

THE TEACHINGS OF KIRPAL SINGH

Volume III

THE NEW LIFE

ABOUT KIRPAL SINGH:

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of Spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in the Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the government of India, and retired on his own pension in 1947. Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), he founded and directed RUHANI SATSANG. He was Commissioned by God and authorized by his Master to carry forward the spiritual work of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earth plane on August 21, 1974. Elected four times, consecutively, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the Aim of all religions is One and the Same. Kirpal Singh visited the major cities in the United States on the occasions of each of his three world tours: in 1955, in 1963-64, and again in 1972, staying in this country for three months or more, each time. From his intense study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences of a spiritual nature, Kirpal Singh was eminently qualified to convey to sincere people everywhere the importance of self knowledge and God realization.

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Volume III

THE NEW LIFE

*Compiled and selected from
the writings of Kirpal Singh*

by Ruth Seader

RUHANI SATSANG
DIVINE SCIENCE OF THE SOUL

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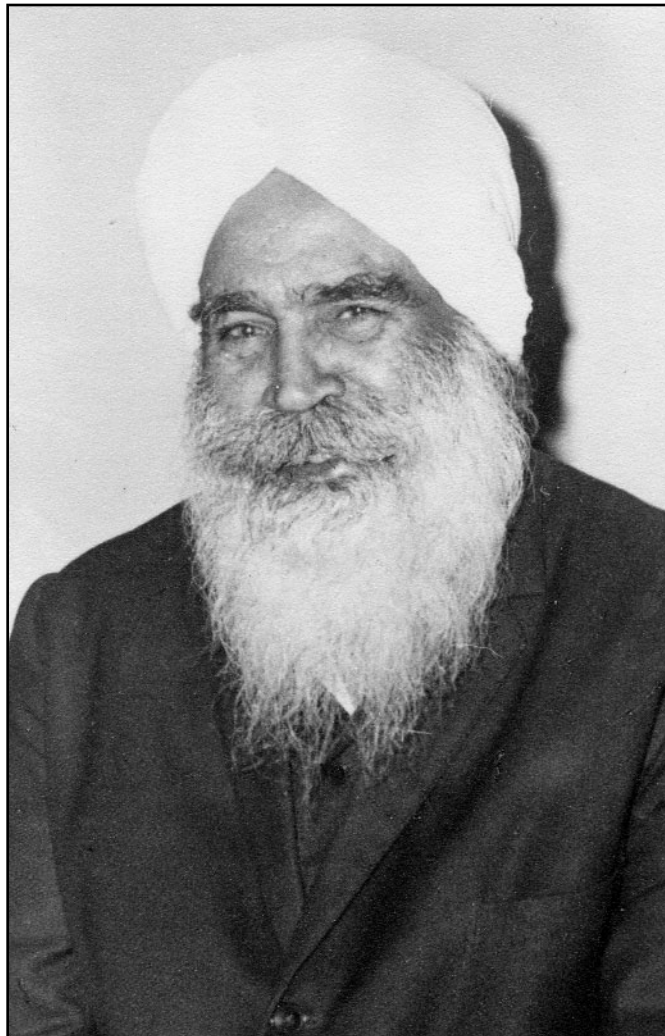
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Baba Sawan Singh Ji
(1858-1948)

THE NEW LIFE



Sant Kirpal Singh Ji
(1894-1974)

Preface

When our beloved Master Sant Kirpal Singh Ji graced our shores with His benign presence in 1972, five manuscripts containing a categorized compilation of Master's writings were given to Him in Philadelphia for His approval with the request that possibly some additions should be added to them from the tour. In Sant Bani Ashram some two weeks later, it seemed to me that Master should not read the books now, but wait for the revisions and additions. I went to the Master to see if the books could be returned. Master was sitting on His bed in the beautiful house the dear ones had lovingly built for Him at the ashram. The five books were on His night table. I found that Master had already read the books; I was quite surprised. With His busy schedule in New York, Boston and at Sant Bani, when did He find time? He told me that the three books should be printed. I said, "Master, there are five books." Master looked at me with a surprised yet playful expression and said questioningly, "Five books, let me see." With that, He took each of the five books, one by one, and started counting slowly — "one... two... three... four... five..." Master looked at each book very long and hard, with His full and concentrated attention. I realized that Master was charging each book, the words of which were already charged as they came from previously printed discourses. He counted them once, and then recounted them, slowly and carefully. He shook His head and said, "Yes, there are five books," adding, "These books will help many people."

Later, on three separate occasions, Master again said three books and I said, “No Master, there are five books.” After two years there came the realization that the five manuscripts would best be released and printed in three volumes: Book I: *The Holy Path*; Book II: *Diary/Meditation*; Book III: *New Life in the World/New Life in God*. The lesson: when the Master takes five books in His holy hands and says, three books, you know it for certain as you gaze on the five books that there are really three books there. The Master is always right.

RUTH SEADER

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BOOK FOUR
THE NEW LIFE
IN THE WORLD

The New Life in the World

True Living

LIFE ON EARTH, as we have it, has a tremendous bearing in building the body and the mind. We must, therefore, strive to simplify life and learn to live truly. It is true living on which everything else depends, even the search for the self and the Over-self. The importance of true living cannot be over-emphasized. It is rightly said:

Truth is higher than everything,

But higher still is true living.

Simple living and high thinking has ever been an ideal with the ancients and they always strove for it. We in the modern age have seldom paid much thought to it, though we profess it at times and pay lip-homage to it. Though it may appear hard to achieve the highest type of life, yet it is worth our while to see what it connotes, the ways and means that may be conducive to attaining it and to adopting it for ourselves. In whatever we do, we should always place some objective before us, ascertain the principles involved therein, study the methods that may lead to the desired goal, and finally make a periodical survey, a thorough check-up, to find how much nearer we have come to the end in view. In this connection, one has, of course, to devote single-minded attention and make an honest endeavor from day to day before one can note an appreciable improvement in his life and conduct, both toward himself and toward others around him.

“What constitutes the life of man?” one might naturally

ask. The aged one with a lot of experience in life and fed up with what he has seen and experienced of the world, turns to self-analysis of life. Does life consist only in eating, drinking, sleeping, having children; fearing, fretting, and fighting; snatching, hoarding, and hating; in imprisoning and subordinating those that are inferior to us in strength, physical or mental; and in killing others and grabbing other people's possessions? Must we pass our days in enjoying the ill-gotten earthly gains with no other achievements in the end but to die a miserable death, with sorrow to self and those around us, the near and dear ones who helplessly stand by and mourn? Again, what about the worldly attractions—lands, buildings, money, pets and other countless possessions which, perforce, are to be left behind against our will? In the face of all these hard facts of experience, should the hoarding of worldly riches then be our sole aim—the be-all and end-all of our existence—or should we strive for something higher and nobler, permanent and lasting, that may abide with us here and hereafter? The reply is simple: the Almighty Power, the original source and fountainhead of all life, our home of happiness, peace eternal, and the means of our liberation from fearful bondage of births, deaths and karmas, should be the main objective and the only thing worth craving and achieving, for it is the *summum bonum* of life.¹

Q. To what extent is outer behavior indicative of inner spiritual growth?

A. A keen sense of self-abnegation and self-naughting is the outward expression of one's spiritual progress. It is not exhibited to hide our weaknesses but to actually make one feel in the heart of hearts that one is nothing but a mere tiny cog in the vast machinery of Divine purposes. One who becomes a conscious co-worker of the Divine Plan never asserts but humbly describes in third person. He never despises anyone but always relishes to offer loving help

and assistance to others. He does not criticize, but narrates the facts of life in a selfless manner for our spiritual benefit. He lives sincerely up to the Holy Commandments, irrespective of the results. He does not yield to the environments, but adjusts himself cheerfully, knowing it fully well that he is always under the Gracious Protection of the Master-Power. He is never gloomy and in his heart of hearts is always cheerful, even in the face of misfortunes. He does not blame others for their shortcomings but seeks to weed them out by careful living and adaptation. He does not attribute his spiritual progress to his own single-handed earnest endeavors but considers it as a Holy Gift from the Master. He is well-balanced in failure and success. He can forgive and forget easily. He is seldom provocative and is rather blessed with a keen sense of loving co-operation for the spiritual welfare of others.

He does not assert his authority nor claim any superiority over the less developed souls, but behaves like a friend or brother and inwardly prays for their redemption. He never feels burdened with the worries of others and can offer sublime solutions with much ease. He is ever compassionate in his heart and wishes the welfare of all men, animals, birds, or insects. He is always full of deep gratitude and seldom complains about his difficulties whatsoever. He is chaste and kind but hides his virtues under the cloak of studied science. He never boasts of his valor or intelligence but seeks to help others surreptitiously. He dislikes limelight. He shuns publicity and feels shy in large crowds. He does not like acting and posing, but is always unassuming and natural in his behavior.

He can silence his thoughts at will by attuning with the *Holy Naam* within and by turning his attention to the Holy Feet of the Master. He is ever protected by Him and is hourly fed—nay, rather, every moment is blessed with the

loving life-impulses from the Master Power. He knows fully well that this physical life is but a passing phase of the soul from the lower categories of creation in the long drama of human existence, and nothing material will accompany it into the Beyond. He does not believe in hoarding but tries to live a frugal life full of contentment. He is not allured by the spell of high living but considers it as a strong fetter on the human soul. He does not vie with the so-called affluent and rich people, but inwardly prays for their spiritual liberation from the wheel of birth and death. He does not live for eating but eats for living a life full of Divine Bliss and Harmony. He is not fond of gaudy dress but is satisfied with the simple garments procured at reasonable prices.

He does not shirk hard work but undertakes mighty jobs for the good of others at the cost of his physical endurance in a selfless manner. He does not demand reward for his labors but considers the sacred dedication as a boon in itself. He will seek to help others even at the cost of his own suffering. He is, in a nutshell, a righteous man of good thoughts, good words and good deeds.²

Today, it is becoming more and more difficult for an honest man to live in the world. Virtue is on the decrease and is to many the object of derision. Vice is on the increase, and its practice is even lauded as a virtue. The moral fabric of society, which is its warp and woof, is becoming threadbare, and if this process is allowed to continue, the fabric will tear apart. Even art, which in former years was a means used to educate people to a nobler way of life, has not escaped this destructive process. In the theatre, cinema and television media, the filth and dirt of perverted intellect is spawned forth without let or hindrance. Even the most respected of all educational institutions, the university, is becoming forgetful of its true function, which is to produce the highest

type of citizen dedicated to the service of his fellow man.

It is to counteract this pernicious process that Ruhani Satsang has established, both in India and abroad, training centers or study circles where man can learn the true values of life, as taught from a spiritual standpoint. In these centers, the students are trained and guided by personal classes, through correspondence and submission of progress reports. The progress reports detail the success and failures that are experienced in the practical application of the principles of true living which are taught to the students by such classes.³ Initiates should be guided by the Teachings of the Master only, in all phases of life, whether material or spiritual. To allow other concepts to creep in is to sully His Teachings and confuse the initiates.⁴

Worldly Attachment

ONE'S ATTENTION is his sole legacy and estate of greatest price, and too much external expansion is detrimental to one's spiritual interests, as well as worldly ones. One should therefore endeavor to make the best use of all outer pursuits to achieve the ultimate goal of knowing one's self by practical self-analysis and knowing God.⁵

So love is innate in our soul and we are conscious beings. If it is directed to all Consciousness, it is true love. That will give you freedom, all bliss, and all joy. If it is attached to the worldly things, the physical body, its environments, the enjoyments of outward faculties, then that is bondage and a sure way of coming again and again to the world where you are attached.⁶

When God meets you and gives you initiation, something to start with, He guards you against reveling in the outward enjoyments, in the low pursuits of lust, anger, and

their effects. These impressions are received through the outgoing faculties, which are open to the outside world, and they are embedded into the astral body. To give an example, if you take a glass and cover it with some wax, make some impressions on the wax and then pour some acid over it, all those impressions will be embedded into the glass. Similarly, all impressions from outside are impressed in our astral body through the physical body and outgoing faculties.⁷

The Master wants each of us to penetrate through the fleeting forms and patterns and pass on from the phenomena of Nature to Nature's God. He warns us not to be misled by alluring attractions and wild enchantments spread out by Dame Nature through her evanescent charms and fleeting beauties. We should take them merely as signposts pointing to the Lord, the Eternal God that resides within and pervades each of the ephemeral productions. He further wants us to summon up all our energies and press them into service, so as to make our bodies the living temples of the Divine Music—the Word—in our earthly sojourn.⁸

Attachment to the objects of the senses, the gorgeous display of riches and wealth, the luxuriant abundance and opulence, the licentious sensualism of ease and affluence: all these contribute to the imbalance of the unsophisticated mind. These are thorns and thistles that mar the beauty of the undisturbed state of mind, which is the soil best suited for the dawn of Divinity. Every day, every hour and every passing minute are leading us more and more into the bondage of sensuous worldly phenomena.⁹

Romantic life on the physical plane appears charming. It has its attraction, but it is debasing. It leaves behind horrible bitterness and a dislike for life. Life on the higher planes is more romantic and gives eternal peace and joy—so why lose a higher and purer thing for lower and

debasing transitory things? One has, therefore, to stick to one's principles and not violate the rules of purity and ethics, and he who does this, receives all the necessary help in his efforts and is greatly benefited.¹⁰

Those eyes which are attracted to a beautiful woman or man are defective eyes, for that beauty is temporary and only for a few years. A thing which sweetens your tongue cannot sweeten it forever; the sweetness lasts only for a few moments. If we take Master to be all sweetness, then nothing will be sweeter to us. Instead of so many efforts to dig so many pits, put in all your efforts to dig a well so that you may be able to drink the Water of Life. We have got to accumulate wealth—what is this wealth? It is the wealth of Naam—that very Power which is giving life to the whole universe. Remember God first and world second.

Like a flute, be all vacant within so that the Master may make sweet music of your life.¹¹

Reading of books is a good thing. But their purpose is that one should mould his life so that the good about which one reads becomes a part of his life.¹² Mere book knowledge or intellectual development fails to awaken Spirituality. Through book learning the intellect is certainly stuffed, but the spirit receives no food. This is why each one of us can speak fluently of spiritual matters, but actual life gives no evidence of it.¹³ Anything which is above the intellect cannot be explained—it can be contacted only.¹⁴

Photographs should be kept only for remembrance and not for visualizing. Dwelling on photographs will, after some time, bring the picture before you which will neither speak nor move to guide you inside. On the natural Path mind has to be stilled. Everything will come naturally and unasked.¹⁵

You ask about music. Music is not necessarily bad for spiritual meditations, as prayerful hymns sometimes prove beneficial in awakening the inner impulse. But outer music

feeds the mind, whereas listening to the Holy Sound Current feeds the soul, with which it is surcharged, as it enables it to have regular flights to the regions of the Beyond.¹⁶

I note your inclination for golf and cards. The latter game is harmful and you have done right to discontinue it. Golf is a good game so far as its physical refreshing aspects are concerned. It is a good physical exercise, and if you can afford it, there is no objection to your continuing with it. You know gambling or the like is harmful. You will appreciate that the mind is already full of restless attributes—so feeding it with more of similar disturbing ideas will simply mean adding fuel to the fire.¹⁷ Speculation or gambling is a great sin and as such, spiritual aspirants are warned not to indulge in it, in the larger interests of their spiritual progress.¹⁸

Most of our attachments and actions in life are to pay off the karmic debts. Your going to relatives again and again was one of them.¹⁹

One must not be led away by the world but look upon each object with discrimination. “The entire world is tied with the ropes of the love of parents, children, wife and earthly relations,” and one must free oneself from this slavery. Running away to the jungles was no solution. It had to be an inner detachment, and this inner detachment could only come through the love of a true Master. Hence the great value of Satsang, for it was only through association with Him that one imbibed the true values of life, learnt of the delusions of Maya, and imbibed a love that displaced the love of the world. Peace and blessing radiate from the person of a Saint and whoever came under His spell was freed from worldly tensions, ambitions and jealousies. He saw all creatures as of His own essence and knew all worldly gains to be a passing shadow. Such a man alone could cut through the meshes of Maya and

reach out towards the worlds beyond.²⁰

O Lord, we are your ignorant children. The Guru teaches us and makes us open into awareness. Today you may do one thing, tomorrow something else; you are unstable and always wanting new things, from which you go on desiring other new things. The Master always gives permission for what you want, and remains with you in all you do, but gradually continues turning you toward the Truth: that your interest in It becomes more and more powerful. When He has your interest well established, He will make a new life for you and take you into a new world.²¹

*Stay in the World;
an Inner Detachment is Needed*

THOSE PERSONALITIES who are Truth personified never advise the seekers to leave their hearths and homes to take up vigil in the jungles and lonely places. This is not at all necessary.

*When you meet a complete Satguru,
Competent is His method:
Laughing, playing, eating, weaving,
You will gain salvation by following Him.*

It is not a matter of leaving the condition wherein God has placed you; there is no need to change your location, but simply change your angle of vision. Bow down to the Satguru's words, not His body only, or you remain very far away from Him and from your aim.²²

God is within you. The Guru or Master Power is within you. He is waiting for you, but you are attached outside. It does not mean that you should leave the world and go to the Himalayas. We have to learn swimming in water, not on dry land, and not only through intellectual wrestling. It is a training in which you are given something to start on

within you. It is like the needle of a compass, which always points to the north. It is to be done while you are doing your work in the world. A true Master does not advise you to leave the world, but to remain in it and yet be not of it. A boat remains in the water and you may be rowing in the boat; otherwise, you will be drowned. If the outward impressions are overflowing within you, you will be drowned in the water of the world and will have to come back again and again.²³

The seeker who had found a true Guide and who had begun to develop the right kind of love and faith in Him, would naturally attempt to fashion his life according to his Satguru's Will, and Baba Ji laid great emphasis on the need to transform our lives. It was not necessary, he maintained, to leave the world in order to pursue the inner path. What was needed for spiritual progress was inner detachment, and he who had surrendered himself completely to his Guru was free from all earthly ties. Some of his disciples would at times express the desire for complete renunciation, but he always kept such tendencies in check:

“You say you wish to give up home and service and devote yourself exclusively to Bhajan. Home or service or wealth—are they really yours? Turn it over in your mind. It is all a magician's game and the world is a dream. Then wherefore worry about clutching and relinquishing.”²⁴

You are not the man-body, but are a conscious entity: you have got the intellect but are a conscious being. You have been given this man-body by the grace of God to enable you to go back to your Home. You are to remain here, pay off your debts, your give and take and find your way back to God.²⁵

True Living: to World and to God

KABIR SAHIB says that all are human beings and this is the time to understand these noble things and awaken out of the slothfulness.

Awake beloved, why sleep?

The night has passed, why lose the day also?

This is the time to wake up—to become more conscious. Give unto Caesar that which is Caesar's and remember that your soul belongs to God.²⁶

You can make your home a lonely forest. Is not the night a lonely forest? The disciples who spend their nights in sweet remembrance of the Lord become God themselves. If a man can control the dim hours from sunset to sunrise he becomes a true human being.

One Master has said that in the night, the Lord's fragrance is given out—he who remains awake receives this precious gift. Do the worldly duties in the daytime, and at night consider that you are all alone, deep in the country. One's duties and social obligations with family and friends should be performed with pleasure, because God has joined you together, for the sake of give and take. But in the night you can feel free from all this and repose in His lap. It is not at all necessary to leave your home and family for meditation when you have the long lonely nights. When you are wholly absorbed in some object, it is a true sanyas, cutting off from all other things; and if we start from today, most definitely our lives will change.²⁷

We should cultivate true humility, which is neither servile nor assertive. These are the things that will please the Master and make us receptive to the gracious Master Power working overhead. If you live a life of humility and simplicity, you will have peace of mind. After all, what is there on earth that belongs to you? Why be attached to the vanities of the world when the treasures of divinity lie

within you. If you live for God, all things shall work out in your best interests, not only spiritually but also materially. This is the fundamental law of God and can be realized by all who practice true living.

Another important aspect of the “good life” concerns outer behavior, which should be natural to the society into which one is born; no acting or posing is required. There are some dear ones who believe that they should adopt the outer symbols of dress and name that characterize the society into which the Master was born, in the belief that this is pleasing to Him. The life of the spirit does not call for conversion to outer modes of living in name, appearance or apparel. The Masters do not come to make or unmake social orders. Their mission is just to fulfill the law of God, which is to redeem His lost children. They simply ask us to convert ourselves inwardly, to be poor in spirit and pure at heart.²⁸

You need not worry about the opinions of others. Views based upon one’s own testimony are the best. Every person receives help according to his individual receptivity. All are on the way to Perfection. All that each dear one has to do is carry on with meditations regularly, with love, faith and devotion, and to develop from day to day. All necessary help is extended from the Master Power within and without.²⁹

Just learn to live in the living present, making best use of time at your disposal. The precious moments of earth life spent in meditations and honest work count much for inner spiritual progress.³⁰

With continued spiritual progress toward inner development, outer things become less disturbing. Remember, events come and go. Inner development, as it progresses, will gradually eclipse the physical temptations. One begins to do things in order to carry on with the higher ideal always before him or her, the fulfillment of which becomes

an all-absorbing vocation in one's life. Such things as are conducive to higher progress become joyful.³¹

Everyday and every hour convey thanks to the Master—the God in Him, Who has put you on the Way—and for all other gifts you enjoy. In this way you will be aware of the Master all the time. Without Him you can do nothing and with Him you can do all things. The more time you will spend with the Master, the smoother your everyday life will become.³²

Try to develop within, and you will see for yourself how the karmic circle works. The why and the wherefore of all things will become as broad daylight when you rise into the causal plane.³³ The possibility of future incarnations can be ruled out by gradual development of loving devotion to the Master Power and aversion for worldly possessions.³⁴

If you sleep in remembrance of God, the very thought will be circulating in your bloodstream, and when you awaken, you will arise in His sweet remembrance. They say that if one's early morning hours are wasted in sleep, one dies before living.³⁵

So whatever labels are stuck on your physical form, allow them to remain, and keep your own faith, language, symbols and customs. The soul, however, is of the same essence as God, and we are all His children. The soul therefore belongs to God—give it to Him.³⁶

If you will run Godward, all else will follow of its own accord.³⁷ The greatest purpose of human life is that one should know one's self and know God, and all the rest is mere dissipation.³⁸

Master is "Word made flesh." *He is Light, Life and Love.* If you live and move in Him, He will be your very *Life* and give you more *Light* and *Love*.

Word is the "Bread of Life" and "Water of Life." When you are hungry and thirsty, enter into the inner stillness and

receive amply of the same, which gives Life Eternal. This is within you; none is barred from it.

Forget the past, forget the future—relax fully. Be still; be alone to your own self, giving yourself wholly to the Master. *Light* and *Love* will be generated through you to all the world over.³⁹

Right Thoughts, Right Actions

EVERY THOUGHT, every word, and every deed, good or bad, leaves an indelible imprint on the mind and has to be accounted for. Hence the necessity for right thoughts, right aspirations and right conduct, all of which constitute the hedge around the tender sapling of spirituality.⁴⁰

I wish you to “simplify, simplify, and simplify.” To be simple in all aspects of life is to accept Life.

Try to help all others with a spirit of self denial. Your self will expand to cover all humanity and other creation. Such an enterprise will lead your soul on to God.

