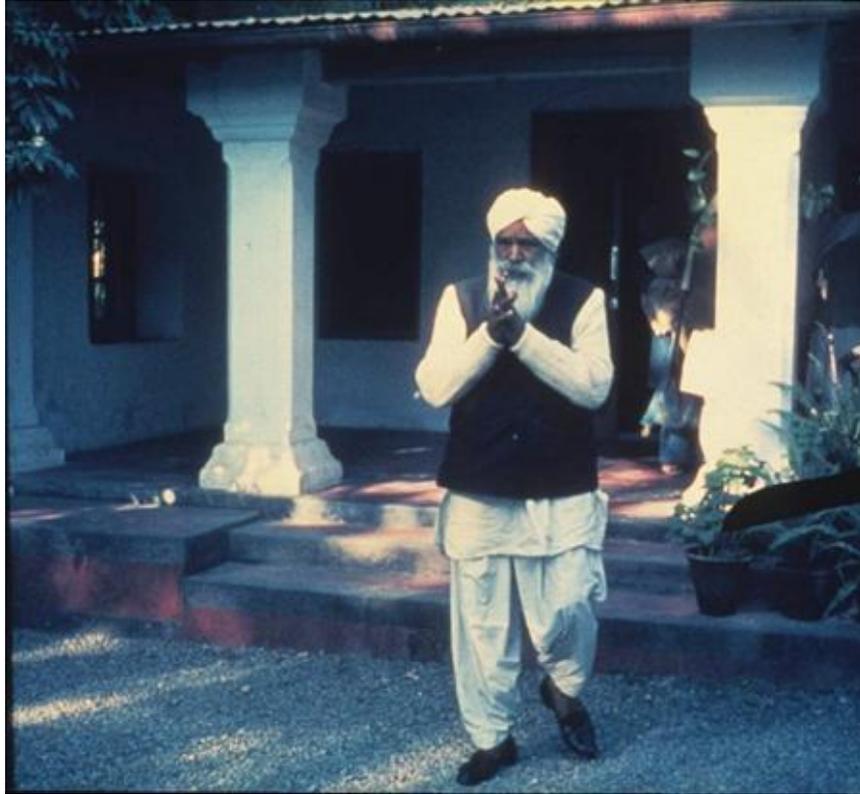


The Guru Is Your True Friend



Sant Kirpal Singh Ji Maharaj

O Siblings of Destiny, meet with your Spiritual Friend,
And dwell upon the glorious praises of the Lord.
The True Guru, the Primal Being, is your Friend,
Who shall drive out pain and subdue your ego.
(Guru Ram Das)

O Nanak, make the True Guru your Friend;
Going to His Court you shall obtain the True Lord.
(Guru Nanak)



On Christmas Day, 1971, at Manav Kendra, India, during a morning darshan, a disciple asked Master Kirpal Singh the following question:

Question: “Why have you come for us? Why?”

The Master answered: “I’m a friend.”

(ruhanisatsangusa.org/lok/dont-forget.htm)

Once someone connected with a college where Master was speaking asked Him, “How many disciples do you have?”

The Master answered: “I have no disciples. Only God has disciples. These people are my friends. I love them and they love me.” (Sant Bani Magazine, Feb. 2004, 31,32)

The Master often began public talks with the words “Dear Friends”, and He used the same words when speaking to others.

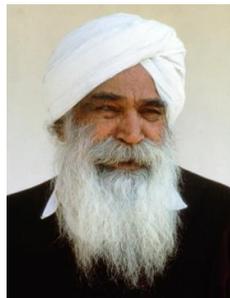
Lovers of God have often related to God - or the manifested God in the perfect Guru - as the Friend. The praises of this relationship have been sung for ages.

I swear that ever since the first day
You brought me back to life,
The day You became my Friend,
I have not slept – and even if you drive me
From Your door, I swear again
That we will never be separated,
Because you are alive in my heart.
(Rabia)

Serving the True Guru I have found the Treasure of Excellence.
Its value cannot be estimated. The dear Lord God is my best Friend.
In the end He shall be my companion and support.
In this world of my Father's home the great Giver is the life of the world.
(Guru Nanak)

My Friend, the True Guru has been my best Friend since I was very young.
(Guru Ram Das)

O my Divine Friend, grant that I may every day make an effort
To think only of Thee all the time,
O give me a contact with Shabd--the Bread of life.
(Guru Arjan)



Sant Kirpal Singh

Prem Bhava or love-attitude assumes multitudinous forms with a bhakta. Sometimes, he assumes the role of a child, and clings to God as one does to his father or mother, and at other times altogether reverses the process and sports with Him as one does with his child. At times, he adopts an attitude of a friend and a companion (*sakha-bhava*), of a lover pining for his beloved spouse, of a devoted slave for his Master, or a tippler for the Saqi, as we find in the quatrains of Omar Khayyam. It all depends on one's varying moods and predilections. Christ always spoke of God as the "Father;" Paramhansa Ramakrishna adored Him as the "Mother;" Arjuna, the warrior prince, and Meera, the Rajput princess, always regarded Him as a *Sakha* or a friend and companion, while the Gopis sang songs of poignancy and grief as any love-smitten maiden would do for her lover. (ruhanisatsangusa.org/col/col-3b.htm)

When the seeker has met the Guru and has received the inner contact, the Guru takes His place within and is ever-present there - He never leaves the child. From then on, through this relationship, the love and faith of the disciple pulls him toward his Master; but he goes with both awe and fear - out of respect and out of apprehension that he may have displeased the Master in some way. This is a condition which develops only with the Master's grace. When the disciple sees and therefore knows that the Master is within him, watching his every word and action, he will be too afraid of displeasing his Guru and will shun all erring actions. This type of condition in the disciple leads to oneness with the Guru. (ruhanisatsangusa.org/mortal-form.htm)

Christ said, "Love one another as I loved you. Greater love hath no man than this, that a man may lay down his life" - love knows service and sacrifice - "for his friends." What did Christ say? Do you know? "Ye are my friends." He did not want to make us slaves: Masters never make you a slave. The beauty of our Master was that he addressed us very respectfully - very lovingly. A Master never makes slaves of you; he makes you friends. And why? "... if you do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what the lord doeth: but I have called you my friends; for all things I have known of my Father, I have made known to you." (ruhanisatsangusa.org/howimet.htm)

When one is pulled up above the level of the senses, one realizes how low one was. Great is the Guru, who not only pulls us up and gives an experience of the Lord, but remains our True Friend always.

