

The Pain and the Joy –

The Darshan of August 1, 1974.

[Originally published in the October, 1974 issue of *Sat Sandesh*.]



QUESTION: *Why does God want the soul to return home?*

THE MASTER: Do you have any children? Would you not like your children to come back home? Children are always dear to the Father.

QUESTION: *Why are we chosen? Why are we among those who have been given the gift of Naam to return Home? Why us?*

THE MASTER: Only those who are ready, who are fed up with the world, and want to go back—only they are given a visa to go back. That is something to appreciate—an entry visa. You are only allowed if you have a visa. So when you are given Naam, that means that you are given a visa to go back. But when you stand in the

way? —God is love and the way back to God is also through love.

Visa entry—you are only allowed entry if you have this visa. So to give you Naam means you are given a visa to go back, to allow all children to come back to Him. Don't delay now! Every mother, every father wishes all children to come back home.

QUESTION: *In Jap Ji, Guru Nanak says everything is possible only by the grace of God. Is it by the grace of God that we descended from the Kingdom of Heaven?*

THE MASTER: When you have children, you would like them to go around where they can be alive—to see how the world is going, whether they forget you or not. But we generally fail; **we do forget**. Why do you consider all of this? We are here. Why He sent us, and with what motive—it is for Him to reply, not me. Let us come to Him first; then He can explain. These questions don't help us. When the house is on fire and we are burning, we should come out of the house, that's all. When you come out, find out who set it. All Masters say the same thing in their own way in their own language. They always say: "GO BACK." They come to cut asunder your old attachments, who are enemies in the form of friends. They come with a sword.

QUESTION: *How do we develop a ruling passion for God?*

THE MASTER: How do you develop a ruling passion to meet someone?

QUESTIONER: *By thinking of them?*

THE MASTER: Naturally. If you meet somebody you love, you talk about him. You like to hear somebody talking about him. You like to read something about him. If you love somebody, and somebody tells you something about the one you love, then naturally he is more dear to you . . . “Who tells me about God, he is my true friend.” That will develop more attraction in you which will grow, become passionate. So the first thing is to have sweet remembrance, growing stronger day to day, until you cannot live a moment without him. **Then He comes.** When a child cries, his mother comes, gives him something to play with, then goes away. Again the child cries, and she comes to give him something to eat, and again goes away. Again he cries, until nothing satisfies him but the mother taking him into her arms. **When you want nothing else other than Him, He comes.**

QUESTION: *Knowing Simran is the names of God, isn't it our duty to have constant remembrance? When we are engaged, occupied in our work, and say Simran between times, isn't this constant remembrance of the Lord?*

THE MASTER: Suppose you have a wound in your chest; all the time you are talking you will feel that pain within you. The state of such a person, wounded at heart, can be known only by someone else who is in the same boat; no one else knows what he is harboring. Such a man cannot sleep; he is restless. In such a state how can you pass your days? Suchlike love can be developed in the company of suchlike people by radiation. “If you have the human body, and have not developed love for God, then a hundred times, thousand times curses be on such a life,” said Guru Amardas. Where to get it? —only in the company of one who radiates love, who is all love.

QUESTION: *Are the five keys to the Kingdom of Heaven the five Holy Shabds?*

THE MASTER: They will give you charging; give you a boost. Give you a boost, as well as serve as a sheet anchor against any negative effect—both.

QUESTION: *Have all Sikh Gurus given out the same words back to Guru Nanak?*

THE MASTER: Yes. There are thousands of names. These are the names chosen by Saints because they are related, directly concerned, with the planes; something representing those planes—quite near to them. All other names are qualitative. These are not qualitative, but give some clue of those planes. Those names are given in the books also, but they are not charged. When charged, anything that will come will also be charged.

QUESTION: *What should a common man do to make himself happy?*

THE MASTER: Do all things according to His wishes. Man is unhappy only if he does not get what he wants. A life of senses, satisfaction of the sensual life cannot satisfy the soul. We are souls, conscious entities. **Our happiness will come when we reach Light. He is One with our Creator—we are one with Him.** These outer things are only temporary. We want them to be with us, never to leave. Would you not like to have such a friend who would never leave you? Worldly things come and go, come and go. At the time of birth this very body is our first companion, but when we leave the body, it cannot go along. How then can other things which come with the body go along?

So you are conscious entities and would like something permanent which will not leave the body. We feel joy as long as we are attached, as long as we are identified, as long as our attention is absorbed into something. For the time being we feel joy. When that is taken away, or you are withdrawn from that—disconnected—you are unhappy. Suppose a dog (it is a bad example, of course) eats some bone. There is no taste in the bone, but he eats the blood which comes from his cut gums, and feels joy. It is his own blood that he eats. So it is the attention which is all peace, all joy, all eternity. Because we are identified with ourselves, with something for the time being, we feel happiness. When that is withdrawn, or we are withdrawn from that . . .

We have something which will never leave us until the end of the world. That is God. So the Bread and Water of Life is that very Consciousness. We are drops of All-Consciousness; that is the Bread of Life. So the bread of the body is food and water; the bread of the intellect is thought; but the bread of your soul is contact with All-Consciousness. When you get that, you will be fulfilled.

All right. God bless you.

