

# To Find Our True Self

Reading, writing and reasoning is like a garland adorning the neck of a spiritual man, for he will explain the spiritual science in many different ways. Yet even if he has no academic learning, he will still show you the Truth.

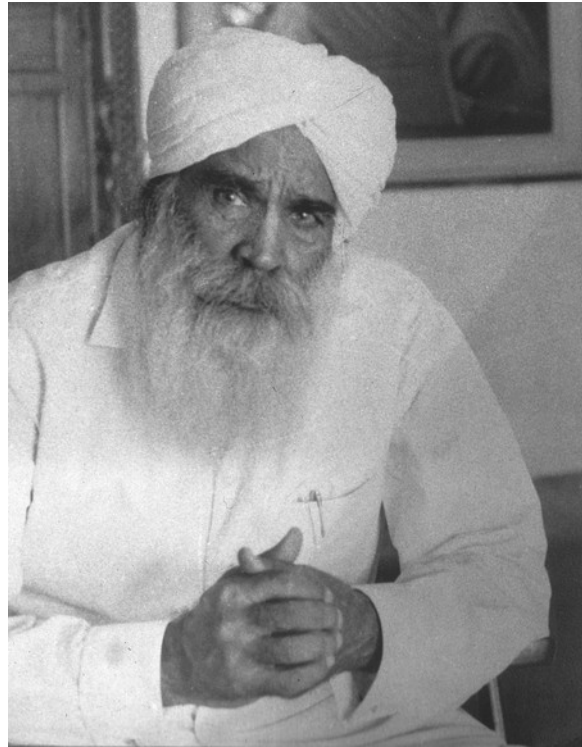
When Bulleh Shah went to Shah Inayat (who was a gardener), he asked him, "How can one get God?" Shah Inayat replied, "It is not difficult to realize God; just uproot your attention from here and plant it there."

It is very clear—that which we have to uproot from outer pursuits is our very attention which is the expression of the soul, and then we must direct it inwardly; then we shall be able to see inside. It is a matter of withdrawal from the body and outward environments. The holy scriptures are records of the past Masters' experiences in this human form, that we might understand that there is Light and Sound within man, and when this revelation is had by the grace of some competent person, we see that the body is the temple of God, after whose model the outer temples were made. Then the purpose of the outer temples has been served.

Little girls learn about adult life and housekeeping, etc., by playing with dolls and other toys, but when they grow up and marry they live these actions instead of playing make-believe, and the toys are put aside. Similarly, outer religious rituals are outgrown when the inner spiritual experience is received. It is not experience for the eyes of flesh.

*O Nanak, that eye is different which sees the Lord within.*

If even one man has seen, then it is significant that others can also see. Who can make the Light visible within? He whose soul is joined to God, who has withdrawn from outer environments and has become the attention itself—his one glance can have inconceivable effect upon us, because we are a drop of that Ocean of All-consciousness. If man becomes in tune with the All-consciousness—what a



tremendous power will that be! When he who has become all-consciousness directs that consciousness for a while, not one but hundreds of souls will rise above the body-consciousness. One fakir has said,

*One glance of Yours is enough to take me Beyond.*

To find our true self—does it mean that we are lost? If you ask me for the truth, I would say we are *completely* lost.

In the old Urdu primary textbook there is an amusing story which holds a profound meaning. It relates that a man was sitting quietly on his verandah, sincerely thanking God. Some people asked what he was thanking the Lord for, and he replied, "Last night, brothers, thieves broke into my compound and stole my horse." They were amazed and said, "You have lost something valuable, what is there to be thankful for?" He replied, "You don't understand, I am thanking the Lord that I was not riding that horse, or they would have stolen me, too."

It is not a laughing matter—he was concerned with his own safety, not the loss of his property. He saved himself and lost the horse, but we are clutching the horse, having lost the rider. Do you understand this? The Masters tell us:

*You are the rider, you are not the body, or the senses, mind, intellect—it is you who are enlivening the body.*

Then they bring you above body-consciousness and withdraw your scattered attention, to prove their statements. They open your inner eye, and then you are the one who sees.

The whole play of Spirituality is with the attention. *Where the attention is, there you are.* Through putting your attention wholeheartedly on physical exercises, with a little training you can be a wrestler of powerful strength. With your attention directed on scholastic subjects, you can become an intellectual giant. If you put all your attention on the Greater Attention (God), you will grow in spiritual stature. On the spiritual health depends the health of mind and body both. This teaching is for all; but most of us are still playing with toys.

*We are disinterested with this doll's play when we see the true form of our Beloved.*

How beautiful must the real thing be, if the imitation is so attractive! But, unfortunately, while the blind lead the blind, both continue to fall into the ditch. This is a very frank talk.

