

SAT SANDESH

August 1975



PHOTO CREDITS The pictures on the front cover and pages 13, 17, and 20 were taken by Lala Howard at Sant Bani Ashram on October 11, 1963. The picture on the back cover was taken by Loi Fager at Rajpur in India a few weeks before Master left His body.

Sat sandesh §

August 1975

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SPECIAL ANNIVERSARY ISSUE

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THE MASTER ON INDEPENDENCE

The Master's Last Satsang August 15, 1974

TODAY is the day of independence for the country. This independence was gained after one hundred years, you see. That's all right; people are trying to maintain the independence—some are for, some are against. But we are not very much concerned with these things. We are mainly concerned with our own independence. It is only after a hundred years that we have got outer independence; and we—after aeons of years, ever since the world began, we are still exiled from our home, turned out of the country, you see. We have not been out of bondage yet. The golden opportunity has been afforded to us from time to time to regain that independence but unfortunately, for one reason or the other, we did not derive the full benefit of our man bodies. Let the past bury its dead: again God has given you a golden opportunity of the man body so that you may regain your independence. Now we have to see how far we have gained our independence.

So I was just saying that this bondage started aeons back when we were sent to the world. The first bondage was of the mind. We are subservient to mind. Mind is under the control of the outgoing faculties: sight, audition, taste, smell and touch. Through these indriyas we are just stuck fast in the nine doors of the man body; we cannot disentangle ourselves.

We are identified with the body and the world outside so much so that we cannot extricate ourselves. There's one way up, fortunately! And that is within us. Nine doors are open: two eyes, two ears, two nostrils, one mouth, and two underneath—nine doors. There is one tenth door. That is within you, latent within you, and starts when you go deep down into the darkness of your body: when you enter the foxhole of your brain, you see. Where does that start? Just as at the time of death our soul is withdrawn from outside, then the outgoing faculties, nine doors, are withdrawn, extricated. These physical outgoing faculties leave us. They come to the back of the eyes and there the way to the foxhole of the brain, or the tenth door, starts. That's the door at which you are to knock and which will open to you. On the other side, of course, is where Master Power is waiting for you. What for? To sup with you. And you are outside!

In back of the eyes is where it starts. It's all pitch dark. That is the way into the foxhole of the brain. That is the only way in which you can have your independence from first the physical body and physical outgoing faculties, then the astral body and astral outgoing faculties, and then the causal body and the causal outgoing faculties. So these are the three layers by which we are bound. If you

could rise above all these three, you would have your independence. For that, we have to rise above the nine doors of the body. That way is within you.

You are man, born as man with the same privileges from God. No high; no low; no east; no west. You are conscious entities environed by mind and matter and outgoing faculties, identified with matter so much so that you cannot differentiate your Self. If you press here [on the arm], you feel it. So you have to withdraw your attention from the body, from the outgoing faculties, the nine doors. How? When you look inside, just look within you into the middle of the darkness lying in front of you. There, when these physical eyes are closed, the inner or single or third eye is open to see the Light within. You can see within. The dense darkness of the body is shaken off. If you cease to hear from all outside, you begin to hear inside—within you. That minstrel, our blessed God, is playing music all the time. Unpaid for. No money required. He is always waiting for you, to make you hear that music which is going on within you. If you don't smell anything outside, that smell within you will have a fragrance that's jasmine-like. That you will have only when you rise above physical body, not before. When you withdraw from the tongue outside, just try to taste within you the elixir of Naam within you, the bread and water of life. When you come in contact with the ringing radiance within you (that touch which is God within you), you'll be absolved of physical bondage. But this is not complete independence; it is the first part of independence. The second part will start when you rise above the astral body and the astral outgoing faculties. Then, the third part, when you again rise above the

causal body. Rise above them; then you will really get your independence. Now you're all under bondage.

The only difficulty is that which lies within you. First the light is dark—pitch dark. When you close these physical eyes they don't work. That is because the inner eye has to be opened. That single eye will be opened by someone whose inner eye is open. How? Direct your attention to the darkness within you, into the middle thereof. Look intently, minutely, penetratingly, to find what is in there. Light will sprout forth; your eye is opened: *If thine eye be single, thy whole body shall be full of light.* That's the first part of it. The second part is His presence; and in the third part after that you have got complete independence. So today is the day of independence for the country, too, but for us it was a day of independence in the man body.

One difficulty lying with us is that we cannot withdraw our attention from all outside. Our attention is identified with the world so much so that we have forgotten our own Self. Somebody should be there to give us a boost—lift us up. Hundreds may sit and may be withdrawn from outside. This part of it is done by Master. This is the first step. In the man body you may work in any social body; but for this subject, you need somebody who can give you a demonstration of how to withdraw your attention from all outside and direct your outgoing faculties at your will and pleasure. We are dragged like anything—well, that is no independence.

So that is the help given by God above. He resides in every heart. He is manifest here, there: suchlike souls are sent down to guide the child humanity back to God. That is God's grace. He gives us *complete* independence. Unfortunately, you have been given the first

step but you have not succeeded. Have you succeeded? Do outgoing faculties affect you now? Yes or no? Withdraw from outside; then it's all right. Now outside things can attract you. It is only when your attention is completely withdrawn from all outside and you forget yourself that outer things won't attract you. Dead body up to here [the eye focus]—all outgoing faculties up to here, eyes, ears, etc. So long as he is in this dazed area he is always dragged outside. There is one way: the tenth door within you. There somebody is required who can give you a boost. By regular practice you become adept. The demonstration of this is given by Master; then you simply rise above at your will and pleasure. Your eyes may be open, but you won't see. You may be so completely absorbed that even though somebody is calling, you won't hear. When you have got that sort of independence at your will and pleasure, you are called a *Gurumukh*. This is the first step of independence you will have.

We have not yet got full independence, mind that. It is *you* who have to get this independence: not your body, not your outgoing faculties. So that is why Masters said, "Man! Know thyself." *You* have to get independence. And further guidance is given by Master within you. He guides outside; He also guides inside. You are never alone. When He initiates you into this Mystery, He resides with you once and for all—never leaves you until the end of the world. No power of any might can take you away from His hands. And further still, that was predestined from birth. You have completely earned this from the fortunes of the past. When you have withdrawn completely, then you can also advance within you, direct, under the guidance of

the Master within you. But you cannot, unless you withdraw first. You must have that first.

So Para Vidya is the way to complete independence. . . . I am the minister of my whole body. How many servants have you got? Ten servants to obey you. They don't go by my orders; now we are dragged by these servants. Decide at the feet of the Master: Independence. Withdraw your attention from outside, then your inner eye opens, your inner ear opens. Now only outgoing faculties are opened.

How many here have been put on the way? Have any of you even crossed one class—one of the treasures of independence? No. Be jolly; enjoy. When? When you have got at least one part of the independence; then the second; then the third. When you have complete independence, the whole world will dance with you, you see. Learn to die so that you may begin to live. This is what is meant by "twice born." You must be reborn in the Name of God Who is within you. This demonstration of being reborn is given by some competent person. Take Christ's cross daily, you see. Christ said, "Those who do not take cross daily are not my disciples." How far have you gained?

Today is the 15th of August. Independence Day celebration was held in the town. You must have seen the vast crowd on TV at the talk that was given. This is the Satsang. Here I bypass the celebration and tell you where your true independence lies. At least gain the first part of it; then claim your independence. How many are there who have traversed the second part of independence? Hands up, please. There are very few. Where there is a will, there is a way.

Have the complete independence. To

start with, we must have the first part of independence. And that is rising above body consciousness (physical). We should try our utmost to regain this spiritual way while in this earthly body. This is the golden opportunity. Time and tide wait for no man. Those who want to have the complete independence let them put their hands up.—There is nobody who does not want it. [Chuckles] Then by procrastinating, time will be wasted. Vedas say so. Procrastination is putting off till tomorrow what you can do today. This stands in the way. This is the main stumbling block on the way. Start your journey from the house, go outside,

reach the goal. Die on the way—not at your door!—or, at the Door of where you have to reach.

If you have the first part of independence, people run up to you. If you gain the third part of independence, the whole world will be after you, you see. Does this appeal to you? What's delaying you? So shake off your habit of procrastination. This morning you had to wait, I'm sorry; but thank God, it is within you. The way was explained to you at this moment. So try to understand it and reach this independence, which is awaiting you in the man body. All right—God bless you all.

A Disciple's Impressions

by Shipp Webb

By Master's Grace, I was in India in July and August of 1974. As the days of my stay passed, I knew that in retrospect the stay there would become very memorable to me. It was not until August 21 that the importance of these memories was forcibly thrust upon me. In the confused events of that night, my inability to take full advantage of all that Master offered was exposed. "Procrastination is the thief of time" came to me again and again. If I had not been distracted by trips into Delhi, other sat-sangis, and other things, I might not feel the physical separation so acutely.

Looking back on the six weeks I spent in Master's presence, it seems abundantly clear that He was gently preparing us for what was to come. In many of the talks and darshans Master stressed again and again the necessity of being independent. It was not until Master left the

body that the full impact of these words hit me.

The first time that I clearly remember Master stressing independence was when He responded to a question I raised in a darshan. I had been sick for three days and although I felt physically sound, my mind absolutely refused to be calm for meditation. I started my question with, "Master, I was sick last week . . . The Master quickly interrupted.

"You weren't sick, your body was sick." He said this with a beautiful mixture of firmness and good humor and we all laughed. I rephrased my question ("My body has been sick") and told Master of my difficulties in meditating. He replied, "God gives us grand opportunities." He then related the story of how He had used a period of fever for constant meditation even before He was initiated. I felt very small when I com-

pared the length of my illness to His—He had had a constant fever for six months, while I had been sick for only three days.

