

The Condition and Qualities of a True Lover of God

This satsang explores the qualities that we need to develop to know ourselves and to know God.

Welcome

Every satsang should begin with the reading or reciting of an introduction to Science of Spirituality, which briefly welcomes everyone, explains the purpose of Science of Spirituality and Satsang, and gives a brief introduction to Sant Rajinder Singh Ji Maharaj.

Here is a sample Welcome message:

Welcome to our Satsang, or spiritual program, which is sponsored by Science of Spirituality, a non-denominational organization dedicated to Love, Unity and Peace.

This program is held under the direction of Sant Rajinder Singh Ji Maharaj, a spiritual Master who teaches the Sant Mat method of meditation on the inner Light and Sound of God.

Each week our group gathers to meditate together, reflect on the words of the great spiritual Masters, and spend some time with others who share the goal of leading a spiritually enriched and fulfilling life.

Introduction to the Theme

This segment introduces the satsang theme and sub-themes and sets up the readings and other features that follow. The introduction is spoken by the presenter using his/her own words.

The saints and mystics in the Sant Mat tradition often talk about the difference between those who are spiritually aware and those who are only awake to the physical world around them.

Sant Kirpal Singh Ji Maharaj says that one who is connected with the holy Word or Naam within himself will feel “the presence of the Higher Power and the Power remains forever with him.” He further writes of one who is embedded in the Naam:

“He now divines a procession which is orderly, an order which is harmonious, obeying a Will infinitely above him and yet infinitesimally careful of him. In this way is established a complete harmony between the soul of man and the soul of the Universe. At every step he cries forth, Let thy Will be done.”

*Prayer: Its Nature and Technique,
“What to Ask from God.”*

The saints and mystics call those who have established a deep connection with their soul and Oversoul as true lovers of God. Sant Rajinder Singh Ji Maharaj has written on this condition, saying:

“A true lover is one who is so much in love that he or she makes no distinction between pain and pleasure.”

He also writes,

“All that the lover knows is the Beloved, and the rest of the world disappears.”

Sat Sant Sandesh, January / February 2003

Today our satsang is on the topic, “The Conditions and Qualities of a True Lover of God.”

Sant Darshan Singh Ji Maharaj has written about six attributes of one who is in love with God. Regarding these attributes, he writes:

“Whoever sets out on the spiritual path begins to acquire these characteristics, for it is a path in which the subject is progressively transformed into the likeness of the object it adores. As a famous Hindi verse explains:

*The philosopher’s stone at best transforms
base metal into gold,
But a saint is that miracle stone which
transforms what it touches into itself.”*

Sat Sandesh, January / February, 2003

The first two qualities—beauty and sweetness—are the focus of our first reading by.

Six Attributes of a Lover: Part I

Source: Sat Sandesh

January / February 2003

excerpts by Sant Darshan Singh Ji Maharaj

Sant Darshan Singh Ji Maharaj:

Spirituality, then, is the path of inner absorption. It commences when we learn to transcend the body. In describing those who tread it successfully, the great Shastras speak of six distinct characteristics. These qualities are *shree*, *madhuriya*, *kirti*, *gyan*, *bhakti*, and *vairagya*.

1. Beauty

The meaning of the first virtue, “shree,” is “beauty.” Anyone who is in constant touch with the immaculate, with perfection, with the beauty that knows no flaw, must in course of time absorb something of this divine beauty, this divine perfection himself. Any one who has such beauty, such divinity, whether he or she will or not, must draw those around one to oneself. For beauty is like a magnet which, without any effort on its part, has the gift of attraction. That is why Lord Krishna was known as “Krishna.” Have you ever asked yourself what his name signifies? It signifies Darshan or attraction. Those who lose themselves in the Lord and become the beloved of the Lord, do not need to announce it. They are often people of few words. But such is the grace, the beauty of person and character that they radiate, that we are drawn to them. A perfumer does not need to praise his or her own wares. If the perfume is worth its name, it will attract us even from a distance. But while people are drawn to those whom the Lord holds dear, those people seldom claim any credit for it themselves. Maulana Rumi tells the parable of the clay which was full of fragrance. When praised, it

protested that it had no special virtue in itself, but that it had been its great good fortune to be associated with jasmine over a period of time, and the fragrance it exuded was the fragrance bequeathed to it by that flower. Saints claim nothing for themselves. Their humility is infinite.