Be pure in thought, word, and deed and love all. Love is the panacea for all ills of life. Be good and do good. These five words contain in them the essence of all religions of the world. My work shall be amply repaid if you live up to them.⁴¹

Man is what he thinks about all day long. One can only live one moment at a time. Emerson said, “There is no moment in eternity more important than this moment.” All real good or evil that may befall a man is from himself. If a man lives in a good or bad way in the real present, he will ensure the same in the future. If you have bad thoughts for others, you will harm not them only but yourself as well, as thoughts are very potent.⁴² Nothing is good or bad in the world, but our thinking makes it so. We, like the one or the other of the seeds, draw upon impulses

from the atmosphere as suits our own mental make-up.⁴³

The road to perfection lies in walking rather than in talking, and such a thing as judging others or the Master from one's own viewpoint or understanding gained so far, is hardly justified or proper for anyone. All are on the road to Perfection and it is not wise for anyone to find fault with others.⁴⁴

Talking is easy. Doing is difficult. Nothing is gained by talking, but by doing one may progress on the Path.⁴⁵

Too much talking dissipates spiritual energy. You should try to control your speech by resorting to Simran of the Names silently. You will be able to tide over the difficulty and improve in due course. Think twice before you speak. Think out as to whether what you speak is true, kind and necessary.⁴⁶

The Master's strong and protective arms and His loving vigilant eyes are always on His fold. He is for their progress. When outer difficulties seem hard, His inner grace increases. If someone says something unpleasant about you, consider it calmly. If what has been said is correct, partly or in the main, try to remove those defects and thank the person for his kindness in pointing out those truths. If, on the other hand, those things are incorrect, accept the fact that the person is not fully informed and has spoken through a misconception. Excuse him for it and *forget* it. Should an opportunity occur to remove this misunderstanding, remove it lovingly and with an open heart. This will hasten spiritual progress and help to clean the vessel which is destined to be filled with the ever-ready and overflowing grace of the Master.⁴⁷

So long as one has not attained universal consciousness, differences of opinion are bound to exist. But if one has understood their cause, one will not allow them to disturb one's peace of mind. Whatever the outer opposition, whatever the opinions of others, if one has surrendered oneself

completely to one's love, then nothing can ever disturb one's equanimity or obstruct one's spiritual course. He who is upset by what others have to say is without question one who is still controlled by the ego and has yet to conquer his self. He has yet to learn the rudiments of spirituality.⁴⁸

So whenever anybody hurts your feelings in word or deed, forgive. Forgiveness is the only sweet water that will wash away all dirt. Justice won't do it, mind that! If you want justice, then that will react. Forgiveness only washes away all dirt. Forgive and forget, this is the way to spirituality.⁴⁹

Good books are helpful but too much dwelling on such like books results in bewilderment.⁵⁰ An unbiased and careful study of the sacred books published from here will bless you with more of right understanding. These do not require further interpretation. Howsoever, if you will attempt to elaborate the subtle points discussed in them, you shall have to be more receptive by eliminating yourself totally and let the gracious Master Power work through you. Smooth channels do get moist with the inflow of divine grace and for deriving maximum spiritual benefit you should be more self-abnegating and humble.⁵¹

The ethical and clean life is most essential, but without some degree of inner conviction, one would generally run the risk of a lapse, under some severe stress and strenuous strain. This conviction and growth, in fullness of bloom, is necessary and the Master, through His sheer grace and kindness, helps to obtain it. Your welfare is as dear to me as His child is to a loving Father.⁵²

Try to live by the precept of the Master and then alone your words can have weight with your friends. You cannot preach of chastity with lust in your heart and a leer in your eyes.⁵³

If there are those who do not understand or who do not

wish to understand the Truth, we must not feel irritated with them. They are all God's children as we are, and must be won over by love and persuasion.⁵⁴

All initiates are on the Way. Some have developed more than others. So some may have more faults and failings than the others. We have to hate the sin and love the sinner.⁵⁵

We should be happy in the happiness of others and suffer in the sufferings of others.⁵⁶ If we have helped even one person by removing a little misery from his day, we have done a great service. With sweet words, with kind sympathy, share the unhappy burden resting upon our poor fellow-beings, or it spreads and grows as the days go by.⁵⁷

It is indeed a great service to make a dreary child find its way to the Father, and contrarily it is the height of sin and stupidity to prevent one going the right way and to misguide him.⁵⁸

You are beginning to learn that things in life happen according to plan. That plan is a direct result of reactions of one's own actions. It is therefore stressed that one should act lovingly and sweetly so that further reaction is properly channelized, side by side with the liquidation of *Pralabdh* (destiny) karmas.⁵⁹

You are advised to be more calm, patient and tolerant in face of harshness. Such like passing phases of trials and tribulations come up as a reaction of past karma and as such should be treated in the like manner.⁶⁰

It is true that laws of Nature are very rigid and any transgression must be paid, though their severity is, to a great extent, toned down at the feet of a Great Master. Each one has to earn and cleanse one's own vessel before it is filled with blessings of the Master. There are no windfalls, although the labor bears more fruit in the house of the Master.⁶¹

Yes, the philosophy of karma has a specific place in the

Science of the Soul. But it should not induce morbidity nor create a sense of frustration among the initiates and non-initiates. Man is the maker of his own destiny. Though one cannot alter the past, he may forge the future.⁶²

The past is dead and buried, and repentance, though good in itself, cannot cure or undo it, while the future is chiefly based on the reactions of the past karmas, and is affected to a great extent by what we are doing in the living present. So, if we care for living a nice, honorable, and honest life in the living present, abiding by the Holy Commandments of the sages and seers, there should be little to worry for the past and nothing to become anxious about for the future.⁶³

We must, therefore, pay proper heed to the sowing and not to the harvesting, for the harvest will come of its own from the seeds sown. Guru Nanak has beautifully said: It may be very well to worry about events and happenings contrary to the divine plan (which, of course, can never be): and what is destined will, of course, happen in spite of us. Learn the sacred technique of doing one thing at a time and that, too, with one-pointed, wholehearted, and undivided attention. In this way you will accomplish much more in less time and with far less effort. So the Master tells us that all we need to care for is our spiritual perfection and take the routine round of the fated karmas as superbly beneficial for soul emancipation. In this way we will cultivate a state of perpetual resignation which will be helpful in holy meditations.⁶⁴

It is a happy thing to note that you have a dominant desire to better the world in which you live, and that you worry about the human race and let your salvation take care of itself through good works and clean living. It is a very noble idea. But the practical way of effectively carrying it out is to first grow into a beautiful flower yourself and then to emit fragrance and sweetness to all, as

a matter of course.⁶⁵

“Service before self” is a very good thing. But very often one does not even know the true significance of service and with all his well-meaning intentions actually does disservice, instead of the much wanted service of which we so glibly talk. Until we discover the true “Self” within us, we cannot visualize, much less actually realize in others the self-same Life-Impulse vibrating in the universe. This is why emphasis is laid in the first instance on Self-Knowledge, for it paves the way to God-knowledge, and when it dawns, one sees nothing but the Spirit of God working in all harmony, in each creature. “Service to others” now assumes quite a different aspect, becoming a dedication to the Spirit of the universe pervading in and around you, because when one grasps the Human in himself, he understands all mankind.⁶⁶

Every initiate has to be put on the Way and will one day reach his True Home in *Sach Khand*. Those who work earnestly and live according to the commandments of the Master will progress quickly, while others will take more time to reach their goal.

The journey home is a long one, but a pleasant one, and when one reaches the True Home, he may be selected as a Master. This is, of course, a commission from God. Anybody who after a little progress, considers that he has become a master, just harms his or her own interest. This is ego and should be avoided.⁶⁷

It is most difficult to please a Guru: he is above offerings of money, property and worldly goods. You cannot have his pleasure by demand, either. His pleasure may be gained through respectful attention, obedience to his wishes, devotion, and selfless service to humanity.⁶⁸

Gratitude is a very rare virtue. Because of friends and relatives, we even risk our Guru’s displeasure; and this is due to lack of gratitude and faith.⁶⁹

If the child comes up one step, He comes down a million steps to pick up the child. We are all laborers in the vineyard of the Lord. We should learn to appreciate the good in others. It helps us all around.⁷⁰

These three things will help you: to eat less, sleep less, and have mercy, forgiveness and love.⁷¹

Do not dwell upon past happenings or try to recapture their past pleasures, for in that way the mind is fed surreptitiously.⁷²

Procrastination is the thief of time.⁷³

Abortion is unnatural action and amounts to the taking of a life. It should not be encouraged for obvious reasons of karmic debts.⁷⁴

So we are

To be just and friendly to everyone.

To be sincere and to be true to one's self.

To be good and to do good to others.

To make others happy.

To comfort the sick and the afflicted.

To serve the poor and the needy.

To love God and all His creation: man, animals,

birds, reptiles, and also the least conscious.

They are all members of the One family of God.

There is one caste, one religion, and one God.

There is only one caste—the caste of humanity.

There is only one religion—the religion of love.

There is only one Dharma—the Dharma of Truth.

There is only one God—the Omnipresent.

the Omniscient.

the Omnipotent.

There is one language—the language of the heart.

Family

LET YOUR HOME be peaceful, as a peaceful home contributes much toward success in the spiritual practices. Even the bees will fly around in a noisy home to disturb the equilibrium of the mind. I am glad you are progressing. I have love for you. Any father will do all in his power to see that his children are at ease.⁷⁶

If you have children, or father, mother, wife, husband, see the Light of God in them. He has united you in this relationship, not merely for an outer bond but to see and serve God in them. If you do so, there will be no bondage in your relationships. Bondage occurs only when the I-hood steps in and the Lord is forgotten. So you can do all the world's work, but live like a compass whose needle always points in one direction. Keep your attention on the Lord, for if the direction changes, then? *The Giver is forgotten, the gifts become loved, and miserable Man forgets the approaching death.* Man is fully enwrapped in the world—he is all “me and mine,” and wherever “me and mine” are, there rules Illusion. “Me and mine” have some bearing on one's life, but the Lord Himself has arranged it, and when everything is seen in the correct perspective there will be no binding effects.⁷⁷

I have led a householder's life. You also should live in the world, but there is no need to add to its degradation, and to your own. Women in the home should maintain it properly with cleanliness and tidy habits, look after the children with interest, and serve their husbands wholeheartedly. This is also a dharma (principle of righteous living). To him whose home is heaven, the whole world is heaven. How can anyone hope to realize the Lord if they declare they serve Him and ignore the needs of others? Does it mean that we dislike God in some forms?⁷⁸

I told the people in the West also, that every home

should have a church—a temple, a gurudwara, or a mosque—call it what you will; then morning and evening the whole family, big and small, should sit down in remembrance of God. The children's lives will change, and yours also. Example is always better than precept, and seeing you doing what is right, the children will copy you. We are in fact responsible for the coming generation's character, and if we will not change, how can we expect that character to be decent and upright? Stop for a while wherever you are, and review your situation. Search for true meanings hidden behind all things, and make sure you have got the right understanding.⁷⁹

Please realize that it is your inner craving and fondness that keeps you bound hand and foot, as it were, to your dear ones, and this attachment or infatuation makes you worried and miserable at all times. You see, the very ties of affection which should be a source of happiness become fetters of bondage, as you are always in the grip of fears which to say the least, are imaginary and baseless. The heart, as you know, is the seat of the Lord God. It is an asset entrusted to us for a higher purpose of life: viz., self-knowledge and God-knowledge.

Where the heart goes, everything follows on its own. So herein the Master warns us against our attention being directed always towards our worldly relationships, which always cause distraction and disturbance.

You know very well that the impediments which stand in the way of the child disciple and recklessly intrude upon him in the precious moments of holy meditations, are the family ties that drag us down, again and again, from the seat of the soul, the eye focus. We have, of course, to live in the world, yet in a completely detached manner, just as a lotus flower, which grows out of mire and yet holds its head aloft and above the muddy pond, retains its pristine purity.

Similarly, we are to attend to the mundane duties entrusted to our care without being concerned with the worries and cares of our relations, who, apart from us, are sufficiently protected by the Gracious Master Power.

You can very well understand it by a simple example. A man traveling in a train has a box beside him on the berth. Now both the man and his box are being carried by the train. If a person were to put the box on his head, he would surely be a fool, for he would break his neck for nothing. This is exactly the state of affairs with the worldly wise. We generally lack faith in the gracious Master Power and unnecessarily create problems for our bondage, as otherwise, everything would progress smoothly in the well-established divine plan. You might well have noticed that disturbed waters do not reflect. Always try to resign your precious little self in favor of the Gracious Master Power, while sitting in your Holy Meditations, and thereby prepare a receptive ground for the inner divine grace to descend within you and fill you in abundance.⁸⁰

I am sorry for the family disruption caused by a misunderstanding on the part of your dear mother and dear husband. Such things do happen sometimes for testing the integrity of spiritual aspirants. I appreciate your calm attitude in the face of provocation which will have a salutary effect on their strained nerves. The golden principle to be applied in such a situation is to leave the place and allow the atmosphere to become more favorable for weighing the sequences and consequences. A tumbler full of cold water when taken very often helps to bring down the temper and should be resorted to and astute silence be observed. This is a tried medicine for your guidance, which may be communicated to both of them.⁸¹

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 or her course of faith and action, which is chiefly determined by past karmic evolution. You should try to exhibit and inculcate more of 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.⁸²

The grown up children should deem it a rare fortune to serve their aged parents in all sincerity and humility, when they need much care.⁸³

Q. If one has great love for relatives and wishes them the highest good in the world, can one pray to the Master that that person will get Initiation, or is it a destiny fixed before death which nothing can change?

A. It is always beneficial spiritually for the initiates to radiate compassionate feelings for guiding the footsteps of their beloved ones to the Master for holy Initiation. The destiny of every person changes every moment by virtuous or wicked deeds. The holy Path of the Masters is open to one and all. It may, however, be understood that it is due to the evolution of some rare noble karma of past lives that the inner yearning of the soul gets strong for spiritual enlightenment and those dear ones who benefit from such chances by putting in extra effort are put on the holy Path, whereas others simply drift and have to wait for some better future chance. There are instances, though rare, when the sincere aspirants have seen, and received Initiation from the Master even without meeting him physically.⁸⁴

God has united you, some as brothers, some as sisters, mothers or fathers. It is God who has united you, and you should behave in the proper way as a matter of devotion to Him. Because God has done this and because you love God, then pay off fully, as best you can. But all the same, you should be detached while doing this, just like a nurse

who looks after somebody else's child. She nurses it, of course, but with all that, she knows at the heart of hearts that it is not her child. She does it for the sake of earning a living. Similarly, we should be in the world, pay off our debts, love those with whom our debts lie because God has united us, but all the same remain in air-conditioned rooms. They will only be airconditioned if we become self-centered.⁸⁵

So you should please be a loving and patient wife and mother to your dear husband and children. Do nothing that will upset them. Participate with them in your family life, which should include sitting down to eat with them at the dinner table. Be outwardly devoted to your mundane obligations in every way, but be inwardly and silently attached to God.⁸⁶

Marriage

MARRIAGE MEANS to take a companion in life who will keep one another together in weal or woe during the earthly sojourn, and both of them meet the Lord. One duty may be of begetting children, for which the scriptures lay down that this power should be used for begetting the children, and rest from any such communion during the conception period, and also thereafter when the child is taking milk from the mother. In this way, the child, the mother and the father will all be healthy. Most of the diseases the people are suffering will be eliminated. The Saints say that if the children are to be given birth, let them become either Saints, a donor to all the poor and the server of the needy, or be valiant ones who can protect the forlorn and the weak.

The Saints do lead an ideal married life; and when they take up such a role, they stop such a course. So, married life is no bar to spirituality if led in accordance with the

scriptures. The partners in life are advised in their best spiritual interests to observe chastity by leading a moderate life by mutual cooperation. The check marks on the diary forms are essential for the people seeking improvement gradually. One learns by self-introspection and careful living. The dear ones are not forbidden to marry or have homes. But they should have ideal family life flavored with the divine grace of the Master Power. The young ones before marriage should be asked to lead chaste lives, as chastity is life and sexuality is death. A lamp burns splendidly when it has oil within, but if all the oil is leaked away, how can there be light? A life of self-restraint goes to make body and brain strong.

An impersonal deviated approach or slight relaxation in the observance of ethical code of morality in accordance with the sacred tenets of the holy Path is likely to cause harm. Normal association and company breeds attachment. But when this is flavored with divine fragrance and relished in the Name of the Master, this is bound to have much deeper impact. Opposite sex has much strong hold amongst one another when the charm results in gradual infatuation and bondage. A slight slip and attraction involved is too much to be resisted. This can cause much havoc when the dear ones are hurled down in the abyss of sensual gratification.

Divine Love and sex are quite opposing poles. Sex is not only sinful, but a serious impediment on the holy Path. It is by long cultivation when one can expect some degree of success in living a clean, chaste life. This aspect of life should please be kept in view by the senior members of Satsang when they can guide the “young buds” in their larger interests of spiritual progress.⁸⁷

The serene love between the partners of life starts from flesh and dissolves in the souls. It is an attachment for the achievement of some higher goal of life and ultimate lib-

eration from the Wheel. It is rather a life full of spiritual beatitude and dedication, serving as a sure sheet anchor against the injustices of society.⁸⁸

Both of you should serve as the two wheels of a carriage thereby traveling on the way back to God. My love and best wishes are with you.⁸⁹

Q. Please tell us something of the help which marriage partners might give one another when both are initiates in the matter of helping balance and harmonize the physical, mental and emotional fields of energy of individuals so as to increase their receptivity towards Shabd. This could be very inspiring for students yet to come as well as for those already begun.

A. Marriage is a sacrament and a companion for life in weal or woe, during this earthly sojourn. It is a rare boon of the Master when both the partners in life happen to be initiates. Both of them should exhibit and inculcate a deep sense of loving cooperation and tolerance for the rights of each other. The physical, mental and emotional fields of activity should be kept under check and control lest these degrade the soul in pursuit of carnal satisfaction.

To fall in sin is manly but to remain therein is devilish. The vital sex energy should be rationally transmuted and sublimated by exercising self-restraint and chastity. The procreation of children is one of the legitimate functions of married life. The scriptures prescribe this sacred purpose as and when such a necessity arises. The couple having such disciplined lives will be an asset for spiritual progress.⁹⁰

It is due to the evolution of past karma that persons with varying temperaments are brought together in the sacred bonds of holy matrimony for the liquidation of their give and take. All efforts should be made for cementing the relationship. You should try and be more obedient and serviceable to your husband. Loving devotion and respect

for each other's sentiments will bring in more of right understanding and harmony. You are both dear to me and I wish for you both to be happy together and help each other to know God and to fulfill the highest aim of man's life. My blessings are with you.⁹¹

It is incorrect to think that you have married a wrong person, as it is strictly in accordance with the Divine Plan that only destined people are married to each other for the karmic reasons.⁹² Two people are brought together by the unseen Hand of God. Whom God unites, let no earthly power disunite. You are one soul in two bodies.⁹³ St. Paul said, "It is the unseen hand of God which has joined wife and husband, and given the former to the latter and the latter to the former." Therefore, you should be careful that you love each other and have a pure and spiritual life. Let no earthly power separate one from the other who are united by the unseen hand of God. We should not dream of divorce. I note that you still have love for each other. Love knows only of sacrifice and of giving—cannot your love for each other make you tolerant of each other's views to the maximum extent and work jointly for your higher aim and ideal of life?⁹⁴

As regards your wife, please treat her with love and toleration; when she will slowly understand the true worth of higher life, she will begin to appreciate your action on this side. Until such time there is no occasion to feel bad-tempered. She speaks from her present level; when it is raised, she will become more understanding; so she needs your love and indulgence to bring her around. Hate does not make amends for a bad thing. It is love that corrects, so give increasingly your love to her.⁹⁵

It is due to the evolution of some past karma that persons of varying temperaments are blended together in the bonds of matrimony for the liquidation of their give and take.⁹⁶ The karmic debt of many an intricate nature is

to be paid and it is proper that it should be paid while in physical frame so that there is no stop on the Way within.

Sympathetic waves often draw the effects of the karma of one's partner in life. Moreover, wife's and husband's right and wrong love goes a long way to help or retard each other's progress in the spiritual uplift. This you witness in daily life.⁹⁷

You should be more obedient and serviceable to your husband which will enable you to win him. Love and humility surmounts all troubles whatsoever. Please convey my love to him.⁹⁸

I have noted your remarks in regard to your dear husband. He is so dear to me and I wish him all spiritual success. Your attitude toward him should be one of service and kindness. You must not lose your temper, but be patient and considerate. All spiritual aspirants should inculcate and exhibit rare tolerance and humility in their behavior, so that others may know that you belong to the Living Master. The balanced mind never becomes irritated or annoyed at the slightest provocation. One learns swimming in water and our daily living should be fashioned in such a manner that we make it a point to learn something new every day. Patience, humility and a sense of self-abnegation are the ennobling virtues which should figure prominently in the lives of the initiates. You will progress in this field in due course.⁹⁹

On Raising Children

IHAVE NOTED about your lovely children . . . The raising of children is a virtuous duty. The young ones imitate their parents, who should reflect peace, harmony and sobriety by leading a disciplined life full of spiritual beatitude. The assertive attitude of dear———shows

the greatness of his soul. Self assertion is the innate attribute of soul which is all divine in miniature scale. This kind sentiment is mostly predominant in promising personalities who inherit congenial environments most helpful for their spiritual progress. You need not worry over his learning late about dressing or talking. So far as his demands are concerned, these should be met lovingly, as far as possible, as long as they are legitimate and within the scope of his raising. The young sentiments should not in any way be injured. It is the unbounded love of the parents for the children which makes them bold, brave and adventurous in their lives. You must be an affectionate and bravely stern mother as far as your love and discipline is concerned toward your children. Your good action of sitting with them regularly for listening to the Sound Current is appreciated, and will be helpful for their spiritual growth. Please convey my love to them.^{100a}

You may please try to lavish the things for her which she is prone to steal. You will find that when everything is procured for her, the tendency to obtain them by stealing will be overcome in due course. Simultaneously, you can ingrain in her mind that anything and everything she is desirous of having will be provided for her.^{100b}

Mother's affection for the child is innate and should not be misconstrued as unchaste. Your recurring desire to hug him is a natural human instinct. You should know that mother's love is an inner impulse and goes a long way in the healthy breeding of the child. Every soul coming to this world relishes such loving care and affection which create an inner sense of bravery and boldness. Your sacred instincts are injected in the child, which will enable him to grow gradually, and the child will come out a healthy stalwart with the grace of the Master.^{100c}

If the children make mistakes, appeal to their finer instincts, with love and careful understanding. Losing

one's temper, shouting, and taking violent action will only confuse them; they will not know what they have done wrong. Take time to explain, even three or four times, and it will eventually have effect.¹⁰¹

If you wish to have one or two children, well and good, but look after them properly and help them to become something good. Set a worthy example for them, and remain aware of the responsibilities of parenthood. Furthermore, the whole family should sit together and sing the praises of the Lord.¹⁰²

Protection to Family and Friends

TRY TO REALIZE that God has concern for all His children and that He is Himself looking after all the dear ones in your family. Try not to worry about them, and the more you are devoted to your meditations, the more help you will be to all of them.¹⁰³

Master takes care of and extends protection for all who are dear and near to the disciple and looks after their best interests.¹⁰⁴ The relatives of initiated persons do get help from the Master Power in proportion to the love that the initiates have for the Master and their relatives have for the initiates. Even the souls that have left the physical plane get feasible help in the manner indicated above.¹⁰⁵

The near and dear relations of the sincere initiates are granted feasible protection in the Beyond, even if they had left much earlier, before the initiates took Initiation.¹⁰⁶

Diet

OUR FIRST and foremost problem, then, is food, for food conditions body as well as mind.

Right Type of Food

Rightly Earned

Rightly Taken

helps a lot in this direction.

One must, therefore, earn his daily bread by the sweat of his brow, as the saying goes, and should not depend on others' earnings. We must for our livelihood engage in some honest and useful pursuit, maybe physical or mental, but it must be free from all guile, hypocrisy, ill will and animosity, for Karmic Law is inexorable in its working. Every action leads to reaction and thus the endless series rolls on interminably. Hence, the need for an honest living, howsoever poor it may be. You cannot have riches by honest avocation. Riches grow by the groans of the poor and the downtrodden, the hewers of wood and the drawers of water, and thrive on the lifeblood of our fellow beings. We ought not, therefore, run after rich foods and dainty dishes, for these bring in their train much blood-sucking and are tainted with the untold miseries of the lowly and in the long run make us miserable as well.¹⁰⁷

Now, foods are of three kinds:

1. SATVIK: Pure foods: milk, butter, cheese, rice, lentils, pulses, grains, vegetables, fruits and nuts.
2. RAJSIK: Energizing foods: peppers, spices, condiments, sour and bitter things.
3. TAMSIK: Enervating foods: stale foods, eggs, meat, fish, fowl and wine, etc.