What is a True Friend? A True Friend is one who is always with you and never leaves you; He appears even when one is called upon to account for one's actions. Worldly friendship is plentiful enough--children, relatives, acquaintances--but lasts only as long as selfish desires are fulfilled. Without this, who remains faithful? The very same person who may appear to be a beneficent friend at one moment can turn into a thief at the next. A True Friend is one who will remain with you always--even when you have to pay up your accounts. This is a True Guru. What is more: He gives new life, and through devotion connects you with the Lord. He bestows a new life upon us; and what is that new life? It is Light; it is Sound. Out of His mercy, He gives His own Life-Impulse; and nothing could be a greater gift. You can find many who will give gifts of money, clothing, articles, etc.; but how many can give their very life? With this Life-Impulse He enthruses new life into others; and if the accounts are to be rendered, He will do that also. And, for whom will He do all this? For a *gurusikh* only--a true disciple of the Guru.

(ruhanisatsangusa.org/joyfully.htm)

*O ye, take it for certain without the least shadow of doubt,
None is thy true friend save the Master.*

Swamiji says that Guru alone is your real benefactor and ever-lasting companion. Who else can be? Worldly people howsoever sympathetic and sincere, may help us, at the most, to the funeral pyre. At the time of death, when all earthly relationship is terminated, Guru manifests in his Radiant Form to take charge of the departing soul. 'The Master receives on death those who have done their best to follow him.' You can well imagine how happy one would be to contact the Master within? My Master, Hazur Sawan Singh Ji, used to say that a chosen vessel of the Guru feels more exhilarating in one's last moments than at the time of marriage. An ordinary man and a devout both meet the same end. But the former dies a painful and agonizing death, while the latter quits his body in perfect peace and ecstasy, as if sleeping in his beloved's lap.

If someone intends to verify the truth of this, let him go and sit by the side of a departing initiate having inner access. He would actually witness his Master's shining form and declare to that effect. He sees the divine Light and hears the intrinsic Music of the holy Word. All holy men declare that those who are without the protecting hand of the perfect Master, would suffer the misery and pangs of death. But he who learns to tap inside according to Master's instructions and has tasted the elixir of Naam is overjoyed at the time of death. So there is a great difference between one kind of death and the other. (Sat Sandesh, June/July, 1969, ruhanisatsangusa.org/pdf/ss69/ss196906_07.pdf)

It is, therefore, of paramount importance that one must make a thorough search for a competent and Perfect Master and satisfy oneself the genuineness before accepting and adopting him as an unerring guide and an unfailing friend on the God-way. It does not matter if one may have to spend his entire life-span in this momentous quest rather than be taken in by pseudo Masters and lose one's only chance in life. A quest like this will not go in vain. "Seek and ye shall find." (Sat Sandesh, June/July, 1969, ruhanisatsangusa.org/pdf/ss69/ss196906_07.pdf)



Moreover, the Master being in tune with the Infinite is an unerring guide on the God-way and an unfailing friend both within and without. He has the competency to appear to you within, as some of you had an experience of this morning, and guide you on the inner spiritual planes as well. (ruhanisatsangusa.org/pdf/Jungle.pdf)

The friendship of a saint is everlasting. He abides forever and forever and even stands by to help you before the judgment seat of God. (ruhanisatsangusa.org/pdf/Jungle.pdf)

So the whole credit goes to the enlightened ones who come to put us on the Way back to God. They are the true friends of man. Gurbani says, O Nanak, leave the company of false friends and search for the company of Saints, thy true friends. The false ones will forsake thee in life, while the Saints will not forsake thee even after death. (ruhanisatsangusa.org/pdf/WaySaints.pdf)

A perfect Master veritably leads the soul from darkness to light, from untruth to Truth and from death to immortality. He is a never-failing friend, both here and hereafter.

*"O Nanak! Snap all worldly ties and search for a True Friend,
The one shall leave thee even in life,
while the other shall accompany thee into the Beyond."*

(<http://www.ruhanisatsangusa.org/swii/swii-VI.htm>)

Devotees have a friend in Him and are able to get single-minded devotion through the agency of Naam. (ruhanisatsangusa.org/naam/naam_study.htm)

Meeting one through whom all durmat (wrong understanding) goes; He is our True Friend. If you search the whole world, such a Friend you will rarely find. (ruhanisatsangusa.org/chaupar.htm)

The Guru is a friend who will never leave you until the end of the world, and even beyond that. (ruhanisatsangusa.org/noble.htm)

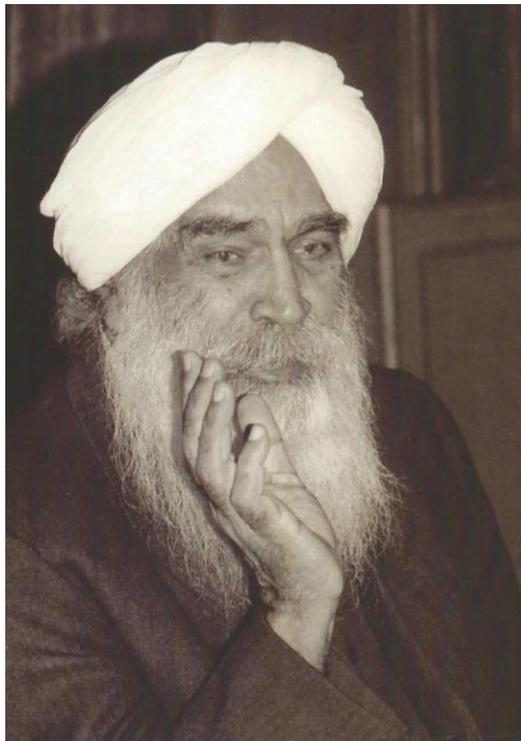
He is our true friend, meeting whom all doubts are erased and right understanding established in our hearts. He who can do this is a friend indeed. Such people have always been hard to find, but when they do come, through radiation a flood of spirituality pervades the world. (ruhanisatsangusa.org/noble.htm)

Someone asked our Master, "How should we address you?" He said, "Take me as your brother, as your father, as your friend, as your teacher. Just act up to what I say. When you rise above the body and you find Him inside, too, and there He is also competent to guide you, then you will call me by any name you like." (ruhanisatsangusa.org/howimet.htm)

