

# Streams in the Desert

Ajaib Singh

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# Streams in

Discourses and Conversations  
1976 - 1980

*Sant Bani Ashram,*

# the Desert

AJAIB SINGH

*Sanbornton, New Hampshire, 1981*

# Song to Kirpal

## Sant Ajaib Singh Ji

The Name of God is a beautiful fragrant tree;  
Beloved ones, Master has planted that tree within me.  
Daily watering it with the water of Satsang,  
Beloved ones, He made it flourish wonderfully.  
The tree within me has given the fragrance of Naam;  
Beloved ones, it increased and is now bearing fruit.  
Long live beautiful Master Kirpal;  
Beloved ones, it is He Who has planted this tree.  
Through the remembrance of Kirpal, many sinners have  
been liberated;  
Ajaib says, Never stop bowing at Kirpal's feet.

O Master of Masters, listen to my plea:  
I have only one request, my Beloved.  
I will never find another one like You,  
But You will find thousands like me.  
Do not turn me away from Thy door, O Beloved;  
Do not look at the account of my faults.  
If I had no faults, my Beloved,  
Then whom would You have forgiven?  
I am Your guilty one at each and every step,  
I am full of faults moment after moment.  
Beloved Master, forgive me.

I was useless; who paid attention to me?  
Then I found Master Kirpal Singh, Who made my body  
useful.

If I were someone else's child, I would have been bankrupt  
of devotion,  
But Master Kirpal had mercy on me, and gave me this im-  
measurable wealth  
My lips are saturated with His bani, and tears fall from my  
eyes;  
In the separation from my Guru I am writhing day and  
night.  
I sigh, "When will I see Kirpal?" At this thought my heart  
is breaking.  
When will that day return when I will have His darshan  
ceaselessly?  
If I don't have His darshan tomorrow, my mind won't rest  
on this earth—  
Only Master Kirpal can relieve Ajaib of this pain.  
To You I offer my prayers.  
I am Your lover in heart and soul.  
Nanak and the others sing Your praises; I am nobody.

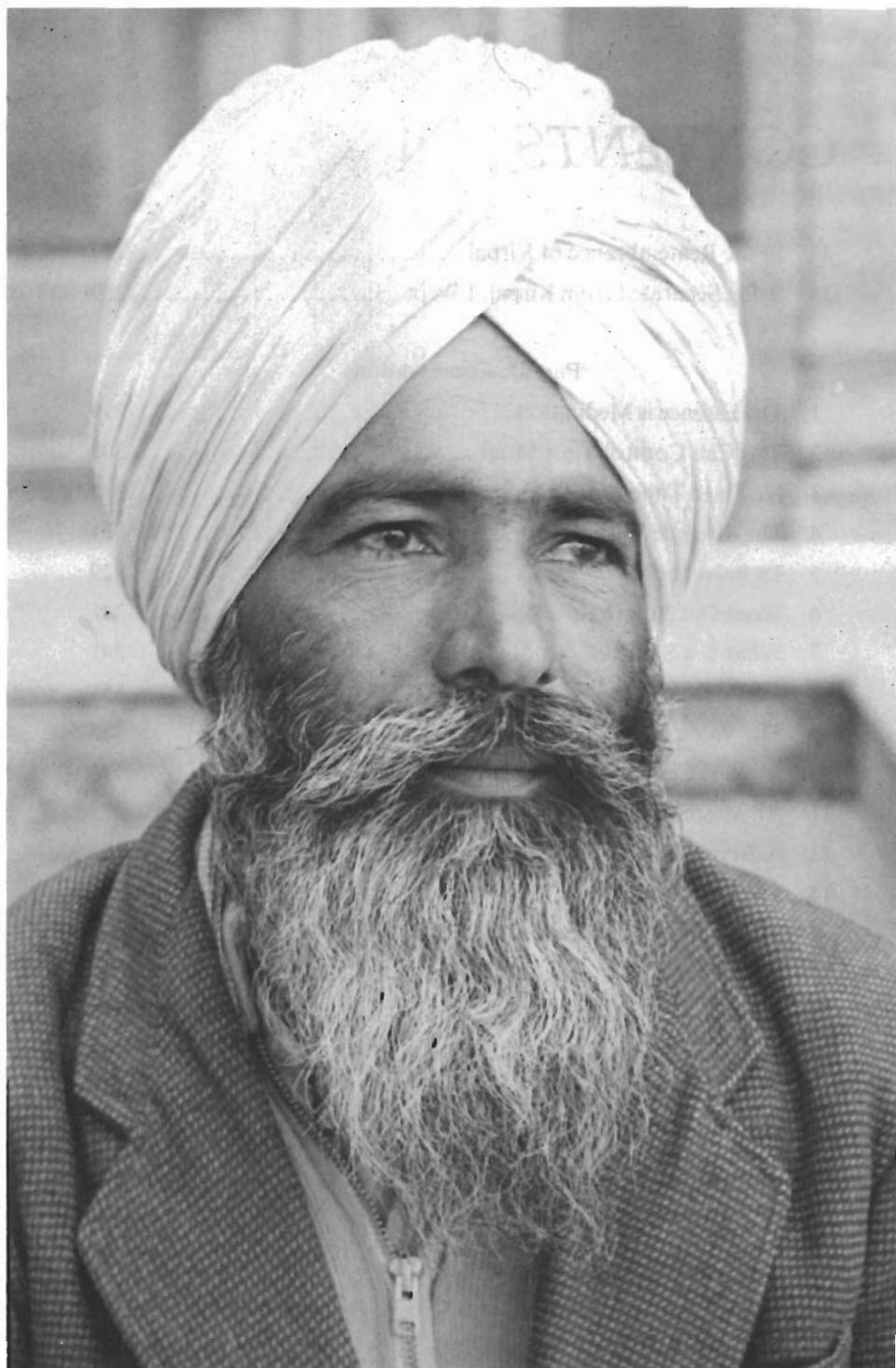
## Publisher's Note

The discourses and conversations collected in these pages were given by Sant Ajaib Singh Ji between February 1976, when he was first discovered by the disciples of Sant Kirpal Singh, and May 1980, when he began his round-the-world tour. The material has all been published in the pages of *SANT BANI*, the monthly magazine devoted to Sant Mat or the teachings of the Saints, but is here arranged chronologically within its type. The discourses provide an understanding of the Path of the Masters, or the road to the discovery of the Self, that is both broad and deep; but those with some knowledge of the teachings might enjoy reading the conversations first, as their humor, penetrating insight into the condition of the individuals to whom they are addressed, and concern for the broad spectrum of human problems shared by those individuals with the rest of us make them very remarkable documents.

Anyone who has visited Sant Ji's desert ashram in Rajasthan will at once recognize the aptness of this book's title. The prophecy of Chapter 35 of the Book of Isaiah (in the Bible) is being fulfilled there on both its levels, physically and spiritually. Streams are flowing in the desert there, and the parched ground has indeed become a pool: a magnificent parable for the blossoming forth of the desert of the human heart. The road leading to the ashram is "The way of holiness" in truth, and thousands of redeemed have already walked there: only they know the reality of the songs and everlasting joy on their heads. The spiritually blind and deaf do indeed have their eyes and ears unsealed, and the spiritually lame return home leaping as an hart: for in that holiest place on earth, the Zion of our time, sorrow and sighing have indeed fled away.

All the talks in the book were translated from Sant Ji's Punjabi on the spot by Raj Kumar Bagga, and have been edited by Russell and Judith Perkins.

THE PUBLISHERS



*Sant Ajaib Singh, approximately 1963*

## Introduction

Sant Ajaib Singh Ji Maharaj, the author of *Streams in the Desert*, was born in a Sikh family September 11, 1926, in Maina, District Bhatinda, Punjab, India; his mother died giving him birth and his father died a few days later. He was brought up by his great-uncle and his wife, who named him Sardara Singh, and who loved him as their own child; it is they whom Sant Ji means when he refers to his “parents.”

Sant Ji has told many tales from his own life experience in the discourses and conversations included in this book; my purpose here is to provide a framework in which those references can be understood, and to introduce additional information. But to acquire a real understanding of the inner meaning of this very remarkable life story, it is essential to read his own comments scattered throughout his talks, in the context in which he has placed them.

His search for truth began when he was five years old; he used to get up early in the mornings and read the writings of Guru Nanak,<sup>1</sup> and an overwhelming longing to meet a true *Guru*—a “dispeller of darkness” or genuine spiritual Master with the compassion and competence to guide him—would come into his heart. But whenever he asked anyone about a Guru—“Where can I find a Guru?”—everyone told him that the Guru Granth Sahib (the holy scripture of the Sikh religion) was the Guru. His great-uncle said, “When you see this holy book, you are seeing God; when you read it, you are talking with God.” The little boy took these statements very seriously, kept the book with him as much as possible, and read it as carefully and devotedly as he could. He dwelt on it so much that he used to see the book in his dreams; nevertheless, as he says, “There was no real peace in my mind. For in that book also, it was written that there should be a true human Guru for real peace and salvation.” So his search for a Guru continued through his childhood and adolescence.

1. A towering spiritual figure of the past (1469-1539), he is honored as the founder of the Sikh religion and is in the direct line of Masters of whom Ajaib Singh is the living representative.

At one point he met a sadhu who told him, “Believe me, I am your Guru, and I will take you to God.” Then he started to teach him how to change forms—from his own form to various animal forms, etc.—“But I told him that I wanted to rise above the man body. I didn’t want to convert myself to any other form.” And the sadhu also gave him a book in which some of the signs of a true Master were given—“and when I read that book, I didn’t find any signs of the true Guru in that sadhu, and so I left him.”

In Lahore he met another sadhu who was also working miracles, “but I was longing for the knowledge of Naam, as Guru Nanak had written, and I was not interested in miracles.” This sadhu took an interest in the young seeker, then in his early teens, and gave him the mantra, *Hey Ram, Hey Gobind*, which he repeated for many years. This sadhu also taught him to do austerities; eventually Ajaib Singh would perform the well-known “austerity of the five fires” in which the aspirant sits in a circle of four burning fires with the sun overhead; this rite is done during the hot season (when the temperature may reach 130 degrees) for about forty days each year. When asked if he had derived any benefit whatever from doing this, Ajaib Singh replied emphatically, “No!”

This sadhu also gave him a rosary to repeat the mantra with, and encouraged him to eat meat and drink wine; which however he did not do. (His family, being non-vegetarians, had also urged him to eat meat; but he never did, and has been a vegetarian from birth.)

