brow. Guru Nanak was forbidden to enter the city of Kasur, for they accused him of corrupting the minds of the people. Paltu Sahib was burned alive, and Guru Arjan was made to sit on a red-hot plate. Shamas Tabrez, a Muslim Saint, was skinned alive. Mansur al-Hallaj was put on the stake. Then when these great souls leave, people start worshiping the places they frequented. *While living, the Fathers were scorned, after death they are worshiped.*

So, *God's Song is the company of the Sadhu; This is the highest karma.* The outer sacred songs can be sung anywhere by any person, but the true Song of God can only be sung in the company of a Saint. *When you transcend the five elements, you contact the five-sounded Shabd.* Of all the karmas we have got accounted against our names, this is the highest reward. *Nanak says he receives this gift as dues from past lives.* If God showers His mercy, we get the most valuable gift.

Now I will take one hymn; listen carefully and try to understand. When the whole of the Bhagavad Gita was revealed to Arjuna, Lord Krishna asked him, "Have you listened to all this? If so, how much have you truly understood?" And then to fully understand is also not enough; one must go on to realization. He who is fully realized is a Satguru or Satpurush—he is the Word made flesh that St. John spoke of. Christ himself said, *Whoso eateth my flesh and drinketh my blood, hath eternal life.* People have forgotten the true meaning of these words: that *The Word was made flesh and dwelt among us.* He was the Bread and Water of Life. You dear ones who have come from faraway lands —I have great love for you in my heart. We have come here to learn the Truth; and whatever comes forth, I speak. The God Power or Christ Power under whose care you are taken is in you and shall never leave you; that remains forever.

Service to a Satguru is the highest destiny;
You are constantly in contact with the Truth.

This is a hymn of Guru Amar Das Ji, and he is saying that there is no greater good fortune than the opportunity to serve a Satguru. What *is* a Satguru? *He who knows the Sat Purush is a Satguru; His company brings salvation; O Nanak, sing the praises of God.* Complete freedom is gained through keeping the company of one who has come to know the Lord Himself. *Seeing the Satguru, and taking his initiation, he gained the inner knowledge in full awareness.* What is initiation? It means to bring out that which is hidden in full revelation. *The Satguru is the image of Truth.* He has released his soul from the mind and

senses and has become the mouthpiece of God. He who is asleep cannot awaken another. Everyone is sleeping at the level of mind and senses; all are lost in illusion and need the help of one who is free. How many people remember God for His sake alone? We want Him to fulfill our worldly desires, or we hope for happiness in the afterlife. He resides in each being, and when He sees that a child cannot live without Him, then He makes the meeting with the Satguru possible—he in whom He has Himself manifested. There should be no guile in the heart—one should have a true desire to serve, and sincere humility—then, *The Guru himself will come and meet him.* The Guru appears when the disciple is ready, and greatly fortunate are those who have contacted God within, during their lifetime.

What does service to Satguru mean? Mere lip-service, saying "Ram, Ram," or merely putting one's head on his feet, is no service. It is a mockery. But he who takes his Guru as the ever-present Power of God within him, lives in awe of that, and knows that Power has constant observation over all his thought and action, will he ever sin? Furthermore, he will hold heartfelt respect for his Satguru's words—*Satguru's words—words* ARE *the Satguru.* This kind of devoted service will achieve salvation. Christ says, *If ye love me, keep my commandments.* It is the Satguru's wish that we make our lives pure and good: we should never squeeze the blood of other beings, or cheat our fellow out of his share. Man should be of use to man. Truly speaking, a real man is one whose life is a service to others. If you love God, is not God everywhere? We are all brothers and sisters in God. How can you say you love the Master, and hate your brother? The cure to many problems of this world is a sweet tongue imbued with humility. Even if you follow the Satguru, yet have not served him, you will not get the full benefit of his company. *If you obey the Satguru one hundred per cent, then you will realize what God is.*

God is man minus desire. Man is God plus desire. If one can become desireless, through the silence of the heart, that very silence will sprout forth into love. The same silence will become vocal. Many are fortunate enough to come to a Master, but they serve him half-heartedly—with five, ten, or twenty per cent sincerity. You will rarely find one who serves one hundred per cent. After seventy or more years searching, Guru Amar Das received the priceless gift at the feet of Guru Angad, who removed the veil of illusion from his eyes and revealed the Truth unto him. *He who is true, know him to be the Truth.*

The Lord is ever-existent. Truth, Naam and Shabd are the same thing, but you can say there are two meanings: Naam is the Truth itself, and Naam is also the name we call Him. Regardless of the number of names given to Him, nevertheless He is One. *Repeat, O mind, but one Name.* So Naam Power is one, for God is actually nameless, but when He came into expression that expression was called Naam or Name. *By the Naam, Khand and Brahmand are controlled.* But we have no awareness of that Naam without the spiritual operation performed by the Satguru. Naam is controlling not only each soul in each body, but the whole vastness of Creation. It is known as Naam; it is also known as Shabd, the Word, *Kalma, Sarosha, Nad,* and other terms, but regardless, it remains the same Power. And He is the True Name to whom all these names were given. A God-realized

person can rejoin you to that True Name, and then for twenty-four hours a day you can be with that God Power. *Let anyone join me back to God!*

Guru Amar Das said, when finally he arrived at his Guru's feet, *I got very tired, earning these karmas; But then the Satguru came without my effort.* If we come to a Satguru, we should do our very best to serve him—do something toward earning this rare gift he gives. He gives us the food for our soul, but we do not eat it; what are we doing with this precious gift? Joyfully we take it, but what do we do with it?

The Giver of permanent happiness resides within;
Therein is the True Word.

God resides in each being. It is the true Sound, the true Name—the single spoken Word. Those who are one with it overflow with its intoxication; so just as the flowers bloom in the spring, so anyone whose soul gets connection to the Naam will blossom forth with new life. *When you meet the Satguru, you sell the mind.* If you take the medicine he offers, your life will blossom into fullness; there will be peace, and love.

With His mercy, you meet the Guru;
The Lord's Name permeates your being.

After his long search, Guru Amar Das gives some indication of his feelings by saying, *Oh forgetful mind, why so sorrowful?* After so many years of waiting, there should be no regrets for that, but only gratitude in the heart, that at last the search is over. The whole world is full of gurus—if you pick up a stone, most probably you'll find a guru underneath, but we must remember that a true Guru is met only by those upon whom the Lord bestows His mercy and grace.

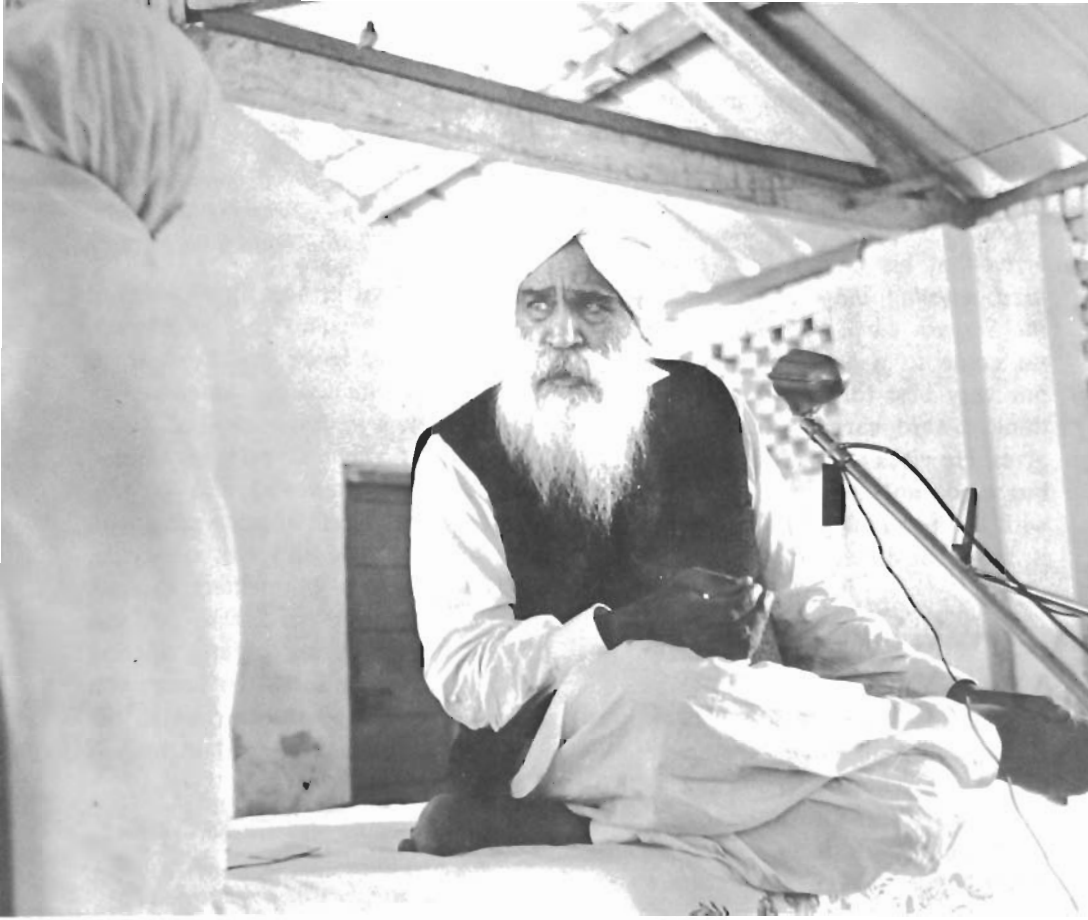
If God's Name, that permanent Giver of Peace, resides within,
The Shabd fills the mind with bliss.