So He is there, your true friend who will never leave you until the end of the world. There should be some excuse to remember, that's all: Maybe in anyway. (ruhanisatsangusa.org/lok/sweet.htm)

Should the soul confront any obstacles on its homing flight, its Radiant Friend is always beside it to lead it past and protect it from all pitfalls. (ruhanisatsangusa.org/col/col-5b.htm)

If you are firmly resolved to proceed to the Beloved Lord, you should put one foot on the mind and the other will enable you to reach the alley of the Friend. (Quoted by Sant Kirpal Singh, *Spiritual Elixir*, 70)



The Solitude of the Master

From: *Godman*, Ch. 27
(Excerpts)

The relationship of the Master and the disciple is unique in character and we find no parallel to it on earth. Still, Saints have tried to make us understand something of it. While all worldly connections and ties are more or less tainted by selfishness, the relation between the Master and the disciple is purely one of selfless love.

... When a person is accepted by the Master he takes a second birth, as it were, into the Master's house. He comes into the Master's fold full of worldly attachments and dyed deep in the darkest shades of mind and matter. He is so identified with his body and bodily relations that he can never think that he is something apart from them.

With all his worldly wisdom, whatever riches, name and fame he may have, he is blank in matters spiritual. Having lived all his life on a sensual plane, he is conscious of nothing but sense pleasures which are the end and all for him.

With his birth in the Master's house, the Master takes upon himself an immense load of responsibility. By individual instructions and attention, he gradually weans the jiva from sense pleasures. He tells the disciple that he is neither body nor mind nor intellect, but something more glorious - soul or spirit - and has been endowed by Nature with various faculties to serve a high purpose in life. By spiritual discipline, the Master enables him to free his mind of mental oscillations. Now he develops a state of equipoise, and with it he begins to evaluate life from a different angle. His entire outlook is changed and a consciousness of spirit dawns in him.

He is no longer a slave of his senses engaged in sensual pursuits, but finds an inner satisfaction, peace and serenity which keeps him engrossed all the time at the seat of the very Self. All this is the work of the Master, and much more besides. To wash clean a jiva from the impurities of the world is no mean task, but it is absolutely necessary for a spiritual life.

He has to be pulled up from his senses, mind and intellect, and this no one but a Master can achieve.

To stop the course of the mighty rush of sensory currents flowing headlong into the world, and to hold them at one center, is a gigantic task in itself. The next job of the Master is even more important than this.

After the preliminary cleansing process, he pulls scales from the inner eye and gives it vision and Light; and he breaks the seal on the inner ear, making the jiva hear the inner music of the soul. By his individual attention and care he makes an adept out of trash and scrap - capable of understanding and enjoying the unspoken language and unwritten law of God, and of doing actions without the aid of outer organs and faculties.

The Master takes care of the disciple with his own life impulse.

The Master always saves his disciples, no matter how dangerous a situation they may be in. His protecting arms serve as a shield and buckler, and the disciple leads a charmed life, as it were.

The Master does all this simply because he has taken charge of a jiva; there is no obligation on the disciple's part, nor does he necessarily know about it.

Again, the Master takes upon himself the burden of his disciples' sins and iniquities.

He takes in his own hands the entire process of winding up the karmic impressions of the jiva. Having freed him from the sensual plane by reversing his sensory current so that it flows upward, the Master renders him incapable of sowing any more karmic seeds for future harvesting; and whatever trespasses he may still commit through weakness of the flesh, the Master himself gently and firmly deals with here on earth, leaving no debit balance to be carried forward. In this way, the account of *Kriyaman* karma (present deeds) is settled and squared.

Next come the *Pralabdha* karmas, which determine what we call fate or destiny, and because of which we come into the world. The Master does not touch them and happily the disciple weaves his way through their spell.

Last but not least, the Master feeds the jiva with the Bread of Life and quenches his thirst with the Water of Life (Naam) until he grows into spiritual adolescence and is capable of a certain amount of self-reliance. The touch of the spark of Naam (God-in-Action or the controlling power of God) burns out the storehouse of unfructified karma of ages upon ages (Sanchit or storehouse), thus rendering them incapable of germinating in the future.

The protective care of the Master is much more than that of a mother for her child. He ever keeps his loving eyes on his disciple and guards him from all that is harmful, for his love knows no bounds.

In this respect, distance is of no consequence and it does not count with the Master. His long and strong arm can reach everywhere, and his penetrating gaze can pierce through all space.

Wherever a disciple may be, however extreme his outer circumstances, the Master is always with him and guides him at every step, for that is his eternal promise:

A skylark is a pilgrim of the skies, and yet she hatches her eggs by giving them her whole attention. Similarly, the Master always keeps his disciple within his gaze, nurtures him with the Water of Life - the seed of Naam sown in the seeker's soul - until the spirit is able to break through the triple-shelled egg (physical, astral and causal sheaths) and shines forth in her own self-radiance.

Love alone is the cementing force that binds the Master and the disciple. Through unbounded compassion he delivers God's message to suffering humanity and prays that they may be saved from the imperceptible fire in which all are being consumed.

Satguru is the real friend of the disciple. He saves him from tense and hopeless situations. He comes to his aid when he has despaired of all hope and relief, and is surrounded by seemingly powerful forces arrayed against him. From time to time the disciple feels the overpowering influence of the Master working for his good. At times he works in ways that are difficult for the disciple to understand. Just as a mother waits in the early morning hours for her sleeping child to awaken, in the same way, even more anxiously, the Master looks forward wistfully to the time when his disciple, steeped in deep ignorance born of matter and mind, will raise his head, look toward him and gladden his heart.

The loving care of the Master becomes more manifest at the time of the disciple's final leave-taking from the world. While all his relatives and friends helplessly wait beside the sickbed, and the doctors declare the case hopeless, the Luminous Form of the Master appears to take charge of the departing spirit and guide it to the new world, to the judgment seat of God.

After that, he takes it to whatever region he thinks best, for further discipline and advancement on the path.

All our worldly ties and connections are of an ephemeral character. Some leave us in poverty, some in adversity, some in illness. A few may stay beside us all through life, but they too fall away at the time of death. But Satguru is the real friend, who always overshadows the disciple and keeps his protecting arms around him wherever he may be. He stands by him at the time of his death and even goes along with his spirit as a guide to the other worlds.