Although he was happy to repeat the mantra, *Hey Ram, Hey Gobind*, he did not otherwise derive benefit from that sadhu; and a short while later, about 1940, he met Baba Bishan Das, a sadhu who was to become his first guru and who, as Sant Ji has often said, “made my life.” References to Bishan Das abound in *Streams in the Desert*; it was the job of this enigmatic figure, a spiritual descendant of Baba Sri Chand, Guru Nanak’s son, with his partial knowledge of Surat Shabd Yoga, to prepare his one disciple for his tremendous destiny. In this he was eminently successful: when Ajaib Singh met his ultimate guru, Sant Kirpal Singh of Delhi, he was, thanks to Bishan Das, in a position to take full advantage of the opportunity offered to him.

It was Bishan Das who changed his name from “Sardara Singh,” an inauspicious, almost meaningless name, to “Ajaib Singh” or “wonderful lion”—“Ajaib” means “strangely wonderful” in Punjabi. Bishan Das accepted, in his own way, Ajaib Singh’s devotion, but refused adamantly to initiate him or to give him anything for many years. In Ajaib Singh’s words: “I used to go to many sadhus, because I didn’t get anything from Bishan Das. Still I went to Bishan Das and he was a hard nut to crack. I used to go to other sadhus also but I didn’t find any like

Bishan Das, so I came back to Bishan Das and tried again and again to get something. But Bishan Das was very hard and he didn't give anybody anything. But still I tried—I tried for ten years to get the knowledge . . . and when I went to Bishan Das, he slapped me. And he never allowed me to wear any fine clothes. And all my relatives and other people who saw this, they abused me and made fun of me: 'He has gone mad! He is going to a madman. When he goes, he gets slapped and told to go away!' ” But Ajaib Singh says that Bishan Das's slaps were sweeter to him than the smiles of the other sadhus, because he saw that he had something real.

Not too long after meeting Bishan Das, in the early 1940's when he was still in his teens, Ajaib Singh was drafted into the Army, where he served approximately seven years and at one time saw duty in Germany. He continued to visit Bishan Das whenever he could, and he continued to be treated roughly by him. Once, when under the influence of some fashionable colleagues he was tying his beard in modern Sikh style, Bishan Das grabbed his beard and forcefully untied it, saying, "Who do you think you are—a fine gentleman? Who taught you to do this?" and pulled it down to full length. He also demanded of Ajaib Singh his entire salary, with the exception of five rupees a month which he allowed him for his own expenses; with that money he built an ashram—which, however, he refused to allow Ajaib Singh to visit, on the grounds that he might think it was his (since his money had paid for it).

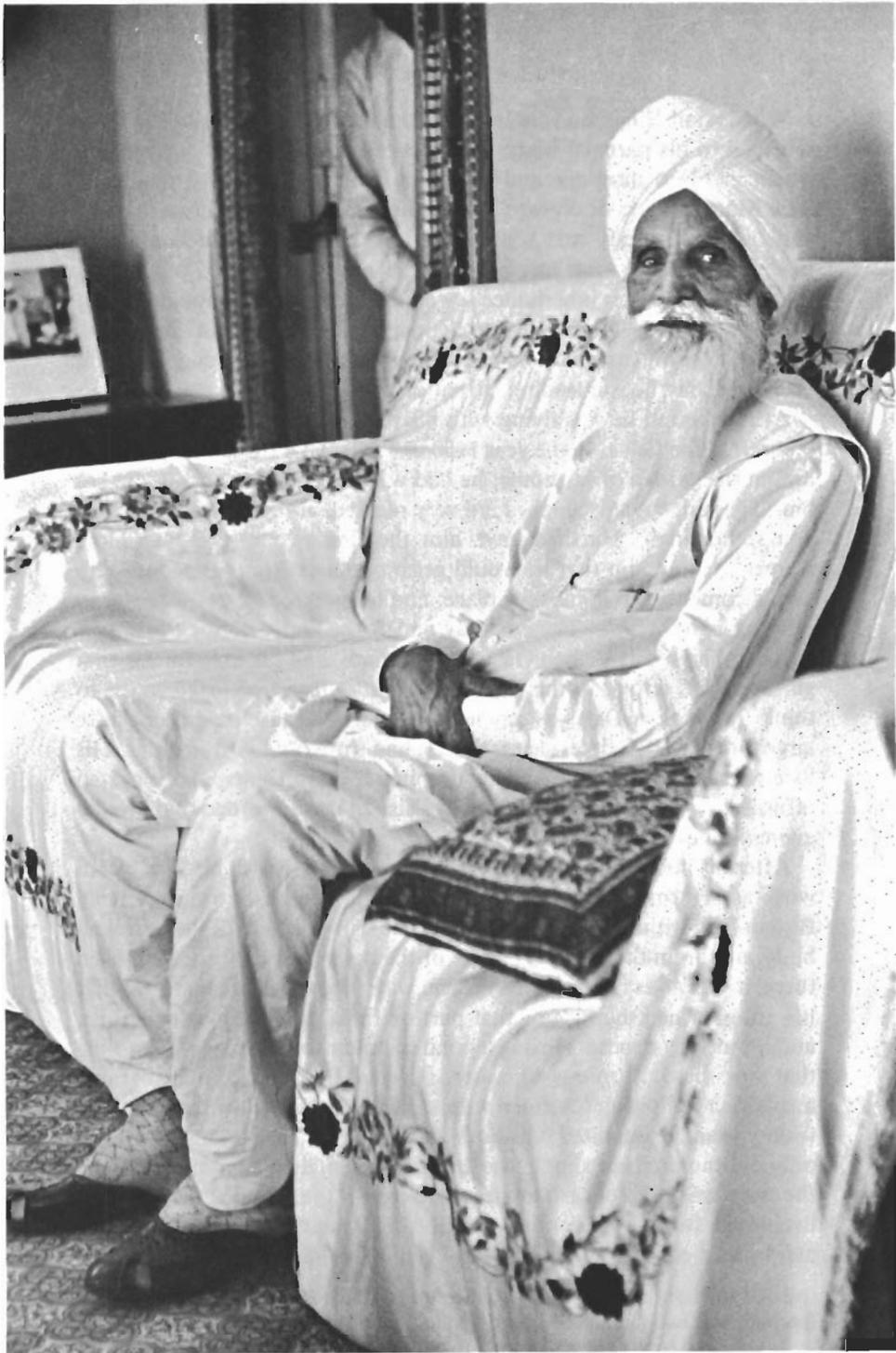
During this time he was still repeating the mantra, *Hey Ram, Hey Gobind*, so much so that the repetition had become automatic. While on parade duty in the Army he was supposed to be saying, "Left, right; left, right," but the mantra had become so much a part of him that he was saying, "Hey Ram, Hey Gobind," instead. A Punjabi-speaking native officer heard him and was very displeased with him, singling him out and making him repeat the mantra in front of everyone. He repeated "Hey Ram, Hey Gobind," exactly as before. An English officer of higher rank who was present interceded on his behalf and excused him from parade duty; from that time on he had a great deal of freedom to pursue his spiritual practices. That officer became very friendly with Ajaib Singh, and told him that even though he was younger than he was, he (the officer) felt that Ajaib Singh was like a father to him.

His regiment was stationed near Beas in the Punjab for a long time, and here the young seeker made the acquaintance of one of the giants of our time: Baba Sawan Singh Ji, the guru of Sant Kirpal Singh, whose followers in India numbered in the hundreds of thousands (and who began the practice of initiating disciples in the West through representatives). At the time the young Ajaib Singh made his acquaintance (the

1940's) the Great Master was in his eighties and at the peak of his spiritual career. Ajaib Singh recognized Sawan Singh's stature at once, and begged him for initiation; the Master refused, saying that the One who would initiate him would come to him later by himself. Ajaib Singh brought Bishan Das to see Sawan Singh also, and Bishan Das, despite his advanced spiritual status, also asked the Master for initiation; Sawan Singh replied that it was not necessary for him to be initiated as he was very old, but that he would take him under his protection. The Great Master introduced Ajaib Singh to Baba Somanath, a disciple of his who had been working in South India introducing Sant Mat there, telling him that Somanath's background was similar to his, having involved him in a long search and many difficult austerities. This was an important meeting: although the two men had little outer contact after this, both of them were in due course to carry on the spiritual work; and after Baba Somanath left his body in 1976, many of his disciples were to find peace at the feet of Ajaib Singh.

Sant Ji also met and was influenced by two other advanced disciples of Baba Sawan Singh, both with extraordinary personalities, and both mentioned frequently throughout *Streams in the Desert*: the Baluchistani Mastana ("Mastana Ji"), a God-intoxicated sadhu who also became a Master in his lifetime; and Sunder Das, a meditator of great power who went through a very difficult period of personal trouble and insanity, but who died in triumph. Ajaib Singh was very close to Sunder Das, who lived with him for some time. Once at the beginning of their friendship, they were meditating together in front of an open fire when a burning stick rolled away and came to rest against Sunder Das's leg—but his concentration was so complete and profound that he never faltered for a moment; when he finally came out of meditation, his leg was very badly burned. That afternoon, Ajaib Singh went with Sunder Das to see Baba Sawan Singh; the Master was very pleased with Sunder Das's devotion and gave him a salve derived from the neem tree which healed his leg.

