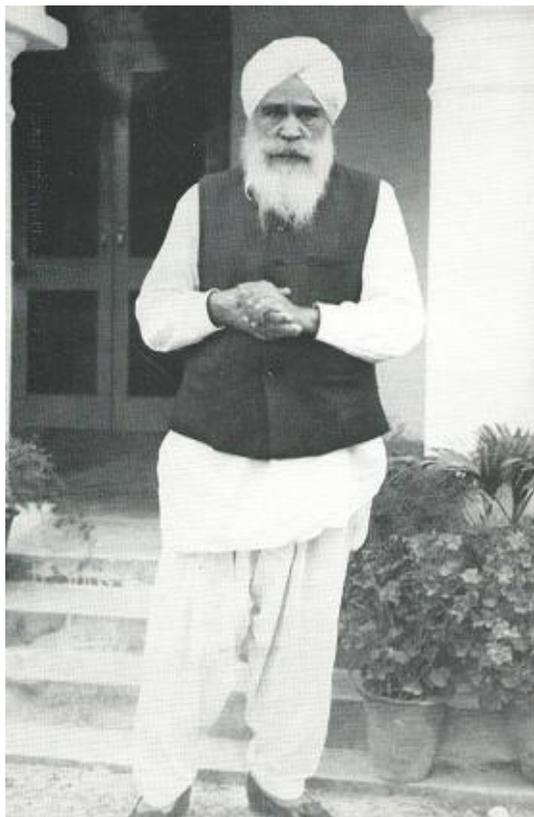


I am on a chase
and this is my prey!



Sant Kirpal Singh Ji Maharaj
The Beloved Master
1894-1974

A Master is the manifestation of His Love,
and to love the Master is to love the Lord.

(Sant Kirpal Singh)
Philosophy of the Masters: Love



Sant Kirpal Singh Ji Maharaj

on Love for the Master

Philosophy of the Masters,

Book 2, Devotion

A person in whose heart love for the Master has been bestowed by God is really fortunate, because love for the Master is the method by which we come to love God.

(santmat-thetruth.de/index.php?option=com_book&book=3886&page=111)

The best and the highest method of meeting God is to love the Master and to remain at His Lotus Feet. This is the first step of the ladder towards God-Realization. Devotion to the Master is to love Him. It is to live according to His orders and directions – physically as well as mentally. In other words, one should give away one's heart to one's Master. (p.19)

Devotion to the Master is the foundation of all practices. The other methods are all branches leading from it. Love for the Master is a unique treasure. It is impossible to describe this state of devotion in cold print. (20, 21)

The question will naturally arise whether devotion to a Guru or Master is the worship of a finite being, rather than of the Infinite Being who is the all-pervading Power. If one wishes to bathe in the sea, he will do so only at the seashore. The Guru is like the shore of an ocean of infinite spirituality where one can take the bath of Salvation. (29, 30)

A Master has two forms. Externally he is a human being; but internally he is, in fact, God. He is in the form of a human being outside; but he is God-in-man, or God-plus-man. He has contact with human beings on one side, and with the Lord on the other. From this point of view he has two aspects. One is that of a human being, and the other is that of God. His Real Form is Shabd. Shabd creates the physical body and dwells in it. *“And the word was made flesh, and dwelt among us.”* (John 1:14) (31)

A Master is the medium through which individuals are connected with God. In other words, Paramatma (God), Shabd (Sound Current or Word), and Guru (Master) are three different forms of the same Lord. If we offer devotion to Shabd in the physical form, which is the Guru, we are then immediately connected with the Lord inside. Devotion to the Guru is, in fact, true devotion to the Lord. (31)