In my room after this darshan, I soon realized that Master had taken away whatever was impeding my meditation. My mind was comparatively docile. I also realized that He had given me a deep insight into the difference between body and soul. I felt that night very powerful in the energy He had radiated to me. I saw so clearly how much work was involved in the Path, but also saw that it was possible to succeed—His shining presence was the proof of that. I had to rise above the changes my body went through; I must be independent of them.

Another time that Master spoke of the virtues of independence was on the day before Indian Independence Day (which is on August 15). A Western student who was living at the Ashram asked permission to attend a speech by Indira Gandhi. Master became very animated and sat straight up in His chair. Leaning forward and sweeping the whole group with His powerful glance, He said, “I wish everyone to be independent.” He went on to explain that this meant being less and less dependent on the outer environment and outgoing faculties.

There was a special Satsang on August 15 to celebrate this holiday. It was held in a different part of the Ashram courtyard than was usual—to the side of Master’s house under some trees. Nobody had announced the time of the Satsang except that it would be in the morning and I wandered over to find out. I realized that Master was coming out shortly and sat down where I was standing which was in the front row of

people, but a good distance from the low dais. As Master came out, He motioned for the dais to be moved forward and I found myself directly in front of Him, only two feet away!

His talk was an elaboration of His comment the night before: We should all be independent. To be dependent was a heinous crime. There are, He said, three levels of independence: the physical plane, the astral plane, and the causal plane. He asked for a show of hands: how many are independent of the physical plane, the astral, the causal? I remember being particularly struck at the time by the power and insistence with which He spoke of this theme.

As I sat literally at the Master’s feet, I was struggling to be independent of part of the physical plane. The trees above us were filled with birds and their droppings were raining down on my white clothes. I tried to keep my attention fixed on Master’s charged eyes and face, but would occasionally look down at my clothes. I thought to myself, this wouldn’t be happening to me in America. I looked back up at the Master to find Him looking intently at me. My mind flashed to the story of Kabir and the king who is deemed worthy of initiation when he says, “O God, I am worse than this,” when a bucket of night soil is dumped on his head by Kabir’s wife. I quickly saw how firmly attached to my body I was and how far I was from even the first level of independence. Master looked at me several times after this—He knew my thoughts of course.

While Master stressed again and again the necessity of being able to rise above the physical environment, He at no time advocated an ascetic withdrawal. One morning when I had meditated several hours before noon, I walked across the

courtyard of the Ashram and was absolutely struck by the vibrant beauty of it all. Although I had been there many times, it seemed entirely new. I felt wonderfully peaceful and harmonious inside. That evening at the darshan, Master spontaneously asked us all, "Is the world becoming beautiful to you? Raise your hands." Then He looked at me and I was so overwhelmed by His absolute knowledge of us and by the love that was pouring out of His eyes that I couldn't raise my hand. It seemed ridiculous to tell Him something that He already knew and also to somehow pro-

fane the inner communication that had happened.

I was very sad and emotional when He left His body. But this was transitory. I arrived in America feeling joyful and buoyant. I had seen so clearly that Master was not His body and that, perhaps, it was a heinous crime to depend on that body. Master's message of those last days was clear to me: we must be independent of all outward things and strive to find Him within. I often remind myself that the last words I heard Master say (at the last darshan) were "Go jolly to all problems."

If we are His Brides

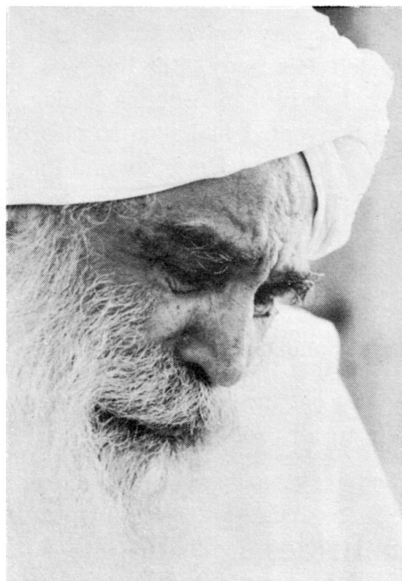
*If we are His Brides then we must love His Friends—
He has loved the cripple with great love—
the adulteress and the pharisee.
He has wept copiously for the family of man
from above and below.*

*O Bridegroom
Reveal the Sun
Shine in my eyes
I see Thy Beard is white with Light—
And Thine Eyes contain all the twinkling stars
in Paradise.*

*Someone captured the Light in His Eye
But no camera can catch the sorrow
in His Heart*

*Only heart knows heart
And heartstrings pull
each other apart
when brother hates brother
on the same Path to the Kingdom of God.*

SANDRA ENGLISH



THE MASTER'S TALK

It is Called Gurubhakti

O MAN, of all the expressions of Life, you are at the head; the highest in creation, second only to God Himself—all else was made to serve you!

God manifests in the man-body more than in any other form of life, and although He does exist in each and every being, yet for this reason He can be realized in the human form alone. One Master remarked, "I laugh when I see that the fish in the water is thirsty," which illustrates the soul, living in the life-giving presence of the Lord everywhere, and yet asking, "Where is God?" God

is in all—we all actually have our living in Him, and there is no place where He is not—and yet regardless of this, we do not know Him or know where He is. God is our very Life Sustainer; were He to withdraw from us for even a single second we would have to at once leave this body. However, due to ignorance, we are imprisoned within the body and are unable to run out through any of its apertures. The breath goes out of the body, but it cannot stay out because there is a Power within Which is controlling it and dragging it back again. That Power is called God. That same Power sustains the astral and causal worlds, too. Our soul is an entity of that Power, which while in the human form can differentiate truth from untruth, and can therefore adopt the nature of truth

This talk, given in Hindi by the Master Kirpal Singh several years ago, was translated into English by the Princess D. K. Narendra and Eileen Wigg, the Sat Sandesh staff.

and also make the best of the untruth. All this being so, one can see how fortunate one is to have been given human birth.

What is God? God is an ocean of intoxication; or you can call it bliss, which is His nature. If our soul is an entity of that, then naturally love is innate in us. Our soul received the boon of human birth only after traversing and progressing through the cycle of the 8,400,000 species of life in creation. Therefore, *It is thy turn to meet God*. This is the time to realize Him. And what are the means by which that realization can be effected? The means are already innate in us: love. God is love, and the soul's nature is also love; or you can call it devotion, adoration, etc.

The criterion of love is met when one loses one's identity or personality in the object of one's adoration—in other words, to become one with that. This ability is a natural attribute of the soul, already existing within it, and the soul's natural inclination is to attach itself to someone or something. At present, it is attached to outer things, of the world, the body, and those things which are related to the body. Wherever one's attention is, there the soul is. The reason for this strong attachment to outer things is that mind, by diffusing the attention into outer direction, has its focus outwardly upon the body and the world. There is love, but the love turns into attachment in this way. Furthermore, it is not surprising that by constantly seeing and experiencing the innumerable sense objects, through the means of the senses, love or attachment for them increases. And this love for the world brings us to it again and again. The negative reaction of this attachment is expressed in hatred, enmity, and so on. Love is the

root cause, yet in attachment one develops love for one person, dislike for another—is it not so? While the negative expressions continue, one cannot increase one's awareness.

Everything has some inclination to revert to its original nature. For instance, the flame of a lighted candle will rise upward, away from the earth, even if you turn the candle upside down, because its source is the sun. You can throw a ball of clay high into the air, but it will return to the earth, its source. The soul is an entity of the Lord, and its nature is to go toward God; but it is bound up with the mind which, being a material substance, has the habit of leaning toward the material things of life. By any means, it tries to trap us into outer expression, operating through the five senses of knowledge, which in turn work through the five senses of action; and through tossing about in the nine bodily outlets. Through all this attachment we end up with a misfit love. The love is there, but you can liken it to a pipe with many holes through which the flowing water escapes. If all the holes are sealed except one, the water gushes out with full pressure. Our love is widely distributed and our soul therefore has become the very image of the mind. What is the condition? *A single heart with millions of desires upon desires—Where is the place for Him to sit?* The heart is broken into so many pieces and those pieces scattered far and wide—of such a heart, it is said, *For him whose heart is not whole, there is no God*. How then can we make the heart whole? If that scattered love which is the soul's expression is withdrawn from its dispersed condition and concentrated at a single point, would it not then shoot toward its Source?

If we have not seen God, how can we love Him? One can contact a powerhouse through any switch which has connection to the powerhouse. Similarly, if one is connected to that manifested connection of God, then love for Him can develop. The very attribute of love is to connect itself to God; it is most natural. To facilitate this withdrawal from outer attractions, however, some place must be established whereat the attention can be centered. One question remains yet: "Without seeing, how can one concentrate?" How is it possible to concentrate on something one has never seen? All Masters have told man that he must love God, and have gone as far as to say, "Without love, a man is nowhere." This warning applies in both this world and beyond. If only the soul would withdraw from the outer world of senses and come into its true Self or nature, the true love would sprout forth; but how to do it? This is where some help is required—is most necessary. And who can help? Only the one in whom the reflection of God exists. One can say he is the switch which has got the direct connection to the powerhouse we call God.

Where is God? As I have said, there is no place without Him—He is the very Soul of our soul—but we must first contact His reflection. He is in all beings, but the one in whom He has manifested, whose soul has been released from mind and senses and has withdrawn from outer attractions, has come into his true Self; or in other words, he has achieved Self-knowledge through self-analysis. It is not a task which is achieved through inferences or feelings, but is done by practical knowledge. At this point, the natural essence of love bursts forth and goes back to its original Source. One requires, then, some help from such a

person—from one who sees.