Out of the above, we should always prefer satvik or pure foods. These do a lot of good. Again, even of these, we must partake a little below the saturation point of the

appetite. When we get delicious foods, we are tempted to eat more than what is actually needed and the extra food taken, instead of giving extra health and energy, proves baneful. The food which is not digested properly and assimilated in the system causes colic pains and aches and in some cases even cholera, and one has to pay with one's life itself. "Do not overload the motor of your stomach," else you fall an easy prey to nausea. A surfeit of even what is good does prove harmful at times. A moderation in victuals and viands helps in the growth of vital powers in man.¹⁰⁸

Fresh air is the most essential part in our food. One must intake long breaths, retain them a while and then exhale them out fully so as to cast out all the impurities of the body. Besides, one must drink a lot of pure water and take fruit juices to flush the system through and through to make one clean. But avoid all types of hot and soft drinks, spiritous liquors, and intoxicants, for they render the mind and intellect morbid. Grains and fruits should form our normal and staple foods.¹⁰⁹

The satvik food keeps the head and heart free from all types of impurities.¹¹⁰ The prohibited food flares up carnal desires.¹¹¹

Q. Alcohol is not allowed to the initiates. Does it apply to such cases where it has to be administered under medical advice for the restoration of health?

A. A certain percentage is generally there in most of the medicinal preparations for their maintenance, and there is no bar to the use of such medicines. All homeopathic medicines are prepared in alcohol. In both cases they have no intoxicating effect. But to take alcohol as such for the so-called reasons of health, even when prescribed by medical men as medicine, is prohibited, for every action has a reaction, and no amount of alcohol can prolong life even by a jot or tittle when the sands of time are running

out. Do you think that alcohol can stop the process, and if not, why prolong the agony by administering deleterious substances?¹¹²

Food, as you know, is made for man and not man for food. We have to make the best use of food like all other things of life. One who is a slave of the palate, cannot do anything useful. By a righteous control of the palate, we can control our entire physical and mental systems. A simple diet is more nourishing and wholesome and conducive to spiritual advancement than all the so-called delicacies which the modern culinary art provides. It will always give a comfortable feeling and serenity of mind, help you to live within your means, however limited they may be, without extending your hand before others.¹¹³

Sheikh Saadi, a great mystic poet of Shiraz in Persia, always preached to divide the stomach into four compartments: two for filling with a limited quantity of simple diet; one for pure and clear water while reserving one for the Light of God.¹¹⁴

Light evening meals are very essential for a spiritual aspirant. As regards sleeping, six hours rest is more than sufficient for a normal and healthy person.¹¹⁵

The more we live a regulated life, the better our health will be. All phases of life are touched upon by the Master to help people. If you have a simple diet and eat only that much which can be digested, you will be healthy. If you eat more than can be digested, the result is that you cannot sit, you cannot think clearly, you cannot devote time, you feel lazy. So simple living, simple diet and high thinking is what is wanted. You should eat only what is really a necessity. Do not overfeed. Overfeeding will make you lazy and slothful. You will always be procrastinating. You will say, "No, I will do it later; let me rest." This is because the stomach is not well.¹¹⁶

It is the moral duty of the housewife to cook the satvik

food with heart engrossed in sweet remembrance of the Lord. A food cooked like this, with the mind entrenched in the Beloved and the hands engaged in the work, becomes a manna from heaven and proves a blessing to those who partake of it. The great Master, Hazur Baba Sawan Singh Ji Maharaj, often used to give us an instance of an Indian peasant with his hands on the plough but singing paeans of soul-enthraling songs to his lady love. Such indeed should be our attitude in these things.¹¹⁷

Sickness

THE PHYSICAL ailments come up as a result of reaction of past karma and have to be born willy nilly, yet much of the severity and duration is toned down with the loving grace of the gracious Master Power working overhead. The barest minimum which cannot be dispensed is to be passed through the gracious protection of the Master.¹¹⁸

When Baba Sawan Singh Ji's leg was fractured, Baba Ji revealed that it was the result of no mere accident but of past karmas whose fruit could not be avoided. But his suffering, if not wholly cancelled, had been mitigated through his Satguru's intercession. "Whatever suffering has come to you," Baba Ji wrote, "is only a fifth part; four parts have been condoned," and went on to add:

Suffering and troubles are blessings in disguise for they are ordained by the Lord. If our benefit lies in pain, He sends pain; if in pleasure, He sends pleasure. Pleasures and pains are tests of our strength, and if one does not waver or deflect, then the Almighty blesses such souls with Naam.

Whatever troubles befell his disciples, Baba Ji told them to be of good cheer. The sooner their accounts were cleared the better, and special grace was theirs in the hour of trial:

Sickness and pleasures are the fruits of past actions. All those who are sick are extended special grace. Let them, therefore, have no worry, but bear it with equanimity. During suffering, the mind wanders not and turns to Bhajan readily in sorrow. So blessed are the periods of sickness when the mind is turned towards Bhajan. This is a special gift to Satsangis. So whenever sickness and pain afflict you, accept them as the Lord's Will and devote yourself to your spiritual exercises. So long as the surat is absorbed in the Shabd Dhun, pain will not be felt ... Has it not been said: "Pleasure is the disease and pain the remedy."¹¹⁹

Saints, when seemingly ill, are generally seen taking medicinal doses as may be prescribed by the physicians, but actually They do not need such treatment. This They do just to keep up the worldly order of things. In this way, they set an example to man to continue his worldly routine wisely and resort to proper treatment whenever necessary. It is, of course, expected of the disciples to resort to such medicines as do not contain products of, or substances from, animal sources; but some of the disciples who have an unshakeable faith in the benign power of the Master-healer within, usually avoid the so-called remedial measures, and allow nature to work on its own, for the healing power within is a part and parcel of the human system. The bodily disorders as they come should be accepted and borne cheerfully, for they are generally the result of our own dietetic errors and can be set right by resort to proper hygienic measures and selective foods. Hippocrates, the father of the medical system, emphasized that food should be taken as medicine. Even serious illness resulting from karmic reactions has to be tolerated with patience without grumbling or bitterness, because all karmic debts are to be

paid and their accounts squared here and now, and the speedier it is done, the better, instead of keeping any outstanding balances to be paid hereafter. In the time of Hazrat Mian Mir, a great Muslim devout and mystic, it is said that one of his disciples, Abdullah, when down with an ailment, withdrew his sensory currents to the eye-focus and closed himself safely in the citadel of peace. His Master, Mian Mir, when He visited him, pulled Abdullah down to the body consciousness and ordered him to pay what was due from him, for he could not indefinitely evade the payment by such tactics.¹²⁰

Adversity

THE LIFE-PLAN of each of us has already been drawn by the Great Planner, and what actually we see and come by is nothing but an unfoldment of the Divine Plan, which, if rightly adjudged, is being executed with fine exactitude. But it should be taken as certain, that all things work to the good for those who love God; and since you are all directly linked with the God-into-Expression Power within, you are under His Grace and not the Law, to the minutest detail; and so severity, intensity, and duration of the trials and tribulations of life, whatever they be, are suitably and gracefully mitigated, softened, and toned down by the Master Power. Just have more of deep faith in the Supreme Power within you, for undoubtedly It will come to your aid, guide you aright, and eventually take you out of the seemingly impossible situations, in such a sublime manner which you cannot possibly imagine.¹²¹

The physical bodies of all are apt to undergo change and are liable to be influenced by diet, climactic conditions, seasons, age and the like. The laws of Nature affect everyone to some degree according to the extent of one's

knowledge of them, or whether he neglects or follows them. A devoted disciple living simply and cautiously and reposing all trust in the Master Power need not feel concerned with karmic situations even if they appear to be intolerable at the time. A loving devotion to the Master has always cushioned the hardest of conditions. Meditation is the most important thing and must not be neglected. Procrastination is the thief of time. Mind also is ease-loving by nature and should not be let loose to allow any neglect in one's program of life. As much time as possible should be devoted to this side.¹²²

Divine Will works for the spiritual benefit of the dear ones, and fortunate are they who resign in His favor and accept the weals and woes of earth life cheerfully, considering them as helpful for their spiritual progress. Every day brings in untold chances of goodness and progress for a wise person to mold him or her in the cast of divinity. Reasoning is the help but reasoning the bar. Human intellect is prone to error and doubt which assail weak minds. Holy Naam is the bread and water of life given to you. These should be eaten and drunk lovingly and regularly for having strength of soul. Any time you happen to be obsessed with negative thinking, just give out five charged names and think sweetly of the Master, and you will be blessed with instantaneous protection.¹²³

Sometimes it so happens that something comes in our way which we think not good, but that very thing which appears before us is a remedy to set us right, so that we may have something higher. Man learns swimming in water, not on dry land. When you develop that angle of vision, you will have opened your eye to see things in the proper light.¹²⁴

Physical troubles do crop up at times due to the reactions of past karmas, when the child disciple is obliged to undergo a purification process for eventual spiritual prog-

ress.¹²⁵ Many good and necessary lessons are derived from adversities.¹²⁶

The storms of life, no matter how severe, must be faced, but with complete trust in the Master Power working overhead, and by trying to be regular in meditation and placing all hope in Him. This lessens the severity of the storm and brings hope and cheer. The storms are passing phases; they come and go.¹²⁷ It is the essence of right understanding to be contented with whatever comes, as it is invariably flavored with divine mercy and is for our spiritual benefit.¹²⁸

Silent suffering strengthens character and has much compensation.¹²⁹

I am sorry for your troubled affairs which dominate you and cause mental agony and disturbance. The inexorable law of karma operates and much of the severity and duration of the strain is toned down by the intervention of the gracious Master Power. That is all that you can do, and doing so, you will be finding a new approach to your problems and will be accepting the results with cheer, knowing it to be a passing phase.¹³⁰

When the Lord wants to make a great poem of a man's life, He sends him or her to the school of privations, worries and difficulties, and all the time He keeps extending His protective hand over him or her to pass through unscathed.¹³¹

Man would do little for God if the devil were dead. A man living under the shadow of an impending calamity lives at his best for he strives the hardest.¹³²

Fear is not good and should be discarded by giving your worries over to the ever-present gracious Master Power working overhead. Fear is always based on some unknown apprehension, and one should look at it squarely and then it will flee in no time, as it is a result of your self-created frustration.¹³³

We should be constantly on the watch not to stumble and fall when obstacles come on the way. Even if you fall, never allow such fall to throw you off balance in any way—pick yourself up and continue on your way with patience and perseverance with full trust in the Master working over your head.¹³⁴

Even if prayer may seem to fail to avert calamity, yet it has the power to take the sting out of it. With an inner transformation there comes a change in the angle of vision, which greatly affects the outlook on life. Everything puts on a new mantle of color superbly Divine.¹³⁵

As soon as a person collects himself and focuses his attention at the seat of the mind, he stirs up the mercy of God which, in turn, fills him with a strength and fortitude never experienced before. These enable him to find a way out of the difficulty whatever it may be.¹³⁶

Morbidity

YOU NEED NOT dwell much on your personal character or impurities of mind. It amounts to self pity. Although it is a very happy augury to be conscious of one's shortcomings, undue apprehension sometimes breeds morbidity which hampers inner progress.¹³⁷

Any moment you feel depressed you should resort to the counting of manifold blessings granted to you by the gracious Master Power.¹³⁸

Depression and despair breed in egoistic hearts. Ego is a human element. It is annihilated very slowly by meditating on sound current and light principles. Gradually it will dawn upon you that you are a doll in the hands of divine power dancing to His bid.¹³⁹

Prayer

THE GRACIOUS Master Power working overhead sets in motion all forces of nature to save the child disciple under all circumstances. An intense yearning, an imploring and fervent prayer coupled with sincere effort will never fail you.¹⁴⁰

The trouble with us is that we do not know how to pray. We may in a case like this simply ask, “O Lord! teach us how to pray.”¹⁴¹

Since all souls are of the same essence as of God and are correlated with each other, one may as well pray for the benefit of others. High souls always pray for the good of the entire humanity. They are not content with the greatest good for the greatest number as is commonly sought by the leaders of society. Their prayers generally end with the words: “O God, do good unto all.”¹⁴²

It is a common experience that most of our prayers get no response. The reason for this is not hard to find. We have not yet learned the Will of God and how that Will works entirely for our benefit. In our ignorance we very often pray for things that in the long run are likely to do more harm than good, and no wonder that the loving Father in His boundless compassion for us does not accept such prayers and they bear no fruit, or else we would never be able to escape from sensual enjoyments.¹⁴³

Spontaneity. A prayer being the cry of the soul in agony is most beautiful and most natural when it gushes forth spontaneously like a spring of cool water from the bowels of the Earth. It needs no embellishments of particular words and peculiar phrases. On the contrary, such adornments mar the true beauty of free expression, and very frequently the man of prayer is imperceptibly drawn in and imprisoned in the net of verbiage. All this makes a prayer artificial—a product of deliberate art divorced from feel-

ings. Such prayers make us false to ourselves and are not at all beneficial. God is concerned with genuine emotions expressed in howsoever simple words and not with set speeches, vain repetitions, ostentatious phraseology and learned expostulations.¹⁴⁴

A Disciplined Life

APPRECIABLE INNER PROGRESS cannot be made until you learn to lead a well-regulated and disciplined life. A regular schedule of devoted meditations, morning and evening, coupled with weeding out of all lower desires and sensual impulses, will bless you with inner strength and fortitude to carry out your daily obligations and also ensure inner spiritual progress.¹⁴⁵

The way to salvation lies not outside; it is within. Outer rituals are of no avail and, though it is desirable to honor the memory of past Masters, to be lost in the worship of their samadhs, statues or pictures cannot be of any substantial use. One must hold up their lives as a model and, like them, concentrate upon the world within. Baba Ji himself would spend weeks in Bhajan and Simran with only short breaks for food. He always encouraged his disciples to give as much time as possible to the sadhans he had taught. Constant remembrance of the Lord was the best protection against attachment and Maya; and one should maintain the five-fold Simran all the hours of the day.¹⁴⁶

It is a path of love, discipline and self-control. After the initial spiritual experience given at the time of Initiation, the rest depends on relentless regular practice as enjoined by the Master. Daily practice with loving faith, in all sincerity and humility, is the cornerstone round which each disciple must turn, so as to make progress on the Path.

Love for the Master means implicit obedience to His commandments.¹⁴⁷

If, after all these means are applied, the disciple still does not understand and progress, he uses yet other means to keep him on the straight path. Forgive me, but when he pulls the rope, the soul writhes in torment. When the child does not obey and wastes his life, the Master shakes him hard, and though he might be a hopeless case, the unceasing love of the Master will infuse a breeze of enthusiasm into his heart eventually.¹⁴⁸

After initiation by a Competent Master, the disciple is assured of going on to his True Home. Those who after initiation fall back to sin and to an evil life and remain attached to the world, will have to be incarnated again as a man or as a woman and then continue their progress on the Path. Those who have a deep love for and faith in the Master and are progressing and have given up all attachment for the world, will not be incarnated as a man or woman. They are placed in the lower planes inside where, with the help of the Master, they may progress on and eventually reach their True Home. Usually an ordinary initiate would take four births to complete his course, but it can be shortened even to one birth according to the disciple's love and faith and obedience to the Master.¹⁴⁹

Association with People

QUESTION: *Should I avoid if possible those who, because of their worldly ways and negative vibrations, cause me to suffer—especially prolonged contacts?*

A. A man is known by the company he keeps. It is the association which molds our character, and the spiritual aspirants should be careful in keeping a keen vigil. The worldly-minded people are usually engrossed in physical

and sensual pleasures and their activities affect the spiritual aspirant adversely. You should know that yours is the Way into the Beyond, whereas the worldly wise have their own ambitions of sense gratification. You should carefully avoid uncongenial society in the larger interests of your spiritual progress. Even the reading of obscene literature affects adversely, and as such, should be avoided scrupulously.¹⁵⁰

It is always better to avoid company of those who have a tendency to pull down one's genuine spiritual desire.¹⁵¹ Those who are far away from God are like cotton full of tangles. Without thread there is no cloth, so beware of those people in whom He has not manifested Himself, for they will fill you with further doubts. Though one may be already seeing a little truth, through association with such people, doubt will come and one will begin to wonder about it. Kabir Sahib says, "Run away from these people." If you desire some company, find a good and truthful person—otherwise keep aloof and lead a lone life. Each person's company has a very big influence, and in the company of him whose attention is wandering, one will be further adrift. The company of him who is the controller of his attention will bring an exceptional stillness.¹⁵²

The man whose astral body is quite clear of outward impressions, with no lust, attachment or hatred, but who is imbued with the love of God, such a man, when you come into His company, will radiate those qualities to you. In the causal body are the impressions of the past births. When these are also cleared, that man is called a Saint, in the true sense of the word. The Masters always deprecate the love of the physical body and outward attachments. If you have the company of, or think of someone whose astral body is not cleansed, who is not imbued with the love of God or is imbued with the outer attachments of loves and hatreds, the company of such a man will give you a like radiation.¹⁵³

So to develop this love, we must first obey His commandments; second, weed out all imperfections; and third, devote time to the spiritual practices. You should also have the company of somebody who just reminds you of your ideal. Avoid the company of all others in whose society you are attached to the world or forget Him. If you cannot have the company of those who can help you to remember Him, then it is better to live alone. Live with the Masters speaking through the books, through the scriptures. You will be better off.¹⁵⁴

Q. Are all initiates related spiritually?

A. Yes, more than blood relatives, as they are destined to reach their True Home to meet there in due course, where all will become one with the primordial Source. This is a true relationship which never breaks.¹⁵⁵ The souls treading the same Path naturally develop affinity for one another. Those who love one another are very dear to the Master. This mutual love should enable you to develop love for the Master and will in no way intervene between you.¹⁵⁶

Work

CLOSELY ASSOCIATED with diet are the means of livelihood. There are no short-cuts in spirituality. The end here does not justify the means, as it may be construed to do anywhere else. Ignoble means to earn one's living do contaminate one's diet, the very source of life itself. So an honest living by the sweat of one's brow is essential in this line. The life plant has therefore to be nurtured with pure water to make it sound and healthy, a fit instrument for the efflorescence of spirituality.¹⁵⁷

The Master's teachings do not touch the social structure of life, and therefore the thousand little duties of every day life that one may have to do are not interfered with. Work

should be done as a part of the duty is all that is stressed, and that one should not be fully submerged and attached in such work to the detriment of one's spiritual uplift. Work one must and work one should. Work is worship, but one should dedicate all to the Master and not be grossly attached to it. A nurse would do the work of rearing up a child efficiently and with joy in return for the remuneration she gets without any attachment. So should we do all our work. In this way the performance of physical duties will liquidate the give and take smoothly. So you may do any honest work that may bring you more financial gain, subject to the condition that you are able thereby not to forget and ignore your meditations. While you do your physical duties, let not your spiritual duties suffer.¹⁵⁸

You must work earnestly for your livelihood. Work is the grand cure for all maladies and miseries that ever beset mankind. Work is worship, and as such, all honest work should be honored and undertaken in a spirit of dedication.¹⁵⁹

All honest work is good and it should not bore you. You may consider that you are simply doing your duty to your Master when you are doing work, for duty is worship. Until such time therefore that you can find some other suitable work, you will carry on with your present work in the most cheerful way and not consider it boredom. You must support yourself and your family by honest means. It is just a way of thinking. Consider it to be Master's work and do it as your duty.¹⁶⁰

It is good to work, and one should work wholeheartedly; and then forget it. To continue concerning oneself with countless petty matters will fritter away the attention. This only causes further enmeshing attachments, and wherever your thoughts are, there will you reside.¹⁶¹

Devotion to God does not mean procrastination. The lover of God works harder than other people because love

knows no burden. Out of love he serves everybody.¹⁶²

So please develop the habit of putting your heart and soul in the work before you; be it worldly affairs or meditation. The habit of doing one thing at a time will help you to progress inwardly from day to day.¹⁶³

“Work is worship” and as such, all honest work should be honored and accepted in this sense. The usual fatigue and exhaustion are the routine functions of the physical body, yet you can relax completely by fixing your inner gaze at the eye-center, releasing the pent-up tensions by rolling down all your worries and cares on to the holy Feet of the Master within. You will find a radical change in your thought pattern and will be greatly relieved with the grace of the Master.¹⁶⁴

If somebody else is looking after you and serving you, that will be debited against you. You will become bankrupt. If you have got money in your bank, that’s all right; otherwise, it will go against you.¹⁶⁵

If some sincere seeker after truth who was living on the earnings of others came up to our Master, he was told to put in three hours meditation for himself and three hours more for those who served him. Nobody serves you without wanting something in return. So our Master asked those who were served by others to put in double time for their meditations to be successful in the way to reach God.¹⁶⁶

Riches, Responsibility

RICHES *per se* are no obstacle in the way of “spirituality,” for it is the common heritage of all, the rich and the poor alike, and neither of them can claim it as a special gift for himself. All that is required for success on the Path is genuine desire, honesty of purpose, a pure living, and a steadfast devotion to the cause. A rich man

has, of course, to see that he does not use unfair means in amassing his wealth and that he uses his honestly acquired treasures in fruitful pursuits and not on wasteful and ephemeral gains. He should always look upon his riches as a sacred trust from God, wherewith to help the needy and the poor, the hungry and thirsty, the sick and the ailing, for all such people have a claim on him as human beings and children of the same Father.¹⁶⁷

Gifts

IT IS DIFFICULT to go through life without going through the motions of give and take. It is this very give and take which has to be worked out by the pilgrim soul that brings us back to this world. There is no harm in accepting small gifts from those with whom you come into contact in your business or family connections, provided that you have been or are in a position to do them some service in a direct form. Likewise, small gifts may be exchanged during this season of goodwill among a family. However, it is not wise to accept gifts from acquaintances, business or otherwise, who are outside your areas of immediate contact with whom you have no give or take.¹⁶⁸

The Law of Karma is immutable and inexorable. The exchange of gifts amongst the satsangis will result in mutual balancing and adjustment. It should be understood carefully that the karmic binding lies in the fact that any gift is given or taken with the inner intention of doing so, whereas if the giver gives in a spirit of selflessness as a dedication to the Master Power, and the other receiving the same receives in a spirit of gratitude as a token of grace from the Master Power, both are relieved of the burden involved.¹⁶⁹

Death

EACH MAN has to cast off the mortal raiment in a manner predestined and pre-ordained by past karmas, viz., by disease or accident. Death cannot befall anyone before it is due. Then why worry? We may not know as to how we will meet death, by disease or by accident, but one thing is certain, if the sweet remembrance of the Lord exists at the time, we will have a peaceful death, as the Master's presence will be overhead.¹⁷⁰

Wherever our desire is, we shall go there. That is why a person's thought should be on God at the time of death.¹⁷¹

The initiates of the Living Master have a rare privilege for they are granted divine protection at the time of their final exit from the world. Such disciplined souls are at the last moment greeted by the Radiant Form of the Master, who escorts them graciously into the realms of unalloyed harmony and bliss for further progress on the Path as may be necessary for each individual. There are living instances of such events when those leaving the earth plane for good bore testimony to the presence of the Master and made a happy transition, with the kindly grace of the Master.