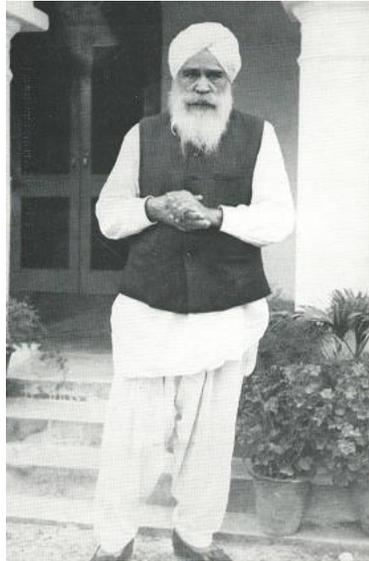
The question arises, why should a man worship another man? The answer is that there is a great difference between one man and another. A Guru has assumed the form of a man, but he is not an ordinary man. Internally he is always in conscious contact with God. (31, 32)

So long as we do not complete our devotion to the physical form of the Master, we shall not be able to listen to the Shabd, nor shall we be able to meet the Lord. (33)

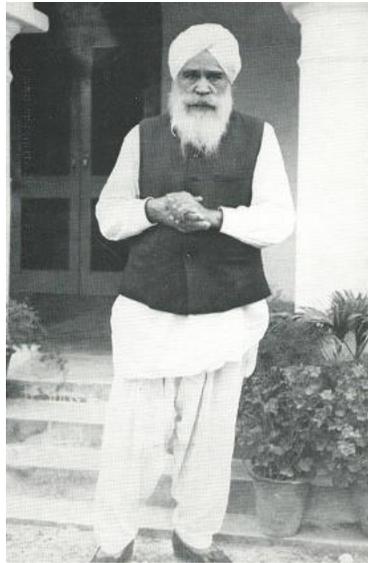
By devotion to the Guru we are able to get rid of the worldly attachments. The gross attachments can be cut off only by means of Guru Bhakti (devotion to the Master), and the finer attachments of the mind will be sublimated by means of Naam Bhakti (devotion to Naam or Shabd). (33)



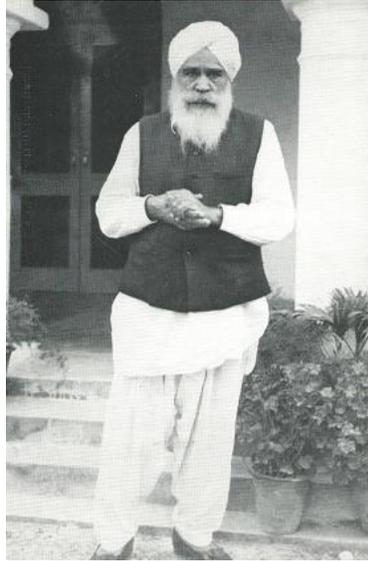
As long as I live, my trade and my task is this:
it is my rest, composure, and companion.
This is how I busy myself each day:
I am on a chase and this is my prey!
(Sharafuddin Maneri, 1263-1381)



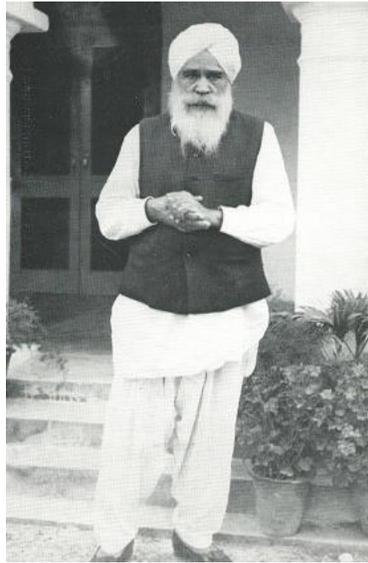
Whoever embarks on the search for a Friend
must burn in this fire and wait;
but each day he burns, is his day to celebrate.
(Attar, 1119-1221)



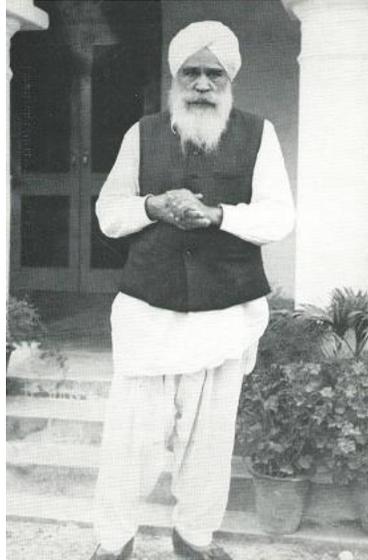
To be in this imperfect existence for a moment
and to dream of Your eternal perfection,
to have this heart full of wretched limitations
and to harbor this infinite pain of separation and longing in it,
Your favors, Beloved. All Your favors.
(Shaikh Abu-Sa'id Abul Khayr, 967-1049)