A soul awakened to Reality by a Satguru cannot be a prey to the messengers of death but must go with the Radiant Form of the Master, which comes to receive it when it casts off its physical raiment.

The Master is the Master indeed, both in this world and the next, and helps a jiva in both the worlds. There is no greater friend.

If and when a jiva comes across a Satguru, he may thank his God, for the Guru underwrites life eternal for him. Full of compassion as he is, he unhesitatingly helps him through difficult situations, and without the least thought of obligation.

The Guru is pledged to help the helpless. Through sheer compassion he extends his saving grace to all humanity. His company is the most beneficial; with Guru by his side, one may successfully defy millions of enemies.

Truly blessed are the jivas who have had access to the charmed precincts of the Satguru, for they have nothing to worry about here or hereafter.

How very fortunate are the disciples who are under the shadow of His holy wings; in their lifetime and beyond, they march with leaps and bounds on the grand trunk road of spirituality.

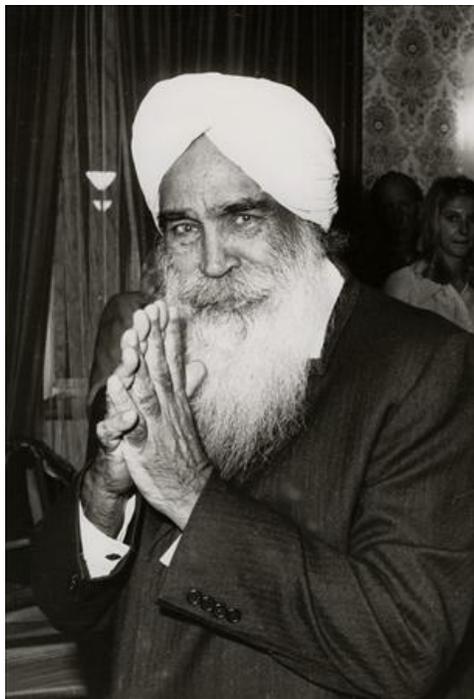


From letters to disciples:

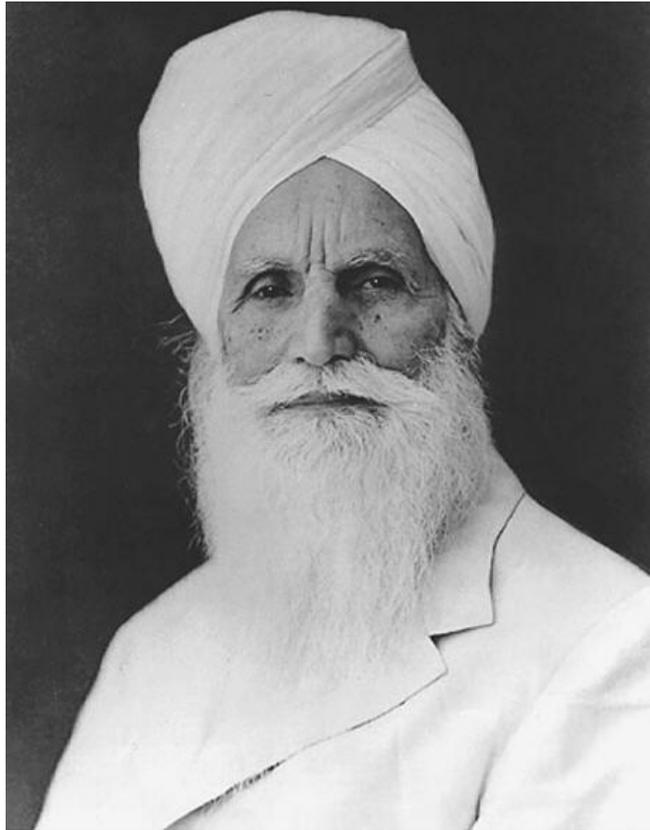
I did find a Friend for you – a Friend who is even now waiting patiently for you to turn to Him. He is constantly by your side loving you, wanting to share your life, wanting your love, your thoughts and faith. It is you who have drawn a thick screen of various thoughts in between you and your Friend. Try to remove this screen, then you will see a Friend waiting with outstretched arms, to embrace you with love, to stand by you all through this life and thereafter. Do not despair, you are much loved. If only you would shed your negative attitude and be receptive, everything would be yours. He is with you always, extending all feasible help. If we turn our face to Him, He will be constantly with us, perceptibly and imperceptibly. He will be talking to you as in so many other cases in the U.S.A. and abroad. (*Spiritual Elixir*, 207, 208)

God-Man is the only true Friend. All worldly connections are severed at the time of death. All friends, all relatives, the wife and children must part. Who is there to accompany you to the other world? – the Word personified in the God-Man. He helps you in all your undertakings here and hereafter. The God-Man receives the initiates at the time of death, when all others fail. Like a never-failing friend, He always holds out His helping hand. (*Spiritual Elixir*, 222)

The Living Master is Love personified and in His compassion prays for the welfare and spiritual good of all creation under His Will. The gracious Master Power manifests on the chosen human pole of the Master. It is by gradual awakening that the child disciple is granted the sacred boon of right understanding that God Power is working in the Master. On the human plane He may appear as limited but on the spiritual He is limitless and infinite as God Himself. A similar question was once put to my Master Hazur Sawan Singh Ji, who in His gracious mercy replied: “Just take the Master as your friend, elder brother, a father, and work according to his instructions, and when you see His glory and grandeur within in the realms of Beyond, you may call Him by any name you like.” This is equally applicable for your query. The Living Master is the embodiment of Positive for escorting souls back to their True Home. (*Letters to N.Y. initiates*, part 5)



Hazur Baba Sawan Singh Ji Maharaj



From letters to disciples:

You may certainly look upon the Master as a friend if you find that helpful, and he is certainly the best and the truest friend. (*Spiritual Gems*, letter 103)

Your Friend or Master is within you, nearer than anything else, and watches you. Whenever your attention is directed towards the eye center, He hears you and responds, but his response is missed by you because your attention wavers and runs outwards. If you could hear inside, you would be in tune. I wish you may come up to Him and see Him inside, face to face, instead of merely sensing His presence. (*Spiritual Gems*, letter 105)

When contact with the Astral Form of the Master has been made, the outlook, which is now based on the experience gained in the world and the worldly relations, is that the Master and the Shabd are the two Real Friends and Companions who are here with us, and go with us after death. All others have their limitations. It does not mean that he has an aversion for others. He does his duty by them but knows their true worth. He is in the world but not worldly; outwardly attached but inwardly detached; like a duck in water and yet not wet. (*Spiritual Gems*, letter 198)



Jesus Christ

(John 15: 12-17)

This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. These things I command you, so that you will love one another.