The epic account of the Mahabharata tells of Dronacharya, who was a master of archery with a complete and comprehensive knowledge of the art, and of whom it was said that he could stitch a running deer's lips together with a single arrow from his bow. The account relates that one day a low-caste boy from one of the mountain tribes approached Dronacharya with the request to become his pupil. Because of the boy's low caste, Drona refused. The boy however was not content to let the matter rest there, and from the memory of the meeting made an image of Dronacharya and started paying his respects to that. His adoration was so intense that, *By saying "You, You," I became You; When I-hood was finished, wherever I looked I saw You.* The realization came to the boy that Drona was with him, which would not have been possible if he had not actually seen him; for it would not have been possible for him to meditate with such concentration. (This is how idol worship started; the original meaning was different than that which came later.) So the simple mountain boy received all the knowledge that Dronacharya had, by meditating upon him. One day, the boy saw Drona walking in the forest, and demonstrated his skill by shooting an arrow which stitched a deer's lips together right in front of Dronacharya. In astonishment the guru called out, "Who shot this arrow?" and the boy came forward to admit that he had done so. Then Drona asked the boy to name his guru, and the boy replied, "Dronacharya." Drona frowned and said, "But I never made you my disciple, so how can I be your guru?" Now listen carefully to the reply, which is in accordance with the law of Nature: the boy

replied, "I manifested you within me." As a person thinks, so does he become. If you have an expression in your heart—you can call it receptivity—then whatever the Master is, that you will also get. This is why it is said, *For devotion to the Lord, worship the Satguru; With his blessing one gets salvation through Naam.*

We have a desire to worship God; but we have not seen God. *One must reach as high as the Highest to know the Highest.* So, love for him in whom God has manifested is the same as love for God. However, one does not love the glass bulb but rather the light within the bulb. We do appreciate the bulb, which after all has made it possible for us to see the light. Do you understand this? It is called *Gurubhakti*. What is the difference then between the Guru and the common man? As already explained, the heart is broken in a million pieces and the love distributed among them. The water passing through the pipe is dripping through the various holes—wasting away. But, in the company of one who is connected to the Lord one can derive a little peace. Even by the smallest connection there one can get peace, but, if one were to withdraw from all outer things and concentrate one's attention single-pointedly, then the pressure of attention would greatly increase. The principal difference is therefore that the Master's attention has been concentrated in its fullness—there is no water leaking out—and his soul is constantly directed toward its natural Source; so wherever he is, that atmosphere is permeated with a powerful charging or radiation. If, for instance, a person visits a parfumerie, even without purchasing any perfume they will appreciate the fragrance that permeates the atmosphere. Similarly, to turn

one's attention to a Master will enable one to have the radiation or fragrance of his presence. *As long as one dwells in the waves of the mind, ego and pride rule; Unless the Master's Shabd comes, there is no love for Naam.* To still the waves of the mind, analyze one's self, know the silence of the heart. After this the inner revelation starts, and this is true spirituality, for which a special source is required.

What is the criterion of a Master? *The Master is full of a brilliant love—the nectar and color of the Lord; In his company is the true desire created.* The Masters are lovers of the Lord: they are full of an intoxication—or you can call it the color of the Lord. They are overflowing cups of ambrosial Nectar, and to sit in the company of such a person will create a desire for God. To see a man in full health and strength is an incentive to become strong oneself. So, in the company of one who is overflowing with intoxication, one does receive some of that same intoxication. And if he also gives that higher contact and a demonstration of the inner stillness, then what more does one require to begin the journey to God? This is called *Gurubhakti*, and the embodiment of *Gurubhakti* is contact with the manifested God-in-man through receptivity. Receptivity is *Gurubhakti*. In this way, whatever the Master has got, that can the disciple receive.

As an illustration, there is the story of a group of mural artists who, when visiting a certain country, requested the king of that realm to allow them to demonstrate the beauty of their extraordinary art. The king agreed to this, and ordered that a large wall in one of the palace halls be put at their disposal. Some artists among the king's subjects felt that they should also be given a chance to

show their talent, and so the opposite wall of the hall was allotted to them, and a long curtain hung in between so that neither group could see what the others were doing. When finally both groups declared that their work was finished, the king was requested to come and view the artwork. The king arrived and viewed the painting that had been done by the foreign artists first. He saw the mural and said that indeed it was a very beautiful piece of work, and that surely no one could do better. The local artists approached the king to ask him to view their work also, and he agreed; but he remarked that from all reports, they had not been doing very much. When they protested at this, the king ordered that the curtain be removed; and when he looked at the work of his own artists he was astonished to find that the mural was exactly the same design as the foreigners had painted, but yet somehow more beautiful. He said he was indeed puzzled to know why he had received the report that his artists were not painting the wall. They explained that this was true: they had not painted it, but had rubbed and rubbed it until its surface was perfectly smooth and shining—so much so that it now mirrored the design on the opposite wall, and the reflection of that was even more perfect than the original work, free from brush marks, etc.

This story serves to illustrate that one should go on rubbing and cleaning oneself constantly, to create a place for love to grow until one becomes the very reflection of love. For this one must again and again focus one's attention in the right direction. *Cleanse the innermost depths of your heart for His arrival; Remove all thoughts of others that He may take their place.* You must clean the in-

ner chamber of your heart if you want the Beloved Whom you desire to come and reside therein. All alien thoughts must be banished and only one thought remain. This is the process of purifying the heart. To expedite the process, respectful devotion is imperative, without which action and knowledge are but mere empty shells. And once again, true devotion means a single-pointed focusing of attention. By withdrawing the attention from outer environments and objects, that which is already within you will come out; there is nothing to be added there. Yes, you will get an incentive, an upliftment, a driving force from within.

What is the condition of one in whom this process has taken place? He is the child of God. We are all children of the world—tied to family, our children, enjoyments, customs, etc.; but the child of God does not drink intoxicants—he *is* intoxicated, always. He has true contentment. He may be outwardly wearing simple clothes, but within He is the King of Kings. He may lead a solitary existence, but in his solitude he is not alone; everything in existence is the Lord's reflection. God is an ocean which has no beginning or end, and he whose drop has gone into that ocean has become the ocean and surges with it. What happens when one meets such a personality? A single meaningful glance from Him will raise one's very existence onto another level. The eyes are the place where the soul plays, where its nature is reflected out; whatever color the soul is drenched in, therefore, is seen through the eyes. This is why the real darshan of a Master is always through his eyes. Our Hazur used to say (when people would stoop to touch his feet), "What is there below?—I am up here!"



Eyes then are the windows of the soul and there is no action for you to do—just sit before the Master and look. Forget everything else. Even if you do not understand what he is saying, you will get the meaning anyway by looking into his eyes. This is the very easiest way of all the easy ways. This is Gurubhakti. *A single glance from a Great Soul gives salvation.* This is quoted from Gurbani. But remember: it cannot be bought.

During the time of the tenth Guru, it is related that while the people were sitting before the Guru, one man started running from one position to another—wherever the Guru would turn his gaze—in an attempt to get his darshan. Finally, the Guru told him, “Oh brother, is this thing so cheap?” The upliftment of the soul is a natural happening. When the calf comes to the cow, the milk starts to flow automatically. The calf is quite confident that he will get the milk from his mother. This also is a play of receptivity. Whatever the degree of yearning, so will it be fulfilled. Of those people who come to a Guru, many leave with doubts and/or bad feelings in their hearts; others take away the full benefit. Hazur used to explain how the calf comes from some distance to take milk from the cow, but the ticks which are clinging to her udder are always drinking the blood but never get a single drop of milk. How can those who think of the Guru as a mere man get the true benefit from him? *Whosoever thinks of the Guru as only a man will take birth as a dog.* A dog!—full of restlessness and desire, running from one place to another. A man is one who is in control of his senses and uses them according to his own will. We are being dragged around by our senses and are just like animals in this respect. If the condition is the same,

what is the difference between man and animal?

Shamas Tabrez prayed to his Guru with the request that as the Wine Giver he should give him one cup of that intoxicating nectar of the Lord—that his heart was yearning to realize Him—oh please give him just one cup of that nectar! If not a cup, then at least a few drops! This is the nectar which is given through the eyes—not by hand—and to whom? Only to those who are receptive. Those who have had this knowledge—what do they say? Hafiz, the great Muslim prophet, says, *One drop of that which You give is greater than two thousand drops of the strongest wine.* What is worldly wine compared to this intoxication of the soul? We go to the Master for this very thing. Many a doctrine has been drawn up for the purpose of gaining receptivity—for this very thing. If receptivity is not developed, then coming and going continues; that is all.

There was a sage by the name of Chaitanya Mahaprabhu. The great souls often have their own expression or name for the Lord. Guru Nanak used to refer to Sat Kartar which means “True Creator.” *You are the Truth—You are vibrating throughout all creation. You are the very life essence throughout creation, which ultimately returns back to You.* Chaitanya Mahaprabhu’s expression was *Hari bole*, which means, “say ‘God’.” He went one day to a riverside where some washermen were washing clothes. He stood beside one man and told him to repeat the words *Hari bole*, but the washerman, thinking he was a beggar of some kind, refused. But, using his full attention, Chaitanya Mahaprabhu persisted until the man finally agreed and repeated the words. At once he got

intoxicated, left his work and wandered around repeating the words over and over. The other men also stopped working and gathered around him, asking him what was wrong; but he merely continued repeating the words *Hari bole, Hari bole*. Infection spreads by infection, and soon the whole group was dancing and repeating *Hari bole, Hari bole*. This is the reason why true devotees say, “Oh, give us one sip of that intoxicant!” It is something intoxicating; it cannot be got from scriptures or other books: life comes from life.