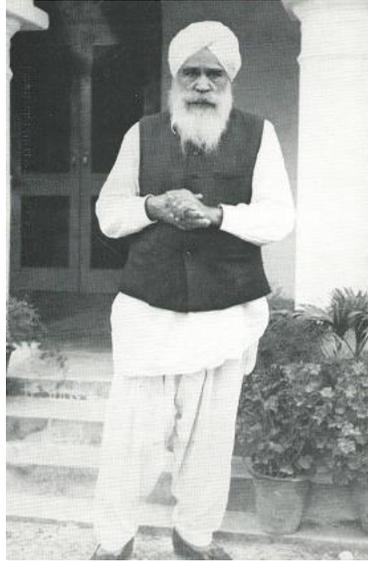
How can one behold You once
and not cry tears of blood living in separation?
Though separated from You I exist.
I am amazed at anyone who sees Your face once
and separated from You still exists.
(Jami, 1414-1492)



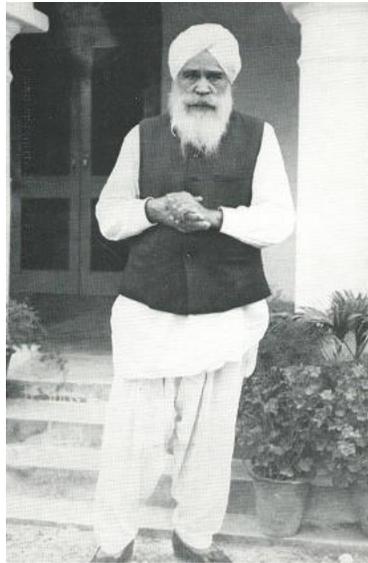
Your love, from before the beginning of time,
is my soul – it's my very self.
Your love is the treasure of my weak, begging heart.
Perhaps your beauty has been far from me –
But the vision of your face has stayed with me always.
(Sultan Walad, 1222-1312, Rumi's son)



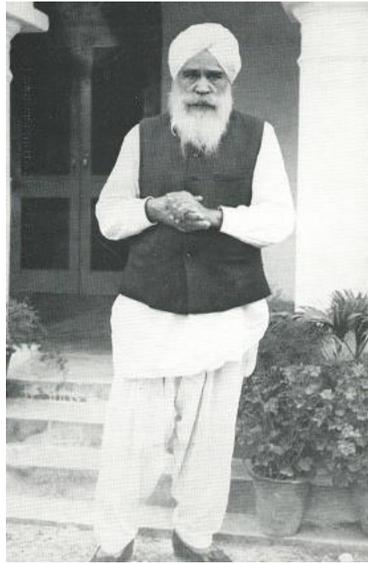
If the eight paradises were revealed in my hut,
and if the rulership of the entire world were placed in my hands,
I would not give for them that single sigh
that arises at dawn from the depths of my soul
when I remember my longing for Him.
(Bayazid Bistami, 804-874)



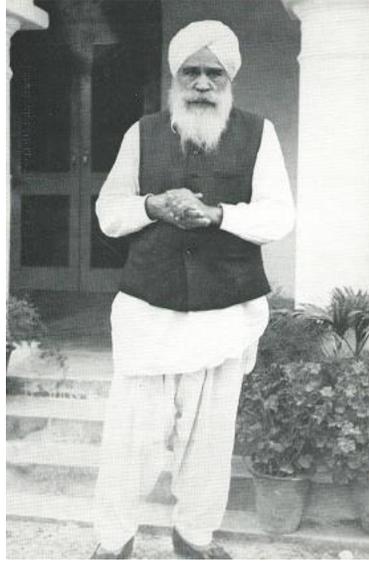
The beauty of Your countenance no palaces can contain,
but this ruin of a heart You have blessed with Your love.
Do not deny me the glory of Your face.
Because of my earthly existence I have become the veil between us.
Be generous my Beloved, do away with this veil.
This mind is nothing but rust on the mirror of my heart.
Be generous O Master, let the wine You bestow do away with this rust.
(Jami)