The Sufi Way

(<http://sufiway.org/teaching/notes-from-the-open-path/14-teachings/97-the-friend>)

One of the names Sufis have for God is “the Friend.” This name points to the mystery that beneath all the confusion and pain we may experience as human beings, our lives are pervaded by a most sacred friendship and love. We are safe. Our own being is inseparable from the home ground of all being which is love. Of course it is not always easy for us to recognize how safe and loved we are. This is why the name “the Friend” is used, to help us relax and stop struggling. The name is meant to reassure us. When we feel the intent of this word “Friend” in our hearts, we open ourselves to how the Friend — what is signified by that word — is all-pervasive. We sense that this friendship is the force that blinks our eyes when we blink, that it’s the very texture of our breath, that it’s what hears this thought. The 11th century Persian Sufi Abdullah Ansari put it this way:

*All of my eye is filled with the form of the Friend.
Happy am I with the eye so long as the Friend is within it.
Separating the eye from the Friend is not good —
either He’s in the place of the eye, or the eye itself is He.*

Of course there is a danger here, to use such a human word as “Friend” to name the all-pervading presence that lights each moment. Like the word “God,” the Friend can also seem to stand outside of us, because it sounds like a distinct personage. Sufi literature is full of attempts to deconstruct this kind of objectification. For example, Ansari again:

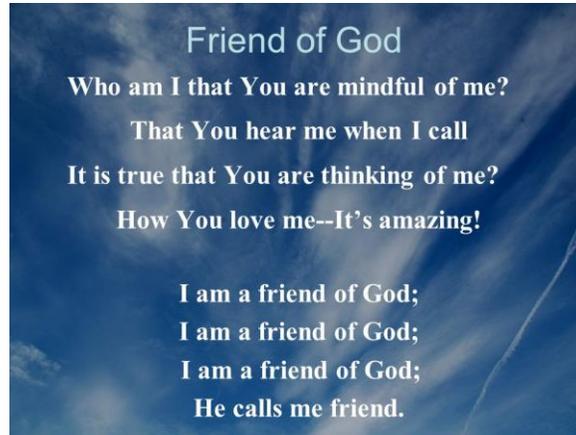
*The two worlds [of duality] were lost in friendship, and friendship was lost in the Friend.
Now I dare not say that I am, nor can I say that He is.*

Deconstruction like this not only makes transparent the illusion of otherness of the Friend, it invites something else to happen. A notion like the Friend can seem to be distinctly *outside* of us as long as we feel there is a distinct *inside* of us. But when we welcome the possibility that the Friend pervades all things, including our subjectivity, then the Friend is not simply experienced as a divine force external to us, it is experienced as our very self and moment. We become the Friend.

This means a natural friendliness arises as the nature of our own presence. We no longer have to contrive or protect ourselves. We become naturally warm-hearted and non-judgmental toward others and ourselves. We sense the presence of an unfathomable generosity, the same generosity that gives all, that makes this moment appear as it does. This generosity fills our hearts quite

naturally. It is a living force that you can't keep to yourself — it must be conveyed to others. Not only to people, but to streams, mountains, clouds, birds, even to light itself.

Our responsibility — as the Friend — is simply to love all that is. We might think this is a lot to ask, since we have our own problems to deal with, but it doesn't work that way. The deeper our appreciation for all life, the more we realize it is a treasure to be given away. This is where our life becomes playful — in the giving of our appreciation, love, forgiveness, and wonder. We delight in giving it to everything we contact, especially to the next generation, since this gift — the gift of the Friend — is the most precious of all.



My Friend has blessed me with peace,
For He has manifested the Sound Current within;
My Friend has shown God to me by a touch of His hand.
With the touch of the Guru's hand, God has blessed me with the pearl of Naam;
The sins of ages have vanished - such is the power of Naam.
(ruhanisatsangusa.org/godman/godman_28.htm)

Offer your most sincere prayers to the True Guru,
So that He may unite you with your best Friend.
Meeting your best Friend, you shall find peace;
The messenger of death shall take poison and die.
I dwell deep within the Name;
The Name has come to dwell within my mind.
(Guru Nanak)

Receiving the Naam, the mind is satisfied; Without the Naam, life is cursed.
If I meet the Gurmukh, my spiritual Friend, he will show me God, the Treasure of Excellence.
I am every bit a sacrifice to one who reveals to me the Naam.
(Guru Ram Das)

I pray to the Satguru to lead me to the Friend,
By meeting whom, peace descends and death vanishes.
(Guru Nanak)



Master-Disciple Relationship

Sandra Foth

Sat Sandesh, January 1969

There is no relationship in the world like that of a Master and his disciple, no bond stronger, no love greater. No flame burns brighter than the spiritual union between them, for it is the flame of everlasting Light of Life. It is the tie that transcends time, space, distance and death and no power in the universe can sever or undo it. It is an absolute assurance that one will never be alone and will not be left to the mercy of the Negative Powers of the flesh and mind.

Though hardships may come, friends desert, health fails-whatever may happen-the protecting and comforting cloak of the Master ever remains over the soul and body of his disciple. The latter learns to cleave to his Master, as does an infant to the mother, looking to him in all situations for help and guidance which he knows he will invariably receive. All other sources may fail, but the Master never.

The Master is not an ordinary man. He is not in a class with the clergy and the priest, parents and acquaintances. He constitutes a class by himself. He is a walking God on the earth-plane. He comes in answer to the prayers of struggling humanity, to serve and to save. Compared to his greatness, the richest treasures of the earth are like dust. Neither words can adequately describe him, nor the human mind comprehend him. It is only through love that we begin to know him, as much as he may will to reveal himself.