2. Sweetness

The second great virtue of those who become the beloved of the Lord is sweetness or “madhuriya” in Sanskrit. Sheikh Saadi remarks that wherever there is a spring whose waters taste sweet and pure, all people flock to it. And not only human beings, but creatures of every kind come to taste of its sweetness and slake their thirst. Have you ever heard of people coming from far and near to drink from a brackish well? It is sweetness that draws us to itself, and such sweetness of spirit is to be found amongst those who are dear to the Lord. It is of them that the Sufi poet has said: “Though they are not God, they are not distinct from God.” Once in a while, lost in his ecstasy, a saint may say, “Anaal Haqq” (“I am God”) or “Aham Brahm asmi” (“I am That”). But more often than not, the saints in their humility are more inclined to put across this truth in a gentler form in the manner of the Sufi poet I have just quoted. Or as Sant Kirpal Singh Ji Maharaj said of Hazur Baba Sawan Singh Ji Maharaj, “Transformed by love, he was lost in God, and God Himself was lost in him!” Such sweetness is indeed born of love. When earthly love generates sweetness, you can well imagine the indescribably sweetness flowing from divine love! In America I found that if you wish to address someone you hold very dear, you call him “honey.” A husband would lovingly address his wife as “honey,” and a mother could sometimes call her child “honey.” Now, in the field of spirituality, *madhuriya* is a word which signifies the sweetness of honey.

Video Feature

Video instructions Show the following video at this point in the program. The video can be found in either the Science of Spirituality Satsang Video series, or on the original tape. Both references are given below.

Introduction to the video (to be spoken by the Satsang Coordinator)

In this video segment, Sant Rajinder Singh Ji talks about how a ruling passion to know God is essential for our spiritual development.

Satsang Themes DVD	
Master	Sant Rajinder Singh Ji Maharaj
Volume	7
Satsang on this volume	5
Chapter	1
Length	11:20
Original DVD Title	n/a

Six Attributes of a Lover: Part II

Source: Sat Sandesh

January / February 2003

excerpts by Sant Darshan Singh Ji Maharaj

Introduction by Satsang Coordinator:

In the continuation of our reading on the “Six Attributes of God,” Sant Darshan Singh Ji talks about the next two qualities—undying fame and true knowledge.

Sant Darshan Singh Ji Maharaj:

3. Undying Fame

The third characteristic is that of *kirti*. In India we distinguish between two kinds of fame. That which is subject to time, which is easily gained, and does not outlive us, is referred to as *yash*. But the praise or fame which is undying is referred to as *kirti*. Those who tread the path Godward have to face every kind of obstacle. When they succeed they win a kind of acclaim which is everlasting. It is not only their brethren here who sing of the obstacles such souls have had to overcome. On the inner planes also, the gods and angels acclaim their great achievements. The praise that the saints win is a praise that is not only of this world but of the next; it is a praise that goes beyond time.

4. Knowledge

The fourth distinguishing characteristic is that of *gyan* or knowledge. Our great Master, Hazur Baba Sawan Singh Ji, used to remind us that we needed to distinguish between two kinds of knowledge, *varnatmak* and *dhunatmak* or respectively, the outer knowledge that can be put into words and the inner knowledge which can be realized only spiritually. Now, the knowledge that can be put into words is of our outer world. The

study of scriptures, metaphysical discussion, yogic asanas or postures, outer rites, rituals, and pilgrimages all belong to *varnatmak* knowledge. Such preoccupations in exoteric knowledge or *shariyat* have their importance and place in life, and are not to be disregarded or scoffed at. Useful as it is, it is only the foster-mother of spirituality. It is not its true mother, and by itself it cannot lead to inner realization. If nothing else, reading the scriptures makes us aware of a reality which is beyond the physical and material one we see. They keep alive in the public mind an awareness of a super-physical principle, God. But while they bring such awareness they cannot satisfy us with a firsthand experience of that other reality which lies beyond the physical. For that, we must reach beyond the knowledge that can be contained in words. The wisdom which is born of spiritual realization is a wisdom which can be experienced but cannot be verbalized.

* * *

The path of Surat Shabd Yoga, of the Sound Current, is the crown of all knowledge. Those who pursue this path do not denigrate rites and rituals. But recognizing their place, we focus on the highest wisdom, the highest knowledge.