Death is no bugbear; it is the name given to a change which comes when one leaves the coarse atmosphere of the earth and enters a finer one of Light. Something like the sun setting in one place and rising in another. We have to leave the body one day, and at the very first sitting, the Master raises the consciousness above the body and gives an experience of the Light and Sound Principle. Then, through daily practice, this is increased. The fear of death will leave. *He who is afraid of birth and death should sit at the feet of a Perfect Master.*¹⁷²

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.¹⁷⁴

There is no court of trial after death for a love-hearted disciple. The Master is ALL!¹⁷⁵

The major events of life are predestined. Your deep agony over the great loss your entire family has suffered is natural. You should please be rest assured that the blood and near relations of the initiates are granted feasible protection and help in the Beyond. You need not nourish any feelings of sadness in this behalf, as such an attitude will not only affect your spiritual progress, but will cause disturbance to the departed soul.¹⁷⁶

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 noninitiate, while he remains there, the Lord of Death will not come to claim that soul.¹⁷⁷

Q. Can an ascended Master help His initiates who are still on the physical plane?

A. Yes, a Competent Master is a Master to His initiates for all time, and does not rest till He takes the souls to the highest pinnacle of blissful glory in *Sach Khand*. He is not a physical being only, but Word personified, and on the higher planes acts as a *Gurudev* and *Satguru*, which terms would become meaningless if His activities were to be confined to the physical plane. If it were so, how could He take charge of the souls of the initiates on death after His passing away? A Master, in essence, never dies for the

initiates. It is His troth to take them up to the True Home of His Father, and inwardly His Light and Sound forms are permanently implanted though He may have left the earth plane.¹⁷⁸

Religion and Ritual

THE OBSERVANCE of religious practices, rites and rituals, keeping fasts and vigils, going on pilgrimages, etc., and doing breathing exercises are the elementary steps only which go to create in you a desire for turning to or meeting God. You have made the best use of them when you are put on the way back to God, which is the science of the Word or the Sound Current and is one for all humanity. A devotee of this science need not indulge in the elementary steps. In short, all acts involving physical labor belong to the realm of the physical world, while we have to rise above the body and bodily consciousness to get contact with the primal manifestations of the Godhead: Light and Sound. You cannot pray God with hands. "God is Spirit and can only be worshiped in spirit."¹⁷⁹

I have no rituals, no forms, nothing of the sort here. No temple, no church, no mosque. Why? Because what I am telling you is the highest thing. Remain where you are; you are not to leave your religions but to make the best use of them and see how far you have proceeded, advanced, progressed on the Way. So that is one of the reasons why I have got no church, temple, or anything. I take them as elementary steps. People are stuck fast to them. They don't bear the fruits of performing the rituals or methods of outward performances. Here we have got no forms; we do not care what label you are wearing or what school of thought you have belonged to. We never care for it; we want just to enjoy that you are a man, you are a soul. The same God is within you. You must rise in that God-

consciousness. This is the main purpose of Ruhani Sat-sang, what we are after here. This is what the world needs today.¹⁸⁰

Miracles and Yogic Powers

THE SCIENCE of the living Masters is the most ancient and the most perfect science the world has ever seen. It is the most natural and the easiest to follow, and can be followed by men of all ages. Married life, avocation, caste and creed, social and religious beliefs, poverty or illiteracy, etc., are no bars. It is an inner science of the soul and consists in contacting the soul with the Oversoul, with the help and guidance of the spiritual adept, well-versed in the theory and the practice of *Para Vidya* or the Science of the Beyond and capable of granting some first-hand spiritual experience at the very first sitting. Nothing is to be taken on trust or make-believe. Miracles, spiritual healings, psychic phenomena, fortune-telling, akashic records and worldly desires are all to be left aside, for these are positive hindrances on the Path. The entire energy is to be conserved for internal progress.

*Seek ye first the kingdom of God,
and all things shall be added unto you.*

This is the highest Truth that has been taught from hoary antiquity by sages and seers since the day of creation. It is unalterable and shall remain so. God, Godway, and Godman can never suffer any change and shall ever remain eternal.¹⁸¹

Master Saints never show any miracles to a disciple except in rare cases due to special circumstances. Miracles are in accordance with the laws of Nature but are nevertheless terribly entangling webs detrimental to the highest ideals of man in his approach to Almighty God. It is a

subject that an ordinary man would not care to study, for the simple reason that it requires immense self-control and training of the mind, with restrictions that he would not like to tolerate or pursue. The miraculous powers achieved after a lengthy period of time are instrumental in doing both good and harm, and as they are utilized more for harm than anything else, they are termed as a disease by all truly spiritual persons. The Masters are in possession of Supreme Power but their mission is sacred. A disciple whose inner vision has been opened sees any number of miracles at each step. To hesitate to believe in a Master without seeing miracles is as foolish as our refusal to believe that a certain person is a multi-millionaire unless he shows us his money. He may have all his money deposited in a bank and wishes to spend it in the way that he chooses, without caring for public applause or approval. Out of an audience of several thousands watching a magician perform his tricks, only a very small number would thereby be induced to learn the art. Those who are anxious to see miracles are not true seekers.¹⁸²

Saints do not display miracles nor do they allow any of their disciples to indulge in such vainglorious and empty baubles.¹⁸³ Making prophesies and performing miracles are simply collections of mind.¹⁸⁴

Yogic Powers: The duty of a superintendent in a jail is to keep the prisoners in prison, to chasten, and to reform them. Similarly, the aim of the deities and divine incarnates (Avtaras) has always been to keep men tied to themselves by showering the gifts of various *ridhis* and *sidhis* on them. (This refers to the granting of gifts, boons, favors, wealth, ease, and comfort in worldly vocations and giving super-human powers for doing good or ill.) These limited salvations and comforts they grant to their devotees are only up to the stage which they themselves have attained and they may even permit nearness of sojourn in

the various regions wherein they preside. They cannot help in the bringing about of union with the Almighty because these subordinate powers are themselves deprived of this highest privilege.

The *sidhis*, or extraordinary powers referred to above, are yogic powers which of themselves come to aspirants after Truth with a little *sadhan* (practice) but these are positive hindrances in the way to God-realization, for one is generally tempted to indulge in miracles like thought-reading, foretelling, transvision, transpenetrations, wish-fulfilling, spiritual healing, hypnotic trances, magnetic influences and the like. These *sidhis* are of eight kinds:

Anima: To become invisible to all external eyes.

Mahima: To extend body to any size.

Garima: To make body as heavy as one wishes.

Laghima: To make body as light as one may like.

Prapti: To get anything one likes by mere wishing.

Ishtwa: To attain all glories for the self.

Prakayma: To be able to fulfill the wishes of others.

Vashitwa: To bring others under influence and control.¹⁸⁵

Spiritual Healing

SPIRITUAL HEALING Is prohibited by the Masters. It has reasons and deeper significance behind it, which ordinarily people ignore, considering the face value of the profits accrued and attributing it as service to the suffering humanity. The inexorable Law of Karma is supreme and demands adjustment of each farthing. The human body is the highest rung in creation granted by Providence for the spiritual perfection of the soul during this incarnation. The soul in man being of the essence of God Himself has the same attributes as those of God, but having been environed by mind and matter has lost its true heritage. Soul in its

present state is gravely enmeshed by body and bodily attachments, which are more or less the reaction of past karma, which it has been contracting all through up to the present incarnation. The present earth life is a passing phase in the long journey of the soul from the lower categories of creation on to the True Home of the Father. Physical body is material but the soul is spiritual, but when reaction of karma occurs, the man is bound to suffer pain and pleasure.

Now the sufferings demanding spiritual healing fall mainly in the domain of physical troubles, which may include even mental agonies such as nervous breakdown, etc. These being the reactions of past karma must demand adjustment and as such are to be borne by the victim. The healer, whosoever he may be, conducting this service, takes the karma on his head, to be borne by him at a later stage. Besides, the bit of spiritual attainment he has attained in silencing his mind is dissipated in such gestures of a miracle healing. Moreover, this process of healing is administered on weaker minds which usually fall a prey to their sentiments. What can ordinarily be cured by undergoing a bit of suffering and medicine, is exchanged for spiritual dissipation, and the debt remains standing, awaiting adjustment at a later stage. Again, this sort of healing becomes professional and at times encourages corruption and misery. It not only invites malpractices, but brings in more of mental agony and wretchedness in multiplied form added with interest. This is a causal postponement of payment for a future date, and adds strong fetters over the soul.

Contrarily, the Masters advocate right living and right thinking. A disciplined devotee of the Master is advised to lead a pure, clean, chaste life, thereby pursuing a spiritual goal under the protective guidance. The implicit obedience for the dietary regulations and leading a simple truthful life leads to happiness and joy. If, however, some

suffering due to the evolutions of past karma comes, its severity and duration is much toned down by the intervention of gracious Master Power, like a penny for a pound, or a needle prick for the gallows, and the disciplined child disciple comes out unscathed with the grace of the Master.

The healing which is said to have been administered by Jesus or others, was of a higher quality, as when you merge in the cosmic awareness, and lose your identity, you become so spiritual that even thinking of a person or those touching the hem of your garment will get healed, as termed colloquially in the Bible. You have not to exert on your part to heal others. Yet above all, it is the faith which cures, and the sincere initiates do not indulge in these things and rather aspire incessantly for the attainment of their spiritual perfection, which is the highest goal of earth life. The soul which has to go far higher to merge into the Oversoul is retarded by engaging herself to lower pursuits. The initiates are, therefore, warned not to administer this spiritual healing in their own larger interests, which would result in spiritual dissipation and bankruptcy. It will add strong fetters over the soul and karmic debt will be very heavy to be repaid.¹⁸⁶

Other Yogic Powers

Q. Can I teach Yoga?

TEACHING YOGA is all right; you may earn your money in any way you like, but don't be your own subject of yoga. If you do, then you will go the longer way. Our way can be done very quickly. That way would take at least hundreds of years to come inside; you would have to take the longer way. If you want to take the longer way, all right, do it. You may want to teach it, that's all right, but don't do it your own self, that's all. If you want to go the

longer way, very good, you may choose it if you like. That is the longer way; it was introduced in the past ages. In the Golden Age man lived for one *lac* of years. People could put in 70,000 years, 80,000 years in that practice. Then came the Silver Age. In the Silver Age the age came down one tenth to 10,000 years. People could put in two or three thousand years in that way. Then came the Copper Age. Life was cut down to one-third. Even then you could put in two or three hundred years. Nowadays man does not live 70 years. How can you follow those methods that were introduced in those years? We cannot live up to that age. So Kabir and Guru Nanak introduced this simple way that we do—even a child can do it. It is the quicker way, you see. Have you read *Crown of Life*? I wrote this book about the comparative study of all yoga. There is one part that explains what you do, what you are teaching. There are other forms of yoga in it too. But our method is the quickest way through all the ages, for any man of any age. Now, is it clear to you?¹⁸⁷

Q. Hatha Yoga groups have grown in popularity in this country. Could we have your comments on the value of such groups?

A. So far as the physical aspect of Hatha Yoga exercises is concerned, it is all right to have a few simple and light exercises for maintaining good health; but it does not seem advisable to go in for strenuous exercises involving several other hazards of breathing, etc., which are rather diagonally opposite to Surat Shabd Yoga. You will please note that there is a world of difference between soul and physical body, and these are separate entities. Besides, chanting or too much outer singing scatters the attention, which on the contrary requires introversion and inner silence.¹⁸⁸

Baba Ji maintained that “religious wranglings and disputes, the pride of caste (the Varnashram), of worship, pil-

grimaces, mere reciting of scriptures, worshiping those who were past and gone, and such other actions and disciplines” were all “a great deception” and a trap set by Kal to keep the soul within the bondage of the realms of relativity. In like manner, the outer kriyas or practices of traditional yoga—pranayam and various mudras and asanas—were ineffective for taking us to our real goal.¹⁸⁹

He had at a very early age experimented with many a yogic method and whenever he pronounced on the subject, he spoke not as one who bases himself on academic learning, but as one who has himself practically experienced what he says. His words carried conviction, for there was not a trace of prejudice in what he said. He simply explained that he himself had explored all avenues and found the path of Sant Mat or Surat Shabd Yoga to be the highest. He had a great deal to say about the wonderful miraculous powers that could be acquired through yogic sadhans; but his one criterion was: did they make one the master of one’s mind, freeing one from the tyranny of desire? If so, then there was nothing to be said against them, but if not (as was usually the case), then they were hardly of any use. While in Murree in 1894, he, in response to many questions addressed to him by Baba Sawan Singh Ji, dwelt at length on the subject of comparative yoga and concluded by demonstrating how Kabir and Nanak had assimilated the best from their predecessors; how they had penetrated far higher into the Mystic Path; and how they had succeeded in developing a method for mergence with the Formless Absolute that was within the reach of all.¹⁹⁰

What was this Science of the Surat Shabd Yoga that represented the crown of mystic achievement? It was, said Baba Ji, the path most economical in effort and the one most rewarding for reaching back to the Primal Source of all life and light. Its secret lay in the insight that if the soul was to merge back into the point from where it had

descended, the way of ascent must be identical with that of descent. The Nameless One when he had assumed Name and Form had projected himself into Shabd, Naam, Kalma, or the Word. It was this spiritual current, whose primary attributes were melody and effulgence, that was responsible for all creation.¹⁹¹

As regards the Kundalini, you should not pay any attention to that as it is fraught with danger. You have been put on the Path, the Natural Way.¹⁹²

Astrology, Reincarnation Investigations, I Ching

ASTROLOGY is a regular science, but few there are who are really conversant with it. This requires a clear mind vision. Moreover, it affects those who are under the influence of the Stars; but those who transcend the starry sky, or are taken under the care of Masters who transcend the starry sky, the predictions in their cases do not stand correct.¹⁹³

Q. Is group investigation of reincarnation and karmic relationships advisable among initiates?

A. You are kindly advised to leave all such studies well alone and devote your precious time in holy meditations and the study of the sacred books of the Master. The holy Path of the Masters offers a direct conscious contact with the divinity within after rising above body consciousness. This sublime principle differentiates the holy Path from all other schools of thought.¹⁹⁴

The book *I Ching* has been seen. Stop altogether asking questions of this book, as these are not only misleading but fraught with dire dangers. It is incorrect to understand that Master speaks through the book.¹⁹⁵

On Military Service

EVERY CITIZEN has an obligation to the country in which he resides. If that country is threatened by an invader, then it is the duty of every man and woman, in accordance with his or her mental and physical capacity, to protect the innocent people of the country. For example, one could render service in a non-combatant branch of the army such as the Medical Corps whose primary duty is to relieve the suffering of the wounded and the like.

If a government, for any cause, orders a general conscription of all able-bodied men to the armed forces, there is little that can be done. If one can honestly be excused from military service because of physical disability or any other valid reason, then by all means this may be done.

All Saints and Masters have greatly deprecated not only wars, but all forms of violence that bring suffering to mankind. These conditions are brought about by man himself, who, in his ignorance of the fact that God resides in every heart, will not allow his fellow men to live in freedom and peace.

All the dear ones who are obliged to fulfill their duty to their country should have full faith and courage in the gracious protection and guidance being extended to them by the Master Power working overhead.¹⁹⁶

Baba Jaimal Singh (the Master of Hazur Baba Sawan Singh) served in the army for 34 years, and saw active service. I have written a biography entitled *Baba Jaimal Singh—His Life and Teachings* which may be referred to by the dear ones for an account of His life during and after His active army career.

Similarly, both Hazur Baba Sawan Singh Ji and myself served the military in connection with the construction and accounts work in the field under fire.¹⁹⁷

The Master

THE MASTER is always with His children who are all dear to Him. Where more than one meet in His loving remembrance, His grace takes a practical shape and happy and fortunate are those who are able to benefit from this grace.¹⁹⁸

There will be moments in the course of developing love for the Master when one, judging from one's own limited understanding, doubts the validity of the Master's instructions, but such moments are only tests to make our self-surrender more complete and more secure, and he who passes through these tests successfully, will one day radiate with the glory of God.¹⁹⁹

The Master-soul's vision is correct: he does not dance to *anyone's* tune. He can never see anything inaccurately, so naturally he will never do anything wrong, like the depraved man with his smoky spectacles.²⁰⁰ Though the Masters know everything, they do not disclose what they know, but allow things to come out openly of their own accord on the material level.²⁰¹

We sometimes consider the Guru to be less able than an ordinary man. With this type of outlook, what can we hope to achieve in progress? The worldly things are more beloved; Guru and God are accepted casually for whatever can be derived through them materially. The attitude is one of tolerant duty, with respects paid in a condescending manner. Man always thinks he is the greatest of all, but if he really *became* great he would not be in this blind egoistic state.²⁰²

Correspondence

ALL MAIL is dealt with confidentially and but for my personal correspondent who receives instructions for drafting replies, nobody else reads the letters received from the dear ones.²⁰³

Hearing Shabd Before Initiation

THERE ARE those who see the Light, even before initiation. This is good and is a reaction from the good karmas of past lives—but to progress farther into the Beyond, correct guidance and protection is necessary.²⁰⁴

Hearing of inner music at its lower links by a person is not something unusual. It gives some pleasure and joy to the hearer, but he does not know how to develop the process from stage to stage to reach one's True Eternal Home of everlasting Peace, Joy and Bliss. This is not at all possible by one's own unaided efforts.²⁰⁵

Dreams

QUESTION: *What is the significance of an initiate having terrifying and vivid dreams?*

A. Dreams are the outcome of past recollections based on hearings, seeings, readings or dreadful thinking. The terrifying dreams generally are attributed to some digestive disorder; a bad stomach which can be cured by simple medication. The vivid dreams denote clarity of inner vision when some people can recollect their dreams very clearly whereas others cannot recall them.²⁰⁶

Pets

THE PRESENCE of pets like cats or dogs in the room during meditations is no harm provided these do not disturb you to be there during meditations.²⁰⁷

Your dog should not be fed on meat as it will contract karmic debt for you. It can live on vegetarian diet all right, just as you have switched over.²⁰⁸

It is better to avoid looking in the eyes of others and this includes animals.²⁰⁹

In caging birds and keeping pets collared, chained and imprisoned, one wrongly takes it for granted that these poor, dumb creatures have no court of law where they can lodge their complaint.^{209a}

It is a Noble Search

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.²¹⁰

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.²¹¹

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 pseudointoxication, but first we should see something of the Truth and then sing the Lord's praises.²¹² 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.*²¹³

The Master has the same physical form as other men, but although he lives in the world, he remains aloof from its effects. He is in perfect control of all his faculties, and can rise above the body at will. Or he can work in the bodily senses, at his own choice. We see his body on this earth, but his soul travels in all the spheres. Contrary to this, we are tied to the body and cannot rise above it. Therefore only in his company and with his assistance can we have true realization. Yet while I utter these words you will not have true conviction unless you see for yourselves.²¹⁴

The Naam has an indescribable intoxication. *Delightfully sweet is the beloved Naam. Also, Nanak is perpetually intoxicated with the Holy Naam—day and night. Who gets it? Those who have merit from the distant past will get the gift of Naam to bring them near to God. Those children who God has decided are to return to Him are connected to the Naam by the Satguru, and the Naam takes them back to whence it emanates. A Muslim fakir says, You have sacrificed the true mosque for the outer one. The*

outer mosques and temples are for those whose inner eye is not open to see the true Light of God. He cannot be known through senses, mind and intellect, or through pranic practices (i.e., practices involving the motor current in the body)—but only by self-analysis. When we achieve self-knowledge, then the Life Sustainer will be met. *The attachments will break, salvation will be given, and you will go home.* You will be released from all ties, and though living in this world, you will be free.²¹⁵

Dear friends, this world is a sea which we must swim across with the aid and support of God's inner Light. It is really very clear and simple when one sees everything from the right angle of vision. And the definite indication that a Master is true, is when he lights that flame within another!²¹⁶

Most of the world's population is in the dark; not knowing whence they came, to where they are going, or what their purpose is on earth. Basically, all religions indicate that there is Light and Sound; I have mentioned that Lord Krishna spoke of it. The Muslim fakirs also referred to it. It has been termed the Music of the Spheres, Truth clothed in Light, and the Unstruck Fire; Buddha called it Intrinsic Hearing. The teaching remains the same, though man forgets it; but the Masters come to revive the Truth again and again, and give the right understanding of true integration. Some people want to know, "What do we get out of this?" Apart from the benefit of becoming detached while living in the world, we are told: *Unhappiness will not touch us; The illusion will be revealed as mind and matter.* What a wonderful blessing! He who becomes one with the Unchangeable Permanence, life and death are the same to him. Someone is born, someone dies—he feels neither happiness nor misery. Such elevated existence comes through development of the inner being. You cannot start to dig a well on becoming thirsty, for you

will die of thirst before reaching the water. The spring of the everlasting nectar of life comes through the inner contact, and to drink from this spring daily will render ineffective all the pinching consequences of worldly experiences.²¹⁷

It is said, *After meeting the Satguru, one knows*. When is this? *When attachments and outer effects are finished*. Is it possible to be free from attachments while living in the body? If one is in full control of one's attention, and can direct it at will, then it is possible. If one daily rises above the body and journeys into upper regions, how will one remain attached to the world and its environments? Also, one will work in the world with a double zeal without that clinging nature to hinder.²¹⁸

There are three kinds of heat which burn within man. One is *adhibhutak*, connected with the physical body. Another is *adhidevik*, through the outer, untoward happenings. The third is *adhiatmik*, and that is when one gets a higher contact within and one is then no longer dragged around by the mind and senses. When death comes, one merely says, "Let's go." A true disciple is thus ready for the change. When your condition has become like this, then you will know that you have met the Satguru.²¹⁹

Be grateful that you have got something at last—even if it is after a long search. Only the power of the Naam can overcome the difficulties of this age.²²⁰

The clue lies in the Guru's teachings through which you will develop true love for God, wherever He has manifested Himself. A small spark of fire can burn to ashes a huge pile of logs, and similarly life upon life's sins can be burned away through a small spark of Light from the Satguru. On the very first day of Initiation, he manifests the radiance of Naam within the seeker, who then should take great care of it and value it. *By repeating the Naam, the Light of millions of suns will be seen*. Also,

*In the darkness, He came and lighted the Lamp. You receive the very thing that the true Master teaches, for the Light is manifested in him, and he gives a spark of that Light. The Master placed a small share in my safekeeping. Guard that small share carefully. In the ages past, the Master would keep the disciple at his feet until he had become ready to receive the precious gift. These days, which disciple has the patience and will to learn? So, on the very first day, the connection is given, and then it is up to the disciple what he makes of it. The value of Naam can never be estimated—always remember this. Keep a watch over your whole life—each action—day by day, and through meditation increase your inner progress.*²²¹

Out of the abundance of the heart, a man speaks. Whatever is the state of mind at the time, so the speech will have similar effects on others. If the mind is filled with anger, lust, greed, etc., even though these thoughts be hidden behind sweet words, yet the effect produced will be drastic. The breeze which passes through fire will bring heat, and on the other hand, that which passes through ice will bring coolness.²²²

There is great charging in the Master's words. Due to His elevated condition, there is a sweet fragrance radiating from Him. If you visit a perfumery, though you may buy nothing, yet you will freely enjoy the delightful perfume permeating the atmosphere. A Saint's name is glorified throughout the four corners of the earth. He may or may not declare Himself, but His radiation is spread everywhere. *O Nanak, the Gurumukh is a rarity.* It is seldom one meets such a personality, but the world is not without them. He is our true friend, meeting whom all doubts are erased and right understanding established in our hearts. He who can do this is a friend indeed.

Such people have always been hard to find, but when

they do come, through radiation a flood of Spirituality pervades the world.²²³

Today there is a great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one's life, for once it is born it does not succumb until it is satisfied.²²⁴

Whoever approaches a Master with full devotion and humility will get the rareness of the gift. After getting the human form it is our hereditary right to realize God. Of course, if we do not make the best use of our life, then who is to blame?²²⁵

It matters not to which religion you belong—if the Light is burning within you, all is well. *A true Master is one who brings everyone together.* With right understanding, man and man become one, for each has a soul and that soul is of the same essence as that of God, the Life Sustainer of all things. If all men truly realized this, then who would hate his fellow man, and who would cheat or take another's goods? The police and military forces would become superfluous, for man's very neighbor would be his protector.²²⁶

My friends, no matter in which town or country you live, you should live as true brothers and sisters of the one Father. The morals of all daughters and daughters-in-law, their protection and welfare, should be your concern, for in this will be your own family's protection. Live in love for one another. If husband and wife are happy, loving, and loyal together, then no one and nothing can come between them. Similarly if the people of any country are one in each other, then no power or politics can disturb their peaceful living. All laws are for the lawless; if you are good, nothing touches you. Each one of you should make your life a model, and you will see that the whole world

will have peace and happiness. Lack of this simple existence is bringing unhappiness everywhere.²²⁷

As long as the higher contact is not made, the world's misery will not be resolved. As it stands, whatever a man sows, so shall he reap.²²⁸

Just see, only by talking about these things so much peace enters our hearts. How much more happiness will we gain through true realization—received through the radiation from a perfect Master. So, make your life an example of the teachings you follow—live up to them. If you have already got the connection, take the utmost care of it, and value it. If you have a strong desire to get it, then God Himself will make the arrangements for you. When you get the contact with the Holy Naam, remember it is the soul's very food. Furthermore, introspect your daily thoughts and actions and see where you have reached. Many ages have passed by since you were first given a human form, and many years have passed since you joined some religion; now consider, where have you got to?

