

(SriKrishan-Sandesh Vol.-78)
GOSPELS OF REV. GURUDEV⁺
(⁺ Param Sant Dr. Sri Krishan Lal Ji Maharaj)

- Actually, God is your Guru. The Physical body which is his abode is made up of physical constituents (such as earth, water, fire, air and space). That is like a temple. You do not worship the temple. Instead of that, the deity which is inside the temple has to be worshipped.
- There are two types of aspirants. The first one is a seaker and the other is a devotee. The seekar is one who is looking for an appropriate path to be adopted and the devotee is that who has adopted virtuous company and also chosen the spiritual path to be trodden.
- Before adopting specific spiritual path and virtuous company one is absolutely free to go any where for seeking and evaluating suitability of different systems and their protagonists. But having adopted virtuous company and specific spiritual path, it is not advisable to wander any more as a seeker. Intense love between Guru and disciple without any feeling of duality is the foremost condition for spiritual upliftment. The disciple has to overcome his lower and middle mind and merge his upper (virtuous) mind with that of the Guru. Then only the spiritual upliftment will take place, otherwise despite best efforts of the Guru realisation may not be possible.
- Take help of an enlightened person who has accomplished the path of self realisation. Withdraw your love which is distributed in worldly things and direct it towards such an enlightened soul. This is how to develop love for a Guru for spiritual guidance. Without Guru spiritual path can not be traversed. How is it possible to meditate upon the formless God ! Therefore, take guidance of such a saint who has realised God ! His physical body is the temple which is abode of that formless God. Meditation with love for Him leads to self realisation.
- Supreme purpose of life or self realisation takes time and requires full determination. There is nothing to worry even if no progress is noticed. Go ahead and do not give up. Success will certainly be achieved.

- Miseries do come and nature will also put you test. Whether you experience misery or pleasure, Guru is always your ideal. Keep utmost love for him.
- In most of the approaches only the method is told and advised to be practised. But in our approach there is also some thing beyond it. Here, by his grace, spiritual transmission and will power, Guru merges the virtuous mind of the disciple with his own so that the consciousness of the disciple rises above and experiences the bliss of cosmic mind and this leads to speedy progress.
- One meditates upon divine light which is luminous form of the self of Guru. It may be possible that meditation may begin with the conception of physical form of Guru, but his real form is luminous or divine light (upon which one has to meditate).
- Instead of divine light, if you meditate upon the picture of Guru, then it is idol worship. If one meditates upon the picture or statue, one cannot transcend beyond physical level after death. However, it is all right to keep picture or photo in the house just as a sign of respect. Also, while meditating in front of the Guru one should meditate upon the divine light. In the course of meditation the divine light becomes more and more subtle and merges with higher level of consciousness or divine form.
- Despite being highly educated, knowledgeable and powerful one is not a true Guru (or a perfect saint) if the ego exists and has not surrendered to the will of God. If the disciple is deserving and the Guru is perfect, then only God realisation is possible. But the condition is that the disciple should follow the spiritual path shown by the Guru with full devotion, faith and sincerity and should not hesitate to renounce any worldly thing and should be happy to do so.
- People in the world are engrossed in ignorance. Here every thing including birth of a person is topsy-turvy. Get out of this world of ignorance. Keep watching the condition of your mind and experiencing divine light and grace of the Guru. This in fact is the virtuous company. (Satsang).
- The grace of Guru is experienced so long as one follows his commands, otherwise the flow of grace stops.
- Remain happy with the will of God (or that of Guru). Absolute form of Guru is one and that is love. His objective is only one and that is to enable union of separated

souls with God. Therefore, cooperate with him in this supreme purpose otherwise nothing will be achieved and one will be totally upset and devoid of peace. So remember his commands and see what has been accomplished and what remains to be done. This is the true form and response of love.