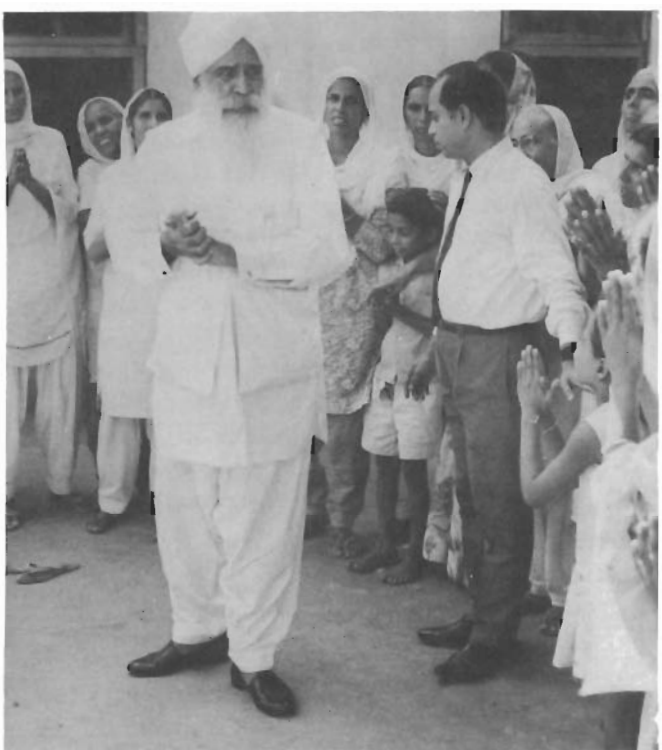
Only by a taste of the higher contact can the mind become content forever. It will leave the lesser worldly tastes—*Oh friend* (mind), *leave the tastes of this vast arena of lower desires; Drink the Nectar of Naam.* It is the very Bread of Life—*Without tasting this Nectar, life is wasted, bereft of happiness.* And how does one find this Nectar? *Pride, force, or strength of intellect availeth nothing; Only serve the Sadhu.* You will get nothing by giving orders, offering cash, or trying to force the issue; you can only receive by true service to the Master, the manifested God in man—the Word, made flesh.

If He shows mercy, He will make the meeting;
Ego and attachment are burned in the fire.

In the Gurbani, it is written, *The Guru's pleasure is like a permanent springtime.* When we receive his gift, it is like an everlasting breath of spring to the yearning soul, which then revels in the spiritual sustenance. There are two kinds of devotion: one at the sense-level, and the devotion of the Gurumukh. *Take the Lord's Name through the Guru's word.* The I-hood is banished by the latter, not by the former, because *In the Gurumukh's bhakti, the Sound is easily audible.* You cannot become absorbed into anything until all is stilled; for that the Naam is necessary. *In the heart, the Light is apparent when you are absorbed.* That Light, which is already within you, then bursts forth into bril-

(*Continued on Page* 28)





SATSANG:

THE GIFT OF THE GURU

Selections from the discourses of two Great Masters on the value of the company of Saints, compiled and translated, with comments, by T. S. Khanna

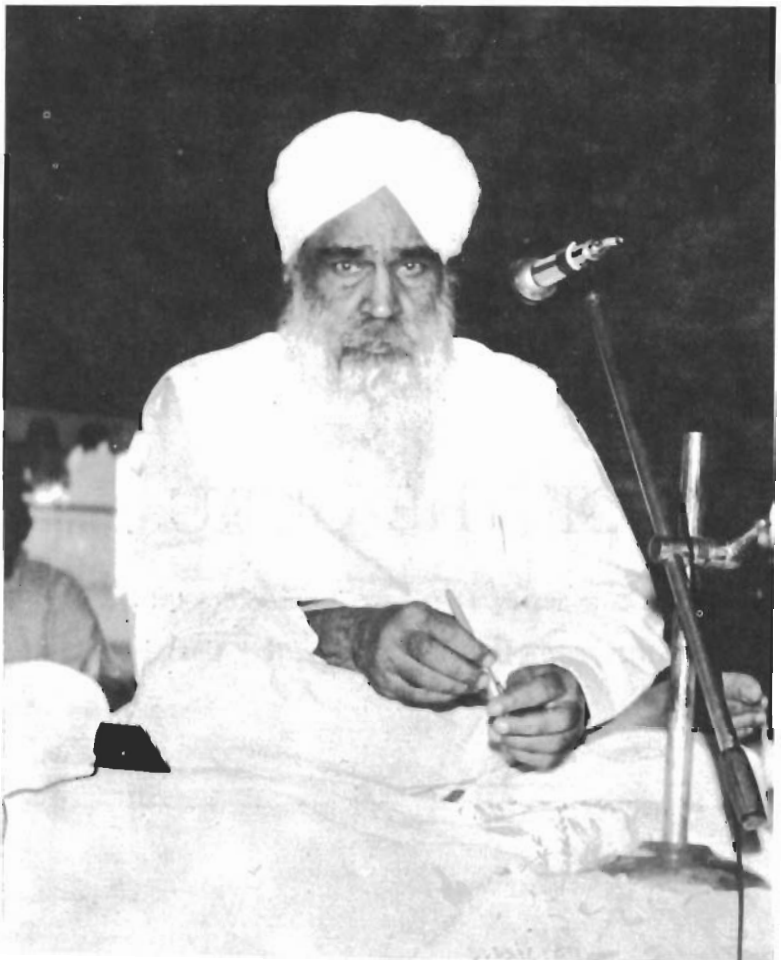
GOD WILLING, *the visit of the Beloved Master is drawing near. It would be good for the dear ones to familiarize themselves with the following words of the Master and his Master, Hazur Baba Sawan Singh Ji, concerning Satsang. Understanding what is said, and then simple application, will bring the full benefit of the Gracious Master's presence.*

1. *Selections from* Morning Talks *by the living Master Kirpal Singh Ji*

From TRUE SATSANG

The word *Satsang* means actually uniting the soul with the all-pervading, all-existing God. This is possible only when our soul has been analyzed (separated) from mind and the outgoing faculties. When we know ourselves, only then are we in a position to know the God who is pervading all, who is controlling all, in whom we live and have our being.

So this school which you are attending is called Satsang. We have joined it in order to have a contact with God. This is only possible when some man is there who sees God and is able to make others see Him. This God-in-man or man-in-God sees God everywhere and in every-



body. Those who become receptive to Him also begin to see God in everybody. It is the Godman who can give you a contact, a demonstration of the God within you and everywhere. Your teaching truly starts when you rise above body consciousness. . . .