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It is the second kind of knowledge, *dhunatmak gyan* or *paravidya*, the knowledge born of spiritual realization which is the great adornment of the saints. To bring home its uniqueness, Sant Kirpal Singh Ji used to ask, “What is that knowledge by knowing which nothing else remains to be known?” Outer knowledge is acquired through study, through effort. It comes from intellectual effort and leads to more and more specialization. Spiritual knowledge, on the other hand, is unitive in character and springs from our experiencing the source of everything. Compared to intellectual knowledge, it is as

the full moon is to the new moon. That is why
I have said in a poem:

*O tell the darkness of intellect to seek the
madness of love,
For this madness is a beam of Light, and
nothing but Light.*

Such is the power of this madness that it not
only illumines this life, but it also illumines
the life to come. One who has known this
beam of Light is forever free from darkness,
for even after death one inherits the kingdom
of Light.

Six Attributes of a Lover: Part III

Source: Sat Sandesh

January / February 2003

excerpts by Sant Darshan Singh Ji Maharaj

Introduction by Satsang Coordinator:

Sant Darshan Singh Ji Maharaj here describes the last two qualities of a true lover of God, devotion and detachment. These attributes, he says, depict the inner condition, the inner life, of those devoted to God.

Sant Darshan Singh Ji Maharaj:

5. Devotion

The next attribute listed by the Shastras is that of *bhakti* or devotion. As I have said so often, the madness of love is at the essence of this path. Without it, inner realization is hardly possible. Even in mundane life, if you love someone, you wish to serve him. We all know the devotion with which a mother looks after her young. Think then of the devotion which is inspired by divine beauty and divine love. The Master's love for his disciple exceeds all human loves and finds no parallel in our world of mundane relationships. Sparked by this love, the disciple's devotion increases progressively in intensity as he or she proceeds on the path. And where there is love, there is service. Those who love the Lord seek to serve the Beloved with body and mind and with all that they possess. No task is too mean to them, no effort too great to please the Beloved. But over and above the service of body, mind, and material means, is the service born of spirit. One who is maddened by the thought of the elusive Beloved, cannot rest until one has sought the Beloved within. However long the day, however tired one may be, however severe the competing claims of the world, a disciple will not fail to devote

himself or herself to meditation and to pursuing the spiritual practices which can help him or her on the way.

6. Detachment

The other side of this devotion or *bhakti* is *vairagya* or detachment. It is the sixth attribute of those who love the Lord, and who are loved by Him. Literally, *ragya* stands for attachment; to be free of *ragya* is to possess *vairagya*. One who has set for oneself one supreme goal, who has found a love which eclipses all earthly loves, cannot be enticed by the enchantments of this world. With each passing day one becomes increasingly anchored in the life within, in the life of the spirit. And the more one gets thus anchored, the less one is involved with the desires, ambitions, and attachments of worldly life. One may continue to life like one's fellow beings, meeting worldly obligations and raising a family. But one is like the exile who, though seemingly leading a normal life in the land of one's domicile, has one's thoughts forever anchored in the land of one's birth.

Video Feature

Video instructions Show the following video at this point in the program. The video can be found in either the Science of Spirituality Satsang Video series, or on the original tape. Both references are given below.

Introduction to the video (to be spoken by the Satsang Coordinator)

In this video excerpt, Sant Rajinder Singh Ji Maharaj contrasts those who are bound by their experiences in the physical world and those who partake of the divinity within. He is discoursing on a verse by Sant Darshan Singh Ji Maharaj which translates as, “How can the learned understand the secret of blissful self-oblivion?”

Satsang Themes DVD

Master	Sant Rajinder Singh Ji Maharaj
Volume	7
Satsang on this volume	5
Chapter	2
Length	4:54
Original DVD Title	n/a

How to Love God

Source: See citations below

excerpts by Sant Kirpal Singh Ji Maharaj

Introduction by Satsang Coordinator:

Whereas we have been reading about the *qualities* of a true lover of God, these next two excerpts by Sant Kirpal Singh Ji Maharaj focus on the *conditions* of a true lover that we need to inculcate in our lives.