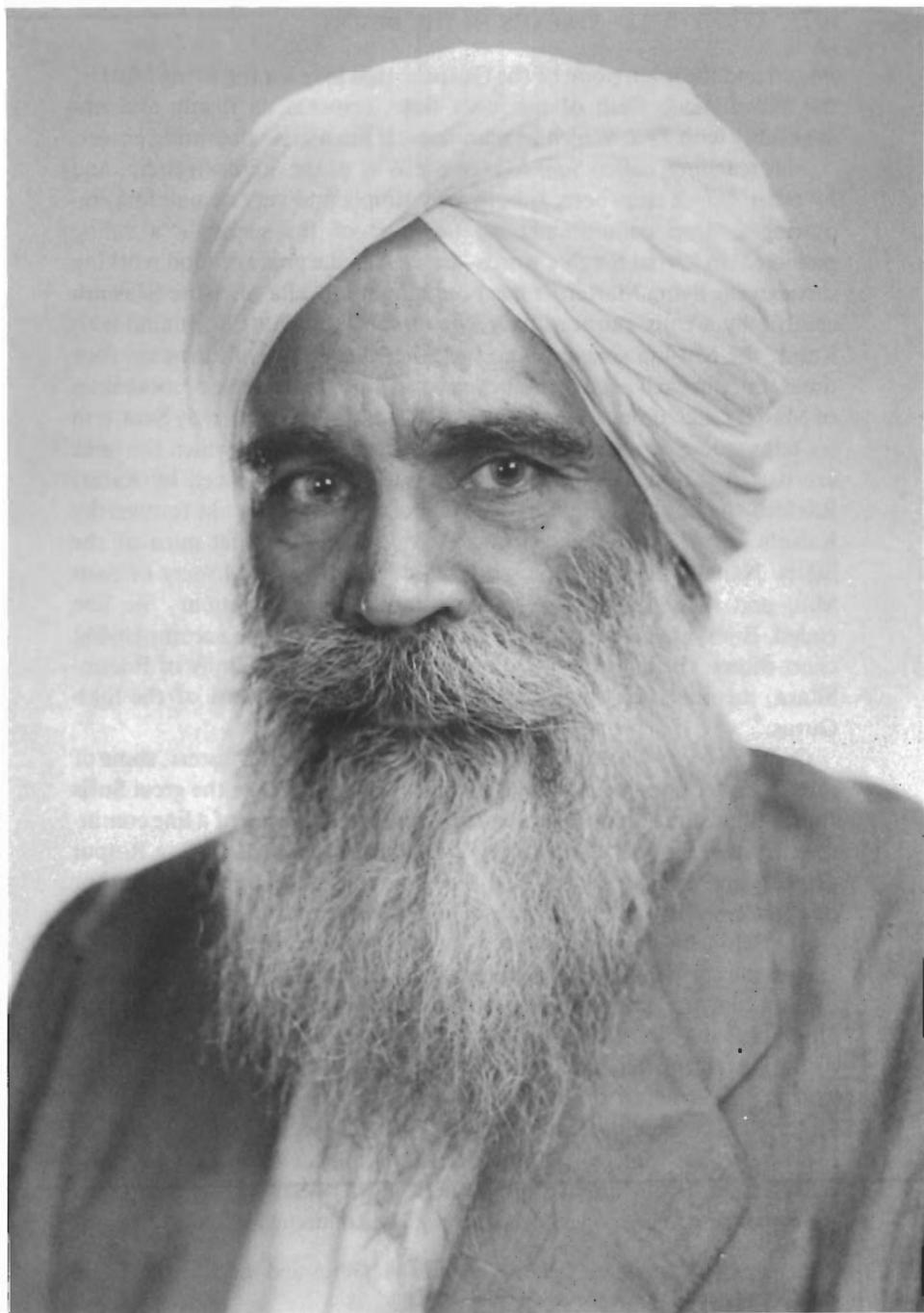
The young Ajaib Singh was tremendously impressed and influenced by Baba Sawan Singh, and his discourses and informal talks are filled with quotes from him, references to him, and stories and illustrations that he first heard in his discourses. Those disciples of Baba Sawan Singh who are now at Sant Ji's feet say that his Satsang talks are very much in Sawan Singh's style. There is no doubt that the prolonged association with him at such a young age (late teens and early twenties) plus the intensive contact with some of his most impressive disciples, played a very important part in the shaping of his future. Sant Ji still speaks of Sawan Singh as "the most beautiful man I have ever met," and he is a living reality to him even now.



BABA SAWAN SINGH JI

Baba Sawan Singh's prophecy was fulfilled when, during the course of his 1967 Rajasthan tour, Kirpal Singh stayed with Ajaib Singh at Kunichuk Ashram; he was initiated at Sri Ganga Nagar, the nearby chief city of the district. Several eyewitness accounts agree that Ajaib Singh was initiated in a separate room, apart from the hundred or so who were gathered in the main room. According to one witness, when Ajaib Singh tried to sit on the floor at His Feet, Kirpal Singh stopped him, saying, "No, you are a saint," and made him sit on a chair. The Master gave him the remaining three of the Five Holy Names, looked into his eyes and took him up; when someone protested that the Master was not giving Ajaib Singh any of the theoretical instructions, Kirpal Singh replied that he did not need it. From that point on, Ajaib Singh was totally and completely devoted to his Master, and used all his influence and whatever reputation he had on His behalf.

Sant Ji's meeting with Kirpal Singh was unquestionably the turning point and focus of his life: everything before that meeting had led up to it, and everything after derived from it. His association with Baba Sawan Singh and his initiation from Baba Bishan Das were both preliminary, as they themselves explicitly stated: their promise was fulfilled when Kirpal came. The impact that this magnificent Saint had on Ajaib Singh can be judged from the number of—and the quality of—references to him found throughout his discourses, informal talks, and poetry: as he says at many different places in many different ways, "God came in the form of a man." This attitude is technically known as *Guru-bhakti*, and is in accord not only with *Sant Mat*—the esoteric system followed and taught by these Masters—but with the highest mystical tradition in India and everywhere: the Gospels are based on it. The term *Satguru* or True Master means just that: "the Word made flesh," a human being who has left his ego behind and penetrated so far into the Word or Power of God which is his innermost essence that he is able to function consciously on that level, and also to make it possible for others to function consciously on that level. The Word itself—called *Naam* (Name) or *Shabd* (Sound Current) by the Masters—the Creative Power of God, manifesting itself as Light and Sound, is the means of ascent; once a seeker is shown how to regain his connection with the Word by a true Master or *Satguru*, someone who has done it for himself, then he can proceed from there. (The Word is ours already, the essence of our being, but once we have lost touch with it we need help to regain it.) It is important to note that the essence of the life-giving Word—the essence of the Essence—is love: God is love, according to all Masters, and His expression—the Word or *Naam*—is also Love. And so is the human being who is the manifestation of that expression. This is the meaning behind *Guru-*



SANT KIRPAL SINGH JI

*bhakti* and the main point of the Gospels: that love for the living Master, the Word made flesh of our own time, cements us firmly and unshakably with That Which he manifests. It has a great liberating power.

This teaching, called *Sant Mat* or the Way of the Saints in India, and by other names elsewhere, is both very simple and very demanding, requiring a deep commitment on the part of the seeker—"a ruling passion," in Kirpal Singh's words—as well as the grace of God working through the living Master. It has been taught in India since the fifteenth century by a truly extraordinary line of spiritual giants beginning with Kabir, the Muslim weaver, who has, the Masters say, incarnated four times, once in each *yuga* or time cycle, and inaugurated one or more lines of Masters each time. Other Masters of Sant Mat referred to by Sant Ji in his talks (some of them are the authors of the hymns on which the talks are based) include a number who were directly influenced by Kabir: Ravidas the cobbler, Dhanna the Jat farmer, Ramananda (outwardly Kabir's guru), Dharam Das, and Baba Nanak, the first guru of the Sikhs. Nanak had nine successors, all of whom were Masters of Sant Mat; and then, the Sikh religious establishment maintains, the line ended. But the esoteric tradition has it differently: as the accompanying chart shows, the line continued on through the ruling family of Poona-Sitara, members of which had been initiated by the last of the Sikh Gurus.<sup>4</sup>

Contemporary with the Sikh Gurus were many other Masters, some of them in other lines founded by Kabir, some perhaps (like the great Sufis Bulleh Shah and Hazrat Bahu) latter-day representatives of a line continuing from a previous age. Among these Saints were Mirabai, a Rajput princess and disciple of Ravidas; Tulsidas, the great Hindi poet, author of the *Ram Charitram Manas*, or Hindi Ramayana; Paltu, Dadu, Jagjivan; Sehjo Bai, another great woman Saint, disciple of Sant Charan Das in the early nineteenth century; and many others. But the recasting of Sant Mat for modern times was done by Swami Ji Maharaj of Agra, an initiate of Tulsi Sahib, whose hymns (many of which are commented on in the discourses that follow) present the eternal teachings of the Masters in extremely simple, almost basic language, so that they can be understood by anyone. Swami Ji, like Kabir, was a seminal figure in the history of Sant Mat, with a number of disciples who became Masters; one of them, Baba Jaimal Singh, was the guru of Sawan Singh and thus the ancestor of the modern Masters we are concerned with here.<sup>5</sup>

4. For a full account of the lives of the Sikh Gurus and their relation to the modern Masters, see *Servants of God*, by Jon Engle.

5. An excellent account of Baba Ji's life and of his relation with both Swami Ji and Sawan Singh is given in *Baba Jaimal Singh: His Life and Teachings*, by Kirpal Singh.

## The Main Line of Masters of Sant Mat in the Kali Yuga

	Master	Lifetime	Age at Start of Mission	Age at Physical Death	Location of Principal Ashram	Social Religion of Birth
1	Kabir Sahib	1398-1518	?	120	Kashi (Benares)	Muslim
2	Guru Nanak	1469-1539	?	70	Kartarpur, Punjab	Hindu
3	Guru Angad	1504-1552	34	48	Khadur, Punjab	Hindu
4	Guru Amardas	1479-1574	83	95	Goindwal, Punjab	Hindu
5	Guru Ramdas	1534-1581	40	47	Amritsar	Hindu/Sikh
6	Guru Arjan	1563-1606	18	43	Amritsar	Hindu/Sikh
7	Guru Har Gobind	1595-1644	11	49	Sri Hargobindpur, Punjab	Hindu/Sikh
8	Guru Hari Rai	1630-1661	14	31	Sri Hargobindpur, Punjab	Hindu/Sikh
9	Guru Hari Krishan	1656-1664	5	8	Delhi	Hindu/Sikh
10	Guru Teg Bahadur	1621-1675	43	54	Patna, Bihar	Hindu/Sikh
11	Guru Gobind Singh	1666-1708	9	42	Anandpur	Hindu/Sikh
12	Sant Ratnagar Rao	no known dates			Poona	Hindu
13	Tulsi Sahib	1763-1843	?	80	Hathras, U.P.	Hindu
14	Swami Ji Maharaj	1818-1878	25	60	Agra	Hindu
15	Baba Jaimal Singh	1838-1903	40	65	Beas, Punjab	Sikh
16	Baba Sawan Singh	1858-1948	45	90	Beas, Punjab	Sikh
17	Sant Kirpal Singh	1894-1974	54	80	Delhi	Sikh
18	Sant Ajaib Singh	1926-	48		Village 16PS, Rajasthan	Sikh

So Kirpal Singh—and Sawan Singh before him—were not just tremendous personalities in their own right; they were also the living members of a truly distinguished spiritual lineage, and carried with them all the force and power and love that the lineage had developed. And Ajaib Singh had, through his long search, his association with Baba Sawan Singh, his apprenticeship with Baba Bishan Das, and (perhaps most important of all) his seventeen years' intense practice of what Bishan Das had given him, put himself in a position to be a perfect receiver for that which Kirpal Singh wanted to give: in the terminology of the Masters, he had become a *gurumukh*. It is no wonder that his initiation had gone the way it did, or that his life from here on was to take the form it took; the wonder would be if it hadn't.