Those who come here are fortunate. They should forget the past, the outward environments, and be here only with the God-in-man in front of them. You should become receptive, forgetting your body and all outward things. If your body is sitting here and your mind is roaming about outside to different things, you cannot derive the benefit of attending the Satsang. Again I should like to impress upon you that Satsang is a school that can rightly be called a Satsang if somebody is there who has seen God, who knows God and has contact with Him. . . . You should be attentive to the God-in-man in front of you. In this way, you will learn many things by radiation, through being receptive. Soul speaks to soul without spoken words.

At Satsang, you are given two things together. First the theory is explained by spoken words and you are also given some capital through the eyes. This is radiated to the expectant one who comes to attend the school for the purpose of knowing God. . . .

So you have come here for this purpose. You are fortunate and should make the best use of it. Forget everything of your hearths and homes, the outward environments and, while you are here, forget even your body. Become fully receptive by looking into the eyes of the God-in-man. His soul speaks through the eyes to the souls who are receptive. . . . You are fortunate in having such a school with the grace of God, but it is for you to make the best use of it by attending it in the way just explained to you. Remain in whatever creed or religion you are; that makes no difference. . . .

From How to Develop the Attributes of the Master

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

From Chastity — How to Become Self-Centered

People will run from hundreds and thousands of miles to have the company of a Saint. When we come to Him, what do we do? We do not derive the full benefit of His company. Why? Because our whole attention is not riveted into the Master. If you go to the Master and just wonder about what He eats or what He drinks, you will not be able to benefit fully from His radiation. When you are at the feet of the Master, you should strike up no friendship with anybody; your whole friendship should simply be for the Master.

2. *Selections from the Discourses of Baba Sawan Singh Ji*

(From *Sari Duniya* publication)

BENEFITS OF ATTENDING SATSANG:

You will find the gate of salvation by attending Satsangs of the Saints. No one will get comfort without Satsang. You will find this recorded in the Vedas.

Satsang is a very great wealth, but we do not value it. Even if one word of Satsang be imbibed, it will transform the whole life of an individual, what to speak of a whole discourse.

A thief, while dying, called his only son and gave him a twofold piece of advice: (1) Do not go to any temple to hear the sermon; (2) If you are caught while stealing, do not confess even if you are hanged.

Once the young man was coming back from breaking into a home, when he saw a policeman coming. There was an alley nearby, so he ran there to save his life. There he found a temple where a sermon was being given. Immediately he recollected the advice of his father and put his fingers in his ears so as not to hear any word. While doing this he heard one sentence: *The angels, gods and goddesses do not have shadows.*

At another time the man was caught as a suspect. He was presented before a king who asked him if he had committed theft. He answered, "No sir, I did not steal." The man was then beaten, but still he would not confess. He was put into a prison house.

One woman in the king's police force was very clever and told the king that she would cause the man to confess. The king agreed to her plan and gave her the assignment.

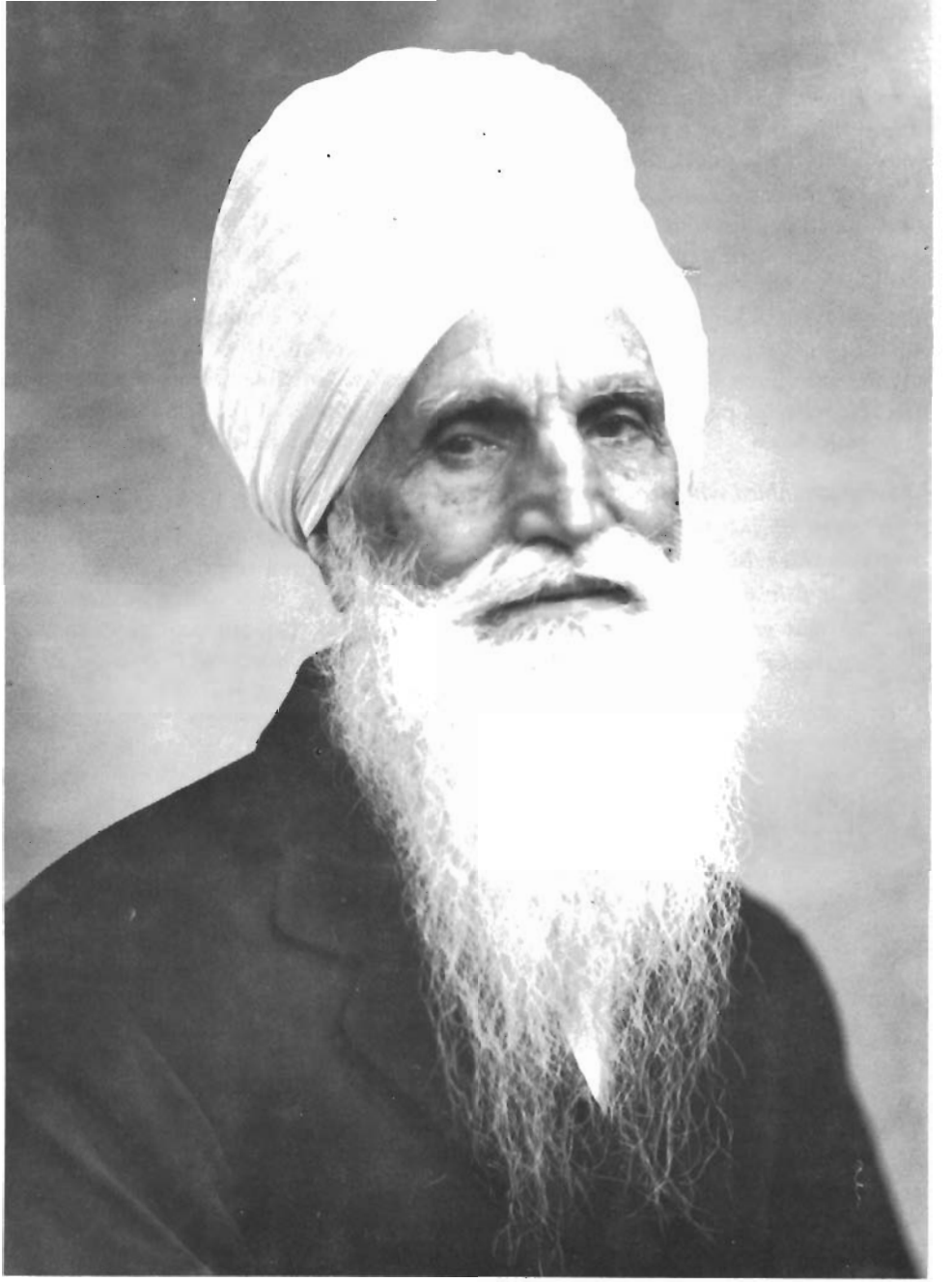
That night she disguised herself as a goddess. She got two artificial arms fixed and held two burning torches in her hands. She walked with an artificial lion and made a terrible commotion. The doors of the jail were flung open, and in the darkness the light of her candles shown brilliantly. When the poor thief saw that the goddess Durga was standing in front of him, he leaped up and prostrated himself at her feet. The self-made goddess gave him her blessings and said, "Behold, son! I am Durga goddess. I have come to remove your misery. Please tell the truth, if you have committed a theft. If you tell the truth, I will help you to be released."

The thief was ready to confess, but when he saw the shadow of the fake goddess, he remembered the utterances at the temple that gods and goddesses do not have shadows. He understood immediately that it was all deception. The thief said, "Mother! I did not commit theft, and the king is punishing me unnecessarily."

The next day the clever woman told the king that the young man was not the culprit. The king ordered the man to be set free. The thief was pleased at this. He considered how wonderful it was that by hearing only one sentence from Satsang, he was released from prison—"If I could hear all the words of Satsang, it would surely transform my life." Thus, he started attending Satsangs. The result was that he left the profession of a thief and became a Mahatma.