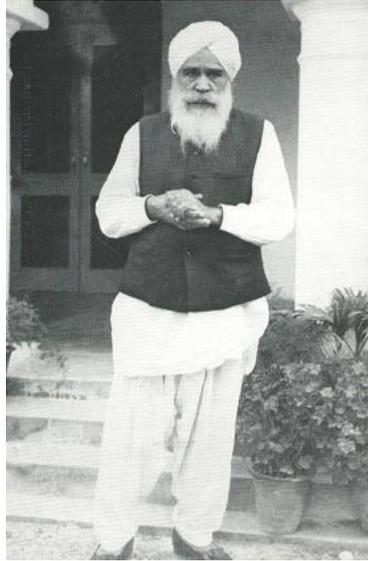
Other than the sweet sorrow of missing the Beloved
nothing lasts in either world.
If your share from here and hereafter is a drop of this longing,
rejoice,
for no better cure exists for all the ills in all the worlds.
(Attar)



Every dawn I bring my heart to You,
my lamentations are to soften Your heart,
so You grant me the honor of being a beggar at Your gate,
and no one else's.
(Shaikh Abu-Sa'id Abul Khayr)



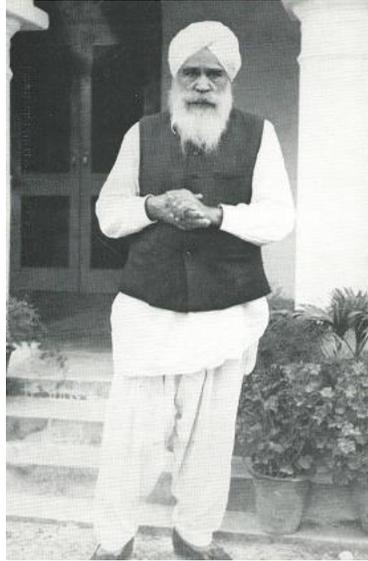
If You welcome me, then I am Your accepted one:
If You do not, I am still Your rejected servant!
I should not be worried whether You accept or reject me:
My task, in either state,
is to remain preoccupied with You!
(Sharafuddin Maneri)



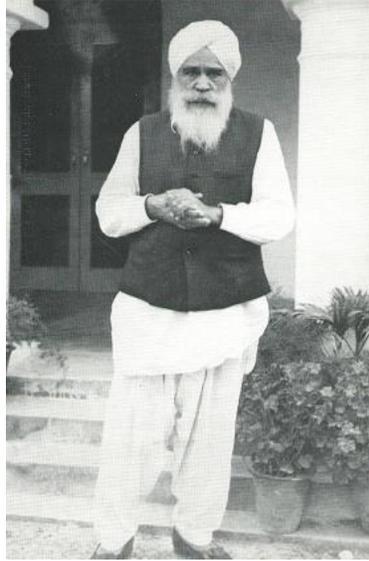
There is a city in which the praise of that good Face resounds:
The hearts of all peoples of the world have been veiled from Him.

We desire Him, along with others,
each of whom eagerly waits to see who's favored,
who will gain the Friend!