- Divine light is experienced within the Guru. The form of Guru is just a physical body and soul within. This physical form made of earthly elements is just the abode of God. The experience of divine light within Guru is, therefore, validation of right spiritual path.
- Bliss is experienced while sitting in the vicinity of a saint. If by providence you come across such a perfect saint, then he is the real Guru who will lead you to go beyond the worldly ocean of sorrows and sufferings. If you are really seeking union with God, your soul will fall in love with him.
- Do not leave Guru and go stray even if he scolds you or shows his displeasure.
- One should develop deserving attributes that will be possible by following DHARMA and righteousness and treading the path shown by the saints. Developing deserving attributes and carving positive impressions in mind is termed as self grace (or self effort), Guru's grace and God's grace will follow self grace. The state which we can not experience even after years of penance can be experienced in a moment through Guru's grace. Guru is one compared to whom there is nothing better, pleasant or loving object in the world and for whom every thing of the world can be sacrificed.

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- Meeting a Guru is a matter of great fortune. Providentially, if one gets a Guru, full advantage of his virtuous company should be availed. One should try to attain self realisation within Guru's life time itself. Self realisation is, generally, not possible without a Guru.
- Guru provides, really, a very substantial support. If we, truly, love him, he will retrieve us out from where so ever we are entangled. If you can not over-come or suppress a desire, you may try to get its fulfilment in accordance with the principles of right living while drawing support from the Guru.
- Soul with inner faculties including mind, intellect, ego and driving tendencies is called psyche or Jeevatma. Soul which is free from impurities of inner faculties is the Guru of Jeevatma.
- Six generations of a saint get salvation automatically, in due course of time. He does think of the welfare of his present near and dear ones in the world. In his past dyanasty he prays for his father and grand father and down the dynasty he wishes well for his children and grand children. He him-self remains absorbed in God, therefore, his grace affects all those about whom so ever he thinks. Similarly, if disciple remembers or thinks about Guru, his position is, automatically, elevated to the stand point of the Guru at that time.
- Who so ever has removed or purified covers (of mind, intellect, ego and driving tendencies) from one's psyche (Jeevatma), the driving power of his physical body is nothing but soul and such personalities are called as prophet, Guru or Sad-Guru.
- One has to essentially take the help of sad-guru. Without his help, a seeker, generally, does not have the ability to go ahead in spiritual practice with courage and confidence.
- When one traverses the path along the stream of inner subtle vibrations (SHABDA), the self consciousness connoted as drop falls into the ocean i.e. merges

with higher consciousness of the Guru which is termed as 'FANAFHIL SHEIKH'. As it traverses further, it merges with the fountain head which is termed as 'FANAFHIL RASUL'. Finally the soul merges into supreme consciousness or God termed as 'FANA FHILLAH'., This is called true devotion and real salvation.

- Until the help of a person like Bibhishan fully conversant with strategic information was available, Lanka could not be conquered. Like wise for treading the spiritual path always remain in virtuous company of the Guru who is truly conversant with the secrets of spirituality. Love him and have faith in him. It will facilitate successful accomplishment in the path of spirituality.
- God makes himself available in the form of Guru to liberate us from the cycle of birth and death and from the miseries of the world for ever.
- Those who aspire for worldly things are really not benefitted from the virtuous company of saints. Actually, the objective of the saints is to break the bonds of the world, therefore, the real benefit accrues to those who desire to attain salvation.
- Spiritual path can not be traversed without Guru. Generally, It may not be possible to meditate on God without attributes. Therefore, take help and guidance of a person who has realised God. His physical body is the temple of God who is without attributes. By loving him and meditating on his subtle form, you will also have self realisation. Therefore, in our system Guru is important and inevitable and God are considered as one and the same.
- Ideal of human life is to know one's real self (or to know as to who I am), realise God and merge one's self into the supreme self. Who so ever wants to achieve this ideal is a true devotee. When there is a true disciple and an accomplished Guru then only the real goal is achieved.
- Thoughts have pushed us into confusion and only (divine) thought will take us out of the mess. The entire world is just a creation of thoughts and will be got rid of by (divine), thought alone. Therefore, go on shedding all the lust and desires by attaching yourself with the divine thought of Sant Sad Guru. This is the shortest way of God realisation.
- If in the vicinity of a saint one becomes aware of one's shortcomings and the

feelings to overcome them are aroused alongwith queries about divine aspects and virtuous feelings. Then one should be hopeful to experience peace of mind from his virtuous company.