(*Great Master Baba Sawan Singh Ji gives here some specific, practical advice concerning conduct at the Satsang*)

Do not sit ahead of the entire audience. Do not talk unless the Great Master



asks you to do so. Before the arrival of the Master, sit at such a place which won't cause you to move in order to have Master's Darshan clearly. When taking a seat, whether the Great Master is on the stage or not, please be amiable before the audience—consider that all initiates are brothers and sisters and that you are their servant. Do not be contemptuous toward a poor man.

SECRETS NOT REVEALED BEFORE:

Remember the Satguru so much so that at every breath a pang of separation

from Him troubles the heart. This condition will only come when you drive away all other thoughts.

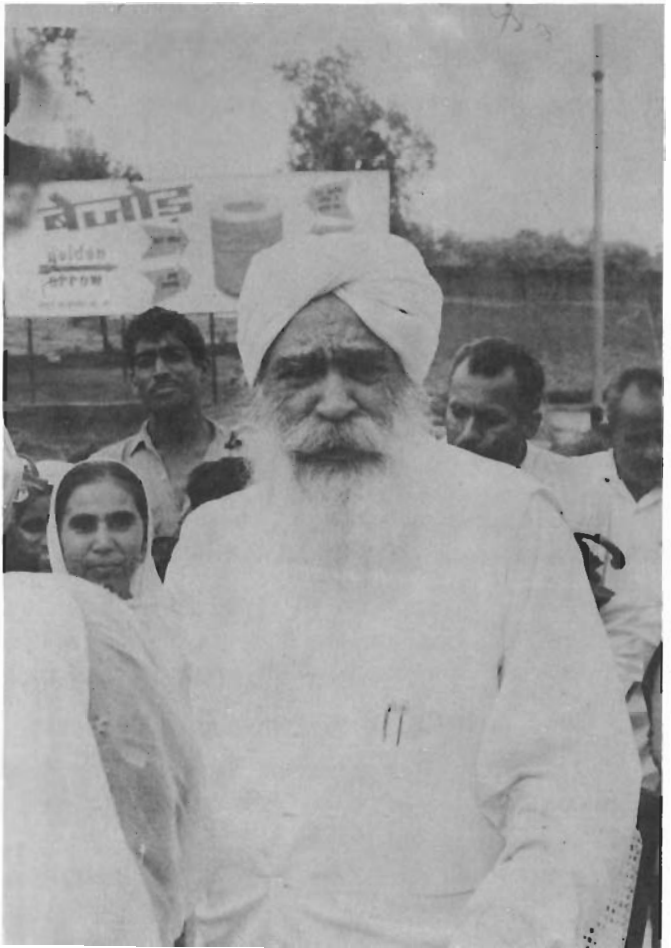
When you meet the Great Master, as a result of good fortune, then have Master's Darshan as if you were a man tormented by acute hunger, or like an infant who yearns for the protective mother, the only source of nourishment; if anyone interferes between him and his mother, he cries painfully and falls into desperation—

Like a rainbird who drinks only the water of the rain, when finally the skies burst into showers—
Like a fish separated from water, when it goes back to the soothing water—

Like this, one should get elated on seeing the Satguru, so much so that on having Darshan, the devotee should forget the consciousness of his body and have no thought or consideration of rain, sunshine, or shadow.

Look minutely into the middle of Master's two luminous eyes, riveting your attention. Don't blink your eyes, as far as possible. Hear the recitation and utterances of the Great Master with your ears and have Darshan with your eyes.

The gaze should be so confined that you see only the holy face of the Satguru and do not see the face of anyone else. Silently, imbibe the utterances of the Satguru. Do not pay any attention to any noise, such as knocking at the



door or what anyone else says. If individuals come in and say hello, shake hands or say good moring or evening to the Great Master, don't pay attention to them. If you do, it means disrespect to the Master. It is a great loss for one to leave the Master's precious Darshan and look toward others. Be so much absorbed that your attention doesn't divert toward the person who might interrupt.

Do not laugh in the Satsang. Even if the Master laughs, you need not do it.

Value of Darshan

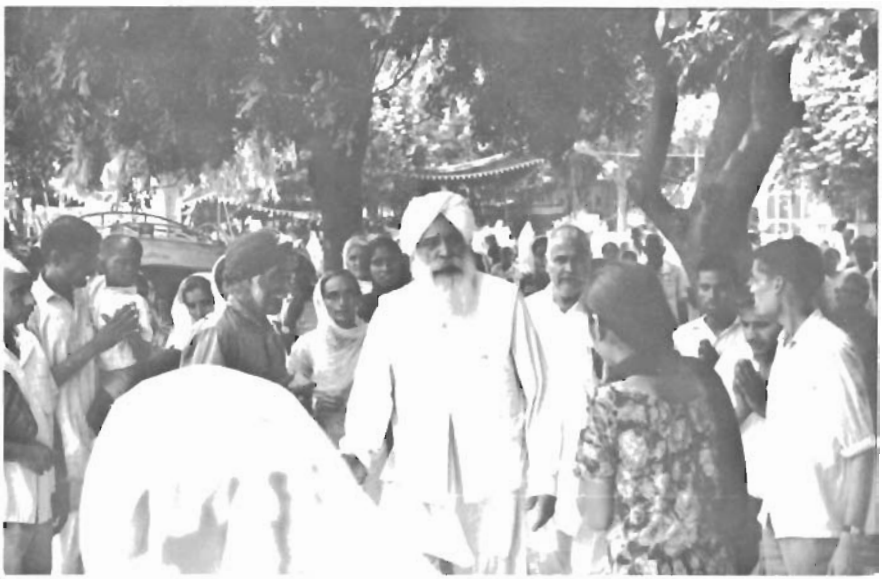
If my Satguru (Great Master Baba Jaimal Singh) would come and give me Darshan even for a minute, I would gladly give away everything I have.

At the time of distribution of parshad (sanctified food), generally there is noise and disturbance. This is a great mistake. You need not pay attention to parshad, as to whether you get any or not. Do not leave the most precious Darshan of the Satguru to lose yourself in the thought of parshad. Parshad may be taken, but do not sacrifice the Darshan.

Do not get bored when listening to the discourse. It is a sin to do so. When the Master gets up from the Satsang, having finished His discourse, consider yourselves as unfortunate that this most valuable time went out of your hands.

Duties of a Satsangi After the Satsang:

After hearing the discourse, one should not speak with anyone nor see anyone. Put emphasis on Simran. Escape from the company of those talking and socializing. Rest assured that the Satguru has filled the pipe of our heart with His Darshan. If you start talking with anyone, the heart will keep on emptying of the Darshan. It is the duty of a satsangi not to squander the boon given by the Satguru. He is, rather, to increase Master's gift. It will increase if a devotee engages in Simran for three to six hours after Satsang. Also, he



should recall the utterances made by the Satguru in the Satsang. He should ask himself what shortcomings he has. From that day on, he should try to eliminate those faults. If those faults are not overcome, then he should pray before the Great Master, "Oh, True Emperor, I am feeble and a sinner. Please forgive me." When the disciple will devote more time to Bhajan and Simran, the attributes of the Satguru will start coming into the devotee, and his shortcomings will begin to depart. This is the benefit of hearing the Satsang.

Therefore, a satsangi should try to follow and act upon the commandments, after listening to the Satsang of a perfect Master. He should leave off lust, anger, greed, attachment, and ego, criticism, back-biting and bad company. One should eat morsels gained only from hard-earned and honest money. A satsangi will not progress spiritually until he earns his living by the sweat of his brow.

If a satsangi is a guest of someone and is served food, he has to compensate the same by giving the merit of three hours of meditation. Otherwise, the mirror of his heart will not be clear. Unless and until the mirror of his heart is clear, he cannot love the Satguru.

Devotion and Deep Faith:

Love and faith at the feet of the Satguru are the foundations of spirituality. A house cannot be built without a foundation. Similarly, if a person devotes twenty hours daily in meditation and has no love and faith, he cannot progress spiritually even a little bit. Of course, the ego comes up that one is an aspirant on the spiritual path. Just like a bullock at an oil press who keeps on going all day long, but remains at the same place (walking in a circle)—such is the situation of the person who has not yet developed love.