His association with his Master on the physical plane lasted for seven years, during which time Kirpal Singh visited Ajaib Singh a number of times, sometimes publicly, as part of a Rajasthan tour, sometimes privately: he would disappear from Delhi for a few days, not telling anyone where he was going, and would return with his clothes dusty. He gave Sant Ji strict orders to leave off the whole outer aspect of his life, not to see anyone or go anywhere, and to spend full time in meditation—orders that eventually culminated in his being told to abandon Kunichuk ashram altogether: not to sell it, but to walk away from it and to forget it—an order that, as Sant Ji says, was hard to obey. But obey it he did, and it earned him the taunts and jeers of many of his erstwhile admirers, who liked things the way they had been and considered that he had gone mad and thrown everything away. Although he had never initiated anyone, he was treated as a guru by many people, and had in fact a large following; now he was, as it seemed, throwing it all away. But one of his earliest associates, Sardar Rattan Singh, had built a small ashram near his farm in Village 16PS, including an underground room specifically for meditation; here Sant Ji meditated for more than two years non-stop in almost continuous Samadhi, coming out once a day or so to take some light food. He left this meditation only a few days before Kirpal Singh left his body.

In retrospect, it is clear that the Master was putting him through an intense final course in spirituality; but he was also, in his wisdom, keeping him hidden from the Sangat at large and protected from many of the currents of personal ambition and jealousy that were sweeping through the ostensible leaders of the Sangat during Kirpal Singh's final days. Sant Ji was known in Sawan Ashram in a vague kind of way: most of the responsible people there knew that a guru in Rajasthan had been initiated, and had turned over his entire following to the Master. That sort of thing doesn't happen so often that it isn't news. But very few knew even his name, let alone how to find him; only the Master knew, and

whatever the disciple needed, he was given.

Kirpal Singh's last public visit to Rajasthan was in the spring of 1972, two years before He left the body; on this occasion He again stayed with Ajaib Singh at Kunichuk and this time told him that he would be carrying on the work of Naam-initiation. Ajaib Singh protested, but the Master was adamant. An initiation was conducted at the ashram, at the Master's orders, at which fifty people were given the instructions by Ajaib Singh while the Master sat on a sofa and watched. On this occasion, Master Kirpal also said to him, "Ajaib Singh, I am very pleased with you; I want to *give* you something"—the very words used by Baba Bishan Das in 1950. And then, in Ajaib Singh's words, "Maharaj Ji passed His very life and power into my soul through the eyes. And I begged the Master not to do this, as I feared that it would not be long before He too would leave"—just as Bishan Das had left. From this point on, Ajaib Singh had the authority to give Naam without asking the Master first.

As we have said, Sant Ji spent the next two years in meditation in the underground room in the ashram at Village 16PS, sitting on a wooden slab and devoting his whole time to Surat Shabd Yoga. He came out of samadhi a few days before Kirpal Singh left his body, in August 1974, and visited Village 77RB, a few miles away, on the loving invitation of some devotees there; it was there that he learned of his Master's physical departure and, weeping bitterly, went to Sawan Ashram in Delhi to pay his respects.

On arrival there he was greeted and shown to a room; but after several hours he was asked to leave by the person in charge, and was escorted to the railroad station to meet his train even though it was the middle of the day and the train did not leave until 9 p.m. He had innocently walked head-on into the currents mentioned earlier: there was no room for him in his Master's ashram. He left without protest, just as Kirpal Singh, twenty-six years previously, had left the Dera in Beas for similar reasons; he had no personal desire to be a Guru, and he had a positive aversion to political maneuverings. He returned to 77RB and, a few days later, in the deep deep agony of his physical separation from his Master, left the village and wandered into the wilderness, taking nothing with him and weeping so much that he damaged his eyes.

This subject of *vireh*, or separation from the Master, can be perplexing to the disciple. Kirpal Singh wrote a chapter on it in his Punjabi prose masterpiece, *Gurmat Siddhant*, and often related how Baba Sawan Singh made him read that chapter to Him twice and how he realized then that he was going to experience personally everything that he had written in those pages. The disciple thinks that of all people, the new Master

should be the least affected by the physical departure of the preceding one; he is, by definition, more closely connected with him than anyone else—why should the physical separation matter so much? But it is not like that: it is precisely because the Masters know better than anyone else the true significance of their Master's physical form that they grieve for its departure. Baba Sawan Singh once said, speaking of his Master, "Though Baba Ji is in the heart of my heart and I am never for a moment separated from Him, yet what a blessing would it be if I were to see Him once again moving amongst us as before. For such a sight I would part with all I possess." And Sant Kirpal Singh, who referred to this subject many times, explains the matter further:

"When we love a human being, we feel grieved on separation. But when we love a man who is connected with God, the intensity of His love is much greater. Someone may question: 'When the Master initiates His pupil, He sits inside the pupil's soul and remains always with him. So why this feeling of sadness?' The reply is that inside we get one sort of enjoyment and when we see Him in the body, we get two enjoyments. To live after the Master's death is the greatest misfortune.

"One person's Master died. He went to his Master's grave and prayed: 'It is misfortune to live now!' So saying, he lay on the grave and died . . .

"When tears well up in eyes, while remembering one's Master, all his sins are washed away . . ."<sup>6</sup>

Thus it would seem that Sant Ji's odyssey in the wilderness, carrying the full weight of grief brought about by separation, was the final purging of whatever dross he was still carrying: the necessary climax of the long preparation. But what a price was paid! The damage done to his eyes from excessive weeping was real and lasting, and has already required two operations.

Despite the fact that he had no interest in what in India is called *gaddi* (the seat of the guru used as a symbol of spiritual authority) and in his wandering had cut himself off from all those who knew him, the commission that the Master had given him had not gone away. While his stay at Sawan Ashram had been very brief, and he had been removed as quietly as possible, he had not gone totally unrecognized: one senior disciple noticed that "his eyes turned into the eyes of the Master," invited him to his apartment at the ashram and treated him with great kindness and respect. He also spoke about him to others, one of whom, a friend of mine, followed Sant Ji to Rajasthan to meet him for himself. They had a brief inconclusive meeting the day before Sant Ji left the

6. Quoted by Rusel Jaque, *Gurudev: The Lord of Compassion*, pp. 52-53.

village; but it was sufficient to bring hope to the western Sangat, sadly affected by the Master's leaving and its aftermath.

While he was wandering, the satsangis he had left behind in the canal-system villages of the northern Rajasthan desert<sup>7</sup> missed him terribly. One of the devotees living at 77RB, Gurdev Singh, called "Pathi Ji" because he is an excellent *pathi* or chanter (and often fills that role at Sant Ji's satsangs, chanting the hymns on which the discourse is based), could not bear his prolonged absence and went in search for him; meanwhile other devotees at that village built an ashram for him, hoping that he would consent to live there. After several months' search, Pathi Ji did find him; and to the great joy of the devotees, he did consent to make use of the ashram they had so lovingly built. Their love pulled him back; and, farming the ashram land, working quietly and doing nothing to further the terrible controversies among his Master's disciples, he began to carry out his Master's orders: holding Satsang monthly, giving Naam-initiation to those who came to him, giving darshan and counsel to those who wanted it. And so it went until this writer's visit to him in February 1976.

The story of that visit has been told in detail elsewhere<sup>8</sup> and need not be repeated here, except to say that I went in response to inner orders from Kirpal Singh, of whom I am a disciple, and I was totally unprepared for what I found: a simple loving beautiful man, of total integrity and authenticity, living the timeless life of the Desert Fathers or the Biblical prophets in his mud ashram in the middle of the desert, and working in the express image and power of Kirpal Singh. The Master had said, just before he left, when asked about a successor, "That very power comes through different human poles. When Guru Nanak left the body, he blossomed. When they wept, he simply said, 'Look here, if a friend of yours goes away today, he comes in another robe another day. What difference does it make?' Clothes may be changed but That won't. These are very delicate points . . ." <sup>9</sup> and a few days later he added, "The Word never changes. When your friend comes today in a white suit, tomorrow in yellow clothes, third day in brown clothes, would you not recognize him? I hope you recognize and do not discard Him [*chuckles*]. That's all I can say . . ." <sup>10</sup>—and there before my eyes was the prophecy being fulfilled. After my return I described our meeting this way: "Every time he looked at me, it was Master looking at me. There was no doubt

7. "16PS" means the 16th village on the PS canal. Similarly "77RB" is the 77th village on the RB canal.

8. See *The Impact of a Saint*, by Russell Perkins, pp. 149-170.

9. *Sat Sandesh*, August 8, 1974

10. *Sat Sandesh*, August 14, 1974

about it . . . this *tremendous* inner joy—that I had never experienced since the last time I saw Master—began to come up. It just welled up inside me. And I couldn't believe it. I suddenly understood what is meant by 'our Friend with a different coat on.' ”

He made it clear also that he had no personal interest in Guruship: at one point, he said to me, “Who wants to be a guru? What is there in being a guru, tell me that? Is it not better to be a disciple?” But perhaps even more significantly he had issued orders to all his disciples and admirers in the area NOT to give out his whereabouts to anyone coming in search of him. This made it very difficult to find him, and the people who finally guided us to him did so in defiance of his orders and only after a lot of grace had been brought to bear on them. Sant Ji was not interested in Guruship, but he still had the Master's orders to obey; and he did agree not to turn anyone away who came to see him. Immediately on my return, groups began forming to make the trip: a stream that has continued since then, with the groups now numbering forty or more at a time, going once a month from September through April for two weeks of intense meditation and direct spiritual guidance. He graciously agreed also, within a few months, to make arrangements so that seekers in the West could be initiated; now his initiates number in the thousands with Representatives authorized to give the instructions in many countries of the world. And, most graciously of all, in response to the tremendous love he has received from disciples of both Sant Kirpal Singh and Baba Somanath, as well as from seekers desiring initiation, he has left his beloved Thar Desert in Rajasthan and traveled widely—in India, to North and South America in 1977, and finally, in 1980, around the world, visiting every continent in four months of continuous traveling.<sup>11</sup> His simple mud ashram at 77RB was expanded again and again to make room for the greater and greater numbers of disciples flocking to his feet, and finally abandoned altogether—Sant Ji deciding to return to his former ashram at Village 16PS, where he had meditated underground for so long. More substantial buildings and a more convenient location were among the contributing factors in shifting back to this very holy place, which was done in the summer of 1981.