The more receptive one becomes, the more will one receive. What then is the remedy or method to achieve this? *The solutions to everything lie with the Guru*. But the Guru must be a Guru—not merely someone acting and posing. And the supreme solution? A true devotee will say, “When I find my Guru, I will give all devotion to him.” And after that, “I have not seen God, but I have seen my Guru, in whom is God’s expression; and to be devoted to him is to be devoted to God.” A true devotee is one who has given his heart to his Guru and goes about without a heart! How many are there who have really given their heart to the Master?

Once, while holding Satsang, Hazur said, “Anyone who can give his mind can go straight to God just now.” One man stood up and said, “Maharaj, I can give my mind.” Baba Sawan Singh Ji looked at him, and then told him, “First make your mind your own, and then you can give it. At present you are not in control of your mind.” How can we offer something to Him which is broken in a thousand pieces? If it were whole, that would be different. It is a condition which can be remedied only by the Perfect Master. With a little thought or at-

tention from his heart, he can make our broken heart whole; for a while it withdraws from everything else and becomes single-pointed. It is like an ointment acting upon a wound. I am trying to make you understand that without real devotion, all work you may do to activate progression will be barren.

A man can withdraw from outer things by centering his attention: call it devotion, call it love, or anything else. While amid thousands of people, he can yet be alone; his attention is on one thing, and for him there is no world surrounding. Alone, and yet he is in a garden filled with flowers! His Beloved is not dead—excuse me. Devotion is like this. Are there other types of devotion, and how should they be applied? The Masters have made open statements about them; there are books full of them. As an example, Swami Ji’s words will now be placed before you. All the Masters have attempted to give understanding of these things—Kabir Sahib, other Masters, the Vedas, the Shastras, the Upanishads—[*pointing to Yogiraj Raghuvacharya, who was sitting on the dais*] he will tell you. By whatever I have learned through connection with the Masters, I will endeavor to explain also. Listen attentively:

*Hear, my brother, about the greatness of devotion
Of which all the Masters have told.*

Swami Ji Maharaj speaks in very plain language as he tells us of his intentions to discourse on the greatness of devotion.

*Recognize this teaching as the Guru’s;
All other teachings are false, and lead to further forgetfulness.*

He says that this path of devotion is the teaching of the Guru—the Path of the Masters is one of love and devotion. All other practices are empty—without essence. When one's devotion and attention are on a single thing, he becomes *neh karma* from all other things. Through devotion—the devotion which leads to two becoming one—we achieve success; otherwise by knowledge alone we will start drawing inferences. There is a vast difference between the two. So, as Swami Ji has said, actions and principles without devotion are empty and void of any real benefit. From this we need not conclude that there is no return at all for our actions; good actions will bring rewards and bad actions will react with punishments. But the reward which we seek to *experience* is something else. For that, we must become *neh karma*, or we will not succeed. Without withdrawing the attention from the outer expressions, be they good or bad, there is no awakening into the Self: awareness cannot burst through the ignorance. Furthermore there is no progression toward the Truth.

Without devotion, all is void of meaning;

Nothing but the husk is there without the grain.

The lack of devotion is like husk after the grain has been removed—what little value it has! This describes the fields of action, principles, practices, which are void of devotion.

So, catch hold of devotion with a firm grasp;

Discard all your own understanding.

Now he gives clear advice: to catch hold of true devotion and hold on to it fast.

And it is most important to remember that unless the mind, intellect and senses are stilled, there can be no contact. To draw inferences is something entirely different. Merely a glimpse of the truth can give some intoxication; what can be said then of those who go deep into its very heart, into that ocean of intoxication, to become one with it! So the advice is to leave all your intellect and your thinking, and try to receive a little of that nectar of intoxication. It is said that even if the most learned or intellectual person enjoyed a small drop of that, he would dance with joy, ahead of all the rest.

*Devotion, love, ardour, these three:
The difference lies in name only,
for they are one.*

There are various names for the same thing: you can call it love, or devotion, or even ardour, but these are merely different expressions of language.

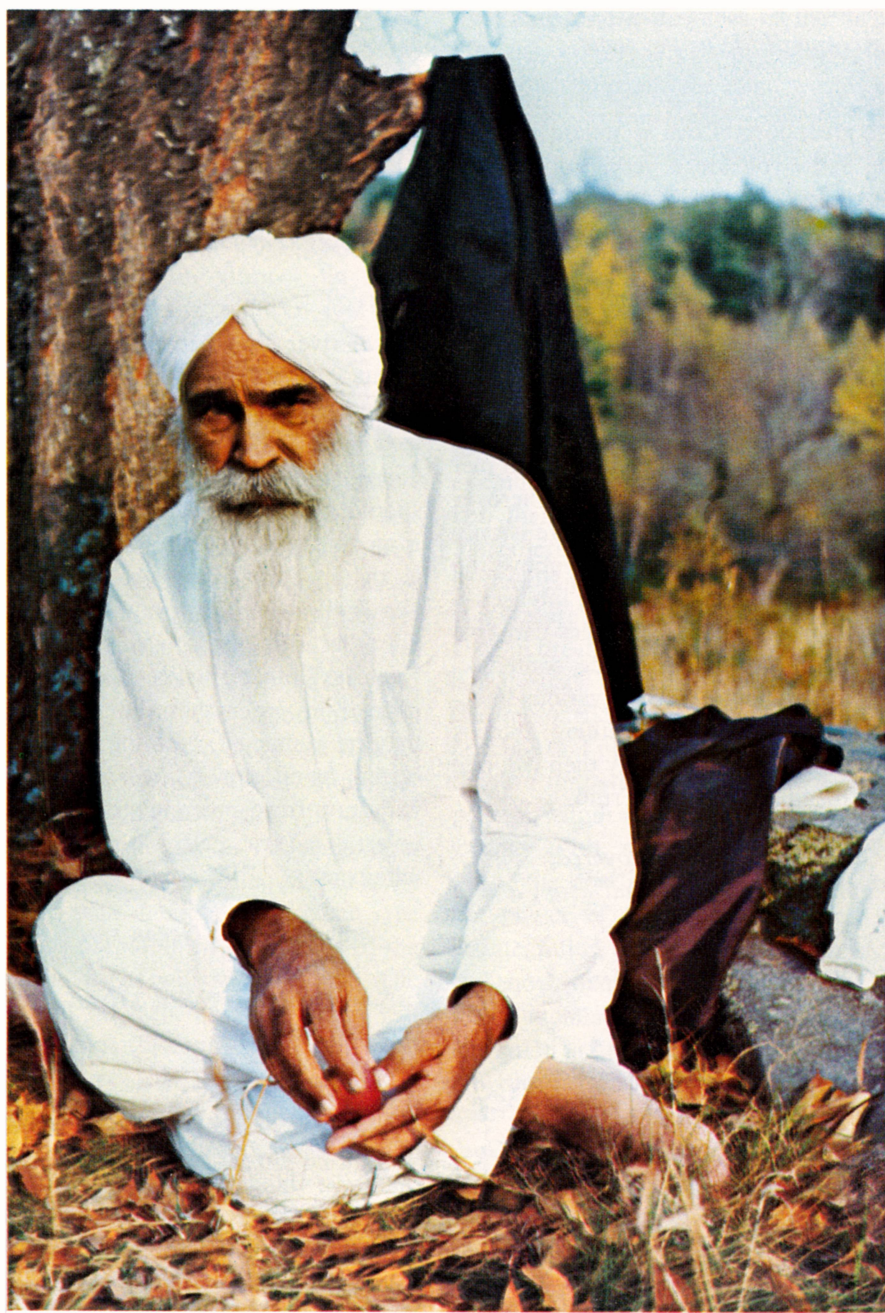
*Know that a devoted attitude is the Gurumath:
All other teachings are of the mind.*

Devotion is the Guru's teaching [*Gurumath*], for in devotion the mind is stilled. In the mind is the *chit*. Mind, intellect and ego all come under the same category. No matter what practice one chooses to perform, if the mind is not stilled then there is no progress on the spiritual path. The mind has four definite phases: *chit* (impressions), *man* (subtle mind), *budhi* (intellect), and *ahankar* (ego); all must be stilled before one can experience and proceed.

Love is the form of the soul and of God,

Devotion is the form which glorifies the Lord.

Devotion and the Lord are one.



*Know then that the Satguru is the
form of love;
You, friend, are also the form of
love:
Accept all life as the same.*

Who are you? You are also a particle of that great love. Love is innate in your true Self—you are a very drop of that intoxicant. You are a drop of that, and if only you would become *Self-intoxicated* and remain so in outer expression also, seeing then that same love everywhere, you would then know without doubt that the ocean of love is such that has no end. What then must you do to gain this condition? You must give yourself up to it. For this, the question of me, or you, or self, does not arise: wherever the “me” and “you” persist there is only illusion. That which takes one above the illusion, remember, is *not* the intellect—pardon me—although intellect can give some flashes of that existence, some inkling, and can start to draw various inferences; but love is something that is gained without effort. Only then will one start blending with the Truth.

*One secret I have discovered:
Somewhere it is a small drop, and
somewhere it surges.*

He says that you are a small drop, but that Power is surging in fullness wherever He has manifested and is being expressed. Surging from what? From the main River or Source.