He who is completely competent will simply tell you to "sit and see" — that is all. Then, when you sit you will forget the outer attractions; each and every one will have some inner experience, according to each individual's background.

*In the company of the Sant, you see the Lord within. How? The Master gave me the key to the inner door. He gives a portion of his own attention. He never says, "Do what I say and eventually you will get something." The true Masters' words are very clear on this subject.*

*As long as I see not with my own eyes, I cannot believe even the Guru's words.*

The so-called master usually tells the seeker, "Follow my instructions, and we will see what happens—you are in my hands and even after death will come to me." But he never shows anything, so what is the proof of his words? Something practical must be received by the seeker. "A bird in the hand is better than two in the bush."

This pure subject—the study of the attention, which you can call Spirituality—is ever in existence, but sad to state, we are not interested in this higher knowledge. Our attention is on the body, on sensual pleasures and on intellectual deliberations. Bookish knowledge is all wilderness; there is no way out. By reading the stories and anecdotes of the Masters, we can enter a state of pseudo-intoxication, but first we should see something of the Truth, and then sing the Lord's praises. It is said,

*How can I have the protection of the unprotected?*

We are also told,

*Know in truth, that he only is a true disciple, in whom the Light shines in all fullness.*

Such a disciple is the Guru's very image, and the Guru will say, "I reside in him." The Guru is a friend who will never leave you until the end of the world, and even beyond that.

*The true Light was given by the Master;  
And the Shabd burned out the I-hood and attachment.*

When the Light shines inside you, you see for yourself how the Power is working and not you.

*What can a poor wooden puppet do? The puppeteer is in control.*

It is also said,

*Nothing happens by my efforts; Whatever God wants will occur.*

Also,

*Nanak the servant speaks when prompted.*

The Masters speak as inspired by God. They have no ego, and when there is no ego, there is no coming and going, and no binding by good and bad karmas which are like gold and iron chains.

In the book *Naam or Word* I have given many quotations to help resolve the doubts. If the doubts persist then one should read the *Vedas*. In the *Upanishads* it states that there is a sun in the *Brahmand* (causal region) through which the Sound is vibrating, the secret teaching of which Ingris Rishi gave to Krishna, the son of Devki.

Even in the *Gita*, in the eighteenth chapter, you will find that Lord Krishna told Arjuna that if he left all and came under his protection, he would give him the secret of all secrets; that secret teaching is the very same as the science of the Masters. The Light and Sound is God into expression, called variously as *Naam, Shabd, Kalma, Word*, etc. They are names given by which to remember Him. He is within all forms, but can be realized through the human form.

*Oh mind, take one Name;  
The Satguru has given me this boon.*

Also,

*Whatever is, is through the Naam;  
There is no place without the Naam.*

We also have,

*I glorify Thee by any name.*

Some people call the Lord by the word *Ram*, some *God*, some *Allah*, some *Wahiguru*. These are all words to denote that Power which came into expression—which is controlling the whole Universe, and on a smaller scale is within the temple of the physical form. Just as the world was made, so was this physical form which He made in the womb of His mother, and then He took up residence therein. He has never been separate from us, and we must come to know this very Power, but we are lost in the outer search. Water is a liquid, referred to by various names: *jal, neer, aab, water, pani, aqua*, and others, but to what avail is the mere repetition of the words? One must drink to quench the thirst.

There is the story of a child who, during the course of learning the Persian language, was taught the words *aab biya*—meaning "bring water." (It is said that the stubbornness of a child, a woman, and a royal personage is world renowned.) When this child reached his home, after the day's lessons, he felt very thirsty, so he approached his parents and said, "Aab biya." As they had no knowledge of the Persian language, they did not understand him. He stubbornly refused to speak in his native tongue, and the story tells that he died of thirst.

We go on repeating *Ram Ram, Allah Allah*, and make much ado about it, but we have never seen God. The attitude is all right, and the action is good, but we should try to understand the meaning behind all this, for the I-hood will not be erased this way. If the soul is a conscious entity, then its food must be something conscious, and the expression of the Lord, which is Light and Sound, is the bread and water of life. And he who has it, can give to others.

*My Beloved is everywhere, no place is without Him;  
Glorify that body in which He is manifested.*

We can consider for a moment just how Guru Amar Das Ji worked and searched before he realized the Truth. For more than seventy years he did all that was recommended to find God: *Jap* (repetition of a name), *tap* (strict austerities), *brat* (fasting), *puja-path* (devotional ritual and reading holy scriptures), *tirath-yatra* (pilgrimage), *havan* (fire-ritual), *dan* (giving alms), *kirtan* (singing and playing holy music), and many other things. All were good actions, but he did not get a contact with God. Eventually he said, "I am extremely tired, performing these karmas." With deep sincerity he had done all this. We approach our worship like a routine.