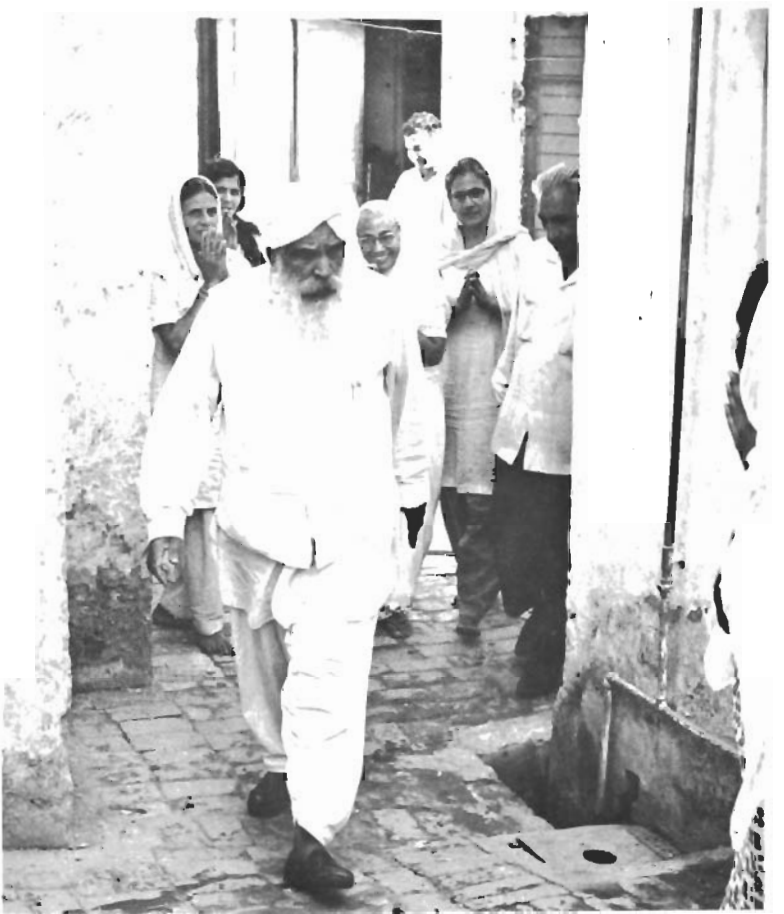
It is seen generally that any work done with enthusiasm is accomplished quickly and well. The student who studies whole-heartedly gets smart in his studies. It is a principle that the teacher who teaches the students with love gets

better results from his students. On the other hand, if a teacher is full of anger, then the students do not get benefit from his efforts.

Therefore, it is necessary that a Satguru be love personified and the satsangis meditate with love and devotion. When the Satguru is love personified and the satsangis love him, they will also love to follow the Master's commandments. This way the benefit is gained very soon. One cannot bring the mind into concentration unless one has deep love and devotion for the Satguru. Unless the scattered mind gathers together, one cannot enjoy the Simran.

Without love the simran seems to be a burden. If you do simran now and will forget it after a little while, you will remain forgetful for several hours. The sign of complete simran is that the soul will start gradually leaving the body. After crossing stars, moon and sun, it will reach the luminous form of the Satguru. To reach this point is the job of simran. Before that, consider that the course of simran is not yet accomplished.

These words of the loving Masters will be very valuable to remember when the Master comes on tour, or at any time. The outpouring Grace at Satsang is priceless. "As a fruitful branch hangs low with the weight of its own fruit, so does the Master, with the weight of the divine treasures within Him, lovingly meets all and sundry, irrespective of any social and religious considerations, who come to Him to partake of His riches and to tread the Path to the eternal Home of the Father."



Humility

The Master's Message on the 1967 Birth Anniversary of Baba Sawan Singh Ji

July 1, 1967

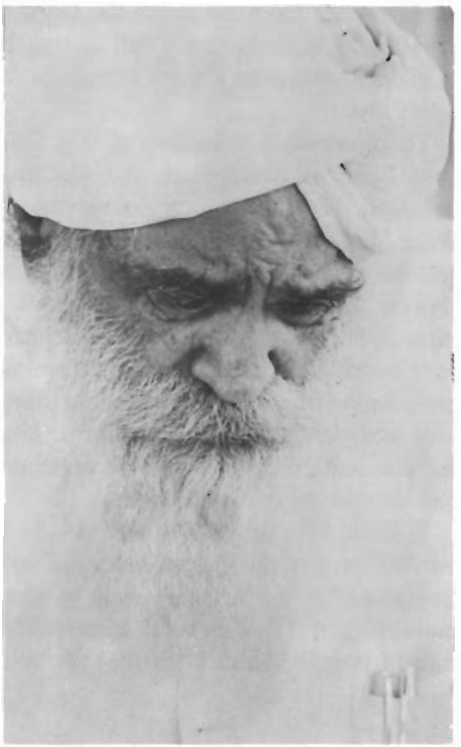
Dear Ones:

ON THIS auspicious day of the Birth Anniversary of Hazur Maharaj Baba Sawan Singh Ji, I send to you, one and all, my heartiest wishes for your progress on the spiritual way back to the Home of our Father—through the Natural Yoga of Light and Life and Love—the Surat Shabd Yoga.

In my previous year's messages, I have been mostly dwelling on rising above body consciousness, to be reborn, and to learn to die while alive, etc., so as to enable one to enter the Kingdom of God, which is within us—as prescribed by all the past Masters now come to us through His Benign Grace. There are many aspects of His Divine Life, but I will now dwell on the two most important ones, viz., humility and simplicity—the most needed at this hour, which if followed will set our lives in the right direction and enable us to achieve perfection.

All Masters, such as Jesus, Mahavira, Buddha, Kabir and Nanak, etc., of the past, and Ramakrishna, Hazur Baba Sawan Singh, Sadhu Vaswani, etc., of recent days, radiated this divine luster from their personalities.

Man knows so many things, but he does not know himself. A man has so many sheaths in himself, covering the depths of his heart. Man learns and unlearns all through life. It is wiser to remain a student than to be a teacher; a student of the Mystery of Life.



A parable goes to say that a seeker of God, in the quest of Heaven, wandering here and there, found himself perchance at the Gate of Heaven. The gatekeeper asked him, "Who are you?" The seeker answered, "A teacher." The gatekeeper asked him to wait, and went in to report. After a while he returned and said that he could not let him in, as there was no place for teachers in the heaven-world. He was told to go back and wash the dust of dead words clinging to him in the waters of Silence.

So many teachers are vain; they parade their learning. How can there be a place in there for him who lives in a world of vanity?

Every day he sat in the silence and listened to the words of Saints, and his self-consciousness began to develop, and he became humble, and prayed to be the servant of all men, lonely and lowly

ones, and animals—a servant of God's creation. Then the portals of Heaven were opened and he entered in and beheld the Master's face: pure and fair beyond compare.

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

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

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

The life worth living is life in the Spirit. Its basis is humility. We should be reduced to a cipher and God becomes all. "Let us be perfect as our Father is in Heaven."

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

The way to true blessedness is the way of humility and love. He who is humble has no problems. He has God as his Guide. Significant are the words of the shepherd boy singing in John Bunyan's *Pilgrim's Progress:*

He that is down need fear no fall,
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.
I am content with what I have,
Little be it, or much;
And Lord, contentment still I crave,
Because Thou savest such.

Rightly has it been said that if there were no humility in the world, everyone would long ago have committed suicide.

When the light of humility dawns on the soul, the darkness of selfishness disappears and the soul no longer lives for itself, but for God. The soul loses itself in God, lives in God, and is transformed into Him. This is the alchemy of humility. It transforms the lowest into the Highest. The great Chinese sage, Lao Tse, expressed the thought in beautiful words:

How does the sea become the king
of all rivers and streams?
Because it lies lower than them.