(Sharafuddin Maneri)



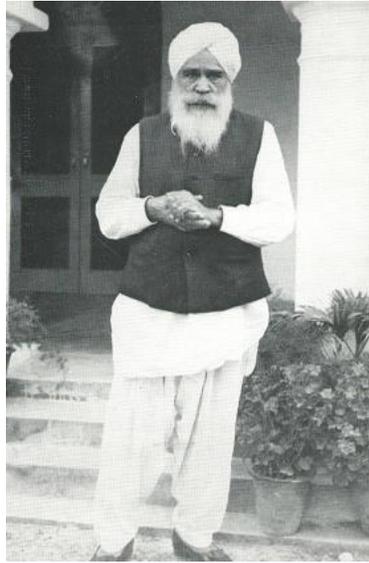
You play asleep these long nights and I am missing You.
You play remote and distant.
This tossing and turning,
these long hot dry spells and I am missing You.
(Shaikh Abu-Sa'id Abul Khayr)



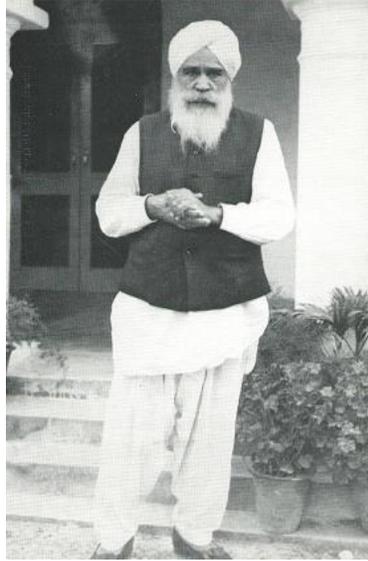
If being with You is not to be my lot,
then I'll spend this life longing for You.

As long as there's a single breath,
it will be spent in this remembrance.

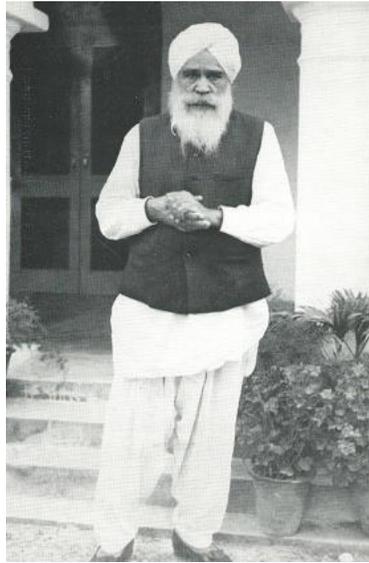
(Attar)



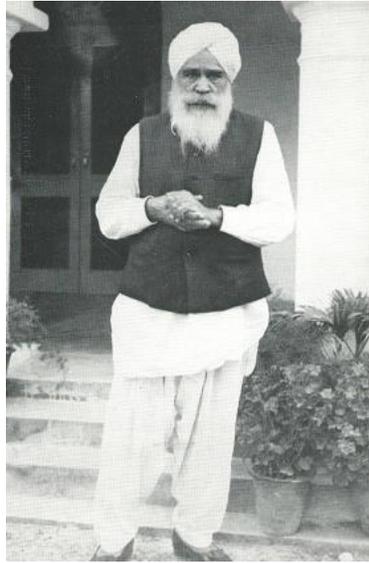
It is the dark of the early morning, Friend.
All those thirsting after You have their foreheads on the dust at Your gate.
O Beloved source of the Water of Life,
pray order Your wine bearer to water this pile of dust!
(Shaikh Abu-Sa'id Abul Khayr)



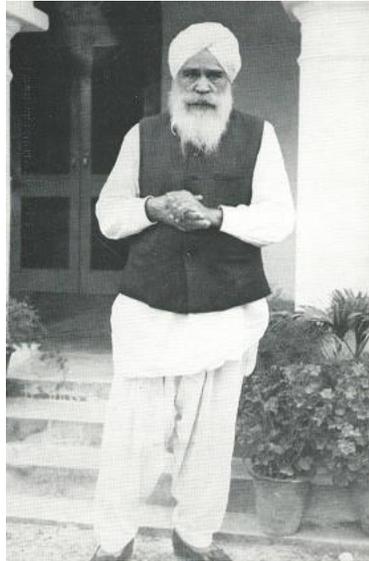
As long as You doubt that I am enamored of Your face,
regard me as dust clinging to the paw of Your alley dog.
(Sharafuddin Maneri)