One Muslim prophet says, *O God, sometime past there was an intoxicating nectar in this cup of clay, but we are degraded so low that there is not a whiff of fragrance in these earthen pots.* The soul itself is made of that nectar and to whatever it gets connected it becomes Self-intoxicated with that object. It connects

itself to the outer objects, which of course are illusionary, not lasting, ever changing, but it drinks in the experiences by focusing its attention upon them. If it would only withdraw into itself, it would encounter the ocean of real bliss. If, furthermore, it would join with that water which surges—then? That surge is the expression of the main River or Source or Ocean; it is said, therefore, *Love only that One who takes you beyond all worldly difficulties; Without true love, O man, you will find no refuge.* A river flows between muddy banks—but it is still a river. Similarly, that mighty ocean is flowing through a realized soul. The man-form in whom that ocean surges is called a Satguru, and we should love that one in whom that flow is manifested: the expression of the Lord is there. This is the easiest way, for above all austerities, prayers, repetition, all other disciplines, etc., is the Holy Naam. All other practices are in fact performed in order that the natural way may be contacted. Nothing need be inserted from outside; we must merely withdraw from outer environments and invert. That true path is already existent within us.

*Somewhere that Ocean spreads the
Light;
Sometimes it is called a river, some-
times a drop.*

In one place it is but a drop, in another it surges forth—in yet another place it may be as an ocean. Each is a stage of the same thing. We are like a drop of that, but that drop is so mixed up with matter that it is no longer aware of its true nature. We have no real knowledge that we are in truth a drop of that ocean. We can only see a tiny glimpse of that nature when we become attached to

something and become Self-intoxicated thereby. What an experience if we could be connected to that which is so strong that it surges! And then, if we merged into the ocean! The realized people are the waves of that ocean, which surge forth in full strength. They *are* that ocean or river, which is made up of waves. And we are advised to direct our love to that wave which flows between the earthy banks of the physical body.

Somewhere the true desire is supreme;

Elsewhere illusion reigns.

The nature of love is attachment, and it will go therefore to where it is attached. It is easy to see how it would increase day by day. That is called desire. When one is trapped in desire, one is indeed trapped in forgetfulness. Then illusion gets stronger and reigns over all; it becomes our religion and our god. The result of all this is inevitably that the soul must return again and again into the worldly life. The solution is one that all Masters have advocated: be without desire. Lord Buddha also said, "Be desireless." There should be no undulation within; one should be tranquil. All one's troubles will fade away. When the ground is prepared, in the silence of the heart the Light will sprout forth. The Light will be seen, and the Sound will vibrate; and this will take you and you will merge into the Beyond.

At one point the illusion vanishes:

When the Ocean's blessing purifies.

When one rejoins the ocean or wave, then all outer traits, habits and inclinations leave; for there is no desire left. You will find the words of the Masters in the Gurbani: *I do not want heaven or salvation, but desire only to be at the*

feet of the Beloved. We only want You—that is all. For the devotees of the worldly life, the higher life is prohibitive; and for the devotees of the higher life, the worldly life is prohibitive; but both this world and the other worlds are prohibitive to those who want the Lord Himself, which is the ultimate goal.

There is no illusion in the river or the drop;

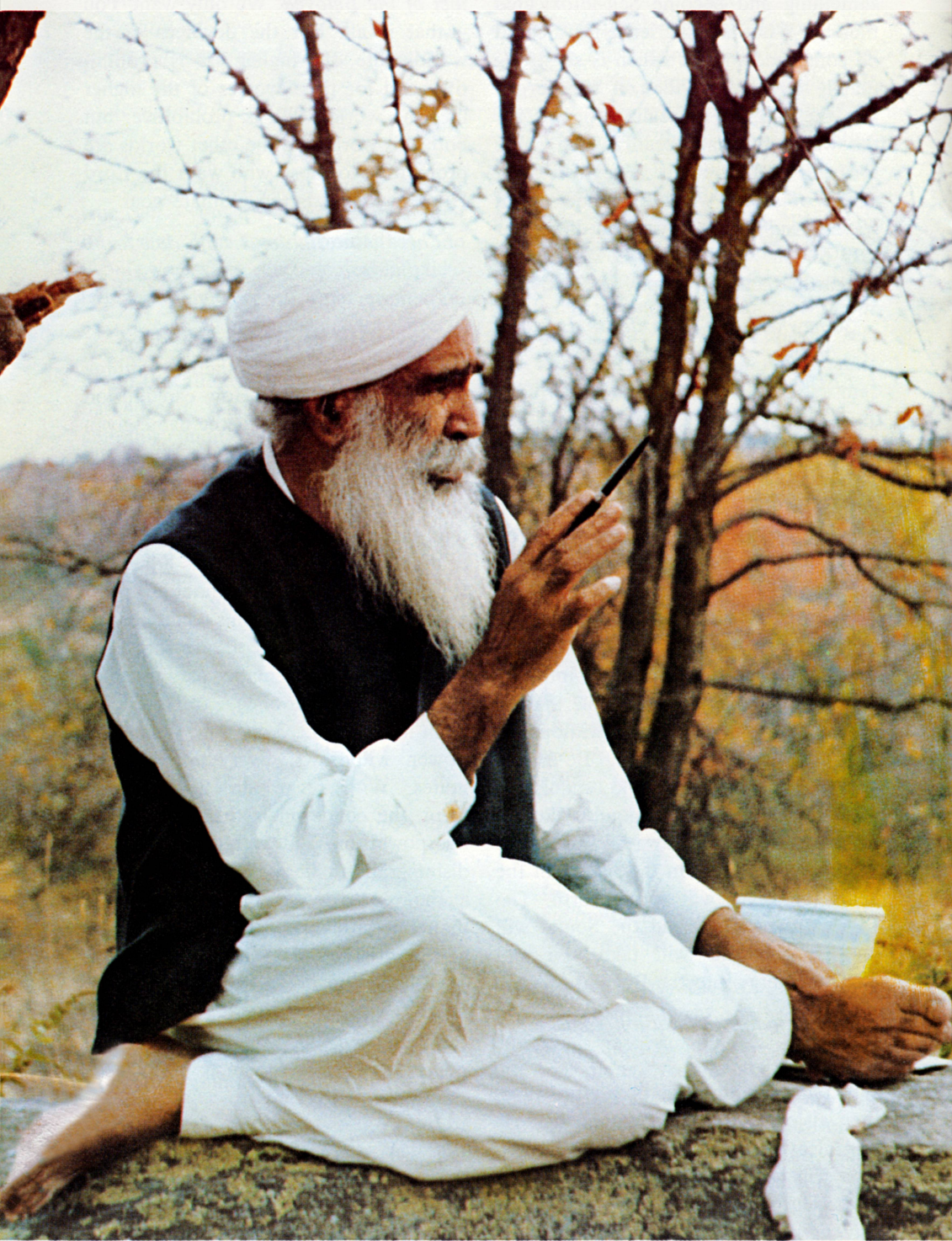
In these, only love remains.

Wherever His expression—the love—is swelling like the ocean, there is nothing of the world present. How can illusion be there?—for illusion is the name given to forgetfulness of the Lord. When one is enmeshed in that illusion, then He is not there; when one withdraws from that, there is only Him and nothing other than Him. Just look at this adhesion! It is Nature's own law. Without His presence in creation, the atoms could not adhere to each other in cohesive form. All the fine particles of matter stay together because that power or love of God holds them in that state. Adhesion. When that power withdraws, everything disintegrates. With regard to this physical form, the condition is the same: when the power of God withdraws from it, disintegration takes place. You can say it is the very essence of the subject, and that thing which is called the power of adhesion is bound by the force of love—without which the world would fall apart.

*That treasure-house of love is great,
Of which neither beginning nor end
can be seen;*

*Without a Sant, none can reach it,
For embedded in the Sant is the
Satguru.*

One can neither find nor reach that vast



treasure of love without the help of the *Sant*. Why? Because within the *Sant*, the Satguru is manifested—he is the manifested God in man. Such a personality has the qualification to be called a *Sant*. To merge with the wave, then, is the same as merging with the ocean—it is a beautiful explanation given to help one's understanding. The drop of consciousness that is our soul has become so deeply involved and enmeshed in the matter and all its environments that it has lost its awareness; but if it withdraws from these outer things, its own love will awaken. Then in turn if it merges into the wave of love, it will then return to the ocean or Source. If that dry drop wishes to become moist with the love of God again, it should keep the company of that person in whom God has manifested. In slightly different terms, it has been described in this way: when the soul keeps the company of the Guru, the dead wood becomes green again. It returns to life once again. The name for this process of keeping the Guru's company is *Satsang*—or *Gurubhakti*.

*The greatness of prem-bhakti is such,
To imbibe it is to absorb a mine of
Amrit.*

Imbibe the greatness of love and devotion [*prem-bhakti*] for this is realization of God. God is love, and love is God. Love God. As God is in each being, love all beings. Who can do this? One who has detached himself from this image of clay. And the method? The remedy is one: *When the attention is connected to the Sadhu, the mind is stilled for a while*. In the Master's company, the attention becomes still and the awareness comes; the mind, which takes its strength from the attention, then finds it impos-

sible to run around. A realized soul is the controller of his attention, and the radiation from such a soul can arrest another's attention and control it. The attention comes under control, and as the mind and senses lose their source of strength, they also lose their power of attraction. *In the Master's company, God is nearer*. But when one leaves the Master's vicinity and his radiation, again the difficulties arise. So the advice is given to keep the Master's company as often as possible: twice a day, or every third day, or every week, every two weeks, every month or after six months, after one year, and so on, according to one's yearning and one's opportunity. On this subject, Kabir said that if a disciple does not desire to be with his Guru for even once in a year, then what is left in him?