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

Yes, the branches of a fruit-laden tree bend of their own accord. Even so, the man who, losing himself, finds God —finds Him everywhere and in everyone—bends before all, offers homage of his heart to all. This is true humility. It is not a forced sense of lowliness. Such

a one lives in unity with all. He is in others and others are in him.

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

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

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

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

O ye who seek God: See that you do not set yourself above others. Give up all that you are and all that you have, empty yourself of all "self," cast the ego out, and you stand face to face with God.

Wondrous are the words of the Sufi Saint, Abur Hassan:

Brothers! This is the Law:
He who cometh nigh to God
Loseth what he hath,
Aye, he loseth himself,
But gains instead the Gift Supreme,
The gift of humility.

A man may strive to be humble, but for all his efforts, may become all the more proud. There is such a thing as the pride of humility; it is a very dangerous thing, for it is too subtle to be discerned by the inexperienced. There are some who will take great pains to be humble; they make humility impossible. How can a man be humble who is all the time thinking of how best he can be humble? Such a man is all the time occupied with himself; but true humility is freedom from all consciousness of self, which includes freedom from the consciousness of humility. The truly humble man never knows that he is humble.

The truly humble man accepts everything as coming from the hands of God. He knows that in him there is nothing praiseworthy. All the good that is in him is from God, and the praise that men give him belongs to God. When the young man called Jesus "Good Teacher," Jesus quietly said, "Why call me good? There is none good but God."

"Humility," says Lacordaire, "does not consist in hiding our talents and virtues, in thinking ourselves worse and more ordinary than we are, but in possessing a clear knowledge of all that is lacking in us, and not exalting ourselves for that which we have, seeing that God has freely given it us, and with all His gifts, we are still infinitely of little importance."

So the truly humble man may accept sometimes the praise which men give him, and quietly passes it on to God, keeping nothing for himself.

The man who is not truly humble behaves in a very unnatural manner when he is not praised by men. He becomes upset, loses his patience and even becomes angry. He repulses them with his

irritation and creates for them an awkward situation. Sometimes he suppresses his feelings and remains silent; but he cannot forget the things that are said about him; they haunt him again and again, and do not give him peace of mind.

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

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

He who would walk the way of humility must renounce his earlier ways of living. He must give up the opinions he has formed, the standards to which he is accustomed. He must have a new outlook on life. The things the world would worship are to him of no value. His values are so different from those of other men. *Rich food,* fine houses, costly dresses, positions of power and authority, the applause of men, honors and titles, no longer attract him. He feels drawn to a life of simplicity. He is happy in living a hidden life in the Hidden Lord.

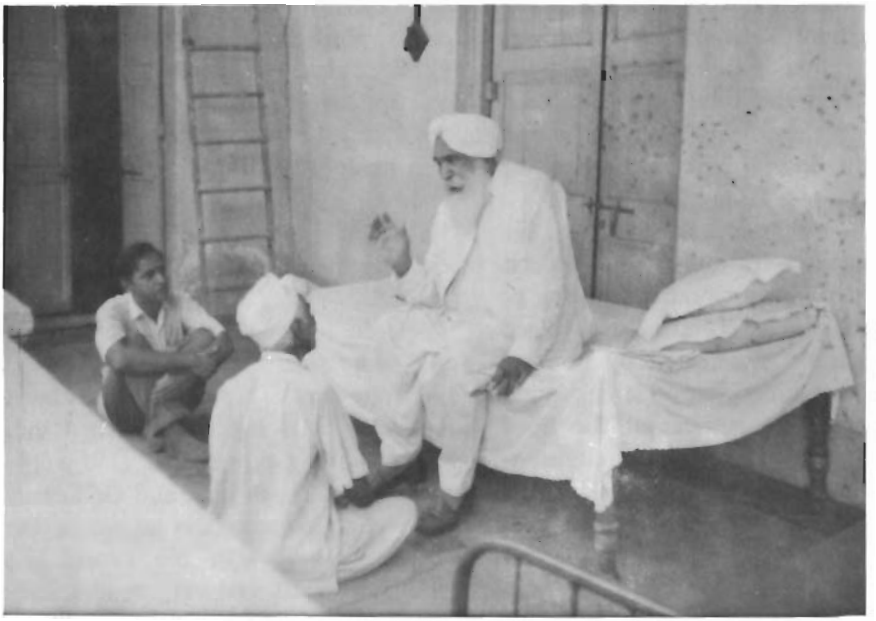
He is dead to the world; he is alive in God. At times he actually behaves like one dead.

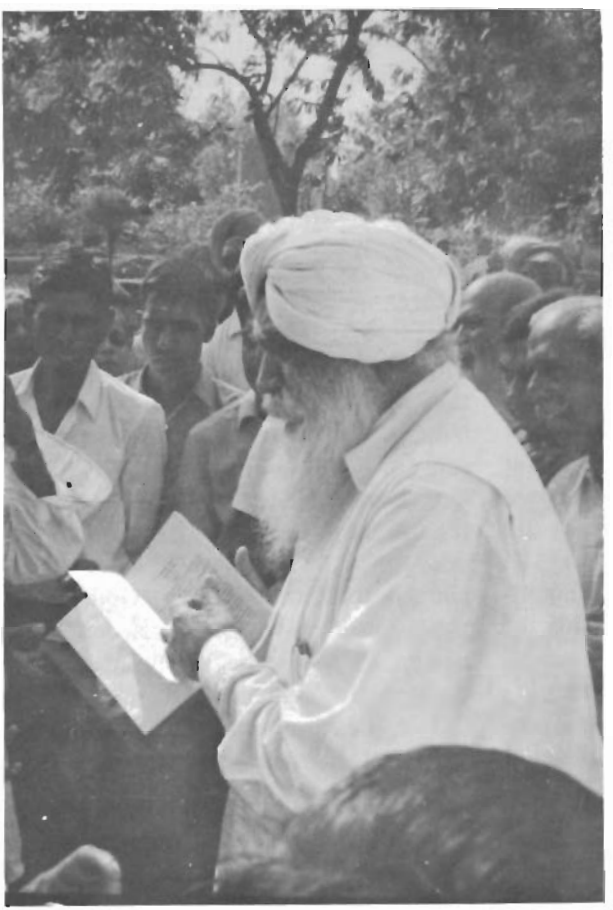
Yes, the truly humble man is, in that sense, the "dead" man. He has "died." God alone lives in him. His self has been annihilated. His self has vanished into God, and only God remains. God works in him and through him, and God emits in his eyes. God speaks in his words. On his feet, God walks the earth;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

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

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

KIRPAL SINGH





DARSHAN AT AHMEDABAD

Book Review

Godman Reprinted

GODMAN by Kirpal Singh. Delhi: Ruhani Satsang, second edition 1971. 192 and xvi pages, seven photographs. Paperback, $2.00.

For twenty-four short, beautiful, inspiring years, it was my blessing to be under the love, guidance, and protection of a Godman, Supreme Master Hazur Baba Sawan Singh Ji Maharaj.

So BEGINS one of the most remarkable and unique books in all devotional literature. In the time of his discipleship, under the instructions and inspiration of his own Master, the living Master Kirpal Singh Ji put together what is probably the most complete and accurate description of the Godman and his mission ever written. As clearly as words allow, the origin, nature and mission of the Masters of the highest order is given, and the relevant sayings of the Masters of all traditions are amply quoted. On all levels the book sings forth as a work of full devotion—of the perfect disciple for the perfect Master.

A Master soul in human form cannot be rightly comprehended. He is a limitless ocean of SAT *or Truth —ever the same from the beginning of creation and from age to age.*

Weaving beautifully the testimony of the realized souls, the Master builds a simple and lucid picture of the nature of God and Godman. For those truth-seekers bound to the scriptures, past Masters, self-effort, etc., evidence is given from almost every conceivable angle to show the absolute need of a living Master. Indeed, we are shown that in almost every case a careful study of these very scriptures and past Masters supports this very point.

The deeper we go into the book, the deeper the Godman is revealed. The various grades of attainment of Masters are discussed from the highest level. So also the various duties of the Godman (not only as Guru on the physical plane, but also as Guru Dev on the astral and causal planes, and Satguru working in the Region of Truth), and the Master's

relationship with the disciple as the student progresses from plane to plane.