As long as inner contact is not established and practiced daily, and you don't avoid all that may lead you away from it—through self-introspection—then wherever you have reached up to now will be hidden by a dark curtain and your path of progress will be obstructed.²²⁹

BOOK FIVE
THE NEW LIFE
IN GOD

The New Life in God

Love

WHAT IS THIS LOVE of which all mystics, Eastern and Western, have spoken so insistently? Is it like the love of the earth that we know? If you study the bonds of earthly love, you will find that at some point or another a trace of self-assertion is present in every case. Parent and child, friend and friend, man and wife; each is involved in a more or less strong drive for possession. It is a love that can often rise to great heights of self-sacrifice and yet it is a love that is not wholly selfless.

But the “Love” of which the mystics speak is a love that must be completely purified of the self. If one has not attained complete purification in this respect, one’s love is still not perfect and not truly acceptable in the eyes of the Lord. And so the love of mystics is one in which one completely and unreservedly surrenders one’s self to one’s love. The seeker who, having found a true Master, has developed such absolute love for him, steadily purifies himself of all imperfections and makes himself a fit recipient of Divine Grace. You may well ask why there is this insistent stress on complete self-surrender on the mystic path. The answer is simple: without this absolute surrender of the last vestiges of ego and selfhood, and without such complete absorption in the object of one’s love, one cannot attain that unwavering concentration of all one’s faculties which is the prerequisite of all inner progress. Absolute love and self-surrender are only other

aspects of complete and flawless concentration. The moment the “self” enters into the picture and the question of “I-ness” arises, the single-pointedness of concentration is dissipated and inner advancement is made impossible. Besides, the goal of the spiritual aspirant lies far beyond the limits of individuality. His goal is union with the Absolute and such union must necessarily be a denial of the limits that separate us from each other. He who cannot rise above the ego, the faculty which creates these very limits, cannot hope to attain to that station which is the denial of all individuality, and a realization of the oneness of all life.¹

Love is innate in our souls. God is love and our souls are the drops of the Ocean of all love, which is also love personified. But love knows attachment. The love of the soul which should be attached to the Oversoul, or God, has been attached to the physical things and outward enjoyments. That very love has been turned into attachment. You go where? Where you are attached. That thing within your mind is where you are attached, the love of which you have got in your heart. If you have got love for worldly things, naturally you will come again and again to the world. If you have got love for God or the God-in-man, then where will you go? Where He will go. If He is not going round and round on the Wheel of Transmigration, how will you go! He comes from the Father and goes back to the Father. He comes with a commission to take souls back to God.²

Love for the world, outer attachments, to meet with your own wishes or purposes is lust or attachment, not love. One prophet said that love is like a bridge to cross over the river underneath. It is only for the purpose of crossing, not to remain on the bridge. So your love for the God-in-man is for crossing the bridge, to be attuned by His company, where naturally the love of God is radiated.

If you are attached to the physical body and outward attachments, that is no love.³

It is said that love can be found by just giving the heart away to somebody and then to go around heartless. If your heart is taken away by somebody, then what is left to you? Only such a man can really realize what love is. The outer sign of a man who loves is that he gives implicit obedience, complete self-surrender. He cherishes what the Beloved or the Master wants. He always wants to please the Master, — not to please himself. Love is no business. It is not grown in the fields, nor bought from any shop. It is already innate in your soul, but can be flared up when you come across somebody who is overflowing with love. We have got the man-body, in which this love can be developed. As I told you, love is already innate in your soul. It just requires attachment to somebody. Instead of attaching our soul to the Overself or God, who is all Consciousness, we have attached it to the body, to the outgoing faculties and the world outside. This has been the reason of our coming back again and again to the world. If we have love for God, who is already controlling us in the body, then naturally where will we go? We will go to where God is, we are not to return to the world. Love is flared up only in the company of somebody who is already overflowing with love. In His society, we will have the infection of love, the radiation of love. So who can follow this way? He who can completely surrender his body, mind, and soul and also his very faith. The Beloved is everything to him. He will be ready to sacrifice everything for the Beloved.⁴

Through getting attached by love to the Guru, the darkness is dispelled; thousands of suns shine forth with the repetition of Naam. Due to the difficulties of Kal Yuga, this blessing is being given freely. In the past, restrictions were imposed before connection to Naam was given. After many years of service, the Master would then

give the first part of the theory, and so on. But the darker the age, the more mercy does the Master extend, and today everyone receives an experience from the very beginning. This special concession is due to the bad condition of the world, which is drifting speedily into negativity. A Master would use any means to save the souls from such a terrible fate, but if the soul receives the gift and then wastes it—well, that is a tragic misfortune.⁵

“What is love? Where is it? What does it want? How can it be developed?” If you love somebody, he is always in your mind. If you keep somebody always in your mind, naturally you will feel attracted to him; when somebody comes to you and speaks of the Master, you take him as your true relative. So this is a feat of love. The most practical and competent way in which you can develop it is just to sit in the radiation of somebody who is overflowing with the love and intoxication of God. This is the quickest and most natural way of being, what you say, infected. You will get infected by the society of the Master, who is overflowing with the love of God. And what does it cost? It costs nothing. The Beloved wants that the lover should not look to anybody, not to hear anybody, not to think of anybody, except the Beloved. This is the feat of love. The man who has got such a love, why should he return to the world? He may return as a Teacher, as a Master, to bring back the children of God to His Home. But He will never come as a prisoner, as the reaction of the past, being attached to the world. So this is the feat of love and what it gives us.⁶

Renunciation truly lies in the fact that we are not tied to the world, to anything outside. A man who has got love within him, love of God, is attached to God so much that all other things leave his mind, he is not attracted by anything else. For instance, if such a man is sitting here, there may be hundreds of others sitting around him, but he

will be wholly and solely absorbed in the Master. This is a feat of love. Love also knows sacrifice. The Masters say that those who would like to play the game of love, should come with their heads cut off and placed in their palms as an offering. Even then, they would not mention what they have done. God knows the very trend of our mind, what lies in our mind. This is one fact that I show.⁷ So the main thing is to have love of God. The criterion of love for God is sweet remembrance of God. You never forget Him, even while eating, sleeping, coming or going. If that is developed, then naturally you will go to God.⁸

We must constantly remember that our aim is God. And we must not be concerned with anything that makes us forget Him.⁹ Your attention is divided in so many ways. It is just like a pipe that has so many holes. When the water flows through the pipe, it will ooze out from each hole drop by drop. If you close all the holes except one, the water will shoot forth. So if our love, which is now divided into so many things, is withdrawn from the outside and only one avenue is left, to God or the God-in-man, naturally it will shoot forth. Love is already innate in our souls, it is simply divided in so many things. In the body, in enjoyments, in children, for the name and fame of the world. If we just keep one hole open and direct our love there, naturally it will be detached from the others. That will work wonders.¹⁰

If you direct your attention, which is the outward expression of your soul, wholly and solely to God or to the God-in-man, then you won't see His face, but you will see the Light emitting out of it. That is the criterion. Such a man is asleep from outside and awakened from within. So we are attention or surat, you see. Our attention is the cause of all this machinery going on in the body. The *premi* or the lover is really awake within and asleep outside. He is in the world yet out of it. This is the ultimate feat of love, which

is called charity. It is not lust, but love or charity and is innate in our own self. God is love and love is God, and that is part and parcel of our own selves. When that is withdrawn from outside by the concentration of the attention, then wherever it is directed, you wholly and solely are there. If you direct your attention to the Master, you will become what He is. Whatever is in Him will be transmitted to you, reflected in you. One Master said that the Master who has become a Master was once a sikh, or a follower. When a sikh or follower is fully absorbed into the Master, he becomes the Master, but first he has to become a true sikh, a true follower. When he is absorbed in Him, he becomes the Master. When he speaks, it is the Master speaking in him.¹¹

Now the question arises, how can the Master be pleased? There are two ways and the first one is, whatever attributes He has got in His life should be adopted in our own life. We should copy, live according to those qualifications which we see in Him. The qualifications in Him are the qualifications of God on a miniature scale. God gives to everybody whom He created, because naturally the Creator will love His Creation. So the Guru will love His disciples, because it is He who has given birth to them in the inner way. As He loves us, so should we love all. He won't let anybody suffer and you should not let anybody suffer. You must share with others. These are some of the qualifications that the Master has and are the attributes of God reflected in Him. The second way is to just live up to strictly, literally, what He says.¹² If the Master or anyone whom you love says "stop," then stop there, don't take a further step. But do we keep His commandments? We don't; then where is our love?¹³ So to obey the Guru's commands is the first and the last lesson on the path of Spirituality. Those who do not obey, who show one thing on the face and feel something different in the heart, will

never gain the Guru's pleasure.¹⁴ He says, "All right, devote regular time to your meditations. Weed out all imperfections within you from day to day." We say that we have got no time to keep the diaries. We have not even started as yet, let alone to speak of love. Further, if we wish to have thoughts of somebody, love of somebody, we shall always be thinking of him.¹⁵

Having found a genuine Master after resolving all doubts, one must live up to the ideal of a perfect disciple. And what is it to be such a perfect disciple? It is to have full faith in the Satguru, never questioning his wisdom and authority. It is to be lost in his love while at work or at play, for such love alone can purify the heart of the imperfect loves of the world. Further, given such faith and love, one is to follow to the best of one's ability his injunctions: *If you love me, follow my commandments*. If a disciple develops those qualities and surrenders himself completely to the Satguru's Will, he shall be freed from worldly desires, become an apt receptacle for the Shabd Dhun, and the Master's grace and generosity shall descend upon him like a flood that breaks open all inner gates and obstructions.¹⁶

So love is God and God is love. Whom should we love? We should love God. We are conscious entities and we should love the human body where God is manifested. It is not for the human body that we love him, but for the God manifest in the human body. That is blessed, because He is manifested there.¹⁷ If every day our love for God grows more and more and becomes more dear as compared to anything else in the world, that is love for God.¹⁸

To speak of love is one thing; to have that love in your heart is something else.¹⁹

Love is the shortest cut to spiritual beatitude. Love is the kind sentiment of the Master which when properly nurtured by the dear ones by gradual assimilation weeds

out all imperfections and shortcomings.²⁰

It is very clear and simple: if you love God, you become what God is.²¹ Love is the giving of your heart once and for all. It cannot be retaken and given to somebody else.²² Where our love is, there we have to go.²³ You should know that to love God, we must live for God and die for God.²⁴

Have you understood what is love? It is a subject of heart, not of head. A very learned man may be devoid of heart. Love overrules head, but sometimes head stands in the way of love, of the heart.²⁵ Those who yearn for it, get it.²⁶

God is Love and Master is Love Personified. He emits rays of love to be attuned to by those on the way as well as to others who are struggling to find God. Happy and fortunate are those whose vessel is cleansed and are ready to receive the sweet Nectar of Master's Grace.²⁷

The dear ones often ask, "How can we develop love for you?" You have all been given the proof of this path, so remain linked with it; for the more you are joined to that, the more will the love flow out of that union. This is the only thing lacking.²⁸

The first criterion to show whether you have got real love for the Master is: even if he calls you names, you will be attracted to him. The second is to have those qualifications which are reflected in him from God in your own life. These are simplicity and kind words imbued with humility. The third is to live strictly up to what He says, not even caring for your own life. If you leave everything to the Master, the Master has to take care of the child.²⁹

Ego is really a big enemy on the Path against spiritual progress. The love for the Master is like fire in the brick kiln. If the fire is blown out rather than conserved, the bricks do not gain their proper maturity, and so it is with all spiritual matters. The initiates should conserve and

keep veiled their love for their Master so that they may progress quietly.³⁰

If we love somebody for the Master's sake, or for the sake of God, this is a sign that you are growing in love for your Beloved, for your Master. These are the foundation stones, not love as yet, mind that! Love is giving away of your heart. The heart is one and when it is given away to somebody, then what remains?³¹

Love one another for the sake of the Master. If you love for the sake of the man concerned, this will stand in the way of your love for the Master. If you love the Master, then keep his commandments.³² If you love somebody, then you will also love those who go to him. We criticize, we sometimes fight, even with those who are on the same Way as us. Then where is our love for the Master?³³

The love of God-in-man is the love of God. He is overflowing with the love and intoxication of God. He is not bound to earth, but is sent here to guide the child humanity to go back to His Home. If you love him, where will you go? You will go where he goes. If he is not to return to the world, why should you return, how can you return?³⁴

What is Love? Everybody says that—"I love God, I love the Master"—but what is love? Love is the fruit of a tree. It is the ultimate goal, which develops and comes up within us. We should love God with all our heart, with all our soul, with all our strength. Is the heart one or two? The heart is only one, and you can only give it to somebody whom you love. If you give away your heart to somebody, then what remains with you? You will think in the same way that He thinks, not in your own way. This is the ultimate goal. If your heart has already been given to the God-in-man, then nothing remains to be given separately to God. So first, our heart should be whole, not broken into pieces. When it is complete, only then can you give it.

Our Master was once giving a talk, and He said, "All right, if any of you can give your heart, you can go straight to heaven." One man stood and said, "Well, I give my heart." The Master asked him, "Have you controlled your heart?" "No," replied the man. "Then how can you give it?" said the Master. You can only give something which is under your control, that is in your possession. The heart is led astray by the outgoing faculties here, there and everywhere. Unless it is concentrated, how can you give it? We have no control over our heart. It is dragged away in so many ways.³⁵ The heart is given only when you withdraw it from all outside things, and it is under your control.³⁶

So there are steps leading to this and the first step is, *If you love me, keep my commandments*. What are these commandments? *Love thy God with all thy heart, with all thy soul, with all thy strength*. The word "heart" is there. With all thy heart, not a heart that is cut into pieces, here, there, and everywhere. So let it be complete.³⁷

What does one who loves want? He always wants to see the Master. He loves everything of the Master's.³⁸ If you have got real love for God in your heart, God will come to you, He will manifest to you. But generally, we want only worldly things, here and hereafter. Those who care for the love of God don't hanker after the worldly things, nor the wealth of the other worlds. They don't even want emancipation. They would like to have only one thing. No heaven, no earthly things, no emancipation, only to be with God, that's all. If we have really got that hankering in our heart, then naturally we must meet God. God will come to us. If we take one step that way, He will proceed one hundred steps to receive us. We have to decide what we want at our heart of hearts. Are we here only for the worldly things? Are we here only for the name and fame of the world? Are we here only to have things of the other world, or heaven? Are we really after emancipation from

birth and death? A real lover wants none of these things. He wants God and God alone. This is the highest ideal that we can achieve in the man-body, and in no other. So you have to decide by an honest searching of your heart, what you want. If you want God, then God will meet you, sure and certain. If you want something else, you will have it, that's all. You will get nothing short of whatever you want. But why, when you go to a King, do you want ordinary pebbles and stones?³⁹

When Baba Sawan Singh Ji once wrote that he did not even yearn for Sach Khand but only prayed that he had "Love and faith at the Satguru's holy feet," Baba Ji was extremely pleased and replied that such self-surrender was "indeed the highest *karni* (discipline)" and assured him that "he who had such a love for the Master would certainly reach Sach Khand, and passing through the Alakh, Agam, Anami-Radhasoami, get merged in the Wonder Region."⁴⁰

Love is developed in the direct company of the Master or indirectly when you become receptive, even from thousands of miles. The time will come when you will say, "Who is living in this body? Am I?" You will forget yourself; you will see the Master in there. When you fold your hands, they will be the Master's hands, not yours. So love is the ultimate fruit of the goal.⁴¹

When you grow in love for God or the God-in-man (they are one and the same), naturally you will hanker after Him. You cannot forget Him. You would like to have the company of somebody who has first-hand experience of Him, or who has been with Him. Further, you would like to be near Him, as near as possible. If you are not there, but you hear someone who speaks of Him, your heart becomes full and overflows through your eyes.

This is a symptom that you are growing in love for Him. These are the blossoms which herald the appearance of the

fruit. If rain is expected, first you will have clouds. If there are no clouds, there will be no rain. If there are no blossoms, there will be no fruit.⁴² Ultimately, when the fruit comes, you are for the Master and the Master is for you. These are the steps and we have now to judge where we stand.⁴³

The spontaneous flow of trickling tears goes a long way in washing off the dross of the mind and fortunate is the eye that sheds these, for they leave unending trails of ravishing bliss and harmony.⁴⁴ As flowers precede the fruits on a tree, similarly yearning and anguish of heart precede the coming of the Master within. Each tear shed in sweet remembrance of the Master brings you closer to Him. If you keep Him in your mind, naturally you are in His mind.⁴⁵

One cannot expect fruit on the tree when even the flowers have not yet formed. *Whosoever got Him, did so with tears; Could He be got with laughter and joy, none would be without Him.* Through sobs which rack the body, one receives the Lord. The water from the eyes washes away the sins of many lives; the accounts are washed clean.

*Without seeing the Beloved, sleep does not come;
This separation has now become unbearable.*

When the seeker goes through this, he is often advised by others to cease the searching and desiring for God, but Guru Amardas replied, "Do not utter such words, for even in pain there is a sweetness." Then after crying in vain for so long, the soul becomes both desperate and helpless, and she appeals to the Masters: "O Masters, you go to God daily, my voice cannot reach so far; take this message and tell Him, 'O Lord, she is pining with the separation from You. She does not know the road which leads to You, and her voice does not reach You, so she is sending this message.' Please tell Him that 'Night and day she is crying

with flowing tears, and cannot exist anymore without the Beloved—she cannot fly for she has no wings and does not know the Way. How can she reach You?’ Please tell Him my condition.” A true seeker reaches this condition.⁴⁶

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. So this is a very delicate question, I would say. Those who have love for God, or the God-in-man, well, this is a relation between you and the God in Him and nobody else. You have to develop it. For that you must have perseverance. It takes time. The work of the servant is to do work, that’s all. It is for the Master to see what He has to give to Him.⁴⁷

The tongue of love is very sweet, and full of humility. The sweet tongue of remembrance, imbued with humility, is the very basis of all virtues. The tongue of a realized soul is filled with sweetness; his heart is brimming over with the nectar of love. Out of the abundance of his heart, a man speaks, for the words are charged with whatever lies in the heart. Masters have love for everyone, and their words are filled with love, and so have a particularly attractive quality. If the parrot talks in a cage of love, he eats and drinks the Naam; his soul leaves the body without effort, at

will. If you sit in the Guru's company with single-pointed attention, and listen to the Inner Sound regularly, your soul will also withdraw without effort. When people complain that their mind is not stilled, it is due to lack of love. The True Lord can be realized through the Guru's bhakti, and with ease He will manifest.⁴⁸

The body is like a cage; but if the cage becomes one of love, the soul will live on the Truth, the Elixir of Life, by connection with the Naam. The world is a two-edged sword, cutting in two whatever it falls upon, but when the sword of love descends, it binds the two in one. The very criterion of love is to absorb oneself into someone or something, so a lover is a true renouncer, renouncing all other thought, save of that which he loves. He may be surrounded by thousands, but he is alone with his love.

A man without love will never realize the Lord, so make this body a cage of love, and then talk. If no love is developed through outer practice, what is the use of it? Such practice is a mere performance of gymnastics. Unless we remember Him with tears, it is a dry remembrance; the remembrance that comes from a heart overflowing with love will bear fruit. The tenth Guru says, "Hear ye all, I tell you the Truth: God is realized by those who love." God is love, and the soul is a drop of that very Essence, and is therefore also the image of love. What kind of love has he who boasts of loving the Lord but hates his brothers? Sheikh Farid says, "If you desire to meet the Beloved, injure not any heart." A true devotee of God will have no enmity toward any other being. Shamas Tabrez says, "Hundreds of years in prayer will not make you a *namazi*" (true worshiper). He in whom there is no love awakened cannot fathom the secrets of the Lord. So live in a cage of love if you want to realize God, and that love will drag you toward Him. Life will become an agony, a yearning, a restless lonely misery without Him, for love is a sea

without a shore: there is no end to it, save in the all-encompassing absorption in Him when you give your whole life to Him.

How can this love be developed? It is not grown in fields or sold in shops. There are only two ways to develop love. One way is to sit beside one who is love, from whom you will catch an infection of that love. From life, so is life created. A glimpse of love can be seen only in a true lover's eye. These things are mentioned in books, but words cannot really express what love is. The other way to develop love is through remembrance. If one loves someone, one cannot forget that person; his face is always before the vision, in the heart, in the mind, even vibrating in one's blood as it runs through the veins. One should remember Him so much that one can never forget Him, and that constant remembrance will drag one to Him. The overpowering yearning to meet the Lord grows into a oneness, a blending with Him.⁴⁹

Simran

EVERYONE OF US is constantly dwelling on one thing or another. This close association leaves an imprint in the human mind which in course of time becomes indelible enough and leads to complete identification of the subject with the object; and hence it is said, "As you think so you become," or "where the mind is there you are also," no matter where the physical self is. This being the case Saints take hold of a person from the line of least resistance. As no one can do without Simran, the Saints try to set one type of Simran for another type. They substitute for Simran of the world and worldly relations and objects, a Simran of God's name, or "Word." As the former leads to distraction of the mind, the latter pulls heavenward, leading to peace of mind and liberation of the soul. Three to four hours in a

day has been enjoined as the minimum for Simran, and it may be gradually increased. The Mahatmas are never without Simran even for a single moment. As it is altogether a mental process (for it is to be done by the tongue of thought), no amount of physical and manual labor can interfere with it. In course of time, like the tick of a clock, it becomes automatic and ceaseless for all the twenty-four hours. While the hands are engaged in work, the mind rests in the Lord.⁵⁰

When anybody would complain to Hazur about inability to still the mind, he would reply, “Your Simran is not constant enough.” And for the complaint of not being able to sit for long in meditation, the same reply was given. Our real difficulty is that the world’s color has drowned us! If it could be bleached out then we would become clean and ready for a new fresh color to enliven us. A dirty cloth must first be washed clean before attempting to dye it. Our heart and intellect are stained with that color coming from the level of mind and senses. We are stained with the actions of life, and added to this are the stains of the past—birth upon birth. Even if you put aside past lives and consider this life alone . . . how many years have passed already? It might be that through the mercy of some Master you were fortunate to be in His company and enjoy the benefit of a little of that Naam color, but even so it is said that we must *do Simran and serve the Satguru*. We are dyed in the worldly color through doing the world’s simran, and it can only be washed out by doing the simran (remembrance) and *dhyan* (contemplation) of the Lord.

So you can say that the first step is simran—controlled thought—and it should be constant, without a break. This is the washing process, before the soul is ready to be drenched in the color of God. With true service of mind and body, in love and devotion, one should increase one’s remembrance of the Lord until there is nothing but

constant sighing for Him. Then there is an indication of awakening. We sigh for worldly things, but it is rare to find someone who sighs in remembrance of the Lord.