I remember, during the time of Hazur, that a man once came from Africa, and I was present when he asked the Master: "Maharaj, as I live in Africa, I have come to you after five or six years; but Kabir Sahib has said that if a person does not see his Guru for more than a year, that relationship becomes slack." Do you know what Baba Sawan Singh Ji replied to this? He said, "Kabir Sahib said that, not I." You can begin to see for yourselves that this is not a subject for reading about, or writing, or intellectual wrestling, for the real benefit cannot be gained through outer knowledge. The true benefit is got only by *upasna*. The meaning of *upasna* is to sit near the adored one with a single-pointed concentration—such a concentration within which all else is forgotten; even awareness of the body should not be there. Then, when the attention starts talking with the Attention—that is *upasna*. One can perform this with a symbol of wor-

ship, or with anything else that represents one's object of adoration; or one can sit near a living charged physical form, for the charging. For the latter, one must go to some Master-soul—from whom the charging can be received even at a distance of thousands of miles. Television and radio are visible and audible across thousands of miles; why not the radiation from a spiritually charged human form? He is omnipotent. Just turn your face toward him a little and he will materialize. Letters have been received in confirmation of this, stating that they have seen the manifestation with open eyes, even at great distances. This is no miracle; it is but a natural thing.

Our attention is scattered at present among the outer objects, people, and environments. Swami Ji says that one should imbibe the devotion, for that is a mine of the Nectar of Immortality. It is that which gives immortality; it frees one from both life and death in the spheres of illusion. Assimilate it within you, but at the same time go on doing your outer actions and duties. Truly, if you have not got this devotion, then you have nothing. It will also give you additional benefit in every phase and expression of life.

*Before all else, do Gurubhakti
And you will receive the realization of Naam.*

Gurubhakti is a means of preparing the ground, and also for concentrating one's attention on a single-pointed condition. Remember this: after the performance of great sadhans of *karam* and *dharam* (action and ethics), then a person *might* achieve this single-pointed attention that is also called upasna. And then one can become one with the object of one's attention; and that is called true Satsang.

What is the Satsang? *Where the Satguru is, so is the Satsangat made.* Sit in the company of someone who is already realized, and when the body and all its adjuncts and the connections of the world are forgotten, and the heart is connected with His heart and has become receptive, then in such condition the very wealth of His own attribute can be received. This is Gurubhakti. And remember: *Without Gurubhakti, know that those who practice the Shabd are ignorant!*

Because of the advent of false gurus, the name of Gurubhakti has been tarnished; but the fact remains that there is no other way. What kind of gurudom has gained the low reputation? That which is bereft of the Truth. Truly speaking, life comes from life, and remember this: *whatever the person to whom you are connected truly is, so like that will you become.* This is why I never advocate the practice of visualization. God is one Who comes by Himself; that is the right person. Through visualizing, whatever that person is—God forbid, but say he is not the True One—then what will you become? You will become the same as that person! He who comes by Himself without visualizing is perfect; for God comes only to those who seek Him and Him alone. God knows, does He not, through which Pole He is working? He will come by Himself to give His instructions; that is all. He Himself is in that One, and this is why Gurubhakti is most important, in order to gain the real thing.

Where does Gurubhakti start? It starts from obedience. *Satguru's words—words ARE the Satguru.* He who respects the Satguru's words will surely gain salvation; but for those who bow to his physical form alone, salvation is very

far away. If there is devotion with respect when in his company, then the radiation will be absorbed. *Satguru is seen by the whole world, But there is no salvation without love for the Shabd.* With an absence of love, we cannot meditate. Even if one succeeds in meditating a little, one will still be prey to indulgence and fall back again. The more love is developed in the heart, the more progress there will be on the spiritual path. You can say that love is also receptivity; what else is it? It is a natural expression which is innate in everyone. Our attention is scattered and dispersed, and the aim is to withdraw it from outer expression and connect it at one point.

We are already doing some devotion, of one kind or another: devotion to children, devotion to relatives, to wealth, one's house, property, or enjoyments from the various senses. So Masters say, *O God, enslave me to Thy slave.* Make me a slave to him who is a slave to the Lord. We are slaves of the world—slaves to praise, recognition, family, enjoyments. For how long? For as long as we have breath in this carcass. This then is the first step—the benefit of which we are reluctant to take! I always advise that one should leave one hundred other jobs and go to Satsang. What kind of Satsang, however? The kind where upliftment is felt, where there is a radiation, and where one can get the wealth of Naam. As long as one does not get a glimpse within, and one does not rise above the senses, and one does not practice self-introspection furthermore, then no real advancement can be made.

God's grace is upon us. Actually there are three kinds of grace. The first is God's grace, when He gave us the man-body, within which one can receive that blessing of the yearning to realize Him.

There is water for the thirsty and food for the hungry. He arranges the meeting with the one in whom He has manifested. The second grace is from the Guru, when he connects us to the Naam. We have now received two kinds of grace; and the third is the grace from our own soul. If we do not shower our own grace upon ourselves and practice true devotion, neither God's grace nor the Guru's can blossom forth and bear fruit. These are very clear words—very blunt. Take only one step, and . . . *millions of steps forward will be given you.* Just turn your face toward Him.

KEEP ONLY THE COMPANY OF THOSE WHO ARE THE TRUE DEVOTEES OF YOUR GURU. Those who have broken away—their company will break you also. Kabir Sahib has said that one should run far away from the company of the “broken ones.” If even a single word gets into your ear, you will also break away, for he who has already left his Guru will tell you, “Oh, I have seen it with my own eyes.” It is possible that his seeing and hearing may be drenched in the color of an ulterior motive! Then? See for yourself. As long as you do not see with your own eyes and hear with your own ears, do not trust anyone.

Where does the real devotion start? In obedience. One Persian prophet said that if the Guru orders you to drench your prayer mat in wine, then do so. It is an unlikely thing for a Guru to order when one does not touch wine, but what is the meaning behind it? It means that it does not matter what he says: if you cannot understand from your own level then be like a child just beginning primary school who listens to the teacher say “two times two makes four.” Does the child stop to ask, “why four?” When one is reading at trigonometry level in

college, one will know why two times two makes four. In the Ramayana the advice is given: *In mother, father, and the words of the Guru have faith without thought.* The Guru's dwelling place is not the physical form, so why would he imprison you in your physical form? A foundation of faith is necessary, and is made for the purpose of upliftment: so that one's scattered attention can be withdrawn to a certain point. I often give the example of a pipe with many holes in it, through which the water escapes. If you seal all the holes except one, naturally the water will gush forth from that one in full force—would it not? We are in need of love from that kind of personality; excuse me, but a Guru has no need of our love, for his love is joined in God; but whosoever will turn his face toward the Guru will benefit from that love he has for God.

You may have heard of the great soul Bheekh, who had a devotee. For the true disciple, the Guru is God—he is *everything*. So this disciple ignored all other names for God, and just repeated *Ya Bheekh, ya Bheekh*. This happened during the time of Muslim rule, and one day the kazi or priest called the disciple over and asked him, "Who is your God?" The man replied, "Bheekh!" Then he questioned, "Who is your Master?" The man replied, "Bheekh!" On hearing these answers, the priest declared that the man was an atheist and should be beheaded. Now all execution cases had to go before the King, and when his case was called the disciple was brought before the King in his palace. The King saw that there was some kind of intoxication in the man's eyes, and he asked him the same questions—"Who is your God? Who is your Master?"—and the disciple replied in the same manner—"Bheekh!"

The King then ordered that the man be released from his fetters, at which the officer of the guard protested that the man would run away; but the King waved this aside, saying, "Don't worry about that." When the man was released, the King spoke to him, saying, "Look here, brother, there is a great drought in my country, and if you could tell your Bheekh to send us some rain, then the people's suffering would be relieved." The disciple at once said, "Yes, all right; I will tell him." He had a great faith in his Guru. Does not a small child have all faith in his mother? With full confidence, he will say, "Oh, I will get it from my mother!" It is through such an attitude of absolute faith that one becomes a Guru. So the King asked the disciple, "When will you come back here?" The man replied, "The day after tomorrow." The King said, "All right—go." The very next day, the rain started, and it rained so much that water and earth became one. On the third day, the disciple returned to the palace as promised, and the King told him, "It is due to the great benevolence of your Bheekh that we have received rain. Take these deeds to 21 villages, and give them to your Master." The disciple was shocked and said, "I should take these perishable goods to my Bheekh? It can't be done!" This is a story which relates an example of Gurubhakti. Actually, when he had gone to his Bheekh, the Master told him, "O madman, when you could see I was absorbed, you should have asked for something else!" Do you understand? [He could have asked for his own spiritual upliftment.] He who cannot get absorbed in the Ultimate Lord, but is only absorbed in the world—what can he give? He can only give that which is of the world; what else? He himself is

trapped; and you also will remain trapped. *Only accept a Guru after you have come to know that he is genuine. Do not worry if you have to spend your whole life in that search*, for that time will be credited to you as bhakti. If you connect yourself to the wrong place, however, your whole life will be wasted.

Is there a criterion to judge a perfect Guru? For one thing, the soul becomes still in his presence—even if for a little while. *Seeing whom, the mind is stilled, His name is Satguru*. And furthermore, he will give you the demonstration; will withdraw your attention or soul from outer things, will withdraw it from the sense-level, and will then give you something inside—a glimpse of the Lord—and that is Light and Sound. *When the Sound comes from the higher planes, Know that He is my Gurudev*.

Anyone can give lectures, stories from the scriptures, outer practices, this and that. Our Hazur used to say, “What is there in giving the five names—even a little girl at the spinning wheel can do that.” He would explain things with great love. In what then is Gurubhakti? In keeping the word of the Guru. But this we do not want to do. The Guru says that one should introspect one’s life; he also says that one should give time for meditation. If a person did not get any food, he would become desperate for it, and would feel that he must have it, no matter where it comes from. If one gets the bread of the soul and does not eat it—what a shameful thing! What can be said of such a person? The reply from such people is always the same—“I did not have the time.” Excuse me, but who is it that has got to die—you? Or can someone else do it for you? If the physical body needs food, one will go into torments of hunger. If the intel-

lect is hungry, nights and days are willingly expended to feed it. But for the hungry soul—even if the bread is given, it is not eaten because there is no time. Before you realize it, the end will be here; and with deep regret one leaves the body and goes out of this life. The medicine was given but was locked away in a cupboard—how then could the illness be cured? He who becomes learned while living in the world will remain learned when he leaves. He who is illiterate in life, can he be learned at death?