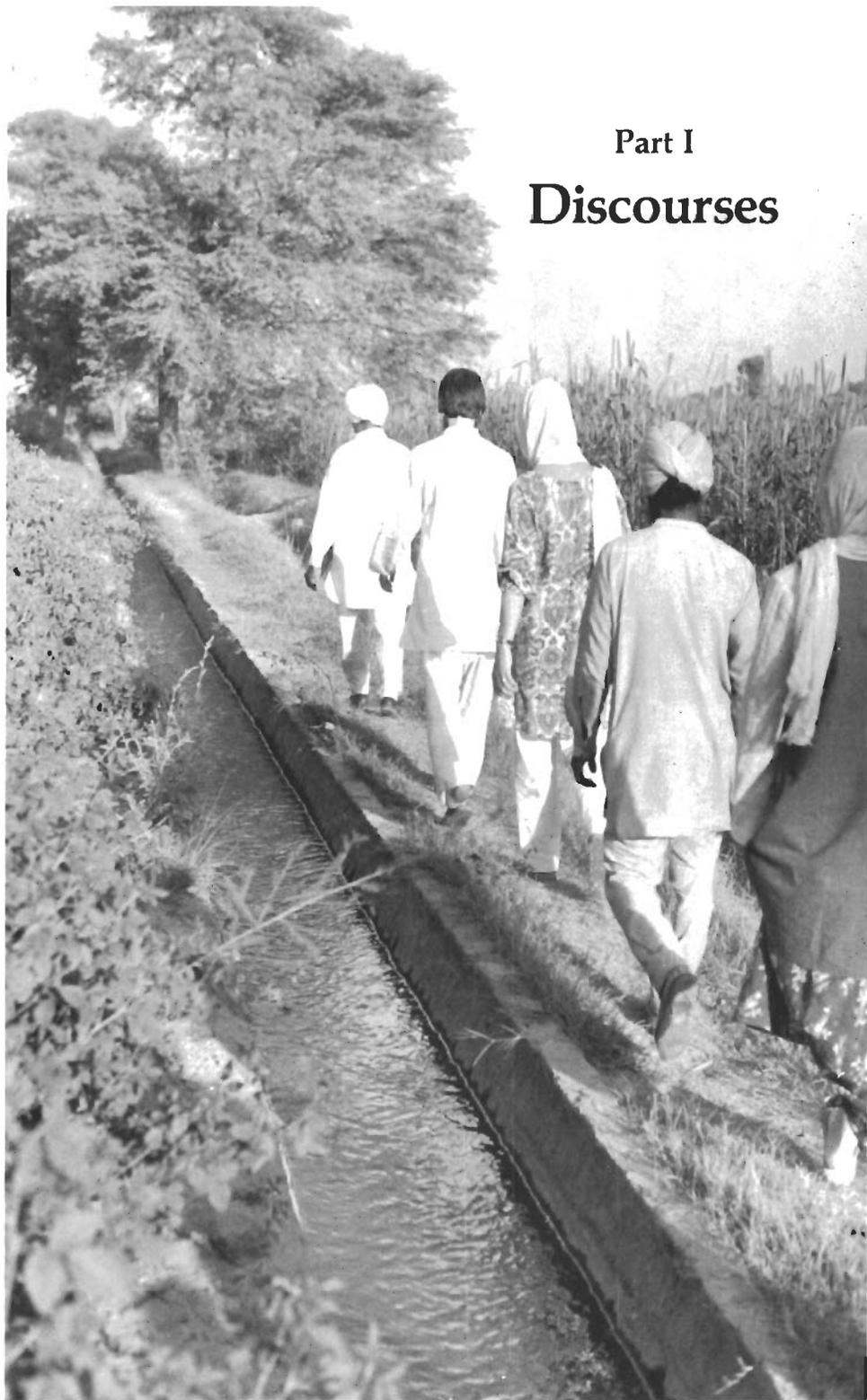
The story is not over, thank God; it continues, and one thing many of us have learned: the grace of God working through the living Master is full of surprises. To follow the Path is not the same as studying theology or comparative religion, or reading books, even this one: it is an intensely real roller-coaster ride up and down the mountains of our Self, and at

11. Complete accounts of both world tours, as well as many of his travels in India, can be found in the issues of SANT BANI magazine.

the end of it is more than we ever dreamed possible. If we think that prophets and Saints lived only in the past and the possibility of talking directly with God ended when the last page of the Bible was written, we are wrong. God loves us as much as He loved the people of two thousand or five thousand years ago, and He continues to send His beloved Sons to tell us that which our soul longs to hear. The life outlined in these pages is living proof of it.

RUSSELL PERKINS

Part I  
**Discourses**







## The Message of Love

Sant Bani Ashram  
 Village 77 RB, Rajasthan  
 August 21, 1976

Dear brothers and sisters in the West: I send you Namaste and Love. Previously also I sent a message in the form of a tape recording and it was that all brothers and sisters should be one and should meditate. Our Satguru, Maharaj Kirpal Singh Ji, came into this world with the message of love, and He taught us to love. And even now we should work according to His message and teachings.

Everybody should have love for all and should meditate. We can see Him and receive His love even now, if we go in. He is all pervading—He is residing in everybody. Unless we have more love for Him, and a keen desire to meet Him, we can't go in and see Him.

How can one love God if he or she is not loving His creation? One Saint says, "When a disciple meets a fellow disciple, both are happy and both bow down at each other's feet." This only is the Path of the *bhaktas* or devotees and this only is the true discipleship. But the Path is very sharp and smaller even than the size of a hair.

The Guru will not manifest where disciples do not respect each other. Saints say that the Guru will never be with those who do not have love and respect for others. So all we *gurubhais* [brothers and sisters in our Master] should love each other, and whenever we meet any initiate of our Master Kirpal we should be very happy to see him and should understand him as our own brother. If we are treating others badly, Master will never help us and He will never manifest within us, because our Satguru has taught us to love. Our Master Kirpal Singh Ji brought many communities and religions together on one level and one platform; can't we brothers all sit together?

Why are we lacking in all this? Because we are not doing meditation and we have forgotten the Master's message. Even now, those who are meditating are accepting the Master's message and will. And they see Him. What was the Master's message? First of all, to "know thyself."

We can know ourselves only when we rise above the influence of mind and Maya; then only will we realize for ourselves who we are. We are one ray of God. Our soul is of the essence of the Oversoul. And when we experience this within us—that we are all souls and of the essence of the Oversoul—we see soul in everybody and we love everybody, understanding him as a soul and not the body. It doesn't matter whether he is good or bad in nature—we have to love him, knowing that he is soul, and of the essence of the Oversoul, and that Master Kirpal is sitting in him.

It has come in my experience about Master Kirpal that He is the owner of all creation—that He is all pervading. In water there is Kirpal; on earth there is Kirpal. It was Kirpal, it will be Kirpal, it is Kirpal. Here is Kirpal; there is also Kirpal—that Kirpal Who gave salvation to our soul; that Kirpal Who has united us with our long-separated God, and even now Who is all pervading.

Those who are meditating can go and meet Him even today. And that Kirpal was never born; never died; and He was never in the cycle of birth and death. As long as there was *Hukam* [God's Will], He worked while staying in the body, and only with *Hukam* He left the body. He comes in the body with *Hukam* and leaves it with *Hukam*. He disappears for those people who are not doing meditations, but He never disappears for those who are doing meditations and who are contacting Him.

Why do I always praise Master Kirpal?—and why am I so grateful to Him? Consider, that if one man loses some gold, and somebody helps him to get back the gold, with which he makes many buildings and does other things—whom do you think he will thank? Will he thank the gold?—or that man who helped him to get back his gold? In the same way, Master Kirpal Singh Ji united us back with the long-separated God; so I am always grateful to Him that He has united me and us with our long-separated God Who resides within. That is the reason why I am always grateful to him. He is the King of Kings—He is the donor—He is full of mercy, and He came down to be kind to us and to love us. Even now He is showering mercy and blessings and grace while residing in Sach Khand. He is merciful to everybody. There are no differences—He is above the pairs of opposites.

We should also try to become beggars for His mercy and blessings and we should become claimants of His mercy and blessings. How can we do that? We can do that when we obey Him, when we work according to His message and teachings, and when we do the practices regularly which He taught us when He initiated us.

Hazur used to say to leave a hundred urgent works for attending Sat-sang, and a thousand urgent works for meditating. He used to say that as our body needs food in order to work properly, in the same way our

soul, which is hungry from ages and ages, also needs food. And meditation is the food of our soul. He used to say that unless you give food to your soul first, never give food to your body. First of all it is meditation. Miss the worldly affairs; but never miss meditation. So meditation is a necessity, and it is the first thing; it is most important. If we will not meditate, we will forget the message and teachings of our Master, we will be divided into parties, we will forget meditations, and we will forget Master's theme. And then lust, anger, greed, attachment and egoism will conquer us.

Swami Ji says that those who are not meditating are suffering. Sleep and laziness trouble them, and they fall in illusions. So those who do not meditate become lazy and spiritually poor, and they fall in the great illusion. What is the great illusion? The great illusion is, that what we see according to our own level—that this is my community, this is my religion, I am a learned man, I am intelligent, etc.—is reality; but Saints see this world according to the other level, and they warn us that nothing will accompany you after you die. Not your wealth, not your health, not your sons, not your daughters, no skill will accompany you, not your intelligence—nothing will go with you. The only thing which will accompany you and help you is God-Satguru, Who has initiated you and taken responsibility for you—and Whom we are not loving today.

So Saints say that if you will not meditate, then these things will put pressure on you because lust, anger, greed, attachment, egoism, all lie within. Nothing comes from outside. If we manifest Naam within us, then “where there is Naam there will be no *kam*.” *Kam* means “lust”—and where there is lust, you can't manifest Naam within you. As day and night cannot exist at one time in one place, similarly Naam and *kam* cannot exist at one time in one place. When the eagle of love comes, there is no place for the small birds of sins. So everybody has to meditate; meditation is the first thing. When we will meditate, love will be manifested automatically within us. And if love is manifested within us, since God is the form of love, God is manifested within us. Guru Gobind Singh said, “I am telling you a true thing—a true formula. Listen very carefully: Only those who love can know God.”

So the first thing is meditation and the second thing is love for all. If we will meditate, love will start manifesting in us. Meditation and love go side by side. So as I told you first, when a disciple meets a fellow disciple, both should be happy seeing each other, and be respectful, and have love. And they should understand each other as better than themselves. That only is *bhakti* or devotion. But the path of devotion is sharper than the razor's edge. We have to prepare ourselves to walk on that path. Moreover, that Path is thinner than the thickness of a hair. So we have to

walk on that; we are supposed to walk on that; we have to prepare ourselves to walk on that Path. Where disciples do not have respect and love for fellow disciples, the Guru will not come.

The five dacoits will find no place where the Guru's love is there. There will be no party propaganda, and there will be no other evil things. So we have to do meditation as our Master has taught us. We should be responsible for our own selves, and we should remember that our Satguru has told us to meditate; and we should meditate. Generally what do we do? We do not meditate, but start finding fault and criticizing others and abusing others. We do not save our own house which is being burnt by the fire of lust, anger, greed, attachment and egoism, but we are carrying water for others. So Kabir says that those who do not meditate but teach others will get sand in their mouths. One who is not worried about his own farm but is only concerned about others' courtyards—what will happen to him? His farm will be destroyed.