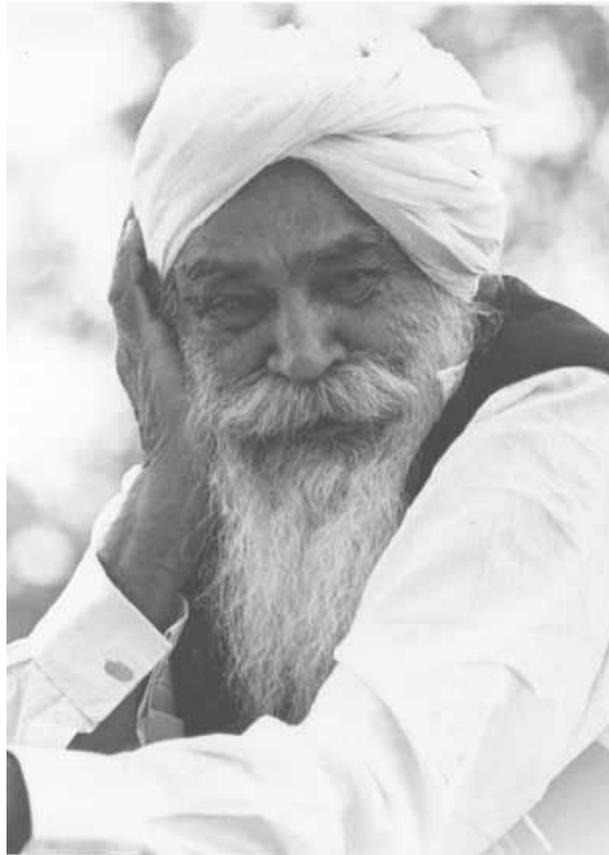
A perfect Master is one who has achieved oneness with the Supreme Father in Heaven, becoming God's powerhouse in the world. He is our eternal star of hope and place of refuge where sorrow and fears vanish before his goodness. He is all love and means of salvation for all who seek him. Though he appears mortal and wears a mortal body like any other man, he is not mortal. His physical vesture is but an instrument with which he communicates with those whose eyes and ears cannot perceive the spirit of God. He is Word personified or "Word made flesh to dwell amongst us," as Jesus puts it. Residing in our mundane world, he dwells and functions on the inner planes as well, and it is in these higher regions that he does the major part of his work and controls the souls of his beloved children. Whether he has two disciples or two million, they each receive from him the same grace, loving attention and protection. Those whom he has initiated can be sitting in his presence or at the other end of the earth, it makes no difference so far as his awareness of their needs and difficulties is concerned. He in his radiant form is present in all initiates at all times and in all climes.

As the Master has conquered all that is weak and corrupt in mankind, he never betrays or fails his trusting disciples. Though they may desert him, he will never desert them. He is pledged to them through the Power of God at initiation. Henceforth, their souls are in his keeping. Through strain and stress, he remains with them as a faithful friend and a liberator, guiding them onward and upward through the stormy sea of existence, helping them to gain self-realization and God-realization. He personally escorts each and every initiate from out of the lower planes of darkness and suffering on to the Father's abode in the highest region.

As we have forgotten all about our true Home, and are trapped in by the Negative Power and their intricate network, a perfect Master comes to rescue us. We have no idea whatsoever to get ourselves on to the road back, but he knows that road well, and is willing to lead us to it.

What a priceless assistance, then, is to be found in him! What a blessing it is to discover, in one's lifetime, a true Master and be accepted by him! Without the love, mercy and guidance of the Master, we can neither escape these dungeons of lust and violence, nor find freedom from the perpetual wheel of births and deaths to which our minds and personalities are bound. We would never experience complete peace, have access to the Light and Truth which a genuine Master-soul represents. Not only does he lead his children to heaven, he is the doorway to heaven itself.

He is compelled by no higher authority to enter these lower levels of intense sadness and pain. He comes on his own and out of sheer love and compassion. Seeing our needs and helplessness, God's mercy is stirred. He himself comes, time and again, in human form, in the form of a Master, and says: "Follow me, I'll take you Home." It is to him, the real Godman, that the braved, disillusioned and lonely ones can turn for aid. To him even the worst of sinners can turn for succor and redemption. He refuses no one. His mercy and compassion encompass the whole of the universe, for his nature is no other than of God's. And to sit in his physical presence is to know instant peace, tranquility and joy! A mere glance or smile of grace from him is sufficient to fill the heart with ecstasy. To see him is to shed tears of gladness.



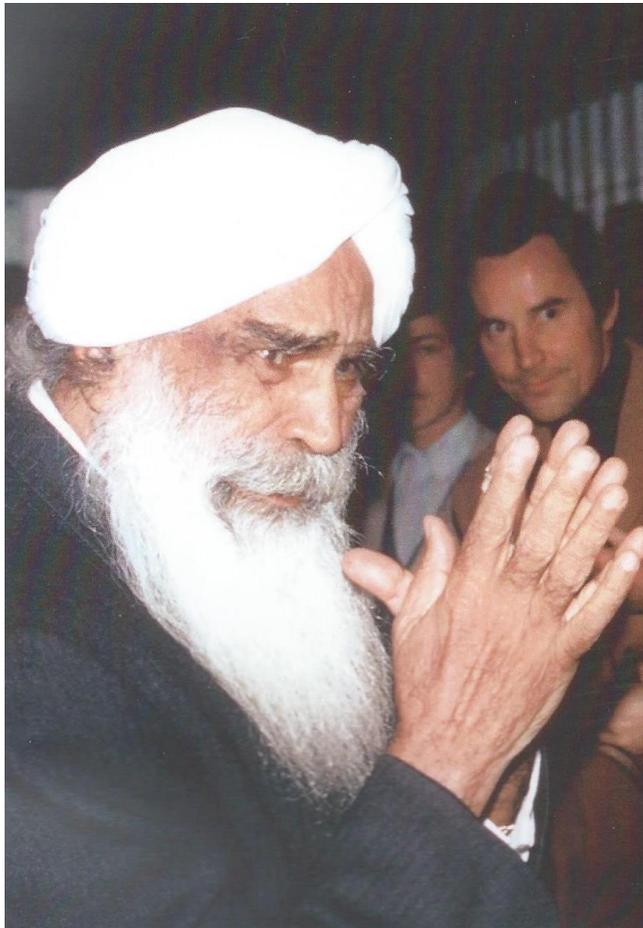
It is true that there are countless people who have never in their lives heard of Masters and who cannot dream that such divine beings walk among us. Nevertheless, these liberators and perfect links with the Lord do exist in our midst. They have always been and undoubtedly will always be. But they do not come in vast numbers. However, in each generation there is always at least some living Master upon the earth, and sincere seekers will find him, or rather he will find them, for those whose search is earnest cannot escape his attention.