Know that you have met a Guru when attachment, fires of the body, and distress, all leave. When have you experienced the Guru? When attachment leaves, you will then know that you have truly met the Guru. When your children die, you cry. When poverty comes into your life, you cry. When there is no praise or respect coming to you, you cry again. If you are in such a turmoil, how can it be that you have met the Guru? When one rises above the physical form, then one can say that one has met the Guru—within. Save yourself from the outer fires of the body, of the desires of the world and other worlds. When you are free from all this, you will know that you have met the Guru. At present you have met him physically only: you have not *seen* him. Excuse me, but actually you have not yet met him. *Nanak says, he who has met the Satguru has his written destiny erased*. THIS is indication of the meeting. If a person has met him within, why would he return to this world? He will no longer be the enjoyer, but will be the one who sees. We do read the books, but must try and truly understand them, and then make that understanding a part of our lives. See for yourself, where you stand. If someone tells you that you are a great devotee,

of what value is that? The only result from such things is an increase in the volume of ego, vanity, pride, etc. Do not forget what you really are.

There was once a king's minister who was previously only a simple grass cutter, for whom the king had regard; and he had promoted him in his service. Whenever the minister had a little free time, he would enter a small room, remove all his fine court clothes, put on a simple loincloth, and placing his old cutting scythe before him, he would cry, "O God, before Thee I have no status." Some of the other courtiers, incited by jealousy, would sneeringly remark to the king, "Just see, you respect this man so much, but he is only a grass cutter after all, and he has not forgotten it." But the actions of his favorite minister pleased the king, who told the critics, "It is true what you say. He is the only man who has not forgotten his true self."

If the disciple becomes something better, the credit is the Guru's; for it happened by his grace and the praise should go to him. If the Guru were not to give—then? When people come to me I tell them, "Brothers, up to now He is giving, but who knows about tomorrow? There is hope, of course." The Giver is God. The sender is God. Where then does this I-hood enter the matter?

*Doing aarath again and again, we
incur His pleasure
And receive the treasure of His
love.*

In the meaning of *aarath*, there is first *aa* which means "come," and then *rath* which means "to be absorbed." To withdraw the attention and become absorbed in the greater attention—this is the real meaning of *aarath*. When the *aarath* is successful, the Guru can see that the

soul has withdrawn from everything and has entered the darkness; then its own greatness unfolds. So, as it states in the Gurbani, the first lesson is to obey the Guru. Lose yourself in him; and when he starts coming, then forget yourself entirely and absorb yourself in him.

A certain Persian prophet says that his heart became so full of God that he knew not if it were himself or Him. In this condition, there is no I or You. He also says that when the Guru manifests within, the disciple becomes emperor of the three planes. Until He appears within, there is no real development. On the same subject, another Master says. *The Gurudev has revealed the true Light within, through which all my illusion has gone.* When the drop becomes one with the wave and the wave is absorbed back into the ocean, there you will find the true meaning of *aarath*. Nowadays, people merely light some lamps and perform *arti* by some outer custom. Absorb yourself in the one in whom that Light is manifested, and forget yourself in him. When the separate condition of I and You is no longer there, that can be called Gurubhakti. This is the last feat to be achieved. St. Paul said, . . . *Yet not I, but Christ liveth in me.* The disciple sees within his own physical form that the Guru is sitting there, and this is the culmination of Gurubhakti. They tell us that we must do Gurubhakti, and then we will get the Naam; to meet the Guru within—that is Naam. That is the ever-present manifestation of Naam. For instance, somewhere there is water, somewhere there is ice, somewhere else, steam. If you rub ice, it becomes water—if you rub water, friction occurs and it turns into steam. The same single thing has three phases. That which is seen outwardly—we call him the Guru. Like the

priest, he folds his hands [in greeting], he loves, he gives comfort, and even sheds tears at times. The Guru's aim is to take the soul within. But when he works in the various inner planes, that is called *Gurudev*. *Satguru is omnipotent*. Different stages, each with its own expression—but understand that he is the God-in-man, and nothing other than that. In the human pole, he is God manifesting through man. When the Power withdraws, it is as if hundreds of bulbs were all switched off by a single switch! The ever-existent God is everywhere, and when He works through the brain-center, then consciousness fully awakens. When that withdraws the end comes. He functions in us similarly. Do you understand my words? How can these things be unraveled and placed before you, when they are related to a practical subject? However, through right understanding one can get a small glimpse of the facts. But intoxication can only be enjoyed by receiving it—and when does that happen? When the Guru-bhakti starts.

*Radhasoami says, O listen—
You have received now the boon
of bhakti.*

Swami Ji tells us that the Lord Himself, sitting in the human pole, says that we have now got the boon of devotion. This is what the God in the Guru says. The question now arises: to whom is this devotion given? Devotion to the Lord will take one to the lap of the Lord. Where is the devotion? It lies within our true Self—we have only to change direction: the direction of the surat or attention. Attention is the soul's nectar—attention is the soul's expression—in which He is apparent. *Full of the pure Nectar of Love; In the Master's company, the de-*

sire is born. The Master—in whom love for the Lord is swelling, surging. Keep *his* company. In that company, this small drop will mingle with the wave and become one with it—and that wave *is* of the Ocean, and so it will go back to the Ocean.

There is a prayer of Guru Amardas Ji, which says:

*Cursed be such a life in which love
for God was not achieved.*

What conclusion did Guru Amardas reach, after more than seventy years of searching? This was his conclusion: that one thousand curses should be upon the life wherein, after receiving the precious human birth, the love for the Lord was not awakened. This love for God can grow in the human life alone, and in none other.

*Doing that work in which God is
forgotten,
One gets attached elsewhere.*

All those actions which lead us into the realm of duality and ignorance make us forget the Lord. A thousand curses on such actions! What are the good actions, then? Those through which our attention is directed nearer to God. Bad actions lead us farther away from Him.

You are not asked to leave your hearth and home and go into jungles and lonely places. All that is necessary is: no matter what work you may do, the needle of your compass should be constantly pointing to the North—to God—so that He is never forgotten. Leaving worldly responsibilities and duties does not mean you have freed yourself. The attachments which result from the worldly life must be severed while living amid the world. Achieving such detachment while living an ordinary life is true re-

nunciation. And when is that achieved? When one gets connected in one direction. The true meaning of renunciation is to be connected with one thing and renounce all else—nothing more. In which direction should we be connected? That which leads us on the right path. And what is the right path? *Naam is, the realized soul is, the God-Guru is.* This is permanent, unchanging. All the rest is perishable and ever-changing. If one gets connected to a realized soul, one's direction will be changed—toward God. If one gets connected to the God-Guru one's direction is changed, but also, in the God-Guru, God has manifested and radiates. If the drop has some inclination toward the wave, and the wave is in the ocean, then finally it will become that same tranquility. To connect your attention to such a personality will be to your betterment. If the attention remains unconnected, one is still subject to the coming and going of creation. So he tells us quite frankly that if after being given this human life we do not develop the love for God, and continue to perform such actions which lead us into the realm of duality and ignorance, and thereby forget Him, then our life deserves one thousand curses.

*Serve such a Satguru, O mind,
Through whom the love of God is
born, and all else abandoned.*

One should therefore love the Satguru, for in loving the Satguru the love for God is automatically developed. The Satguru—the one in whom the love of God is abounding. *Overflowing with the Nectar of Love, yearning is born in His company.* As you think, so you become. I have already given you two examples; i.e., the remembrance of one person renders the sins of the world remote, but

with a greater remembrance, all else is forgotten. Hence with the latter type of remembrance, one becomes clean. It is through loving *him* that the love for God develops; the love that is such that the whole world is forgotten! And this is the criterion of Gurubhakti. When love for a single thing becomes so powerful, would not renunciation of all else occur? So remember that a renunciate is not a person who leaves his home and duties to live in the jungles: the true meaning of the word is to have one's attention on a single object to the extent of forgetting all else. And one should focus one's attention on that which is permanent—the true essence. That is imperishable, and you will also reach that status. By any other methods, birth and death will continue. We can only consider ourselves safe when we have reached a state above births and deaths. It is written that Maulvi [“clergyman”] Rum did not become Maulana [“Our Master”] Rum until he became the slave of Shamas Tabrez. Similarly, Raja Janak's name is remembered down through history because he found Ashtavakra. Until Arjuna met Lord Krishna, his life was not so illustrious. The same observation can be made for the life of Swami Vivekananda, who blossomed under the guidance of his Guru, Ramakrishna. Brothers, life comes from life. It is very clear. The life of a disciple *is* his Guru. If he is intuned to his Guru from within, he becomes his mouthpiece; then only can he call himself a disciple—otherwise not. Up to now—excuse me—we are but disciples of the mind.