So what do we have to do? We should think as to whether we are protecting ourselves from all of these bad deeds or not. Are we being looted by them?—or are we protecting ourselves from them? Because the power of destruction is residing within us, and so is the power of survival. Badness is within us, and so is goodness. We have to select the path, either good or bad. If we want to meet the Satguru within, we have to choose the good path.

When Hazur Maharaj Baba Sawan Singh Ji left the body, people celebrated the “death” anniversary on the 2nd of April. But Mastana Ji—an advanced disciple of Baba Sawan Singh Ji (I had many chances to be with him and listen to his Satsangs)—what did he do? He celebrated the *birthday* of Baba Sawan Singh Ji, and he always used to say that Master never dies. Guru Nanak also said, “My Satguru is ever and ever. He never comes; He never goes. He is immortal; He is all pervading; He never dies.” Mastana Ji had manifested Sawan Singh in him, and that was why he could say that Master never dies. He had manifested the truth within him. And when people celebrated the death anniversary, he celebrated the birthday. He used to say, “Why did you have a guru who is subject to death and birth?” So now, as to those who are saying that Satguru Kirpal Singh has left, I truly say about them that they have never smelled the fragrance and were not aware of Master's power.

Master Kirpal—Who is the Master of all creation and Who was never in the cycle of birth and death—is even now residing in the higher planes. Those who are approaching Him are receiving His message and seeing Him. But those who are not approaching Him are wandering here and there and asking others. This is not a matter of asking; it is a matter of

experience. Those who go to higher planes are aware of every Satsangi's position in meditation. One who is standing on a high place sees everything. There is no necessity for asking a wrestler, "Are you stronger than me?" Wrestlers know the wrestlers; Saints know the Saints. One who reaches Sach Khand knows how far the other goes; but those who are not going in, how can they know who has attained what position? If by asking they believe somebody for a while, then after a few days they do not believe because of the mind. Mind is there for deceiving. That is why Saints say, "Go in and look within. Manifest the Shabd Naam within you—that Shabd which you can't describe in words. It is a matter of experience and seeing, so *go in*."

Kabir says that Shabd is not body; it is bodyless; it cannot be described in words. Go in and see that Shabd working in your body. That is why Saints and Masters give us Simran, so that we can rise above our body and reach up to that bodyless Shabd. Unless one rises above this body, and Master's body, he can never progress because neither the Guru's body is going to live forever, nor the disciple's body is going to live forever.

In reality, what is the form of the disciple? The soul is the real disciple—not the body—and Shabd is the only Guru. The Guru is not the body; moreover, the disciple is not the body. Our soul is the disciple of the Shabd which is working in the Saints, and that is our real Guru. When seers and sages asked Guru Nanak, "Who is your Guru?", Nanak replied, "My Guru is Shabd. My soul is the disciple of the *Dhun* [Sound] which is coming from Sach Khand." When our soul wakes up and Shabd is manifested—at that time every problem is settled within, and there are no questions whether our Guru is Shabd or Naam, or whether our Guru is body, or whether the Power which is never involved in birth and death is our Guru.

Kabir says that we have the body of the Guru, but we have not realized the real Shabd Guru. We are attached to the body, and as long as that body remains in front of us we say, "Yes Sir, Yes Sir—Our Master, our Master," but as soon as that body goes away from us we wander here and there and go astray. What was required at that time? As long as that body was in front of us we should have taken His help to improve ourselves, to remove our shortcomings; but at that time we were never worried about meditation and progressing. And now when that body has left—that body has gone away—we go astray from the Path which was shown by Him. During this time also we are not seeking somebody's help to benefit ourselves. Even now those who have manifested Kirpal in them advise us to love each other and manifest the Truth in ourselves.

Even now we can progress on the Path which was shown by our Master. Even now we can reach the goal if we seek the help of Someone Who is perfect.

Perfect Saints who have earned their meditation will never say, "I am your Guru," but on the contrary they will fill us with the love of Master Kirpal. They are here only to help us remember and to fill us with Master Kirpal's love. When Baba Sawan Singh Ji left His body—this is a well-known fact you may be aware of—when He left His body, at that time those who loved and came to Kirpal Singh received the same love and were benefited by Him because He was a true disciple—a perfect Saint. He had love for and was always praising His Master, Baba Sawan Singh. Accordingly, those who went to Mastana Ji also received love and were also benefited. So Kabir says, "The Guru says to respect the Saints, and Saints say to worship the Guru. Living in the company of the Saints you can go up to *Agam*" (the plane above Sach Khand; the unreachable plane). A Saint says this because he has experienced that and has manifested his Guru within. He says that this is his personal experience, and we should try and go ahead. He inspires us. We can understand him as our brother, friend, or whatever relation you feel like giving him; but he will never become your Guru.

No Saint up to now has come into this world saying that he is a Guru. Perfect Saints will never say, "I am your Guru, or Master, or Pir." Our Hazur, Master Kirpal Singh Ji Maharaj, always used to say, "Understand me as your brother, your friend" but He never said, "I am the Guru."

So now we should take benefit from any perfect Saint who has earned meditation and who is immersed in the love of Kirpal. He is intoxicated with Kirpal's love, and we can also gain something from him: we can also take a drop of love from him. The only thing is that we are not to understand him as our Guru. And moreover he will never become your Guru, but he is your true servant. He is the server of the Sangat. Hazur told me, "You have to understand yourself as a server of the Sangat—a shoe-wiper of the Sangat." He told me that if we will become more humble, then Master will shower more grace on us, because water will always flow down to the lowest place; it will never remain on the high place. Guru Nanak also said, "Those who will become humble will get more and will carry more. The branch of a tree which carries the most fruit bows down." In the same way a perfect Saint will never understand himself as great, but shows himself as a servant—and there is no doubt that he is the true *sevadar*. He helps us as a true *sevadar*, and helps us to remember the love which we have forgotten.

So we should take benefit from his company. All of us should sit to-

gether and love each other and remember our Master Satguru Kirpal Who is waiting even now to receive us in Sach Khand. And I tell you truly that even now, even today, if any disciple vacates the nine openings and rises above the outgoing faculties and reaches behind and between the two eyebrows, he will see how Hazur is working there—how Hazur is present there.

If we say that we will not go to school and that the teacher should do our work—how is that possible? It is the student's duty to go to school, and after that it is the schoolmaster's duty to teach him. Master will never come in the nine openings, so you have to vacate the nine openings and reach the place which you are shown by the Master—behind and between the two eyebrows. So it is the duty of the disciple to reach that place behind the two eyebrows after controlling the outgoing faculties. There you will see how Master is working.

So everybody has to meditate and they should earn their meditation—Shabd Naam—and always feel Master Kirpal's presence at every place. See Him in all; He is sitting in all. Thank you.





## Love Attracts Us in Its Newest Form

Sant Bani Ashram  
Village 77 RB, Rajasthan  
December 12, 1976

*Love is always in its newest bloom;  
Love attracts us in its newest form.*

This is the bani of Bulleh Shah, a great Saint of India. He was born in Rum and was brought up in a place named Kasur in the district of Lahore, where he completed his studies. His father was a Kazi in the mosque of Lahore and from his very childhood Bulleh Shah had a strong desire to realize God. But as his father was a Kazi, he also took up the same career and both father and son were Kazis—that is, priests in the mosque of Lahore—for forty years. And daily they were doing rites and rituals according to the law of the Muslim religion; that is, offering prayers and calling out the prayer and doing all other ceremonies according to the Muslim law.

So once Bulleh Shah met an initiate of Inayat Shah, who told Bulleh Shah, “Oh *Mir*, why are you shouting so loudly and daily for God? Go to Inayat Shah so he can break the seals of your ears so that you could know that God is not deaf. He is within you.” So Bulleh Shah went to Inayat Shah who was a perfect Saint or Master at that time; and he was a farmer. At that time Inayat Shah was uprooting young onion plants from one side of a field and was planting them on the other side. So Bulleh Shah asked Inayat Shah to tell him how God was achieved. Inayat Shah replied, “O Bulleh Shah! What is there in achieving God? One needs only to transplant his heart.”

This is a very simple example: because at that time Inayat Shah was uprooting the plants and planting them on the other side, he gave this example. But the meaning in this example was very deep. Inayat Shah was not an educated man; he was illiterate. So he gave this type of example. But his meaning was that you have to uproot your attention from the world and you have to plant it towards God.

In the law of the Muslim religion, it is believed that after Prophet Mohammed there can be no more prophets or Saints, that he was the last Saint to come to this world. All religions proclaim this about their Masters. When Saints are living in the body, in the physical plane, only then are their teachings circulated in their true meaning. But when they leave, the disciples give the form of religion to their teachings for their name and fame and for their own vested interests. They say that there can be no Saint except their Master.

But if we accept this, we forget everything. You see, previously God was having mercy on the souls and He wanted them to come back home with the help of the Saints. And now also His attitude is the same. It is not true that previously Saints came to help the souls to go back home, but now they are not coming or in the future they will not come. Just as the world is developing or changing or renovating, in the same way God also continues to send the Saints.

Now old prophets and Saints were on the physical plane in old times; maybe four hundred years back or four thousand years back or whatever. We also may have been here then, but during this long period of time we have changed our bodies many times. Just as we are in a new body, so God also comes in a new body and with a new name. That God comes in a new body sometimes as Kabir, sometimes as Maulana Rumi, sometimes as Shamaz Tabrez, sometimes as Swami Ji. Sometimes he helps the souls to go back home in the form of Jaimal Singh, sometimes as Baba Sawan Singh, and sometimes as our Satguru. So the meaning of this song is, since we are new, God also comes in a new body, in a new bloom, new color.

Mastana Ji used to say, “Those who are in the company of Fakirs are embraced by God. And after that God is always with them and they are always with God.” So, in the hymn, Bulleh Shah says, “Love attracts us in its newest form; love is always in its newest bloom.” Further he says, “I had not known that God has come in the form of Inayat Shah; but He has assumed Inayat Shah’s body. And concerning the law that there can be no prophet or Saint after Mohammed, it is not true. That is wrong. He has come and is becoming new. Since my form is new, He also has come in a new form.”

*Burn the prayer mat and break the vessel;  
Do not carry the rosary or stick.  
Lovers of God, shout from the rooftops:  
“Don’t argue that you are eating bodies lawfully!”  
Love attracts us in its newest form.*

Maharaj Sawan Singh used to say, “One gardener plants the saplings, another gardener gives them water and makes them flourish. One Saint

initiates, another may give the water of Satsang, and make them flourish. He makes them spiritually prosperous by making them meditate; thus they become able to realize God.” But what is happening? When a Saint leaves, His disciples say that no one can be Master except Him. But what does that say about the Master? What is the use of a teacher who cannot make even one student pass the examination? What is the use of the coming of a Master or a Saint if nobody can be successful among His disciples? But it is because of our narrow-mindedness that we say that no one is successful.