Thou art my boon companion and my Friend,
Thou art my Beloved and my love goes only to Thee,
Thou art my spouse, honor and adornment,
And I cannot live without Thee, even for a while.

Hear my appeal, my Lord and Friend: Let Thy lotus feet abide in my heart,
Nanak makes but one request: Do not slip away from my remembrance,
O Thou, the Ocean Of All-Goodness.

I am purifying my heart,
To make it fit for Thy Altar,
O True Friend! I have come to seek Thy refuge,
Teach me the Way to God.

Who is ours besides Thee?
O my Beloved, the Sustainer of my life breath.
You only know the inner state of my mind,
And you alone are the Good Friend
(ruhanisatsangusa.org/pray/pray_a6.htm)



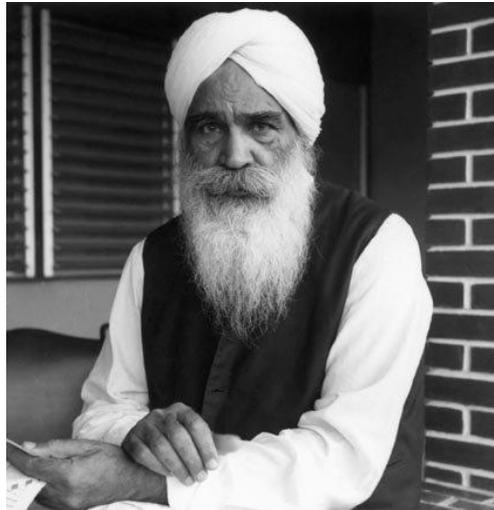
Blessed is he who makes friends with a Sadhu,
Nanak seeks the dust of such devotees, may He grant him that dust.
(Guru Arjan)

The Lover's love is apparent, his Beloved hidden.
The Friend is absent, his signs are everywhere.
(Rumi)

The source of my grief and loneliness is deep in my breast.
This is a disease no doctor can cure.
Only union with the Friend can cure it.
(Rabia)

You have infused my being through and through,
as an intimate friend must always do.
So when I speak, I speak of only You,
and when silent, I yearn for You.
(Rabia)

We have passed our lives in search of the face of the Friend;
Who can find a moment's rest without seeing the face of the Friend?
(Amir Khusrow Dehlavi)



O' Friend of the fallen, untie this knot! Only You can.
Have pity on me and this bewildered mind.
O' Bestower of grace, I have nowhere to go,
do not send me away from Your gate, O' Merciful One.
(Shaikh Abu-Saeed Abil-Kheir)

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)

Each night I pray is a happy night for me,
Because the messenger of my Friend is near to me.
Everyone loses his light when night comes.
For me, my Light comes when time for prayer comes.
Day of separation gone, the night of Union arrives;
O day, please end, let the night remain!
O Friend, so long as You abide, no sorrow can I have
So long as I live: You are my Lord and I a slave!
Each moment, Friend, when I come in front of You
Happiness is allowed and pain and sorrow forbidden!
(Sanai Ghaznavi)

Pray to be humble so that God does not have to appear to be so stingy.
O pray to be honest, strong, kind, and pure,
so that the Beloved is never miscast as a cruel great miser.
I know you have a hundred complex cases against God in court,
but never mind, wayfarer,
let's just get out of this mess and pray to be loving and humble
so that the Friend will be forced to reveal Himself so near.
(Hafiz)

I know the voice of depression still calls to you.
I know those habits that can ruin your life still send their invitations.
But you are with the Friend now and look so much stronger.
You can stay that way and even bloom!
Learn to recognize the counterfeit coins that may buy you just a moment of pleasure,
but then drag you for days behind a farting camel!
(Hafiz)

If you tan the human soul with harsh discipline and suffering,
it will gradually become pure, lovely, and very strong.
But if you cannot mortify yourself, accept the sufferings God sends you,
for afflictions sent by the Friend are the means of your purification.
(Rumi)

It is unanimous where I come from. Everyone agrees on one thing:
It's no fun when God is not near.
All are hunters.
The wise man learns the Friend's weaknesses and sets a clever trap.
Listen, the Beloved has agreed to play a game called Love.
Our sun sat in the sky way before this earth was born waiting to caress a billion faces.
The wise man learns what draws God near.
It is the beauty of compassion in your heart.
(Hafiz)

O generous one who, out of Your hidden treasure, give sustenance to all,
How could You possibly disappoint Your friends,
You, a King, with eyes even for me?
(Sharafuddin Maneri)

The source of happiness is this mine of bounty and generosity;
Toward the face of the Friend I turn and not toward any other!
(Sharafuddin Maneri)

One glance from the Friend equals a thousand felicitations;
I am waiting for the moment when that glance will come!
(Sharafuddin Maneri)



The more I keep gazing at the radiant face of the Friend,
the more the world becomes for me a depiction of Him!
Whoever looks at the purity of his heart
sees there the resplendent beauty of the Ravisher of his heart!
(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)

How can a base person, by mere talk, reach this Way?
One has to suffer, even be consumed, and stride forth manfully!
If there are two directions along the path to Unity, one loses the Way:
You must decide either to please the Friend or to indulge yourself.
(Sharafuddin Maneri)

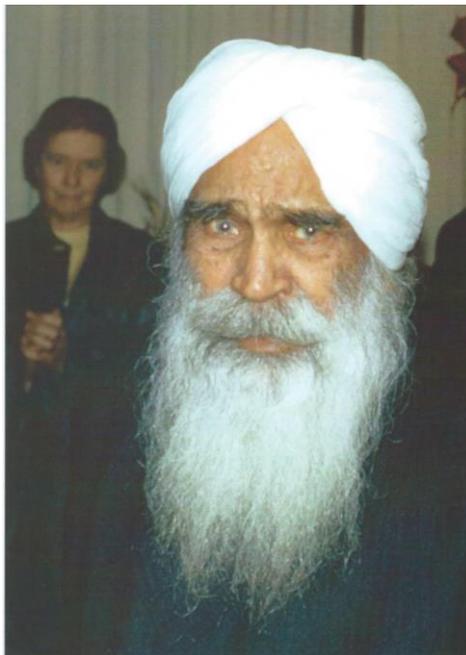
O the great Giver and perfect Master,
I ask of Thee but one gift, the gift of Hari.
Shower Thy blessings on Nanak,
O my oldest Friend, become manifest in me.
(Guru Ram Das)