Simran is the first step. Logically, one will be drenched in the color of the one in whose name the simran is done. If you keep someone in your heart, you will reside in his. If the disciple remembers the Guru, the Guru will remember the disciple. And if there is remembrance on both sides, that creates receptivity, and the Guru and disciple become one. Satguru protects the disciple with His life. In such conditions, the disciple becomes suffused in the Guru's color. In the clear heart, the true knowledge becomes apparent. Naturally, those who do not do simran will not be dyed in that color. When Masters feel so inclined, they reveal themselves somewhat and great wisdom comes forth—for *our* benefit, in whom the color of the Lord is not yet fast.⁵¹

The practice of Simran begins with the repetition of the Master's objective Names *slowly* with a mental poise. At first the practice is objective, but in time it becomes subjective. Then the constant thought of the Lord continues without cessation. Once this starts, the remembrance becomes automatic, continuous and constant and one never forgets the Lord.⁵²

Master souls always do, and recommend, Simran of the highest type, to wit, of the Original or Basic Names of God, for these open up charmed casements and bring to view vistas leading to spiritual realms within the body. Such names are charged with and electrified by the thought transference that usually accompanies them when communicated to an aspirant by a Master Soul. As these are magnetized, they have the power to attract and pull the spirit up to the planes to which they relate. The engrafted "words" charged with the Divine Spirit of the Master very soon bear fruit.⁵³

By doing Simran of the world and its environments, they have so much taken possession of us that we have become the world and its environments. We have to use the same methods so as to eliminate all worldly thoughts from within by remembering sweetly of the Lord in so many words devised by the Saints so far. So there are two uses of Simran: one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within us by the constant remembrance of the Lord in so many ways as prescribed, the description of which has been given above.⁵⁴

Simran makes man introspective and concentrative. Extraordinary powers inevitably follow as a result of the concentration of mind in the inner planes.⁵⁵ The repetition of the charged Names is given to the disciple as a weapon against all dangers. It acts also as a password to all spiritual planes, gives strength and sustenance to the body and mind during trouble and affliction, and brings the soul near the Master. It is instrumental in achieving concentration and imparts many other diverse powers.

The five charged Names given by a true Master are electrified words.⁵⁶

Again, these charmed words of the Master—Basic Names of God—have the power to dispel the forces of darkness that may meet and assail a Spirit on its onward journey. Simran of these names helps the soul both in the physical plane and supra-physical planes, one after another. Hence it is imperative that Simran be done of such Names as the Master Soul enjoins, for they are charged with a tremendous spiritual power which negative powers can hardly put up with and from which they flee as from an enchanter driven. Immortal and everlasting as these words of the Master are, they bestow life everlasting to the soul in which they sink and take root.⁵⁷

You will please appreciate that the sacred charged Words are highly efficacious and carry the thought transference of the Master. And when one repeats them lovingly and mentally, the sensory currents from the body below are automatically withdrawn towards the eyefocus.⁵⁸ In Simran lies the seed that helps in the development of the soul.⁵⁹

Saints give a very simple definition of sin as “forgetting one’s origin” (or God-head). Every thought, word or deed that keeps a man away from God is a veritable sin, and on the other hand whatever brings man nearer to Him, is pious and holy. A Persian divine while commenting on the nature of the world said, “World comes into play only when one forgets the Lord. By constant remembrance of God, one while living in the world among friends and relations is yet not of the world.”⁶⁰

By concentration at the blessed feet of the Master, by implicit faith in His instructions, and by putting them into actual practice, we can attain a stage of perfect bliss. There is no short cut but that of Simran as enjoined by the Master.⁶¹ To forget the Master is to lose His protection thereby giving an opportunity to the negative power to pin you down.⁶²

We remember God only when we are hard pressed from every side. It is affliction and not affluence that turns us Godward. If one were not to forget God in prosperity, adversity would never come near him. Hard times only come as a result of sins committed when forgetful of the Lord. Simran (or constant remembrance of God) is a tonic for the soul. It makes the will grow stronger from day to day. Troubles and trials however severe cannot cow him down. With a smiling face he pulls through the storms of fate or destiny unscathed. Simran is a panacea for all the ills of the world. It is a potent remedy and works wonders to remove worry where all human efforts fail. A man of Simran never has any worry or anxiety. Simran to be very

effective must be constant and ceaseless.⁶³

A pauper collects his money by begging coppers and keeps counting the same day and night. Whether sleeping or waking, he is dreaming all the time of his little hoarding. We, too, should like a pauper always keep an account of the Simran that we do and try to accumulate bit by bit the wealth of Naam—not forgetting it for a moment.⁶⁴

It is very good that you commence and end the day with repetition of the sacred Names. These sacred Names are charged with the life impulse of the Master and their Simran (repetition) invokes His mercy. To the best of your efforts you should resort to the repetition of charged Names all along your vacant moments and keep yourself immersed in the loving remembrance of the Master.⁶⁵

If you do Simran for some time and have sweet remembrance of the Master as the last thing in the night before going to sleep, the dreams will, in due course, cease to afflict you.⁶⁶

Prayer should be ceaseless, overflowing as a lover's passions are, forgetting not his love even for the twinkling of an eye. When a man falls in love with a woman, he carries her image in his mind at all times whether sleeping or awake, sitting or standing. *If one could carry with him the love of God like this, it would be grand indeed.*

Kabir goes on to explain how the sweet remembrance of God should be done. He gives another example of the same type. He says, "Attend to the prayer as do the village maids, who move talking with the attention always fixed on pitchers overhead." The daily routine of life, says Kabir, does not interfere with Simran. The village maids as they go to fetch water carry pitchers of water one above the other on their heads; in spite of an unseen path, they keep jesting and talking among themselves while the pitchers remain steady on their heads, as their attention is pertinently fixed on them. Similarly one need not forget Sim-

ran even in the midst of the hustle and bustle of life and worldly obligations.⁶⁷

Another example he gives: “Love the prayer as the moth loves the light. In its flame doth burn itself, never turns aside.” Light is the very life of the moth. He loves it so passionately that he does not hesitate to singe himself to death, rather than avoid it. Kabir Sahib therefore says that we must love Simran as the very breath of our life; whether rich or poor, healthy or sick, awake or asleep, like a moth be ever ready to sacrifice our very self in our devotion to our ideal. Again He says: “Lose yourself in the sweet remembrance as the keet doth bhirangi who for sooth loses itself to rise bhirangi-like.” Bhirangi (an insect) after almost killing a keet (another insect) revivifies the latter to life by bestowing its powerful attention to it. The keet when charmed back to life is no longer a keet but becomes a bhirangi-being saturated with the life impulse of the latter. In just the same way Kabir says that one who does Simran and gets firmly engrafted therein will have new birth and a new life quite distinct from the old sensual life he has been living hitherto.⁶⁸

The more you direct your attention and absorb yourself in the sweet remembrance of the Master, you will develop receptivity and feel that Master is within you and you are in the Master, as St. Paul said: “It is I, not now I, but Christ lives within me.” The lover becomes the Beloved and the Beloved becomes the lover. All differences of mind, body and soul are swept away.⁶⁹

Ordinarily mind should be fully devoted in the work one does, as work is worship. But when mind is vacant, it should not remain vacant as a vacant mind is the home of the devil. It should be kept busy either in repeating the five Holy Names or in sweet remembrance of the Master or listening to the Sound Current if it has developed so much as to be audible and reverberating all the time.⁷⁰

While doing any manual or mechanical work or in idle moments, you can continue repeating the five Holy Names or recite some prayer lovingly all the time and you will feel new strength is entering within you and that Someone is working with you, sharing much of your labor. Any interval, however short, during the day, may also be devoted to meditation and that will give you freshness and real energy for your work.⁷¹

Thoughts are more potent than deeds. You can eschew negative thoughts of worldliness and entertain godly thoughts by cultivating a keen sense of continued loving remembrance of the Master. You will please appreciate that it is like an armor with the initiate against the onslaughts of mind and matter when you are mercilessly exposed to their attacks. It is the inborn ego which distracts the mind from the receptivity of positive thoughts of goodness. The watch of thoughts comprises a vigilant attitude of the mind against the several vices known to you. It is a gradual process of replacement of vices with ennobling virtues.⁷²

Mind has a vast sphere of activity. It resents inner silence and absorption with the result that instead of quietness, more of confusion intrudes. You are requested to avoid all thoughts whatsoever all along your daily chores, and try to keep your mind enchained whether with the Simran of charged names, or loving remembrance of the Master, or listening to the holy sound current as coming from the right side. This is the sublime solution for all the troubles caused by the mind. You will find that such a sacred schedule will have salutary effect on your regular holy meditations, which will become more fruitful with ravishing bliss and harmony.⁷³

God is with those who love Him each and every moment; they are aware of Him. If one truly loves someone, does not that person reside in one's heart? In that case, can one love any other? This constant loving remem-

brance of a loved one comes after getting to know him, enjoying some happiness together, or living together in harmony; but what real love can one have for someone one has never seen, known, or lived with? We cannot develop love by just saying we love.

So the Gurumukh's life is lived in constant remembrance. The new life starts from initiation, and then he lives on remembrance, remembrance, remembrance which increases that new life—it begins to *surge* within. As a person thinks, so does he become. It starts as a remembrance, but eventually the remembrance occurs by itself—that means he has become that very remembrance. Only a person who has given his heart to another can know what it means to give the heart. It is a practical matter, for in true love there is incessant remembrance of the loved one—perpetual. *Gurumukh's remembrance is only one—continuous.* It continues without pause or end, unlike us; we remember many times with breaks in between. What kind of love is here today and gone tomorrow—with this person one day and another the next?

Love is only one. That is not love which changes. And the truest love is that which the soul receives through experience; that never changes.⁷⁴

If you accept the Simran of Charged Names as the basic Names of God in the Master, then you will be able to repeat them with affection, love and devotion.⁷⁵

If you forget the Lord, then you are attached. You will go where you are attached.⁷⁶

A child leaves the shelter of homestead to visit a fair for a day with his parents. There is such a huge crowd of people there, but as long as the child is holding his mother's hand he cannot be separated from her. Masters have said, "I do not ask you to renounce the world; I only ask you to remember the Lord in all you do." By quoting this, I am not saying that you should leave life in the

world and take the road to the lonely forests. I mean that no matter where you are or what you are doing, you should not forget God. It is possible that the child might be inclined to leave his mother's hand if he could, but if the mother is holding him firmly, how is it possible? You should dedicate your hand—surrender it. If you have not seen God, then you can surrender yourself to one in whom God is manifested—a God-in-man. With such surrender to the God in him, his hand will always be holding you. You understand what I am saying?⁷⁷

God's Grace

HOW CAN a puny child of clay, powerless as he is, constantly ridden by mind and matter, entangled in the meshes of blind infatuation and beset with desires, anger, greed, attachment and egoism, escape unscathed by himself and become a successful pilgrim on the Path?

In such a weird setting, all baffling and bewildering, with no way out, God takes mercy on His creatures; He Himself comes down in vile man's attire, to suffer woe so that His children may be blessed. But again the same trouble con-fronts us. To understand the teachings of the Master and strictly follow them from day to day, to confide in him and to completely surrender one's self, body and soul, to his will, is not an easy thing to do. Unless God and Satguru both take pity on a jiva, he cannot possibly see through to Reality and escape from bondage. We with our limited understanding cannot even listen comprehendingly to the Master's words.

But in the fullness of time when it so pleases God, He brings about a meeting between a jiva and a Sant Satguru, who establishes his contact with Naam—the power of God or God in action—the Primal Sound Current, wherewith a

jiva is gradually led on and on until he reaches the source and the fountainhead of Shabd or the Sound Current.⁷⁸ It is through the grace of God alone that one is initiated.

*Those who serve not Truth wither away like a
broken reed,*

*O Nanak! Whom the Master blesses gets linked
with Naam.*

*With a special merit alone one meets a Satguru;
and he brings about a union between Surat and
Shabd.*

*Meeting with a Master is a pure gift of God, and
so is the union with Hari Nam (God).*

The Master is in the likeness of God, though in physical raiments. He, too, is endowed with the same attributes as God Himself. He, too, comes to save the sinners and administer His Saving Grace among the rest.⁸⁰ The saving grace comes through contact with Naam, and continuous cherishing of His love and saving grace in turn helps the other way. Both grace and Naam work in reciprocity and help in developing each other.⁸¹

The blessings of the Supreme Lord are limitless and do not at any time suffer from scarcity, but one partakes of them only by extraordinary merit. A particle of grace is enough to save a jiva from the ceaseless cycle of transmigration.⁸²

His grace descends by acceptance of His *bhana* (will) and recognition of His *Hukam* (commandment).⁸³ Who understands the will of the Master and follows it scrupulously? One in whom the grace of the Lord works.⁸⁴ The panacea for all ills and the only way to win God's grace is perfect surrender in all humility at the feet of the Master Soul.⁸⁵ It is only the Gurumukhs who get this grace and not the manmukhs.⁸⁶ The grace of the Master is as limitless as his greatness, so much so that he forgives even those who

talk ill of him and accepts them as his very own.⁸⁷ The Master's grace is boundless.⁸⁸

The Kali Yuga is at its height and in full force, and therefore so is the Master's grace and mercy.⁸⁹

We cannot win God either by flattery or by vain repetitions, nor does He stand to gain or lose anything whether we offer prayers or not. Compassionate as He is, His grace is always at work in each and all alike for we cannot live without It. We can, however, attract that Grace to our advantage by becoming a fit receptacle for It. Humility and faith purify the mind and make it a fit instrument for God's Grace. These two aids help in 'inverting the lotus of the mind which at present is attuned with the senses. Unless we are able to turn its direction upward, God's Grace cannot flow directly into it. Prayers, humble and sincere, help in establishing a harmony between man's mind and God's Grace. He needs no forensic arguments and legal acumen in defense of our deeds and needs. All that is required is a pure and loving heart attuned to His Grace and the latter is automatically attracted to it.⁹⁰

God is all Love, and we cannot ask Him to be more loving. He is omniscient, and we cannot by loud and strong prayers make Him any wiser. Perfection cannot be made more perfect by our protestations and prayers. We must learn to "stand and wait" as the classic poet Milton puts it, and His Grace shall of its own be attracted and flood our very being.⁹¹

Divine Grace is never slow. A good mother says not, "Will you?" but gives. From among the aspirants, they are given the lion's share of Divine Faith in the Master who come with downcast heads, heavy hearts and the shuddering anguish of a lost soul, speechless with anxieties, to unburden their worries. Meekness is no weakness. It is a strong, cemented road of humility which leads to the Benign Reality.⁹²

Purity

A PERFECT MASTER, capable of imparting the experience of inner Light, is hard to find. Even if you find one, you cannot reach the Goal without purity of life and forgiveness. If you follow and act on what I have just said, you will be liberated from the bondage of matter and mind. These virtues will bring to you higher consciousness and you will develop faith in the existence of God. After all, what is the purpose of worship? It is to develop firm faith in the existence of God. By self-introspection, you can see what your condition is.⁹³

So purity of thought, purity of diet and purity of conduct are most essential. If our inner self is free from all blemishes, the divine Light and celestial Sound will emerge in the silence of the heart. The very silence will become vocal. Our meditation is not successful because we have yet to come up to the necessary standard. Kabir says: "If our heart is polluted, we shall be pushed out of the Kingdom of God."⁹⁴

He is ever with us and is showering his abundant grace. However, to realize Him, it is essential to have a pure heart. Can you ever expect the Lord to manifest Himself till our heart is spotlessly clean? The Lord cannot be realized so long as our heart remains littered with lust, anger, jealousy, recrimination, etc. Our soul lies dormant and defiled by these vices. Just as a magnet will not attract a rust-covered iron, God within us will also not pull the soul up till it is free from all blemishes. In such a hopeless state only a competent Master can come to our rescue. This, in fact, is the greatness of a Master-soul. For example, if a loaded donkey is stuck up in mud, it cannot come out with its own efforts. Out of sheer compassion, someone else will have to remove the load and then pull the donkey out of the mud. We are also loaded with heaps

of impressions of the previous numerous births, and in addition, are further trapped in the dragnet of sensual pleasures. Therefore, hardly any difference (exists) between us as we are and the loaded donkey. We too, therefore, need a compassionate soul, who himself is absolutely free, to unburden us and to pull us out of our misery; only then will we be able to see the Reality. The greatness of such a Master soul is beyond any description indeed. Such a competent Master enables us to visualize the Truth after freeing us from the effect of past impressions and by bringing our attention above bodily consciousness.⁹⁵

To derive full benefit from the company of a Saint, you must be pure yourself.⁹⁶ Those conditions considered to be the result of the Negative Power will never touch us if we lead a pure life. The Negative Power is a great judge and is very just in his punishment. His pen writes according to our karmas. So what constitutes purity and goodness? A mind which is given up wholly to God. All trouble and strife will thereby finish. When the mind withdraws from the Lord and attaches itself to something else, then whatever the person does takes him further away from God. And the further he goes, the greater the sin. This is really the true definition of sin. The Negative Power says, "I will never punish anyone if people become pure." So, in the courts of Saints, this is the greatest teaching, the secret of all secrets: that God is won by him who will give his mind.⁹⁷

Faith

AS A MATTER of fact, no one can know or find a true Master unless and until the Master is pleased to reveal his own identity himself to the innermost satisfaction of one desiring to confirm his faith in the Master. This is done

according to the extent of one's receptivity, and to the degree that his capacity to understand and his love entitle him. It depends wholly on the kindness and sweet mercy of God through a Master. Some are given clues according to their desires. The faith of some in their Master is confirmed when a disciple is saved miraculously from some danger. A favorable response to the prayers made to the Master confirms faith in others. There are others who have book-knowledge and are satisfied by the examples of others, so they get confirmation that way. Masters have the knowledge of measuring the capacity and range of everyone's intellect and bestow faith accordingly. Sants know the merits and evils of everyone but they never disclose them.⁹⁸

How fortunate is a child who will repose fully and surrender completely in the strong and protective arms and loving care of the Father! He then becomes carefree, leaving all the work to the Merciful and benign Father, of working out things as He deems best. Such a life becomes supremely sweet and all his problems become easier and his way becomes clear and smooth. The Master Power is constantly extending all feasible help and blessings. Let us fully repose our trust in him. The fortunate ones do as the Master says, and receive all the necessary material help, which goes a long way to assuage the severity of the karmic debts. The difficulties and troubles may come, but they pass off without leaving an ugly mark behind. Please do not lose heart.⁹⁹ He never fails His children.¹⁰⁰

If you will put yourself completely in the hands of God, surely He will take care of you. One man went to the jungle for twelve years and hung himself upside down in a well by iron chains. A farmer came by and asked, "What are you doing?" "Waiting for God." The farmer said, "Oh, this is what one must do to find God," and he quickly ran to make a rope out of grass. Although the rope was so weak he hung himself in a nearby well. In ten minutes the farmer asked

of the other, “Has your God come yet?” “No.” “Oh,” said the farmer, “Mine has.” “What,” said the other, “How can this be after only ten minutes? I have been here twelve years.” The farmer had no iron chains but he put his faith completely in God once he knew the way to God, not caring for his life.¹⁰¹

Prayer and Gratitude

PRAYER IS THE KEY that unlocks the Kingdom of Heaven. It pulls up the sluice gates and releases from within immense power and resourcefulness.¹⁰² Prayer and gratitude are akin. A gratuitous heart becomes the abode of all virtues.¹⁰³ Always seek His Divine guidance by invoking His mercy in humble supplication and inner intense longing for His darshan.¹⁰⁴

A disciplined life is an asset; make it a principle to be always happy, cheerful and grateful.¹⁰⁵ Man’s only duty is to be ever grateful to God for His innumerable gifts and blessings.¹⁰⁶

Humility

ALL THE MASTERS of the past and 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 as 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.¹⁰⁷

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 thralldom 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.¹⁰⁸

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.¹⁰⁹

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.¹¹⁰ 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?¹¹¹

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.¹¹²

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 Names 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."¹¹³

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 their desires. They are the little saviors of humanity.

I wish each one of you to follow the lesson of humility, born of love and simplicity.¹¹⁴

Devotion

SO IF YOU WANT your devotion, your love of God, to bear forth fruit, then be wholly and solely devoted to Him. Think of Him, see Him, hear about Him and Know Him. Those who help us on the Way, we are thankful to them. Bhakti or devotion will bear forth fruit only when you are wholly and solely devoted to Him, so much so that you forget yourself.¹¹⁵

God is One and He wants everyone to go to Him all alone. One should not think even of the body in which he is sitting, that he or the very Isht (object of devotion) is there.¹¹⁶

. . . Be wholly and solely devoted for a while, do one thing at a time. If you have such devotion, even if only for a few minutes, it will bear forth fruit. If you sit for hours and your attention is diverted, divided in so many things, such devotion will not bear forth fruit. Now see where you stand.¹¹⁷

The prayer which comes from the heart and is expressed through the brain and mouth will be heard. When you pray, you should go into your closet and pray all alone. If you are fully confident about your prayer and about the existence of the One to whom you pray and His competency, and that

prayer goes out of your heart, naturally it will be answered. For example, there is a story about four different types of devotion that wives have for their husbands. The first type is attached to other men, though outwardly she appears to be fully devoted to her husband. Truly speaking, wives and husbands should be as one soul working in two bodies. We are like the woman who was outwardly devoted to her husband but was always thinking of others. We have no conviction, we are not devoted wholly and solely to God or the Master. Some wives are devoted, but they want something in return. That kind of devotion is second class. If she is not given what she wants, she resents it. The third kind of wife will pray to her husband if she wants something, but whether he gives it or not, she remains devoted to him. But the fourth and highest type of devoted wife will think, "Well, my husband knows my condition, he sees me daily and will look after my needs. If I am acceptable to him in these ragged clothes, then what more can I want!" This is the highest form of the devoted soul. Whether we are rich or poor, happy or in distress, He sees our fate. We are all His children after all, is it not so? So this type is the highest form of devotion.¹¹⁸

Kabir says, "What is the criterion of a man who is devoted wholly and solely to God? If in a deep sleep state, the word of God or the Master comes out of his mouth, then such a man is wholly and solely devoted to Him. What would I offer to such a man? I would offer my flesh, my skin to make shoes for his feet." You follow, which form of devotion bears forth full fruit? It is that which is wholly and solely devoted to One. Our mind is devoted to so many things. Such devotion will not bear forth fruit. If we want our devotion to bear forth fruit from day to day, and that we should see this fruit in our lifetime, then our whole attention should be riveted to the Feet of the Lord, or the Lord manifested in the God-in-man. The result will be that

if you love all the World for His sake, you will not be attached to the world.¹¹⁹

So try to live in the living present, forgetting the past and the future—and fill every moment of your life with simple trust in Him in all loving devotion. He will manifest in you when you choose and turn your face to Him.¹²⁰

The disciple reaches his final Goal in proportion to his own integrity, loyalty and devotion to Master.¹²¹

The more one gives weight to the Master's words, the more he grows in grace. True devotion to the Master consists in acceptance of, and doing, what he commands. Guru Ramdas exhorts us that the thought of the Master should ever be a companion, no matter what we may be doing. The Master is hidden in his words, and his words are in fact the real Master.¹²²

We should give our obedience and devotion, and leave the rest of the work to him.¹²³

Impediments to Devotion

FIRST OF ALL, the ladies and men should not always be thinking of the opposite sex or read such novels, lovelorn novels I would say, which give lusty thoughts. When you do not always think of the Master, He is left aside and the other person of whom you are thinking intervenes, whether it is a man or a woman. What is the result? Your inner progress is stopped, because you are devoted somewhere else. So the ladies and men should not read those books where lovelorn tales are given. The ladies should not think about the men nor the men think about the ladies. This is the first impediment on the way. It does not mean that we should not love anybody. For the sake of the Master or God, we should love all who go to Him.¹²⁴

For the purpose of devotion you may love, but it should be for the sake of the Master. Otherwise, this is one of the most effective impediments by which men are driven away and their attention diverted from a higher place to a lower one. This is one thing. The other thing is that if you are always reading about money and thinking that such and such a person has become a millionaire, or listen to talks about such things, you will develop greed within you. Third, a man is known by the society that he keeps. Don't have the society of someone who has given up to these two things, because by society, you become that. Those thoughts will always be reverberating in your mind. The fourth impediment is that sometimes you think of your enemy or that such a man is against you. This always comes into your mind, again and again you think of him, and this creates hatred within you. Sometimes for the sake of name and fame, we think that such and such a man is rising in the world, that he is becoming known in the world, and you wonder why you are not. A man like this may have been devoted at first. One by one, these things that I have mentioned stand in the way, and our devotion does not bear fruit.¹²⁵

Another impediment is when somebody is devoted to you. There is one example that I will give you. Suppose that you have got Rs. 100.00 or \$100.00 in your bank. Whoever thinks or looks to you with all devotion sends in a debit bill against you. The one who is devoted will want a return for that devotion, whether you have got the money in your bank or not. You will become bankrupt, mind that! Those who can give something expect something in return. Nobody can give even a glass of water to you without any purpose. If anybody gives you sweets or something (leave aside the question of the Master—He is a Selfless Worker), he will expect something in return. Whether you want to give it or not, that is debited against

you. You follow me now? That is why all Masters say, “Earn your own money, live on your own earnings and share with others.” There should be give and take. Selfless work for the good of the cause is another thing. For that you should not want anything in return. Only then will it become selfless, not otherwise. If you want something done, you give something.¹²⁶

Sometimes we act and pose and we become that. Really you are not that, you are deceiving your own self, the God in you first, then you deceive others. For how long can this continue? The cat must be out of the bag eventually. So you should not think of the opposite sex, whether you are a man or a woman. If you always think of the body, naturally you will think of the opposite sex. Christ said that husbands should love their wives as Christ loved the church. Even husband and wife should not think of each other as a man and a woman. They may have one duty of begetting children but that is not everything. It is mainly to have a companion in life for the purpose that both of them should reach God.