How can we recognize a Saint if among His disciples, no one attains that position which the Saint attained? Maharaj Sawan Singh Ji used to say, “When Saints come, they bring their own staff with them.” When one finishes His duty, another starts doing His work. If the Saints do not bring their own staff with them, who will recognize them in this materialistic world? You can think yourself: were we, the insects of maya, capable of recognizing Maharaj Sawan Singh? Think of how Master Kirpal Singh Ji brought glory to His name in all the world, and how Mastana Ji spread His name to Rajasthan. Could we, the insects of maya, have done that, or brought glory to His name?

Guru Nanak says, “People act and pose like those who are one with God. But in reality they are millions of miles away from Him.” So Maharaj Sawan Singh Ji used to say, “Saints bring their own staff with them. And when their work is finished in one part, they start in another part.” The worldly people are always uselessly shouting against them, but when the time comes He starts doing His work no matter if others do speak against Him. You see, many people of other persuasions were always troubling Master Kirpal Singh Ji; but still He founded Ruhani Satsang and showed them what the Truth was. When people slander or criticize the Saints, their name is spread more in the world. I am telling you a truth: if there were no slanderers or critics of Saints, nobody would have known about them.

Once Maharaj Sawan Singh Ji went to a town for doing Satsang. Some people asked for His permission to do publicity. But Maharaj Ji said to them, “He will make it done. God will do it by His own self by one means or the other. Don’t you worry about that.” So at that time the Akalis and Arya Samajis\* were opposing him. They wanted to prevent the people from coming to Satsang. So they announced through loud speakers that were fixed on jeeps going around the town, saying, “Don’t

\* The Akalis are a politically militant sect of the Sikhs; the Arya Samaj is a reform Hindu movement which has accomplished great good, but which rejects all post-Vedic developments in Indian thought, and which also takes a militant attitude toward those it sees as its opponents.

go to the Satsang of Radhasoami. Their guru has come who puts musical instruments in your head and through his eyes he makes the people his own." So the people thought, "Let us go and see that man who is doing all this." So in that way, because they were curious, they came; and many came to the Satsang who had never heard of Maharaj Sawan Singh.

And while the people were doing this publicity, Maharaj Ji was sitting on the terrace with the organizers. And seeing them, He told the organizers, "Now you look: is your work being done well or not?" So what was the result of that negative publicity? There was a large gathering at the tent of the Satsang. And the new people who came were thanking the Akali and Arya Samaji brothers who brought them to the feet of a perfect Master. And many people got initiation there. So these unpaid apprentices of God work for the Saints. Paltu Sahib says, *Critics work very hard to glorify the name of a Saint in the three worlds. One who does not know about Him, he learns from them.*

Bulleh Shah says, *Burn the prayer mat.* Because when Saints leave, people adopt their signs. So he says, "Burn the prayer mat and leave the rosary and stick." Muslim people carry a special type of stick when they are doing certain kinds of prayer. And he says, *Leave the rosary.* What do we people do? We move the beads of the rosary with our hands and we utter the words "Rama, Rama" with tongue. But what does Kabir say about this practice? He says, *Rosary is moving in the hand, tongue in the mouth and mind is wandering in the world. Dear brother, this is not a Simran.* So we move the rosary with our hand and we utter words with our mouth but our mind is wandering somewhere else. Sometimes it is wandering in sons and daughters, sometimes it is fighting with the problems of caste and communities, sometimes here, sometimes there. That with which we have to do meditation, that is our attention; and it is wandering in the world. So Kabir says, "This simran is of no avail. There is no use in doing this simran. So if you want to move the rosary, move the rosary of heart, of each and every cell of the body, so that the body should resound."

Further, Bulleh Shah says, *Lovers of God shout from the rooftops.* Lovers of God who have come into this world have shouted from the rooftops, "Don't argue that you are eating meat lawfully." It is believed in various religions that if the animal is slaughtered in certain ways it is lawful. But Saints say that once the life has gone out from the body it is a dead body, no matter how its life was taken.

So Bulleh Shah says, "Why deceive the people? You are eating dead bodies and you are saying it is lawful. Don't say this. Say, 'We are eating a dead body' so that other people can decide for themselves whether it is

lawful or not. You yourself are in delusion; why are you deluding others?" Paltu Sahib says in this context, *The Muslim slaughters one way and says it is lawful; Hindus slaughter another way. Both are in delusion. Both are only eating dead bodies. Oh Paltu, Muslims go to the mosque and bow down their heads and Hindus go to the temple for doing prayers; but both are only making strenuous efforts.*

Further Paltu Sahib says, *How did I realize God? I neither worship the God in the mosque nor do I bow down to the God in the temple. I worship the living God Who knows others' pain and sorrows.* Mastana Ji also said, "God is a living Rama." He used to say, "People are worshipping the dead Rama, the statue of Rama; but I am worshipping the living Rama shown me by my Master Sawan Singh."

*When I learned the lesson of love, I was afraid of going to the mosque.*

*Then I went to the temple where many sounds were resounding.  
Love attracts us in its newest form.*

Now he says, *When I learned the lesson of love* (meaning "when I got initiation") *I was afraid of going to the mosque.* He had been preaching in the mosque for forty years and when he was initiated he came to know how much he had deceived the people. To deceive one soul is a great sin. A deceiver of souls is a great sinner. Then he says, "When I became afraid of going to the mosque I thought I might get some peace in the temple. So I ran away to the temple. But what was there? Many sounds were sounding there; people were making a lot of noise with conches and drums and they were playing other instruments; but God's love was not there. Where was God? God has come in the newest form, in the form of Inayat Shah, because love attracts us in its newest form."

*When I got the token of love, I destroyed the power of mind and maya,*

*And I was cleansed from within and without;  
And now, wherever I look, I see my beloved.*

*Love attracts us in its newest form.*

Now he says, "When I got the token of love, I destroyed the power of mind and maya, I dominated them. Now they are in my control. From within and without, I am purified." When one is purified from within and from within God is manifested, then outside also he is pure. And that man, that human pole, will advise the people to earn their living by the sweat of the brow and to meditate on Naam. He says to be pure from

outside; but he also emphasizes inner purity. He says that it should not be that on the outside you act like a Mahatma and within you are nothing. No. Whatever there is within you, only that should be shown to the people. Then Bulleh Shah says, “Whenever I look anywhere, I see Him only; my beloved is there.” It is just like when you are standing in a palace fitted with mirrors all around—wherever you look you will see your own image. Whether you look from the front or back or right or left, you will see your own image. In the same way when from within and without one is purified, one sees his Master everywhere.

Guru Nanak also says, *I see only you, O my Master. There is no one except You anywhere.* Kabir Sahib says, *Saying You, You, I was eliminated from me; since I was eliminated, wherever I see, I see only You.*

But what is our condition? Maharaj Ji used to tell one story about a *Mirati* (a member of the hereditary musician caste). This *Mirati* went to a mosque where devotees were offering prayers. They told him also to do prayer. So he asked the advantages of it. And the devotees replied that by doing prayer, the radiance of God comes on one’s face. He said, “All right; I don’t have time right now but I will do it in my home.” Among the Muslims it is allowed to do ablutions before prayer with sand if water is not available at any place. Now this man was in the habit of drinking and had an aversion to using water, and he was drunk that night when he went back home. So he decided to use the sand, and he rubbed his hands on the earth. Now there was a chapati pan lying there which was black, and unknowingly he rubbed his face with that. After doing the act of prayer he went to sleep.

When he woke up in the morning he asked his wife to see if there was the radiance of God on his face. Now his wife had never seen the radiance of God; how could she say? But she said, “Look here, I don’t know what the radiance of God is; but I can say this, that if it is black then it has come in abundance; if it is other than black, then your own radiance has come.”

So this is our condition. If we could achieve God by slaughtering animals, by backbiting, by criticizing, by thinking evil of others, then everyone would have got Him. But if He is achieved only by purifying from within and without then we have lost the other taste also. Guru Nanak says, *Rare are the best ones in the world.* Only a few are purified from within and without.

*Hir and Ranjah\* were united.*

*Ranjah was playing in my lap and I was searching for him outside;*

\* Hir and Ranjah were immortal lovers in the Punjab, comparable to Majnun and Laila in Persia. Mystics have used them to symbolize Soul and Oversoul.

*I was not aware.*

*Love attracts us in its newest form.*

Now he says, "What happened when I was purified from within and without? Hir and Ranjah were united"; that is, soul and Oversoul were united. Soul says, "I did not realize that my beloved was within me. I was searching for my beloved in forests and mountains and in this world. But when I looked within according to my Master's instructions, I saw my beloved Ranjah (Shabd) playing in my lap." Then she says that when soul inverted, she met Ranjah within—Shabd manifested within. When soul went back to her true home, Sach Khand, who was there? Her beloved Ranjah, the Oversoul, God.

Now Hir, or the soul, says, "By calling Ranjah, Ranjah, I myself have become Ranjah. All my friends now call me Ranjah. None should call me Hir now." She's going and asking her friends, searching for Hir, asking, "Have you seen Hir?" When her friends say, "Who are you?" she replies, "Ranjah," meaning she has forgotten herself also.

In the same way, one who keeps his Master's love in his heart, or one who always remembers Him, becomes His form. Guru Nanak also says, *O Nanak, this is His will. The Guru makes His disciple a Guru.*

But those who are not rising above and not going to higher planes can't see what the Truth is. And what do those people do? They neither take benefit for themselves nor do they allow others to take benefit. So she said, "My God, my Master, that Shabd is within me. I am playing with Him, and He is playing with me."

*People are tired of reading Vedas and Koran,*

*Doing Sijdha their foreheads are worn out.*

*God is neither in Mecca nor in any other sacred place.*

*One who has realized Him has done so by going within.*

*Everything lies within.*

*Sijdha* is a prostration in Mohammedan prayer in which you are kneeling and touching the ground with the nose and forehead, the eyes being directed towards the tip of the nose; and Mecca is the sacred place of the Moslems. So Bulleh Shah was very much an intellectual and learned man, and he had done all these things. Here he explains how he doubted the worth of it all; he says, "I am tired of reading Vedas and Koran." Further he says, "By doing *Sijdha* or prostration—my forehead was worn out." Some Saints when they come, they go to all the sacred places as Guru Nanak went to Mecca. In the same way Bulleh Shah went to the sacred places of Hindus and he went to Mecca. But he says, "God is neither in Mecca nor in any sacred place." He says, "I went to Mecca

also, but I didn't find Him there." In this context Kabir, who was also a Muslim, says, *When I was going to do Haj, [pilgrimage to Mecca] God met me on the way. He was displeased with me and rebuked me, asking me from whom I had learned that God is in Mecca? God is within all.* So Bulleh Shah says, "My forehead is worn out doing the *Sijdha*. Whoever has achieved Him has achieved Him from within. Nobody has ever found Him from outside or elsewhere and nobody will ever find Him from anywhere except from within."