We are humble mendicants at Thy door,
Be gracious enough to bless us
With Thine Amrit (Nectar) of the Word,
Satguru is my Master Friend,
Please grant me His contact.
(Guru Ram Das)

Joining the Sat Sangat, the true congregation,
I have found the Lord, my best Friend.
I am a sacrifice to the True Guru.
(Guru Ram Das)

I long for an eternal Friend,
Ever true, from end to end.
(Guru Arjan)

Your face is so beautiful and the sound of Your words imparts intuitive wisdom.
It is so long since this sparrow-hawk has had even a glimpse of water.
Blessed is that land where You dwell, O my Friend and intimate divine Guru.
I am a sacrifice, I am forever a sacrifice, to my Friend and intimate divine Guru.
When I could not be with You for just one moment,
the Dark Age of Kali Yuga dawned for me.
(Guru Ram Das)



You've Got a Friend

(Carole King)

When you're down and troubled and you need a helping hand and nothing, whoa, nothing is going right. Close your eyes and think of me and soon I will be there to brighten up even your darkest nights.

You just call out my name, and you know where ever I am I'll come running to see you again. Winter, spring, summer, or fall, all you have to do is call and I'll be there, yeah, yeah, you've got a friend.

If the sky above you should turn dark and full of clouds and that old north wind should begin to blow, keep your head together and call my name out loud. Soon I will be knocking upon your door. You just call out my name, and you know where ever I am I'll come running to see you again. Winter, spring, summer, or fall, all you have to do is call and I'll be there.

Hey, ain't it good to know that you've got a friend? People can be so cold. They'll hurt you and desert you. Well, they'll take your soul if you let them, oh yeah, but don't you let them.

You just call out my name, and you know where ever I am I'll come running to see you again. Winter, spring, summer, or fall, all you have to do is call, Lord, I'll be there, yeah, yeah, you've got a friend. You've got a friend. Ain't it good to know you've got a friend. Ain't it good to know you've got a friend. Oh, yeah, yeah, you've got a friend.

I Am the Very Life of Your Life

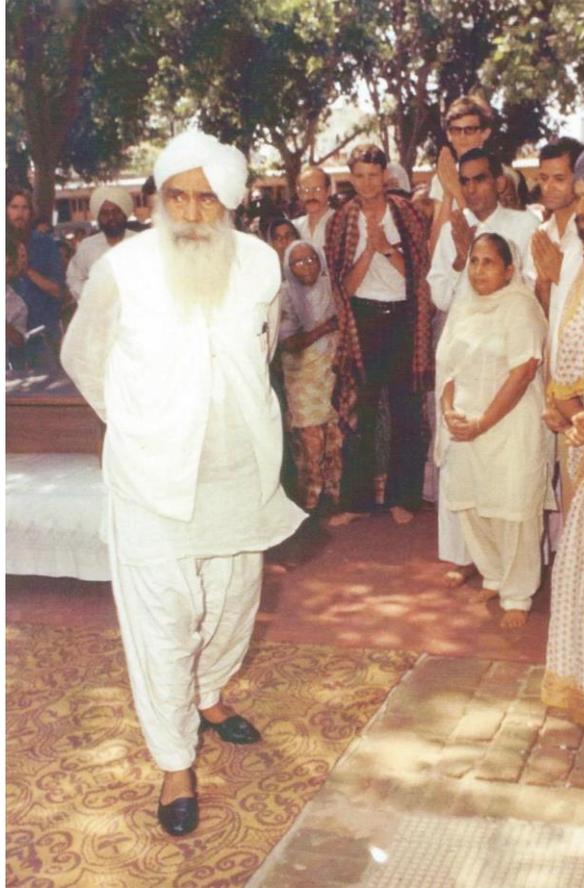
It is better to depend on Him who is within you, not outside. He is always with you. If you think He is away, then away He will be. It will take time for Him to come. If you think He is already there He will come all at once. You will solve the mystery of Koro.

You must have heard about it in the Mahabharata. Draupadi was won by the Koros. She was abducted and the abductor began to unwind her sari—the cloth which she was wearing over her head. Naturally nowadays to sit bareheaded is a sign of fashion or respect. But in the old days to sit with head covered was a sign of respect—to sit bareheaded was great disrespect. She cried, "Oh Lord Krishna, come, save me, I am being dishonored." In the meantime, he dragged the sari off her head.

Then Lord Krishna appeared and explained the cloth she was wearing could not be rewound. She asked Lord Krishna, "What's the use of coming here when the cloth has already been taken off my head? Well, Krishna, you came late. You did come, of course, but you came late." Then he asked, "To whom did you cry for help?" "I cried for Krishna to save me from Brindaban." He said, "I had to come from Brindaban, that took me time. I am the very life of your life. Had you cried there, I would have saved you then and there."

You see? So never depend on others. Help is directed to all, you are never without Him. So He promises, "I shall never leave thee nor forsake thee till the end of the world." How could I ever do that? Is this the Bible truth, truth or not? He did say, "I shall never leave you till the end of the world." (Sant Kirpal Singh, ruhanisatsangusa.org/withinu.htm)

You are the life of my life, O Master, the heart of my heart. There is none in all the three worlds whom I call my own but you. You are the peace of my mind; you are the joy of my heart; You are my beauty and my wealth. You are my wisdom and my strength; I call you my home, my friend, my kin. My present and future are in your hands; my scriptures and commands come from you. Supreme teacher, fountain of wisdom, you are the path and the goal, tender mother and stern father too. You are the creator and protector, and the pilot who takes me across the stormy ocean of life. (Mirabai)



When a true Master accepts a disciple, that person's status changes. We were lost wanderers whom not one befriended; accepted by the Satguru, we were then recognized. He becomes an "accepted" soul, under the care of the Master. (Sant Kirpal Singh, ruhanisatsangusa.org/gurumukh.htm)

"I am the murderer of joy, the widower of wives, the orphaner of children"
said the Angel of Death.

"Why always run yourself down?" said Rabia.

"Why not say instead,

'I am he who brings friend and Friend together?'

Kirpalct@yahoo.com

For more booklets go to: kirpalsingh.org
Spiritual Quotations for Lovers of God