So first, the men should not always think about the ladies and the ladies should not become too attached to the men. If you have to love one another, love for the sake of the Master, forgetting your sex. Second, if you have the society of someone who is very wealthy and you are always in that society, then you will want that very thing for yourself. Greed will develop within you. The third thing is that a man is known by the society that he keeps. Society develops its own quality quickly in us, no matter what sort of society it is. The fourth thing is acting and posing and doing things for the sake of name and fame and competition. These are the things which stand in the way of your devotion.¹²⁷

If you have got a good companion, all the better, otherwise remain all alone with your own self, with the

Master or the God within you. If you live in this way, your devotion or bhakti, even if done for a short time, will give you more, a hundred times more results than the other way. In the other way, devotion is lost. Another impediment is that those who are not believers in God will naturally develop some doubts too within you. So avoid all these things. If you can get good company, where you can develop love for your Master or God, well and good, otherwise live with your own self.

There is another thing that stands in our way that affects all, whether they are representatives, group leaders or anybody. That is when they say, "I am bigger than the next fellow." They act and pose, they want to be the boss and naturally this causes hatred and results in no progress. This attitude in due course becomes like a church and an imposition. But Sant Mat, the Teachings of the Masters, is colored through and through with humility, simplicity and love.¹²⁸

So yesterday, I talked about the things, that if you follow them, will bring more results in your devotion. Today, I have talked about what are the things that are impediments on the way to devotion. These are things explained and you have to follow them. The more you follow them, the more progress you will have. Sometimes you progress and then all at once you feel barren. Why? It is because something else has intervened, interfered in the way. So we have to be very cautious. Think of God, or the God-in-man, in all your affairs. Let the needle of your compass be pointed always to the north, then, you are safe. Love one another for the sake of the Master. If you love one another for the sake of the man concerned, this will stand in the way of our love for the Master. If you love the Master, then keep His commandments.¹²⁹

The Words of The Master

WHEN A PERSON comes to a Master, he must come with an open-minded outlook. Since he knows that all his actions hitherto, individual as well as social, have not so far secured him salvation, he should bid goodbye to them and ask the Master for his instructions in the matter of spiritual practices.

Having obtained his instructions, he must then follow them scrupulously, and that alone should constitute his sole devotion. Whatever the Master ordains, that must be taken as Gospel truth, no matter whether it stands the test of mere human reason or not. Our intellect and our reason, after all, are limited and cannot reach the depths to which the Master penetrates. He knows the why and wherefore of his instructions, and like a fully responsible Field Marshall issues his commands. We must therefore learn to obey him implicitly like a true soldier, and do what he bids.¹³⁰

We should try to carefully understand the Master's teachings and what lies behind them—not waste time in intellectual wrangling and reasoning. When an officer gives the orders to fire, the soldier must fire, and the responsibility of the decision rests upon the officer. So our duty is to obey, and die if necessary! As long as the condition of our mind does not develop to this kind of obedience, we will not get the full benefit that the Naam has to offer us. The Guru is not ignorant of the pathways to spirituality.¹³¹

Mere lip loyalty to the Master never pays. The Master wants full devotion to what he says, for therein lies the ultimate good of the disciple.¹³²

Persons who time and again meet the Master come to love him more and more; and those who regard his words as Truth become beloved of the Lord. Whatever the com-

mand of the Master may be, it must be followed with unswerving zeal, so that you will be able to take hold of the Shabd, which will lead you back to your native home.¹³³ Love of God means implicit obedience to Him.¹³⁴

The words of the Master cannot be detached from the Master. It is from the abundance of heart that the tongue speaks. The Master is embedded in the Word and his words are expressions of what is in him; that is, Word, Life-impulse, and Power. How then can the two be separated from each other? His words undoubtably pierce through the hearts of the aspirants and none other can know the sweet pangs from which they suffer.¹³⁵

It is absolutely necessary to serve the will of the Master, for in doing so lies the good of the disciple. Many people indeed meet the Satguru, but that is not enough. For salvation, one has to obey him in thought, word and deed.¹³⁶ He who obeys the Guru's every word will realize the Lord. But we choose to modify his commandments to our own way of thinking.¹³⁷

Some people hear in one ear and it goes out through the other. Other people hear and give out through their mouth, that they know so much. Both of these things do not give you any real benefit, unless that very thing forms a part and parcel of your life. The food that is digested gives you strength; otherwise, it will result in diseases, such as vanity and other things.¹³⁸ We simply make an outer show of obeying the Master's orders but do not live up to them. Even in His absence, orders are orders. The very order is the Guru, is the Master. Those who pay obeisance to the words of the Master are sure to be emancipated.¹³⁹ Even if you obey the Master's words blindly, you will benefit.¹⁴⁰

He who obeys the Guru's wishes knows what God is. But do we obey? If only we would obey implicitly for six months, we would see the magical change in our condition. You can get salvation in this very life!¹⁴¹

Darshan or having a look at the Master, may give you temporary peace and quietness of mind, but the moment you go away the mind begins to run riot again, and reigns supreme over body and soul. Thus, nothing but doing and performance count on the Path of the Masters. The Master's words sink deep into the heart; one can hardly think of not following him.¹⁴²

The Negative Power comes in when we do not truly love, we do not obey, or we obey only so far as our mind agrees. This is what is called the power of negativeness.¹⁴³

It may be possible that He says something that does not appeal to your intellect, but what is your duty? When the officer in the field orders, "Fire," what will the soldier do? He must fire. The Master will never say anything which is not becoming. It may be that you do not understand what He says at the time, but He has some noble purpose behind it for your betterment.¹⁴⁴ . . . Implicit obedience and reverential humility are two of the most helpful factors in spiritual progress.¹⁴⁵

If there is a mound of filth, over which a silken cloth is spread, do you mean to say that there will be no odor from it? So we can deceive the world, but not the God within us. Take to your heart what is being said. See how far you have changed, or if you are the same man with the same low nature. Outwardly you are making obeisance and paying homage, but the heart is not changed. What did Christ say? He said, "Change your hearts, for the Kingdom of God is at hand." Change your hearts, this is what all Masters say. We don't listen to their words. We simply go on with the outward things or do not seek further than the worldly things that we require. How many are there here who have come only for God's sake? If they have come for God's sake they will have Him, sure and certain. If they have come for some other thing, then ... ? They will have only that thing, not God.¹⁴⁶

So it is said that those eyes that do not see the Master should be taken out. Those ears that do not hear the voice of the Beloved, it would be better if they were deaf. That head is blessed that bows down to the feet of the Beloved. Guru Nanak and Shamas Tabrez said that those arms should be broken that do not embrace the Master. So these are the feats of love. What does a lover want? Naturally to be near to the Master, the God in Him of course. He wants to listen to every word that the Master utters. He will follow it at any cost. "If ye love me, keep my commandments." These things follow as a matter of course, I would say. He who loves, will follow what the Master says, whether he is in the Master's presence or away. The Master is Word personified. Even if the disciple is thousands of miles away, he is still being watched, because the Master is the Word made manifest. Sometimes the Master also manifests physically. So just meet with the wishes of the Beloved. This is what love does. And what does it cost? It costs nothing. It asks only that you should have your whole attention riveted on the Beloved. All other things will follow naturally.¹⁴⁷

The conduct of a disciplined initiate should reflect the greatness of his virtuous Master.¹⁴⁸ To go to a great soul and not to follow his teaching is to demean him.¹⁴⁹

If you act on what you are told, only one Satsang is sufficient for your salvation.¹⁵⁰

The Physical Presence of The Master

NOW THE QUESTION arises, how can we increase this desire for God, or give birth to it, if it is not yet awakened? By keeping the company with him who has what you want. If you wish to be a wrestler, keep the company of a wrestler, or if you are interested in learning, then keep the company of a learned person. The radiation

absorbed whilst in the company of a Saint will bring untold benefit.¹⁵¹ The company of a person who is self-centered will give you the radiation of His life. Maulana Rumi says, “If you have the company of a Saint (Saints referred to in the scriptures are meant here, not the so-called masters with whom the world is flooded today), and if you sit by Him for an hour, you will have His radiation. You will have more advancement and progress this way than by putting in hundreds of years of devotion.”¹⁵²

You can have His radiation where He is already manifest. Sitting close to the human body where God is manifest, even for a short time, will give you quicker results. That is why Satsang, or the company of a Saint, is talked of very highly in all scriptures. The process is quickened by radiation. The same God Power is within you but is not awakened. It will be awakened at the time of Initiation and further, it will be given a boost by the radiation of the Master. That is why it is said that one lyrical glance from a Saint that is radiated to your soul from outside can bring you up into your own self and you will see the Light of God within you. So one grace-pouring glance from a Master is sufficient for us. That will give a boost. That is what is meant by, “Have the company of a Saint; the more you get the better.” The more receptive you get by sitting near him, the more benefit you derive. Simply to come and go won’t do. It is receptivity that gives you substantial benefit. The more time that you can spend in the company of a Saint, the better.¹⁵³

The Guru’s tongue is drenched with the Lord’s nectar, and when it speaks a charged intoxication radiates forth; so wherever the Guru goes, he intoxicates others. No matter how sweet may be the words of a lecture, if the person delivering it is not imbued with the love of God, there will be no spiritual effect. When the Guru’s words are heard and put into practice, all hunger leaves, and that

charging gives a tranquil and perfect peace.¹⁵⁴

Every word, every look, every move, every touch, even the aura of a Saint is endowed with mercy, love and the grace of God. The atmosphere about Him is charged.¹⁵⁵ Indeed the personal aura of the Master has its unrivaled and unique effect. No words can properly discuss or describe its grandeur.¹⁵⁶ You are just to look at Him, intently, minutely, penetratingly, forgetting everything else, receive impressions, close your eyes and let those impressions be imbedded in your heart.¹⁵⁷

Receptivity

BREATH FOR BREATH, he remembers you. Without the Master's remembrance, love for him cannot be born in the disciple. He sends out rays of love, and the disciple experiences a strong pull toward his Master. This is also a gift.¹⁵⁸ Even if the disciple does not set his attention on the Master, the radiation goes on emitting, and the effect of this is the making of him. If he becomes receptive, then the Master appears before him.¹⁵⁸

Receptivity is developed when all foreign thoughts are driven out. You remain and He remains. You are working at the back of the eyes and the God-in-man is also working there. The eyes are the windows of the soul and He teaches others without any language through the eyes.¹⁶⁰

The life of one who is receptive will become the abode of all good qualities.¹⁶¹

The gracious Master Power is the constant and nearest companion of the initiate. He is fully aware of your inner prayers and adoration.¹⁶² Master always holds the hands He takes. There is never a thought of loosening that tight hold. Master Power will never leave nor forsake the initiate until the end of the world. He is a fathomless ocean of love incarnate. Love knows only giving. So He

gives and gives. He continually sends His grace to them. When the initiate sees the Master's inner glory and charm and listens to the strains of Music, he or she must respond, no matter what those who are ignorant may say. This is a gift of the Master.¹⁶³

Moreover, when Master initiates someone, He resides with him; He watches all of his actions, guides him further where it is needed; especially those who turn their faces to Him. If you forget, He does not forget.¹⁶⁴ See Him present in every experience and remember He is always with you, ready to assist whenever you turn your thoughts to Him.¹⁶⁵

I should also like to say a few words about the numerous personal problems which the dear ones refer to me for a solution to their difficulties. While I am happy to give the right guidance, it should also be remembered that those initiated by me are looked after by the gracious Master Power working overhead, Who is ever with His children and can solve all of their problems if they but put themselves in a receptive mood. In this regard, an application of sound common sense together with a calm consideration of the facts can work wonders in developing receptivity to the Master Power. Receptivity is the key which can not only solve your material difficulties but can also unlock the Kingdom of Heaven within you.¹⁶⁶

His words were like soothing balm on their raw wounds. The truth is that there is great power in the attention, and when one is helpless and feels that there is no hope, one will get full protection and assistance by turning one's face toward the Master. Whenever you feel lonely or lost, remember sweetly the Master and invoke His help and if it is a time that you can sit in meditation, do so with love and devotion. The true way to God starts when you rise above body-consciousness. There is no other way.¹⁶⁷

I did find a Friend for you—a friend who is even now

waiting patiently for you to turn to Him. He is constantly by your side loving you, wanting to share your life, wanting your love, your thoughts and faith. It is you who have drawn a thick screen of various thoughts in between you and your Friend. Try to remove this screen, then you will see a Friend waiting with outstretched arms, to embrace you with Love, to stand by you all through this life and thereafter. Do not despair, you are much loved. If only you would shed your negative attitude and be receptive, everything would be yours. He is with you always, extending all feasible help. If we turn our face to Him, He will be constantly with us, perceptibly and imperceptibly.¹⁶⁸

Help and protection is always extended by the Master to His followers. He looks after their comforts in every way, both outer and inner. Even the effects of the reactions of the past—from the gallows to an ordinary pin prick—so much concession is given. As the mother sacrifices everything for the sake of her child, even so does the Master sacrifice everything for the sake of His children. The follower in fact does not dream of what the Master does for him. He fills his followers with His own thought, with His own life impulses. When we remember Him, He remembers us with all His heart and soul. He is not the body. He is the Word personified, the Word made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's commandments, then that is a sign that you are growing in love for Him, and the more you grow in love for Him, the more receptivity you will develop.

When you begin to develop this receptivity, all discomfort will vanish and you will truly begin to tread the Path in the firm assurance that you are on the right way, together with the loving companionship of one who will

demonstrate more and more His greatness and His power on each step of the way until you find that it is the very God Himself who is your Guide and Mentor, who will never leave you until he has safely escorted you back to the true home of the Father.¹⁶⁹

The more time you have in direct contact, so much the better. If not, because it is not possible to have it 24 hours of the day, then develop receptivity by sitting in your rooms. If that is developed, then you can go anywhere and still have it. So the Word is pervading everywhere. It vibrates throughout the universe and is especially concentrated in the Word made flesh. One vibration from Him also vibrates throughout the universe. It is only a question of becoming receptive to it, that's all. In that way it makes no difference whether a man is sitting here or afar. It is a matter of becoming attentive, receptive to the Word or Shabda, which pervades everywhere. Where it is manifest, that vibrates and that vibration goes on throughout the world. You know who the Master truly is now? Such like Masters are spoken of in all the scriptures.¹⁷⁰

When you come to a place where a Master is sitting, you should forget everything. Forget the environment around you and who is sitting by you. Just be fully attentive to the eyes of the Master, which is where His soul has its play. You must become receptive to derive the full benefit of the company of a Saint. Those who come near the Master, and their mind is, what you say, tossing about from one place to another, and ripples are constantly arising in the pond of their mind, cannot develop receptivity. They cannot receive the full benefit of radiation that comes from the Master through His whole body and especially through the eyes. This benefit you can derive even when sitting thousands of miles away. Through a radio, you hear what a man is saying from a long distance. Through a television, you also see who is speaking. The Word is

everywhere. Word or Naam or Shabda are all one and the same. So the vibration of the man in whom the Word is manifest permeates through the whole world. Those who become receptive by stilling their mind and intellect, derive full benefit. Kabir says, "If the Master resides thousands of miles across the seas and the disciple resides this side, he should just direct his attention to the Master." The Word is everywhere, you have just to become receptive. When you become receptive, you will derive the full benefit of Satsang.¹⁷¹

What I am telling you is a very delicate point of course. You may be living for years with the Master and yet not develop Life. As you think so you become. That Life becomes infused in your life if you become receptive. You will become One, no more two. That is why Saint Paul said, "It is I, not now I, but Christ lives in me." This very thing has been given out by almost all Masters, whether they came in India or abroad. Maulana Rumi says, "I am so much filled up with my Master that I have forgotten what is my name, whether He is in me or I am in Him. I cannot differentiate." So this is something which comes to the fate of those who become receptive. He is all wisdom, grace, mercy and love. These qualities can be developed in you by becoming receptive, not by word of mouth. By word of mouth, you will understand at the level of the intellect, but Life cannot be radiated, infused in you, unless you become receptive. You follow my point?¹⁷²

Master Power is always with you, working overhead, extending all feasible love and protection. A loving father would not like to see his child remain in the cradle forever, but would be happy to see the child stand up and walk and will surely offer his hand to the child in his efforts to stand up and walk.¹⁷³ The road is very long, but he gives his time to each individual; after all he has great love for each and every one—what can he do?¹⁷⁴

To expand our capacities for receiving progressively upraising illumination may not always be easy; but the Master is patient in His Wisdom, and from out of His vast spirituality, His assistance remains for ever at hand until we join Him in Sach Khand, the final ever-blissful Home of our true Spiritual Being.¹⁷⁵

Man has not to exert himself, except in moulding himself ethically and morally to that climax of love, sincerity and humility, which will produce the necessary state of receptivity in him. Everything else is in the hands of the Master.¹⁷⁶

Please do not grieve over your inability to be more receptive to the divine grace. Slow but steady wins the race. Fragrant flowers are fashioned into fairness delicately under Divine Will . . .¹⁷⁷

When the Sound Current is strong, it reminds you that He is always with you, working overhead extending His grace. Turn your face to Him and benefit therefrom.¹⁷⁸

You will agree that it is from the loving devotion and the anguished cry of the soul, that the mercy is invoked and one gets attuned.¹⁷⁹ Who can teach you “The Art of Loving” except Him who is Love Personified and is overflowing with the intoxicating Love of God and all creation. There is no greater Love in all the world, than the Love of God and the Word made flesh. Whoever thinks of Him, reads of Him, talks of Him and meditates on Him, will become like unto Him. Know that nothing should stand between you and your Master. The more you give yourself in complete self surrender, the more you shall receive.¹⁸⁰ How wonderful it is to surrender completely to one who is Competent and Loving and to feel His loving presence and grace working in every sphere of life. The more one is able to develop receptivity by keeping His Commandments, the more he or she is able to feel, retain and enjoy His grace. The Master’s grace is boundless.¹⁸¹

When the Word becomes manifested somewhere, and you become receptive to it, your mind will be stilled. You can reflect your own self in it, and can also reflect God within you. The only thing that stands in the way between God and you is the mind. You are not to put in anything from outside. It is already there. When the turbulent waves of the mind are stilled you can see your true face in it.¹⁸²

You can only become receptive through love. The man who has love, even while sitting with thousands of people still remains all alone, because his whole attention is riveted on the Master with whom he is concerned. This is the way that you can develop receptivity.¹⁸³

The disciple's attention should be directed toward his Master. The speed of attention is very fast. One can judge from the force of electricity; the pranas or life currents have faster speed than electric current, and the attention is faster than pranas.¹⁸⁴

Telepathy has now proven conclusively how heartstrings between two individuals play in unison, irrespective of the distance between them. There is a tremendous power in thought vibrations and their range is unlimited. Thus the sympathetic chords between the Master and the disciples carry silent messages of love to and fro between them with a force that is unimaginable. This wonderful relationship one can establish with God. By being in tune with the Infinite, one can by force of thought do a lot of good to others, as at bottom all are embedded in the same soil, the Divine ground.¹⁸⁵

When a disciple remembers the Master, he experiences within him a soothing influence and a sort of Divine intoxication. This is known as telepathy or sympathetic communication from heart to heart from a distance. In the same way we can, by tuning our attention with the Infinite, draw upon the great good of others. For this purpose one has to unite his self in the Divine ground wherein all are

embedded, and from there pass on the heavenly influence to the individual or society desired to be benefited. In this attitude one has not to place the desires of others before the Creator, but has simply to invoke His loving pleasure and await His Grace to work out the desired result.¹⁸⁶

We should always look up to the Master to guide us within, as nobody else can. It is, therefore, of great importance that we should constantly be aligned with the Master, owe lasting allegiance to Him, and not allow anybody to come in between Him and ourselves. All the brothers and sisters in faith should lovingly cooperate for this highest purpose of life, and in no way allow themselves to be distracted by anybody, regardless of how highly evolved or developed one may look. It is an undivided affectionate obedience which stirs the ocean of compassion and mercy within, and the gracious Master extends His Kindly protection and timely help to the child disciple, whether one knows it or not.¹⁸⁷

There are Satsangis and near Satsangis. By near Satsangis I mean one who has come in closer touch with the Guru. This teaching is the same for all children, but those who become receptive come closer to the Master; they get a special protection. Though his protection is extended to everyone—all are fed and eat the same bread—yet the child who is more hungry will receive more food.¹⁸⁸

So, receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following this right understanding. First, one must lead a God-like life; second, the spiritual diaries must be maintained in the accurate way; and third, one must learn to develop receptivity. If you succeed in the first two, the third will follow of itself.¹⁸⁹

Spiritually cannot be taught, it must be caught like an infection which is passed on to others who are receptive.¹⁹⁰

When a disciple comes near a Master, the latter's atmos-

pheric influence is felt according to the degree of receptivity developed. When he or she has grasped the theory of the teachings of the Saints, and has taken up the Way, it may be as an experimental measure at first, and full conviction comes only when he or she sees within. The evidence of others can only give inducement to take up the way, but first-hand experience is convincing, however small it may be.¹⁹¹

The Immaculate Naam is the constant companion of each initiate. The more a child grows in awareness, the more he or she will appreciate the sweet loving help extended by the Master Power, the Immaculate Naam.¹⁹²

To those who are put on the Way, things come up to them to awaken a higher outlook whereby the disciple may see the God Power working through all. To such ones there are books in rivulets and sermons in stones.¹⁹³

The Master always holds His disciples in the innermost heart center. After all they all are His children. He does not look at their unworthiness. He is there to make them worthy. He cannot leave them—His love is so great.¹⁹⁴

Please learn to be receptive to His grace and feel His kindly presence, riding with you on the buses, chatting with you in the street, sitting with you in the park, by your office desk, and accompanying you every morning to the office, slowing down by the lily pond to check new flowers and walking with you in the evening all the way back by the new moon. Master is always with the disciple and never leaves him or her until the end of the world. The Father will never disown His children.¹⁹⁵

*Live in God's Will:
Become a Conscious Co-Worker
of the Divine Plan*

*None can describe the condition of one who
has made God's Will his own;
Whoever tries to do so, must realize his folly.
No supply of paper, pen or scribe can ever
describe the state of such a one.
O, great is the Power of the Word; But few
there be that know it.¹⁹⁶*

JAP JI

The Master sets before us the goal, which is to attain complete oneness with the Lord—the One Being. We can reunite with the Source from which we once emanated, and regain our permanent abode in the Home of our Father, where joy and peace reign supreme beyond the reach of annihilation and ignorance, beyond all miseries of the troubled ocean of life.¹⁹⁷

There are three things required of a Sikh or the disciple in relation to his Master to enable him to create receptivity of the Master's favor. He must sacrifice his body, his mind and his possessions—nay, even his very life should be consecrated at the feet of the Master. It is not because the Master is covetous of any reward from His disciple, but that the disciple should sacrifice all he holds dear in this life. The Master does not accept a speck of it, but gives them back, all intact, as a sacrificial offering. He instructs the disciple not to defile himself by misuse of his possessions, but to make the best use of them to the benefit of his brethren, the poor and the needy, the sick and the infirm, so as to help in the harmonious development of all

around him. Let the disciple stand before his Master with his all at His feet, but the Master would accept naught out of it. He would thus stand in full resignation, ready to receive the Grace of the Master and the beginning of his realization. He has to make himself a vehicle for the Master, like a rebeck or a lyre to be played upon, creating sweet symphonies of the Holy Naam. All social connections, all attachments to worldly possessions, all clinging to name and fame, all the physical comforts, all the evil thoughts surging in the mind, are to be placed before the Master, to let Him work His Will through them.¹⁹⁸

A disciple who follows the will of the Master gets the Elixir of Life in his own right, and wins the Kingdom of God as his birthright.¹⁹⁹

Please, my Lord, listen to my appeal:

I wish only to be at thy Feet.