Here and there the Master reveals something of the indescribable beauty in the transcendental nature of the Godman, as he travels about this dark world to share the gift of God with us:

In this world, he lives just like any other individual. Although in the world, he is not of the world. He loves all people much more than parents love their children. He knows but looks beyond our shortcomings and smilingly helps us to overcome them. Full of compassion, Christ-like, with sore and bruised feet, the Son of Man ceaselessly goes about with insatiable hunger in his soul, passionately seeking to recover and retrieve that which is lost: lost man, his brother, lost soul.

There are chapters full of illumination, such as "The Nature of Oneness," and there are deeply moving chapters such as "The Solicitude of the Master," where we find passage upon passage that strike deep to the heart:

Satguru is the real friend of the disciple. He saves him from tense and hopeless situations. He comes to his aid when he has despaired of all hope and relief, and is surrounded by seemingly powerful forces arrayed against him. From time to time the disciple feels the overpowering influence of the Master working for his good. At times he works in ways that are difficult for the disciple to understand. Just as a mother waits in the early morning hours for her sleeping child to awaken, in the same way, even more anxiously, the Master looks forward wistfully to the time when his disciple, steeped in deep ignorance born of matter and mind, will raise his head, look toward him and gladden his heart.

For the true seekers there is described the life and conduct of a perfect Master, his influence on the world and on the disciple, something of the physical form of the Master, and how one may find and know a perfect Master.

Like an arrow flying to the target, the book leads inevitably to the final chapters where, with the importance of the Godman brought home, the way of self-surrender and the need for obedience to the Master's words are revealed. So simply is the way of self-surrender explained here—that way so difficult to explain, yet so vital that its significance cannot be overemphasized. Side by side the way of spiritual discipline is considered and compared:

Self-surrender is not an easy task. To accomplish it, one has to recede back to the position of an innocent child. It means an entire involution, a complete metamorphosis, supplanting one's own individuality.

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

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

It is, no doubt, a long and tortuous path, as compared with the way of self-surrender, but one can, with confidence in the Master, tread it firmly step by step. If, however, a person is fortunate enough to take to self-surrender, he can have all the blessings of the Master

quickly; for he goes directly into his lap and has nothing to do by himself for himself.

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

Beautifully woven into the text in this excellent new edition are many lovely pictures of the Master inserted by the publisher, which illustrate strikingly the various aspects of the Godman inherent in the living Master.

In this age when the concept of the Guru is being flooded on us and "we find gurus under every stone" this book, which tells what a Master of the highest order really is, assumes an even greater importance. Further, the book is charged through and through with the love characteristic of its author, who is the living example of the principles stated therein.

Michael Raysson

Extracts from the Master's Letters

ON UNMARRIED COUPLES LIVING TOGETHER

I do not think it is advisable to live with dear —— unless you marry him. You will appreciate that in close association it is not possible to curb sensual desires and observe a life of continence and self restraint, which in turn will affect your spiritual progress. If a man comes out of a tavern while reading the Bible, what do you think the people at large will think of that?

* * *

It would not be advisable to live together as husband and wife by the initiates unless they are legally married. It amounts to adultery.

* * *

HIPPIES

I appreciate your compassionate attitude for those dear ones who are struggling hard under some mysterious delusion with the hope that they shall be blessed with divine illumination. Strange are the divine ways of dispensation, when after much toil and turmoil one happens to be guided to the living Master. You can well imagine the lot of those poor souls who cannot fathom the gracious protection of the Master Power. Surely, the fortunate few out of them shall have their way to the Master in due course.

* * *

PARENTS

As regards your attitude towards your dear parents, you may please note that your duty is to be humble, polite and sweet, outwardly and at heart. Everybody is free to choose his/her course of faith and action which is chiefly determined by past karmic evolution. You should try to exhibit and inculcate more loving humility, which will be more effective to prove your greatness and that of the holy Path on which you have been put. You do owe them some parental debt which can best be repaid by service and loving devotion. Please convey my love to them.

* * *

ON FEEDING ANIMALS

Yes, it is wrong to feed animals with meat by an initiate. It involves some karma.

THE MASTER'S TALK

(*Continued from Page* 9)

liance. And into what should we become absorbed? *That intoxication of God's Naam, through the Guru's teaching.*

That Naam will take you back to God; Light and Sound *are* the way back to God. It is sometimes called mysticism, and it is also called the *Surat Shabd Yoga,* but it is a natural practice which either child or venerable adult can equally do. Other practices are far too lengthy for this age. In Patanjali's yoga, for instance, one must transcend through six centers, one by one, before one can catch the Sound. So it is a wonderful concession that God has given in this age, that He has made it possible for anyone at any age to walk the Spiritual Path. In the olden days, a man had to spend many years at the Guru's feet before he would be given anything—in these days, who can do this? The Guru must now first give something, and then the disciple learns to purify his life. You will be able to observe that the more the Kali Yuga (Negative Age) increases its force, the more grace does the Guru bestow—to save any soul.

He who is of one color enjoys perpetual freedom;
He has no fight with anyone.

He has right undersanding; he has full awareness of the oneness of all life. He remains unaffected through each passing phase, while the ripples on the surface of the ocean of life come and go. He works endlessly, tirelessly in this field of action—yet is above the effects of action. The meaning of the words *neh-karma* is to do the actions yet remain actionless, so those who cannot see the true facts cannot become neh-karma. Only by seeing the action of the Lord in everything can one attain this state. *He is neh-karma who is connected with the Shabd.* No matter how we emphasize that we are not the doer, yet there is always something inside that says we are.

Without serving the Satguru, there is dense darkness;
Without the Shabd, no one can cross it.

No matter what practices are done, the darkness will remain; but in the Shabd there is Light, in the Shabd there is Sound. If a person is not connected, how will he see and hear? So only by meeting the Satguru and receiving his blessing can this darkness be dispelled. As long as the soul does not rejoin the Lord, it will have to continue coming and re-coming to the world of action.

The true profit from the Shabd is gained
When he gets true renunciation.

He who follows this advice will lose all his attachments; his boat will be in the water, but the water will not be in his boat! He will live in the world, and yet out of it. He will see that the Power of God, you may call it the flowing pen of God, is writing out the destinies, according to the karmas: birth, death, poverty, riches, sickness, health, and so on. Such a soul has become God-intoxicated. His earthly family members go through birth

and death, yet he experiences no exultation or sorrow. He who is truly connected to the Shabd gains these virtues without effort—he becomes the very abode of all virtues.

All happiness and unhappiness is written from Beyond;
The higher life, He Himself gives.

Life and death are automatically governed by God's own laws. For instance, a person has to live within the laws of his country of residence. If I must visit America, I must live according to their laws while I am there. Those who come to stay in India must do likewise. So whosoever comes to this world, the Divine Law is: As you sow, so shall you reap.

If he is a Gurumukh, he is unsusceptible to the vicissitudes of life;
Manmukh is undependable.

The Gurumukh is: *He who is one with the Guru.* And the Guru? He is the Word, made flesh. *He manifests Himself in the Guru, and distributes the Shabd.* He is not separate from the Shabd; he joins others to it. But a worshiper of the mind and senses—the *manmukh*—continuously falls. What can be said of the rishis and munis of the past who perhaps fell only once or twice, when *we* stumble at each step we take. Whoever lives under the influence of the mind and senses *will* fall. You can compare it to the embers of a fire which, although they seem dead and are covered with ashes, yet will flare into life again with a little breeze. But if water is poured on the fire—then? This is what happens to the Gurumukh.