Once, after giving initiation in Lahore, Baba Sawan Singh Ji said to me, “Brother, I have planted the saplings, but you have to water them.” I replied, “Hazur, what is a pipe? Whatever water

you send through this pipe, I will give.” If there is no water in the water pipes, they become hot, do they not? He who becomes the mouthpiece of the Guru can be called a disciple. How can we call ourselves disciples as yet? When one becomes a disciple, *he will never hide his Guru's name*—remember this! He who conceals his Guru is a bad man. Those who intentionally cover up the name of the Guru are bad people. Tell me, if one declares that one is the disciple of the Guru, then does one's good reputation increase or decrease?—excuse me. *Without a King, there is no respect; Without a Guru, there is no salvation.* So the real disciple continually exalts the name of his Guru, and furthermore, never encourages any attention toward his own name. You will see that all true Gurus only sing the praises of their Guru, and do not consider the Guru as a man, but as God in man. Many people encourage praise to their own name, and push the name of their Guru aside. Guru Nanak Sahib said, *I have seen the greatness of my Guru, and There is no other place. Guru is God on a human pole.*

A drunkard would choose to sit beside a drunkard, would he not? These manifested God-in-men—some come into the world in perfection, and some are made here. And even those who are perfect when they come, whose company do they seek? Those who are drunk with the same intoxication. Just consider how much love Guru Arjan Sahib, Chajju Bhagat, and Hazrat Mian Mir [from entirely different castes and religious backgrounds] had for each other. Also, why did Guru Arjan collect the words of many different Masters? There was a deep meaning behind it. Man has made separate narrow, watertight compart-

ments with the attitude, “Only my belief is good—others are wrong”; but the realized souls say, “Go—and go everywhere.” Our Hazur used to say, “I have got this thing, and I am giving it to you. Now go wherever you wish, and if you find anything greater than that which I have given you, then take me there also!”

We are worshipers of the Truth. But those who go into—well, what words can I use to describe it?—they say, “This is my belief, and this is my belief.” Brothers, those who really have something to give will get together. Only takers fight among themselves. How can a giver have any animosity? Guru Arjan prepared this banquet hall of spirituality (the Granth Sahib) and I would say that it established a world fellowship of religions by collecting the words of the Masters in one book, regardless of which religion each Master was born into. Those who believe in the words of the Gurus which are found in the scriptures, should have respect for all Masters. If they do not, they have obviously not become disciples. It is very simple and clear. *Abandoned all possessions which were not mine, when the company of the Master came; Now there is neither enemy nor stranger, for all have become the same to me.*

Amir Khusro was strongly criticized for following his Guru, his critics protesting that a Muslim should not worship a living man as God. Khusro in return retorted that they were his actions—what did they have to do with anyone else? He also pointed out that only he knew just what benefit he was receiving. Only a disciple will know what the Guru gives him. Of such things the worldly people have no awareness. Whenever the Masters come, they teach in a practi-

cal way, and those who do not realize just what they can give are unhappy. Who are the critics? Those without knowledge. Who is steeped in true devotion? Only those who are drenched in the Lord's color. There is the drop, there is the wave, there is the ocean. If the drop which has become polluted by matter gets contact with the wave, it can become fresh again—because that wave is of the ocean.

It is a subject of self-analysis, and as long as our soul does not get free from mind and the senses it cannot even understand what kind of intoxication its own nature is. It is true that glimpses can be seen, but the intoxication can only be experienced through an actual connection. This kind of upliftment can only be got in the company of those who have experienced the intoxication and have achieved the full realization. Without meeting such a personality, nothing can be achieved—no matter if one spends one's whole life in trying, or even millions of lives. Yes, such things are *mentioned* in the scriptures, but can only be experienced through the Master. The Masters come to teach us how to love, and that love is the same; but we have connected it to the world, whereas the Master will connect it to the Lord. We may win or lose in this world, but we are still here, so why not gamble with the Lord? If we lose we will become His; if we win He becomes ours.

Kabir Sahib has said on this subject, *Body, mind and wealth I have staked*. He says that he has staked all three, and brothers, you gamble, and we also, but there is a difference. Where have you staked your all?—and where have we? What do you win in return? and what do we? Everyone is gambling—with the world, with children, money, property—

and go on fighting and killing for it. We have also staked body, mind and wealth—but what happens? *I play Chaupar with my beloved, staking my body and mind*. This is the difference—one is a gamble with the Lord, and the other is with the world. It is a play of Chaupar; all the world is like that. As in that game, there are four sections—some are born through the earth; some through moisture; some through eggs; and some through the womb—and the Chaupar game goes on; but Kabir Sahib says, *We have connected our love to the Lord*. He also says, *If I lose, I become the Beloved's; If I win, the Beloved becomes mine*. Similarly, when gambling with the world, winning or losing you will still be in the world; and this is the great difference. Have wisdom.

With *upasna*, we can have that experience; for life comes from life and light comes from light. Whatever company one keeps, one's life will reflect that influence. That which can be received by a few minutes' receptivity in the Guru's company cannot be got from even a hundred years in some other sincere devotion. The Master's company can give that which is described in the holy scriptures. After all, the Guru is something, brothers. True Gurus are not sadhus that are seen with the naked eye—there are hundreds and thousands of sadhus in India, but there might be five or ten who have reached a certain stage, for the world is not without such people. But they are rare; they were rare in the past, and they are still rare. So what then is the criterion? *The Master entrusted me with some capital; Through this all illusion of the mind was removed*. The greatest criterion of all is that the connection with the Light should be given, and our attention withdrawn from

outer things. Even if he gives a little glimpse of the Light, that can be increased. Help is forthcoming. The more you turn your face toward Him, the more help you will receive—just like a tree that is fed scientifically so the fruit will come earlier. As Christ said, *I am the vine, ye are the branches . . .* Those branches that remain embedded in that vine which is the Guru will bear forth fruit. Those who break away will be barren.

Remember: A Guru has to be a Guru, and a disciple has to be a disciple; only then can Gurubhakti be achieved. Such

a Guru is very rare; and so is such a disciple. The more you keep his company, and the more you obey his commands, the quicker you will reach there. Decide for yourself, in this very life. *Know you have got a Guru only when attachment to the physical has gone.* If you have learned how to leave your body, then you can know that you have met your Guru; and such a disciple will not return to this world. He may come back after succeeding in the higher stages—after reaching the ultimate good. Then he will be sent as a doctor, not as a prisoner.

Every Cloud has a Silver Lining

Stanley and Edna Shinerock

EDITOR'S NOTE: *Stanley and Edna were married in Masters physical presence in a beautiful ceremony in Toronto during the 1963 tour. A year later, they went to India (Edna had spent eight months there with Master in 1962) and stayed at Master's Feet for six years—Stanley working at the Canadian High Commission and Edna serving as Master's private secretary. They left India in 1970; in 1974, aware that Master was about to leave, Edna returned to spend the last eight months of His life at His Feet.*

AUGUST 21, 1975, marks one year from the day that our Beloved Master shook off His mortal frame to return to that Source of Infinite Love and Power from whence He came.

The departure of a Master is and yet is not a joyful occasion to a disciple. It is joyful to a disciple because the Master no longer has to suffer our misdeeds and shortcomings, which He took upon His own physical body; it is not joyful be-

cause that Infinite Source of Love and Power can no longer be approached at the physical level, nor can we receive the solace and overflowing compassion radiated through the Master's eyes, which acted as a tremendous boost in our day to day battle with life's problems, both mundane and spiritual. The loving and strengthening clasp of Master's hand on our shoulders is now available only in memory.

A few years ago the Master said, in answer to a disciple's question on world conditions, that dark clouds were hovering overhead. To His disciples, that dark cloud manifested when the Master left the physical body, and has since assumed very threatening proportions. To all disciples, the time of great trial has arrived. Masters always test their disciples, and some of the tests are so difficult that the Master Himself has likened the Path to treading a razor's edge, which one cannot walk upon without cutting one's feet.

Spiritual tests are difficult enough to pass when we recognize them as such,

but become doubly so when we cannot discern that a test is being given. At these times, negative forces come into their own and play havoc with us. False propaganda, which the Master told us not to waver against, makes black look white. Indeed, if it were not able to do this, it would not merit the name of false propaganda.

It is natural to wonder why Masters sometimes permit discord and divisions to arise within the Satsang after They have left this sphere of action, when with a few words all doubts and causes of future contentions could have been avoided. From our level, we understand that Masters view things in the longer term, not the short term. Indeed, we would be amazed if we truly knew the length of the long rope He gives us, so that our latent desires, which have their roots in the ego, may be satisfied or otherwise worked out of our system. Unless we either satisfy a desire or forego it (which is rather more difficult) we understand that further spiritual progress is not possible. We know of one occasion when Master said to a disciple:

"If a Master were to take a disciple up without his debts being fully paid up, those same debts would become an obstacle to further progression—because the disciple would not then like to remain in the world, but be forever immersed in the inner bliss."

Master was also very fond of explaining that after a Master leaves, the formation that arises during His lifetime is

first subject to stagnation and then to deterioration. One way to hasten this process is for the Master to permit, in the larger spiritual interests of all concerned, debts to be paid up and latent desires made manifest, if they cannot be worked out of one's system through complete renunciation. This appears to be a natural process in order to make way for the successor, if and when Master is pleased to make him manifest.

Master's words carry great significance in the light of recent events that have troubled many of Master's children unsure of what to do: whether to follow the apostles of false propaganda or to remain aloof.

So, although the dark cloud is now hovering directly overhead, it is fitting that we recall optimistically our Master's words—"Every dark cloud has its silver lining"—and to have faith, that with patience and perseverance (Master's favorite words, we think) the silver lining will expand into a brilliant shaft of light and dispel the dark vapor which before appeared so solid.

In this regard, we feel very strongly and with our deepest and sincerest love, that a disciple's main task in the time we have left (and who knows how short that is?) is to practice constant, sweet remembrance of Master while doing our duty in this world, and to hope and pray that He will, in His infinite mercy, take us within, this being the only true level from which we can, as Master put it, "See what is what."

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In Sweet Remembrance of Him



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