There is an instance in the life of Namdev, whose grandfather was a devotee of idols, and would daily take milk as an offering. Everyone was familiar with his daily journey to the temple with the milk, and he would say, "I am going to take the milk for the gods to drink." One day he had some affairs in another town, and he called Namdev and told him, "You do the *puja*, and take the milk while I am away." The child knew that his grandfather took the milk for the gods, but did not know that his grandfather himself drank the milk, according to the custom. So, the following day, Namdev performed the *puja* and then placed the milk before the idols. He closed his eyes and prayed that they may accept the offering of milk, but when he opened his eyes the milk was still there. Again he prayed, but the milk remained. He wondered why they were not drinking it. (I am telling this story to illustrate the difference between a prayer by routine and a true prayer.) Namdev then said to the idols, "Every day you have been drinking the milk, what has happened today?" On receiving no reply, he became very unhappy and bothered, and cried, "If you don't come and drink the milk,

then I am going to cut my throat!" and he took out his dagger. At once, the Lord appeared and drank the milk.

Our prayers are more like a business, or an automatic action of going through the ritual with the mind wandering away on other matters. The very reason for the erection of idols was to help the devotees concentrate on the Lord; they were not placed there for people to worship the stone. A certain Muslim fakir said,

*Never say that the Kaaba is better than a temple,  
where statues symbolizing God are worshiped.*

Kaaba Sharif is where Hazrat Ibrahim's *Hajar-ul-Aswad* (stone) is kept in his memory, and Muslims go there to pay their respects. In the Hindu temples, the idols are stone images of past Masters. One Master was asked which was better, and he replied, "Wherever He has manifested Himself is the best place." He is residing within you, who are a very temple of God, and that lamp which is alight can go on lighting others.

The company of such Masters is called *Satsang*—the company of the Truth. So after a long, long search, Guru Amar Das Ji said, "I was extremely tired performing these karmas." He felt almost defeated at the end—so how did he get to the Truth? He says,

*Without any effort of mine, I found the Satguru.*

If the search is there, then God, who sees everything, makes the arrangements Himself for His child to meet the true Master. When he got the contact within, he said,

*Without good luck, you cannot get such a Satguru.*

And also,

*When you meet a Satguru, you see with your own eyes.*

So listen carefully to Guru Amar Das's shabd:

*An initiation that holds no seeing will have no meaning.*

If by merely saying the word "wealth" one were to become wealthy, then there would be no poor people. Wherever one goes, people are advising that God's name should be repeated, in one form or another.

*Everyone is saying, repeat the Lord's name.*

But,

*Without seeing, how can you meditate on Him?*

One person sees and then speaks, and another speaks without seeing—there is great difference between the two. Naam Power has two aspects—Light and Sound—the connection to which is given only by a God-realized man. It is the very Water of Life.

You will remember, when Jesus met the woman of Samaria at Jacob's well, he asked her for water to drink. But knowing that Jews had no dealings with Samaritans, she was reluctant to serve him. Christ observed that had she known who he was, she would have herself asked him for the living water. He told her,

*Whosoever drinketh of this water, shall thirst again.*

*But whosoever drinketh of the water that I shall give him shall never thirst.*

*But the water that I shall give him shall be in him a well of water, springing up into everlasting life.*

Another Master says,

*O Man, continue to eat and drink on this earth;*

*but your thirst will never be satisfied.*

If you get the true Water of Life, you will never thirst; all desires will be fulfilled. In the *Upanishads* it is said that the answer lies within man. Withdraw your senses from without, and get the connection from within. This work is important above all other. If you can do it by yourself, then by all means go ahead.

The senses, mind and intellect must be controlled and brought to stillness; only then will the soul experience the realization. It is a subject of self-analysis, of rising above the body-consciousness. If you think you can succeed alone, then well and good—but remember that with a single glance from a God-realized soul, thousands can be uplifted to this very level and put on the way. After all, the holy scriptures all praise the Masters; there must be some reason for this.

The Satguru is a complete soul, a perfect soul, in whom God has manifested Himself in fullness. He is so much at one with God that he is God's mouthpiece; and he is competent to connect the souls back to the Source. Ice and steam are basically the same substance; so, when one serves the Master, one serves the Lord Himself.

*By serving the Satguru, you get the Naam.*

Become a servant of the Lord.