Once Guru Arjan sent one of his disciples to stay with another disciple in Gujarat, an Indian state near Bombay. (My Master also sent people to me sometimes, saying, "Go brother, stay near him for eight or ten days.") So Guru Arjan gave this disciple a letter of introduction in which was written, "Keep the bearer of this letter with you for a few days." At the time he arrived and presented the letter, his host was busy preparing a funeral bier, so he asked him, "What is this for?" The host replied, "Oh, it will be useful." After a few days a marriage was arranged for the host's son, and after the ceremony at the bride's house they were returning home, when the son collapsed and died. When they brought the body into the house, the father went to his workroom and brought out the bier he had made. In amazement, the visiting disciple said, "When you knew that your son was going to die, why did you allow him to marry?" The host replied, "It is the give and take of the karmas." The disciple considered carefully and realized that when the man had been making the bier, he had shown no sorrow, and when his son was married he had shown no rejoicing. Who then was he? He was a Gurumukh, the mouthpiece of the Guru. Guru is the mouthpiece of God, and he who respects the Guru's every word will assuredly gain salvation. But a Guru like this is found only through great destiny. Now he tells of the manmukh:

He is a manmukh who does not know of the Shabd;
And does not fear the Guru's greatness.

The manmukh has no knowledge of the ever-existent God; but if you ever come to know what a Guru is, then there is nothing left to learn. The Guru teaches this with love, with persuasion—after all, they are his children! If a child is covered with filth, he cannot kill it. Under the influence of the mind, the man-

mukh has little understanding; he does not obey the Guru, he does not live for the Guru's pleasure, but he is concerned with his own will. The reason? He has little or no connection with the Shabd. When a person gets the connection, he should keep it intact and not break it; only then will all the virtues come, without effort. The precious attribute of true humility will grow in his heart. *Just listening to the Shabd is a treasure of all virtues.*

Without fear, how can the fearless realization of Truth come?
The Lord of Death has rule over such.

We never stop to consider that the Guru is forever with us; he sees all our actions. We are under the impression that he knows not what we do, so we do whatever we feel like doing. We even tell lies in front of him. If we could only know him for what he truly is! *Guru is the Power; Guru is the Shabd.* There is no difference between Shabd and Guru, but we hold no value for him. He will never say, "I am the Guru," but always says that the Power of the Lord is working in him, and that is the Guru. Sometimes we stand before him and say, "No, Maharaj, that way is not right, it should be done this way." It is a pitiable state of affairs.

The Lord of Death cannot take a disciple;
He cannot come near the Guru's Shabd;
Hearing the Shabd, he runs far away.

Yam Raj, the Lord of Death, is so strong that no one can overpower him; but the Guru's Shabd is all-powerful and so those who are connected to the Guru have full protection, and he cannot approach them. This shows something of the greatness of the Shabd. And yet Yam Raj was made by the same God Power. Why did the Lord make him? For His own work. But it has been seen that if a Satsangi who has the real connection with Naam, in whom the Naam has manifested (has appeared), sits at the deathbed of any person, even a non-initiate, while he remains there, the Lord of Death will not come to claim that soul.

God is the Master of all;
Poor Yam, what can he do?

So who is concerned with the Lord of Death? Those who do bad actions, and those who do good actions, for his duty is to reward the righteous and punish the wicked; but he respects and fears those in contact with the Naam, even though his own appointment is from God Himself. He is something like an appointed judge who declares, "In view of the facts before me, I order that you shall be hanged until dead."

He is tied with the orders, he works by the orders, he lives by them.

He will go on punishing and rewarding until the people's karmas are finished—good or bad. But he who becomes the seer is free from this powerful Lord. So, is it not a great fortune to meet a Satguru? But unfortunate we are when we take his initiation and then do not obey him. Even then the Guru's blessing is such that no matter how disobedient a child is, yet it will never come under the rule of Yam Raj again. What a concession this is! *When the soul realizes, the records of Dharam Raj* (another name for the Lord of Death) *are burnt.* The back records of the individual are transferred from the Negative Power into the hands of the Positive Power—

the Guru. Kabir Sahib says, *O Kabir, may I meet thousands of sinners, yet never one without a Guru.* All are sinners, yet to keep the company of those who have the Guru's blessing is far better, for the Naam will finish up the sins. This is another indication of the value of Naam. So we should now begin to earn it: become the controller of who we are and what we are, and with this all fear of death will go. A child cries at birth, and when he leaves he should have good reason to rejoice.

Gurumukh becomes one with the Shabd, which is Creator of all;
And all is His manifestation.

All is the Guru's or God's play—inside and outside—for the Guru is the Shabd itself. When Guru Nanak was asked who his Guru was, he replied, *My Guru is the Shabd, which is the Creator of all.*

Only when you become a Gurumukh do you know the Truth;
This is the gain from the Guru.

Whoever sits before a God-realized person in all sincerity, in his company he will come to understand what the Shabd is, and what is the true gain from the Guru.

Gurumukh knows the Lord of all karmas;
In all four ages he proves the teaching of the Shabd.

The Gurumukh sings the praises of Shabd in all ages. St. John tells us that *In the beginning was the Word.* All Creation was made afterward. Beware of those who declare themselves Gurus, for a true Guru will never say this; instead, he sees that God is the Doer. Sometimes it might be that an intoxicated man may murmur, "I am God, I am God" —that is something different, but there is no comparison between the Ocean and a drop from that Ocean. The Sun and its ray are incomparable. When the ray realizes what it is, deep humility comes, and he is humble. Such realization of the Lord is like an over-laden fruit tree, the weight of which bows the branches to the earth. He sees that some Power is working, and even if brickbats are thrown at him, yet he will give his blessing. Shankara said, *There is no difference between You and me; but the wave is of the ocean, the ocean cannot be of the wave.*

Gurumukh does not die, he is not born;
Gurumukh is one with the Shabd itself.

How can one who is one with the Shabd be born, and how indeed can he die? He returns to his Father's home, and does not come back to the world. If he does happen to return, it is not as a prisoner but as a doctor: a guide to humanity.

Gurumukh defines the ever-existent, imperishable Naam.

He gives the right understanding; he sees and then speaks. *Without seeing, an explanation is like a blind man's knowledge.*

With one Name, salvation swept the four ages;
That Name is called the Shabd.

The Naam Power, though one and the same, is known by different names. *Oh my mind, repeat the one Name.* When the Master gives the contact and opens the inner eye, what is outside will be the same as is seen inside.

The Gurumukh is in permanent peace and bliss;
In his heart does the Naam reside.

So contact with him will also give an

inner peace and coolness. He is the Bread and Water of Life. He is saturated with the Love of God—is desireless. The ups and downs of the world may come and go, yet he never worries; even if his body breaks into pieces, yet will he be whole. Daily he leaves his body; he dies daily, and death holds no sting for him. Christ told the people to take up the cross daily. Mira Bai says, *My Beloved is resting on top of a scaffold—how can I meet Him?* How can those who are sitting at the sense-level meet the Lord? A hundred wise men will think alike, no matter what the difference in their language or mode of speech. He who has unraveled the mystery can give an experience to others, who, by daily increasing it, will become as wise as he. Do not all loving fathers desire their children to be even more successful than themselves? And which child will achieve that success? He who keeps the father's commandments.

Gurumukh becomes conscious of the Truth itself;
Untouched by death, birth and rebirth.

He lives on an elevated level, he finishes the give and take of the children, he is fully awakened and clearly sees the true condition of this illusory world.

Gurumukh bhakti (the devotion of the Gurumukh) *is accepted at Court;*
He is absorbed in the true Shabd.

God accepts his devotion, because he is drenched in the Lord's color. In him, God has manifested; and he lives in God. His angle of vision is different from others: he has realized Truth itself.

Night and day he sings, and goes with ease to his home.

Constantly absorbed in the love of God, he can go to his true home any time he likes. While singing the praises of God here on earth, yet when he goes home he is one with Him.

The true Satguru reveals the Shabd;
Daily do the bhakti, and keep your attention on Him.

The Satguru makes audible the inner Sound, which is above the five senses. Bhai Gurdas Ji says that if one wants to hear the Sound, one must rise above the five elements. And the more you transcend, the more will be revealed unto you. *Only he who goes high enough can know Him who is the highest.*

If you sing the Song of the Lord,
Forever will the virtue of tranquillity reside in you.

The Guru Sahib says that he is overflowing with joy to take His Name. By His grace, everything blossoms. *He on whom rests the Guru's grace is perpetually in bloom.*

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