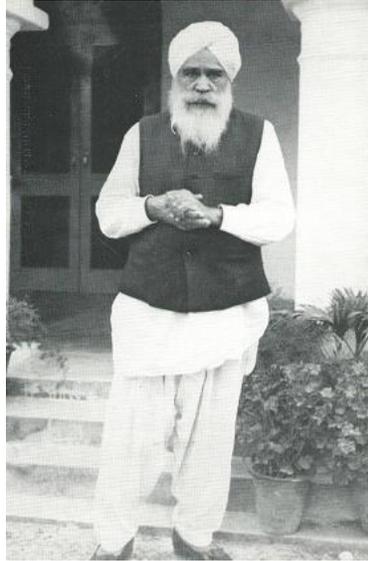
Who am I along Your way that in my abode
flowers should sprout in my soil from Your glance?
And beyond even this, I have received, from Your bounty,
the adornment of Your love upon my heart!
(Sharafuddin Maneri)



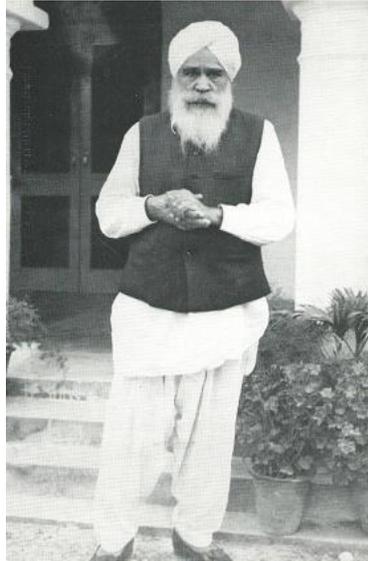
O Master,
I've spent my whole life loving You and have no regrets.
If I die in the dust of Your doorway, dreaming of You,
I will have lived a full life and will die smiling there.
(Hafiz, 1320-1389)



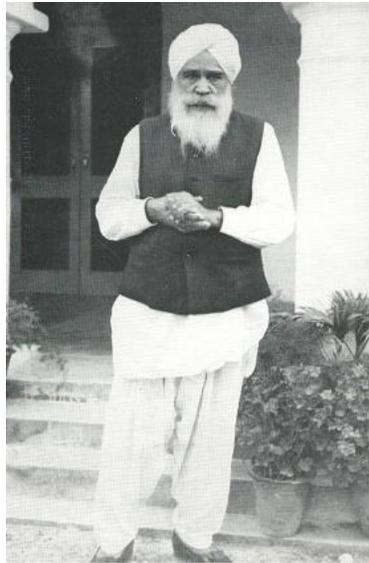
Even though, because of our work, we have reason to be proud,
and, because of what we know, have grown independent of others,
we are still no more than dice thrown by gamblers;
we are mere dust on the soles of the pure players!
(Sharafuddin Maneri)



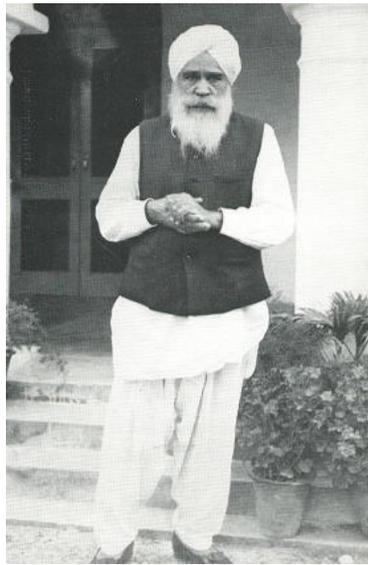
You were always sitting in my eye,
and I saw you not.
In my chest You were hiding,
and I ran around searching the whole world for You.
The whole world was nothing but You,
and I saw You not.
(Jami)



One night during prayers a vision of the Beloved appeared to me.
Lifting the veil from His face, He said,
“Take a good look at the one you always leave behind.”
(Hamid al-Din al-Kirmani, d. 1020)



My Father is the Supreme Lord God, my Master.
I am unworthy, but save me anyway.
(Guru Arjan)



Kirpalct@yahoo.com

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