Sant Kirpal Singh Ji Maharaj:

Hazrat Ibrahim Aadam was the king of Balbukhara, but he renounced his kingdom and became a fakir (holy man), actually the disciple of Kabir Sahib. He was on his way to make a return visit to his kingdom and sat down for a short rest beside a river when the ministers who had received news of his coming arrived to welcome him. They began to entreat him to reign over the kingdom once again and upon their continued persistence the king took a small sewing needle and threw it into the river. He then said to the ministers who came to him, "I command you to bring that needle back to me." The ministers protested, "That is an impossibility, but please give us time and we will bring you millions of needles." For reply, the king looked attentively at the river, and a fish rose up out of the water with the needle in its mouth. The king smiled and said, "I am servant of He who is Ruler of all creation, and the whole world is at my command." He who has surrendered himself to God is fearless, and indifferent to worldly things.

Spiritual Path, from Chapter 13

The first principle, the basic principle and I would say the grandest of all, is to know that God is everywhere. We are living in Him and

He is in us. We live and have our being in Him, like fish in the river. The fish lives in the water; its whole life depends on water. It lives in water; it lives on water, from whence it gets its food. When God wished "I am One and wish to be many," the whole universe emanated, came into being. The whole world is an expression, a manifestation of God. Where is that place where He is not? We are in Him, He is in us and is our controlling power. All ensouled bodies are the drops of the ocean of all-consciousness. When we know this, all is beautiful. God is beautiful and any world made by Him, manifested by Him, is also beautiful. Beauty comes out of beauty, not from ugliness. Anything that appears to be ugly in the world is the result of the spectacles that we are wearing. If the glass of the spectacles is smoky, you will see all smoke. If it is red, everything will appear red. If it is black, everything will appear black. Well, the world is not black, red or smoky, mind that! So we have to change the trend of our mind, of our heart.

The first principle that we have to abide by is to know that He is everywhere. We are in Him and He is in us. When you know this, you will just pay respect to everybody. They are all manifested in the human body. When we know that He is everywhere and that He knows everything of our heart, how can we do anything that is not good or commit a sin! Our Master used to say, "When a child of five years is sitting by you, you will never dare to do anything which is wrong." When you have the viewpoint that He is within me, He is outside me, I am in Him, how can you perpetrate anything! Can you? This is the sum and substance, the basic principle. If you abide by it, everything will follow of itself. The world will be beautiful.

Morning Talks, Chapter 21

Closing Meditation

Close satsang with ten minutes of meditation. Start the sitting by reading Maharaj Ji's Jyoti meditation instructions below.

by Sant Rajinder Singh Ji Maharaj

Meditation is a process whereby we withdraw our attention from the outer world and concentrate it at the seat of the soul. Through this method of concentration, we can transcend physical consciousness, experience ourselves as soul, and explore higher spiritual regions.

To practice meditation, we sit in any pose that we find most comfortable in which we can sit for a long time without moving. We should sit with enough distance between us so that no part of our body touches anyone, as this would disturb our concentration.

We should close our eyes gently and look straight ahead, focusing our attention in the middle of the darkness lying in front of us. That which sees the darkness is not our physical eyes, but is the third or single eye located between and behind the eyebrows.

Continue to gaze into the middle of whatever lies in front of you. Those of you who are initiated should mentally repeat the five Charged Names given to you at the time of initiation. Repeat those names slowly, with the tongue of thought. For those of you who are new here, please repeat any name of God with which you feel comfortable. Mentally repeat the name slowly while gazing in front of you. This repetition will keep the mind occupied and prevent it from wandering.

When light or inner vistas appear, continue focusing your attention into the middle of what you see and continue repeating the Names of God.

We hope you enjoy this meditation sitting. It will be for 10 minutes.

Closing

Closing comments, reading, etc.

Replace this text with a brief closing.

A closing generally includes:

- Thank everyone for coming
- Restate the mission of Science of Spirituality (Love, Unity, Peace)
- Explain other local programs
- Announcements
- Invite everyone to next meeting
- Share the topic of the next meeting:
“Spirituality as a Science: Proof through Firsthand Inner Experience.”

To be read before or after announcements, at the Satsang Coordinator’s discretion:

Let us close with these words by Sant Rajinder Singh Ji Maharaj:

“The experience of love is happening at the level of soul and cannot be adequately put into words. Few can understand the love that happens on the inner regions between Beloved and lover. It is an experience beyond this world. It is best kept as a secret between lover and Beloved. A bride and bridegroom do not speak to others about their wedding night. . . It is the same with spiritual love. What passes between the Beloved and lover is between them. We may talk in generalities of the intoxication we receive from the Beloved, but the gifts that the lover receives from the Beloved are treasures best kept in one’s heart.”

Sat Sandesh, January / February
2003, “*Yearning for the Beloved.*”