To be at His Feet means to obey him—to surrender unto Him. He would like to dye you in the same color as his own soul. In deep humility he has said I want to be at *Your Feet*. He is wearily acknowledging his defeat in the world; it is not a matter of force. It has also been said that by force you cannot get, and by force you cannot give. You can neither gain the inner knowledge by force, nor can you learn to leave the body at will by force. Whoever feels that he can achieve anything through force is welcome to try and see. All is in the Lord's hands; if He wants to give anything, then you will receive. He most definitely will give to one who will surrender to His Feet. Dwell only on the understanding that the Guru has given; imbibe the virtues therein, and as you think, so you will become. In this way you will absorb the radiation.²⁰⁰

*He who becomes conscious of the Divine Plan
is the True Man.*

In the true sense, the Lord's man is one who becomes a

conscious co-worker of the Divine Plan. How does he recognize the Lord's commands? *By the Guru's blessing, he unravels himself. Also, through the Guru's blessing, he recognizes His commands by dying while living.* At the time of death the soul withdraws from outer environments and leaves the body. If this can be done while living, when the soul rises up she sees that Power at work, and retains the knowledge consciously. Unless that happens, one cannot truly know the Lord's commands. When he knows His commands in truth, he becomes a man in the true sense of the word.²⁰¹

When you become the conscious co-worker of the Divine Plan, who is there to bring you back to the world? You may have been away from God for thousands of years, but once you meet a God-in-man, He gives you a contact with God. If you develop it, then naturally your coming and going is ended and you will go back to your Home.²⁰²

God wants, love demands, every sacrifice from us. Who is the lover of God? It is He who can sacrifice everything in the Name of God. Can we? Can we say that we have love for God? For trifling things we say that we have no time to remember God. So love demands sacrifice of everything, even of your life, let alone to speak of outer things.²⁰³

Discipleship truly consists in unswerving devotion and resignation to the Will and Pleasure of the Master. By complete resignation, all mental chattering is thrown overboard and then there are no more cravings or desires. The tumultuous hubbub of the life of the senses is replaced by calm and collected serenity born of resignation and true renunciation. It is in these silent hours that the spiritual consciousness begins to dawn.²⁰⁴

This body, this wealth, this mind, I have given to the Master. It does not mean to give the body literally—that belongs to those with whom you are connected, as a

reaction of the past. The Master guides your soul, so your soul should be surrendered to him, not the body. By giving the mind, you should think as he wants you to think, and your wealth used for good cause—not for misuse, or to harm the lives of others. Share with others, and then eat. Think of everything as being the Guru’s property given in your safekeeping, and use it in a like manner. If you do all this, what happens? You receive Par Brahm (God beyond Brahmmand).²⁰⁵

Self-surrender was the natural corollary of such faith and love, and Baba Ji’s letters return insistently to this theme:

Be not lost in yourself. Let this thought be firmly and unshakably fixed in your mind: “Body, mind and wealth, nirat and surat, eyes, ears, nose, mouth, hands, feet—yea all that is in the world is the Satguru’s. I myself am nothing. Whatever you are doing, do it as Satguru’s and always seek to do what is the best. Do not forget this even for a moment, but take it as a *hidayat*, a commandment.
(24th May, 1901)

Never let the idea of “mine-ness” find a place in your heart. Even if you get the lordship of Brahmmand, do not regard that you have any share in it: “I am only an agent.” Everything is the Satguru’s. Let the Master’s injunction be ever in your mind: “I am nothing, I am nothing, I am nothing,” and let the remembrance of the Lord be your constant thought and the form of the Satguru be imaged in your heart always.²⁰⁶

(7th September, 1900)

What the Lord considers best He is doing. Do not bring yourself into the picture. Live by the words of

the Master and continue performing your earthly duties. When the fruit is ripe, it will fall of its own accord, without injury to itself or the bearing branch, and the ripe fruit is held in great value. But if we pluck the unripe fruit forcibly from off the tree, the branch is injured and raw fruit shrivels and is of little use. Meeting a competent Master is the fulfillment of human birth: this is the fruit of life. To live by his commandments ensures its proper nurture. Daily Simran and Bhajan to the maximum possible are its best food and nourishment and mergence with Shabd is its ripening and falling off.

(3rd March, 1899)

Such was the progress of the soul. Its ripening was a matter of steady growth. Supported by the words of the Master, nourished by Bhajan, and borne on the Shabd Dhun, it transcended realm after realm until it left all coverings of mind and matter behind and reached Sach Khand. This was its True Abode, the realm of pure spirit. From there merging into the Divine it receded progressively into the Formless, until, passing through the Alakh and Agam, it reached the Anami, the Nameless and Formless source of all that moves and has its being.²⁰⁷

I quite appreciate your adoration for the Master and your anguish for mergence into His Divinity. Please relax so that the gracious Master Power engulfs you in Its splendor and glory. Let the ego be completely annihilated and you emerge out of and above the plane of duality, forgetting all about your "I-hood." Self-denial and abnegation is another stepping stone to the climax of Spirituality. Be completely immersed in the sweet glory of His remembrance, altogether oblivious of the past or future. Just resign and surrender in favor of His Divine Will. The Nectar of Life needs a most transparent receptacle, to be

poured into, for distributing to the thirsty children.²⁰⁸

The elimination of the ego is the only remedy for liberation from the unending cycle of births and deaths. It is a clear test of those who have realized at-one-ment with the Everlasting Divinity, the spiritual current diffused in the world. All labor undergone for total self-effacement is an effort in the right direction. The secret lies in depersonalizing the soul of all that is personal. The many recipes for losing the "I" consciousness that flood the world today fail to gain for us the Goal of Liberation. For with such methods, the ego feeds itself and grows from strength to strength and is not effaced. Unless we become conscious co-workers with the Divine Plan, we cannot become selfless.²⁰⁹

God is within you, He is not to come from outside. It is your I-hood or ego that stands in the way. This ego comes up when you are conscious of the body, whether physical, astral or causal. When you rise above the physical body, the physical I-hood is eliminated. When you rise above the causal body, then you will completely understand who you are. Your will is the will of the Lord. The Lord's will is within you.²¹⁰

Ego is the self-assertive principle in man that makes him feel that "I do this, or I do that." When one rises above body consciousness and knows himself and becomes a conscious co-worker of the Divine Plan, and sees that he is not the "doer" but is a mere puppet in the hands of God, he will cease to be responsible for his actions and will become *Jivan Mukta*, or a free soul. The ego in man is part of the grand delusion that he is laboring under. It will cease to act or will be nullified only when a great degree of purity has been attained by the disciple, in which all of his actions will reflect the Master in him. Like Christ, he will proclaim: "I and my Father are One."²¹¹

There is no place without God, and it is the height of

illusion to consider that His creation is separate from Him. The whole world is His image, if Man could only see It.²¹²

The devotion of oneself to the practical side of the teachings will prove the efficacy of the means devised by Nanak. A calm and Supreme joy begin to reign over the mind at the very outset. With the progress of time and practice, sweet symphonies are set afloat in the living temple of the human frame, and a world of Heavenly Light is made effulgent. Ultimately, man is brought to face the “Effulgent Spirit” in its full swing. It is only then that the universe appears full of the Lord and that there is nothing of the world that is not the Word.²¹³

The blessings of Hari Naam are too numerous to be recounted. One who becomes dyed in the color of the Word always chants the glories of God. All his works automatically take the right shape at the right moment. What he wishes must happen, for Nature herself is at his beck and call. He is freed from all ills and all evils. He loses all thoughts of I-ness and my-ness and never becomes vain-glorious. He rises above the pairs of opposites: riches and poverty, comforts and discomforts, pleasure and pain, fame and obscurity, for he remains in a state serene and with equipoise. The poison of mind and matter can have no effect on him. While in the world, he is no longer of the world, but is unattached and carefree; he moves about wherever he likes. The illusions and delusions of the world do not affect him. He escapes the sway of Kal (Time) for time has no bondage for him, nor has space any limitations nor causation any spell. He gains life everlasting and once again wins back the Kingdom of God, the Garden of Eden from which he was driven because of his first disobedience to God. He not only saves his own soul but through the power of the Word saves the souls of many others who come in contact with him; yes, the souls of his ancestors and descendants as well.

Blessed indeed is a person who has the good fortune to come into the fold of a Sant Satguru and thus gains the summum bonum of life.²¹⁴

When once this contact with Naam is established, the Sadhak always feels the presence of the Higher Power and the Power remains forever with him wherever he may be—on the snowy mountain tops or in the burning desert sands. Reveling in the greatness of that Power, he leaves all his cares to Him and becomes indifferent to everything around him. He cheerfully accepts whatever comes his way as coming from Him for his benefit alone. He consciously sees the Divine Will at work and smilingly surrenders himself to it with words of genuine gratitude on his lips. He has no longer any wishes of his own except what may be of God. Now he works as a mere instrument moving like an automaton under the influence of that Power. He sees all creatures, high and low, just as tiny specks set in an orderly harmony in the immense Universe surrounding him. He now divines a procession which is orderly, an order which is harmonious, obeying a Will infinitely above him and yet infinitesimally careful of him. In this way is established a complete harmony between the soul of man and the soul of the Universe. At every step he cries forth, Let thy Will be done.²¹⁵

Self-Surrender

THE ESSENTIAL advantage in the field of spirituality is to be found not without but within. It lies not in the absence of outer opposition but in one's inner capacity for complete self-surrender and love; and outward obstacles may in fact act as tests and stimuli for the development of this capacity. This ability to conquer the ego and to submit oneself to the Higher Will is as rare in the East as in the West, and wherever it can be found, there you shall

observe the true grandmark of spirituality.

It is this capacity that you must cultivate and develop if you really wish to make substantial progress in the spiritual field. I repeat that the path is not easy. You must crucify your ego and lay your selfhood at the altar of love for your Master. Rome was not built in a day and the True Abode of the Lord is not to be attained with a few weeks labor. Most seekers want quick results. They want miracles and sudden transformations. But the seed germinates rapidly only in thin soil and then withers away. The seed that must grow into the life-giving tree must grow more slowly. The science of spirituality as it has been taught by all Masters and as it has been given to you, is a perfect science. Its truth has been demonstrated by some initial experience. The rest depends on your effort. The Divine Grace is ever ready to pour itself into the vessel, but the vessel must first be ready.²¹⁶

A loving faith in, and a complete surrender to the Will of God or to that of His elect, the God-man, constitute the basic principles for the life of the seeker after Truth.

The sages and the scriptures alike all tell us that while living in the world, we should not conduct ourselves as if we are of the world, but maintain an attitude of self-abnegation or total detachment from the world and all that is of the world. We should, therefore, live like a lotus leaf which has its roots in the mire below but raises its head far above in the light of the glorious sun shining over the murky water, or like a royal swan that sails majestically on the surface of the water which is its native habitat, and yet can fly high and dry if and when it chooses or feels the necessity to do so.

This kind of disinterested isolation or separation from one's surroundings and above all from his lower self, the body, the mind, and the mental world, comes only when one dissolves his ego or the individual will into the will

of God or the Will of his Guru, the God-man, for then he acts like a mere pantomime in a dumb show which dances and plays at the will of the wirepuller behind the screen. This is called complete self-surrender which silently craves for “Not my will but Thy Will, O Lord.” Such an attitude easily helps a person become *Neh-karma*. While apparently doing one thing or another, he is now not doing anything on his own but is carrying out the Will of his Father—God or his Divine Preceptor, for he verily sees within Him the Divine Plan as it is, and he is just drifting along the Great Current of Life and finds himself a conscious instrument in the invisible hands directing all his movements.

Self-surrender then, means surrendering one’s everything to God or his Elect, the Preceptor (God-in-man), including one’s body, riches and his very self (the thinking mind). It does not mean a state of total bankruptcy for an individual, as some might be prone to think. The great God and His Elect are the giver of all these things and do not stand in need of those very gifts which they have already given freely and in abundance to their children for their best and legitimate use. We in ignorance think of these as our own and adopt an attitude of aggressive possessiveness, and try to grab them by all means fair or foul, and then guard them jealously with all our might and main. Attached to these gifts and clutching them fast, we forget the Great Giver Himself and herein creeps imperceptibly the great delusion, the root cause of all our sufferings. No doubt these things having come to us are ours, but they have been given to us temporarily as a sacred trust to be utilized according to the Will of the Donor, which, of course, is all perfect and immaculately clean with no flaw in it. But as we live in the realm of matter, we, with all our worldly wits about us, cannot escape attaching to us the gross impressions, allowing them to accumulate freely

from day to day until they form a granite wall around us, and we, losing clarity of perception, become blind to the reality and come to identify the self in us with the *pinda* and *pindi-manas* (the body and the bodily mind).²¹⁷

Truly sincere disciples of the Masters and the Masters themselves always consider that they have no individual existence of their own apart from that of the God-in-man or of God. Such people read the past, the present and the future as an open book and do things in conformity with the Divine Plan. This leads one to the irresistible conclusion that God helps those souls who do His Will. But this is only for men of firm faith and is not to be taken as a means of escape for ordinary individuals living always on the plane of the senses, for they are governed by the law that God helps those who help themselves. The quality of self-surrender, with whatever degree of faith, does bear its own fruit, and quickly, according to the level at which it is practiced. By gradual experience one learns of its full value as he advances on the Path until he reaches a stage when he altogether loses his own ego in the Divine Will and thus himself becomes *Neh-karma*, the crown and glory of all human existence. A loving faith in the inherent goodness of God, and complete self-surrender to the Divine Will, lead one on the high-road to spirituality without any great continuing effort on the part of the aspirant. These two things constitute the secret “sesame” and the magic key that flings wide open the portals of the Kingdom of God that lies within the temple of the human body, which we all are.²¹⁸

If once we rise above body-consciousness, then we know what we are, and how best to utilize our gifts in the service of God and God’s plan, and not in sinful activities born of carnal appetites, self-aggrandizement, or as a means for acquiring temporal power for personal benefit and gain. This was the great lesson which the sage

Ashtavakra gave to Raja Janak after giving him a practical experience of the Reality. We have in fact to part with nothing but egoistic attachment to the treasurehouse of the heart, and this makes us none the poorer for it but attracts more of the love-laden gifts from the Supreme Father when He sees the wisdom of His child, a prodigal son before but now grown wiser. This is called surrendering the little self with all its adjuncts of body, mind and riches, for the sake of the higher self (soul) according to the Divine Will, and becoming *Neh-karma*, the very goal of life.²¹⁹

Surrender to the feet of the Master means to merge one's individual will in the will of the Master, and to completely place oneself at his mercy. It is the surest and easiest way to escape from all cares and anxieties. It comes only when a disciple has complete faith and confidence in the competence of the Master.

This type of self-surrender is like that of a completely helpless patient who, trusting in the skill of a competent surgeon, places his life in his hands and quietly submits himself to the knife and lancet.²²⁰

In exactly the same way, the work of the Master does not consist in merely teaching the theory of Para Vidya (Science of the Beyond), but it includes the practical demonstration of results of spiritual experiments, and help and guidance through all the disciples' difficulties. A true friend does not only give theoretical lessons in how to escape from mind and matter; he helps in effecting the escape itself.

Suppose, for instance, that a person has to go abroad. He will begin by making inquiries as to the various means of transportation available: land, sea or air, as he may choose. After he makes his choice he enters the plane, ship or train, and relying on the skill of the operator, takes his seat comfortably without the least anxiety. Should the ship flounder, or the plane be caught in a storm, it is the duty of

the captain or pilot to take every possible care to save the conveyance along with the passengers for whom he is responsible.

In exactly the same way, an aspirant for spirituality has, after careful investigation, to decide first about the spiritual worthiness of a Master, and then to submit himself wholly and solely to his authority and direction without any mental reservations whatever; for He alone knows the turns and twists of the spiritual path and is in a position to act as an unerring guide.

The term surrender therefore means that a disciple should have full confidence in the skill and competence of the Master, and scrupulously follow and act on his instructions whatever they may be, whether in conformity with his own reason or not—for his reason being limited may be faulty or fall far short of the depth or prove uncertain.

It is not for him to question the propriety of the Master's commandments. He must learn, like a soldier, to obey his command without knowing the why and wherefore of things; for the Master knows what is best and most suitable in each case. One must, therefore, obey the Master literally, and straightway engage himself in the sadhan or spiritual practice and discipline as it may be laid down for him. This is the only way to spiritual success; there is no other.²²¹

When a disciple entrusts his all to the Master, he becomes carefree and the Master has of necessity to take over the entire responsibility; just as a mother does for her child who does not know what is good for him.

As the disciple develops in his sadhan, he fits himself to receive more grace from the Master. Under his kind and benign influence, the disciple begins to thrive from day to day, and all his wishes are fulfilled without the least trouble on his part.²²²

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 even a really blessed soul rarely is able to acquire this attitude.²²³

With a Jiva's surrender to a Satguru, the Lord takes him under His own protection and grants unto him the blessings of *Sahaj* (i.e., eternal happiness). All doubts and fears now disappear and he comes to his own real Self.²²⁴

*Endless are His praises, endless the words of
commendation;
Endless His works and endless His gifts;
Endless His vision, and endless His inspiration;
Endless and beyond understanding is His
purpose;
Endless His creation and endless the ends
thereof.
Endless men's search in anguish for His limits,
but His limits cannot be found.
Endless He is and none can know His end;
The more we say, the more He is.*

*Exalted is the Lord, and exalted His abode;
 More exalted still His Holy Word.
 He who reaches His height,
 He alone may glimpse Him.
 O Nanak, He alone knows His greatness;
 And it is only His glance of Grace, can lift us to
 His height.²²⁵*

JAP J1

From Master's Messages

ARISE, AWAKE, and stop not till the Goal is reached is the time honored message coming down, as it does from eternity, and I repeat it today with all the emphasis at my command. Make hay while the sun shines. The Kingdom of God verily is at hand and the Power of God unmistakably beckons you to it. Avail yourself of the golden opportunity that God has given you, for human birth is a rare privilege and thrice blessed is man. Make the most of it, while there is yet time. Let not dissensions creep into your thoughts and corrode your progress in any way. You are one of the fortunate children of Invincible Light. Live up to that sacred Truth. Master Power is always with you and will be extending you all the love and grace.²²⁶

There is need to take stock today where we stand, how far we have traveled. Let us do so calmly but seriously. The journey may be long but has to be completed. Life is running out, let not vain pursuits deflect us from our Noble Path. The grace of the Master is overwhelming and is extending far and wide. Through His grace the long and tedious journey back to our Eternal Home is cut short and rendered full of melodious charm. His Gracious Love is overflowing, and He is waiting for you at the back door of your eyes to receive you. Ours is to invert and sit at the door. Let our steadfast devotion and whole-hearted faith in

Him stand in our good stead.²²⁷

Love is the “Light of Life.” This love is developed the more you pray from your heart and not lips, the more you are in contact with the Light and Sound Principle of God-in-Action Power, the holy Naam or Word with which you have been given a contact.

This course of life will develop true humility of the heart, which is the secret of growth in God, for the lack of which you are easily offended, become suspicious, upset when others speak ill of you, have secret desire to be popular, become dictatorial in your talk and conduct, irritable, artificial, ostentatious, complicated in your life and unkind to all those around you and below you.

The true “superman” is the great man, who serves God with humble heart. He is humble, simple, straightforward, gentle, kind and reverent to all. When we forget this, we have quarrels, controversies in the name of the Holy Cause we represent.

The great Sikh Gurus said, “Child-like simplicity and unattachment bring one nearer to God.” So did Christ say, *Except ye be as little children, ye cannot enter the Kingdom of Heaven.*²²⁸

Your duty is two-fold—corporal and spiritual—as you have the body and the spirit. Both are intertwined and interlinked and need to be performed diligently and lovingly without dampening your enthusiasm in any way. For to shirk one’s duty is timidity, to face it with determination is manly, to take the results with cheer is bravery and to adjust one’s life according to one’s environments is invigorating and peaceful.²²⁹

You have only to do your duty with love, faith and enthusiasm, and rise into conscious awareness of the Great Power within you. Now or never should be the motto. There are no windfalls as a general rule. You have to work your way up. Every one reaching the top step has ascended

the steps below.²³⁰

How can your life be sublime? Set up some ideal before you and work for that with heart and soul.²³¹

If you want to be happy, make others happy. If you want to be blessed, bless others. Those who injure others, are injured. Such is the Great Law.²³²

Blessed indeed is the hour when the Timeless comes into Time, the Formless assumes a Form and the Wordless becomes the Word, and the Word puts on the mantle of flesh to dwell amongst us. Verily ye are, essentially and potentially, the Timeless, the Formless and the Wordless. The Word is in you and you live in and by the Word, though you may for the time being be living on the plane of senses and unaware of your real identity.²³³

There is suffering in the world, and men and women wander in darkness. In such a world let us go about giving love and compassion to all. Let us serve the poor and broken ones, serve our brothers and sisters, serve birds and beasts and all creation in whom is the breath of Life. Let us not waste energy in questions and controversies. Let us light a few candles at the altar of suffering humanity. This will be achieved by having right understanding, viz., all mankind is one. The soul in all is the essence of God. We are members of the same family of God. We are all brothers in God. When we learn that God resides in every heart we should have respect and love for all. This realization must dawn on mankind.²³⁴

In silence we test ourselves to find weaknesses to be weeded out. We have to wrestle with darkness and develop moral muscles and receive the message of the spirit. We must be, for some time at least, alone with God. When we enter more and more into silence, our desires will be eliminated, purity attained and the body and the mind sanctified, and we taste the Elixir of Naam Divine and know how sweet the Name is.

In silence the heart illumines; veil after veil is removed. In the heart shineth the Light, and the very silence becomes vocal giving vent to the Music of the Spheres reverberating in all creation. When the Light is seen shining within your heart and the Music of the Spheres becomes audible, you behold the Light in all that is outside, you see the one Light in all. This is the Universal Vision that the One is in all and all are in One. Blessed is he, the man of Illumination, for wherever he be, he dwelleth with the One Eternal.²³⁵

To attain this Goal purify your nature by living a good life. Manifest truth, purity, love, selflessness and righteousness in your life and activity. Give up all hatred, eradicate egoism and anger. Eschew violence, pledge yourself to love, sincerity, humility, forgiveness and non-violence. Abandon war. Abandon lust for power. Let the Law of Love prevail amongst you, which should be radiated to all nations and races. Let true religion of heart be the ruling factor of your lives. Love God, Love all, serve all and have respect for all as God is immanent in every form. Preach the Gospel of oneness. Spread the message of oneness and live a life of oneness. There will be peace on earth. This is the Mission of my life and I pray it may be fulfilled.²³⁶

God is love and the Master (God-man) is Love Personified. When our soul comes in contact with His overflowing love, we are saturated with His love through and through, which washes away all dirt of sins of the past and merges us into oneness with the Father.²³⁷

You are protected by the Master Power working overhead. Depend on Him. You will have all the necessary inner help. The Master is waiting for His dear children to come to Him within.²³⁸

I have great love for all of you. Indeed, if you knew how much I love you, you would dance for joy. You would become so intoxicated by His love that it would carry you

straight into the arms of your Beloved within.²³⁹

The love of the Master for you is boundless.²⁴⁰

Let your inner self be overflowing with the Love of the Master so much so that all thoughts of yourself be lost in Him.²⁴¹ God-Master sees all and showers grace on all who do the Will of His Father.²⁴² I am in India but my heart is with you all and I send my heartfelt love to each one of you.²⁴³

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