- Now, one should devote some time in the virtuous company of such a saint with full sincerity and awareness. If your share of spiritual benefit is due from that saint, he will also be attracted towards you and then perhaps you would not have to wander any more in search of a Guru.
- If you have got spiritually connected with a saint (Guru), then it is true that help from Guru comes forth in times of difficulties. On further progress glimpses of Guru are experienced in higher spheres of spirituality.
- Environment around a saint is full of spirituality. How much benefit accrues to whom depends upon the receptive power of an aspirant or a devotee. How ever it is certain that love of God can not be achieved with out a Guru. By self efforts one can elevate himself upto the level of virtuousness but not beyond that..

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- Perfect Guru (Sant Sadguru) is one who is above passion, material wealth and fame. He does not talk about any other thing except God, he does not have any selfish motto, mind experiences peace in his company, his actions are in accordance with his preachings and he does not desire for any thing except good of others.
- If you experience divine light even once in life time in meditation with a Guru, then it should be understood that such a Guru has reached the region of pure consciousness (SACH KHAND).
- Guru is not the physical body, but God manifesting through that physical body is the Guru. Absorb yourself in him. When you will be completely absorbed, you would know who you are.
- Meditation on subtle divine form of Guru may be continued even after he leaves the physical body. However, if the state of mind continues to stay at gross or intermediate level (of TAMOGUNA or RAJOGUNA) and has not yet attained the virtuous state (of SATOGUNA) or has not been stable in that state, then help or guidance and instructions from such a senior spiritual fellow (brother) should be taken who has been authorised by the Guru for continuing his work. If no such person is available, one may take advantage of virtuous Company of some other Guru.
- This is the era of love and devotion which can not be achieved without humility. If there is true desire of coming closer to God and having His glimpse, then true humility will also be developed and spiritual approach will be facilitated.
- When consistency of love between Guru and disciple is established, the divine thoughts of Guru descend upon the disciple. God helps us in the form of Guru. But the condition is that love must be true and free from any selfish desire and if there is a desire it should be only for achieving His love. The love of Guru itself transforms into love of God.
- The sign of love and of connection with the Guru is that whatever divine thought manifests within Guru, the same should descend upon the disciple. It may then be

confirmed on meeting the Guru or through correspondence with him. This implies that the inner self of the disciple has awakened and is accepting the teachings of the Guru.

- You should ask yourself as to why you love God or Guru and also ask yourself as to what you want. If the reply is that you do not know the reason of loving him and that you do not want any thing in exchange of love, then this is the true love.
- True love is that where the reason is not understandable and it is not possible to live without it. Thou may not be there, but let Thy thought may remain within me.
- Highest humility is achieved when one desires to give up this world after experiencing its sorrows and sufferings.
- Love of mind (or attachment) goes on changing and wants return in some form or the other. We love God so that our worldly desires may be fulfilled and we may get wealth, property and enjoyments. This love (with desires) is that of mind. Love of soul does not want any return, it wants to offer sacrifice (so as to please Him). It wants to offer every thing, but wants nothing (in return). This is natural love of soul with God, which forms His part and partial. That is soul being part and partial of God, Its love for Him is spontaneous. Another sign of love of mind (or attachment) is that whom so ever it loves, it can not see to be loved by anyone else.
- Such a person, who loves without any selfish motto, loves one's sons and daughters and those of others equally without any distinction (or discrimination). Whose love is equal for life in all forms including plants and trees, his (or her) heart is abode of God. This is called universal love.
- Where there is desire to see or to touch, that is attraction of senses. Whatever fulfills the desires of mind, all that is attachment of mind. Where there is no such thought or selfishness and one wants good of all, that alone is true love. In that state of love, the devotee does not feel any separation from God. Where there is such true love, there the fate and efforts are immaterial. He can do whatever he likes. This is spirituality.
- Until or unless such an intense love as that of lover and beloved or that of spouse, husband or any other dear one put together is not directed towards God, there is no real feeling of separation from Him. When there is such an intense feeling of love and separation then only God manifests in response to our remembrance.