Guru Nanak also says, *Reading made us tired but there was no peace. Without Satguru none can get Naam. This law is made by God Himself.* He says, *If we read all the books and scriptures but ignore Naam and Master, brothers, there is no means of liberation.* Without Satsang our introspection is not completed and yearning is not developed in our hearts. Only through Satsang, Saints create longing and yearning to meet God in our hearts.

*Your love has made me forget the Sijdha  
And now there is no need of repeating the old habits;  
O Bulleh Shah, everything is within.  
Love attracts us in its newest form.*

After getting Initiation, Inayat Shah told Bulleh Shah, "There is no need of outward rites and rituals; the only thing that is now required is to go within." Then Bulleh Shah replied, "It is very difficult to leave them," as he was a Kazi in the mosque. So Inayat Shah told him, "All right; you meditate." And now, after doing meditation, when his inner vision was open and when he had seen the reality within him, he said, "Your love has made me forget the *Sijdha*. I find that there is no need of repeating the old habits, because everything is lying within." When we have got initiation by a Master, after that there is only one thing for us to do; that is meditation. What is the use of fighting with others? You have got what you need for your salvation. Mind your own business. You can go within and see who is perfect and who is not, who has been given orders and who has not. Just look within and see. From where does one have to take orders? From men? From worldly people? From the insects of maya?

Kabir Sahib says, *O Kabir, once meditation becomes established, we will get its fruit even if seven oceans are coming in our way.* So one who has meditated will get its fruit. This is the matter of Master and disciple. It has nothing to do with the registration and transference of worldly things. Did Guru Nanak make a will for Guru Angad? Did Baba Jaimal Singh get this wealth of spirituality through a will from

Swami Ji Maharaj? Or did Sawan Singh get it through papers? Only materials can be transferred by wills and papers and not spirituality. So in the way of the Saints, eye gives to eye. Nectar is flowing through the eyes of Saints. But what is our condition? We are not even making our eyes the receptacle for their grace, for the grace of the Master. And what have we to give? We have nothing to give our Master. We know only how to slander, to criticize, to abuse other people and to comment on other people. This is the matter of Guru and Sikh. This is the matter of Master and disciple. Everything is given only through the eyes and there is no other medium through which spirituality can be given.

Once Bishan Das, my first Guru, held my neck and told me, "Look into my eyes." And whatever power he had he gave me through the eyes. And Master Kirpal also gave me through the eyes. Whatever He gave me He gave me through the eyes only. Hazrat Bahu says, "If Master looks once through His gracious eyes He can liberate millions." Everything is done with the eyes. You see, one who can liberate millions only by looking once, why does He have to consult others for decisions? Because He is perfect He can liberate millions only by his one sight. Since He is capable of doing each and every thing then why does He have to consult other people for making decisions? He can decide on his own.





## The Beautiful Ways of Kal

Sant Bani Ashram  
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*Wonderfully Kal has deluded the world; How can I describe it?  
He has made people do the things in this age, which were made  
for previous ages.*

In this hymn Swami Ji Maharaj is telling us that two Powers are working in this world. One power is called the Negative Power or *Kal* and the other is called the Positive Power or *Dayal*. The Negative Power can neither create souls nor destroy them. *Sat Purush* or the Positive Power created the Negative Power. It came in God's will to become many from One; and then He created sixteen powers—sometimes they are called the sixteen sons of the Positive Power. Kal is one of those sixteen.

The Negative Power did the devotion of God for seventy ages. Kabir Sahib has said that for seventy ages he stood on the support of his thumb and meditated. Again for sixty-four ages he meditated and did the devotion of *Sat Purush*. God was pleased by his incessant devotion, and sent another one of His sons to Kal telling him, "I am pleased with your devotion. What do you want?"

And Kal said, "I don't like Your creation. Please give me permission to make another one. And in that creation I should be the master. Nobody should question me if I take anybody's skin off or if I make anybody sit on hot irons."

Because God was pleased by his devotion and his *seva*, He gave orders to the Negative Power to make this creation. God gave a number of *jivas* [souls] to Kal and He told them, "I have been pleased by his devotion, and, because I have given him my word, you go with him. The Negative Power will make many good things for you and he will provide you with everything."

Some of the *jivas* said to the *Sat Purush*, "We don't know the Negative Power. Who knows whether he will keep us in good places or

whether he will give us pain? If he gives us pain, is there any way we can ask for help?" Then God gave them this promise: "If anybody among you is given pain by the Negative Power, if you cry for Me, I myself will come to liberate you. He will make many bodies of animals, insects, vegetables, and he will compel you to go in them; but he will also give you the human body for one time, and if you cry for Me while in the human body, I will come to help you."

The jivas are the food of Kal. When he started devouring the jivas, Sat Purush sent Kabir Sahib in this world and said, "Those who are yearning for Me, go and bring them back to Me." Kabir Sahib was the first incarnation of Sat Purush to come in this world, and He came in all the four ages. In the Golden Age His name was Sat Sukrat; in the Silver Age His name was Maninder; in the Copper Age His name was Karunamai, and in the Iron Age He was called Kabir. In the book *Anurag Sagor* ["The Ocean of Love"] He has clearly written how many people were initiated by Him in all four ages, and all about His coming into this world.

When Kabir Sahib came to liberate the jivas, the Negative Power fought with Him very much. He said to Kabir Sahib, "Sat Purush has given me this world, and now You have come to destroy it. You are my elder brother, You also give me some boon." And He even tried to get the knowledge of Naam from Kabir Sahib, deceiving Him, and he told Him, "If you will tell me what the sign of Your disciple is, I will not touch him." But Kabir Sahib was not afraid of the Negative Power, and never did He give the knowledge of Naam to him, coming in deception. Then Kal said to Kabir Sahib, "All right, now I will tell everybody to eat meat and drink wine; and in all the houses people will start doing it. You will go and say that people should give up eating meat and drinking wine, which is difficult, and nobody will do it." Then Kal sent for some of his servants, saying, "Kabir is my enemy, and He has come to liberate the jivas. You play whatever tricks you want to disturb Him." But whenever Kabir Sahib came, He was never afraid of the tortures given to Him by the Negative Power. Once He was tied up and thrown in front of an elephant. Once His feet were chained and He was thrown in the water. But He was never afraid of the Negative Power, and He still preached the Naam, and He gave the knowledge of Naam to the jivas. Kabir Sahib said, "God has sent me into this world to preach the Naam, but Kal does not allow us to preach it easily. It is very difficult to preach Naam in this world."

When Master gave me the authority to preach the Naam and give Initiation, I told Him about my shortcomings. I said, "You are such a great Power, but even so people criticize you and even write books against You. And I am illiterate; I know nothing about this world. How

can I do this work?" Then Hazur looked at me and said, "You look at me." And then He told me one thing: "If a bad man is not stopping his bad deeds, then why should a good man stop his good deeds?"

Worldly people don't have any happiness. If you see a happy person and you talk with him in private, he will also report many pains and sufferings. He is filled like the ulcer: from the outside he looks good, but within, he is having much pain. Kal has misled us in very beautiful ways. Swami Ji Maharaj says, "Kal has entangled us in this world in many beautiful ways." Some are happy drinking wine; some are happy gambling; some are happy in doing other bad deeds. Nobody is afraid of death. Everybody says that no one is going to ask them for their account—"This world is full of happiness. Who has seen the other world?" We also see our dear friends and relatives dying and we ourselves take them to the cremation ground. We already know that when someone goes he doesn't take anything from this world. But we think that only other people are going to die and that is only for them. All the wine and other worldly pleasures are for us, but death is for the other people. We forget our approaching time of death.

You see, in this world there were many dictators and great people who were frightening others. And where are they now? They have become bones; they have passed from this world. Now we don't even treat their tombs well. And the time will come when the same thing happens to us and our body will become a collection of ashes.

Swami Ji Maharaj says that the Negative Power has kept souls from doing the meditation of God in many beautiful ways. In this small hymn He will tell us what the beautiful ways are through which we are kept from the meditation of God. Some of the beautiful ways He is talking about are ways through which people *were* liberated in earlier ages; but we don't realize that those ways were then taught by some living Master, and under the guidance of that living Master the souls pleased Him in that way and they were liberated. But now in this age also we need the living Master. We forget that. God provided milk for the baby who was born five hundred years back and God provided milk for the baby who was born five thousand years back. Similarly, the same God is providing milk for the baby which is coming into this world now. It is not true that the mother who was born five thousand years back is providing milk to the baby who is born now. Similarly, if you say that God needed to send the Saints to this world five thousand years back or two thousand years back or five hundred years back, but not now, that is not true. Just as God was sending the Saints to this world then, He is still sending Them and in the future also He will continue to send Them. Four or five persons of our time are necessary: the magistrate of the time can decide our

lawsuit; the doctor of our time can give us medicine and cure us; the husband or wife of the time can marry us and produce our child; the teacher of the present time can give us academic knowledge; and the Saint or Master of the time can give us the knowledge of Shabd Naam.

*Foolish fellows, whose minds like to wander about, get stuck to water and stones. \**

*Intelligent and proud people have become the slaves of the goddess of learning.*

Two types of people come into this world. We call one of them “fool” or “illiterate”; the other we call “educated” or “learned.” We call the illiterate people fools because if somebody tells a fool or an illiterate man to worship the sun, he will worship the sun and he will understand that he is worshipping God. If somebody tells him to worship water or any other outer thing, he will do so with the understanding that he is worshipping God. And the learned people lay much emphasis on learning and reading books day and night, thinking that by learning and reading the scriptures they are doing the devotion of God. The majority of people in this world believe this; but they are not ready to live up to the teachings which are contained in the holy books or scriptures. Saints do not say that learning or reading is bad; but they do say that whatever you read or learn, you should at least try to live up to it. You should think over what is written. Mahatmas say that if, after reading, you have not lived up to it, then what is the use of reading? Or what is the use of making other people read? If after reading we still have our bad habits with us, then what is the use of it?

*The rest lying in between these two categories, who are neither foolish nor intelligent, Take to recitals [japa], austerities [tapa], fasts and other delusive actions, and, poor people, they burn themselves in five fires.*

The jivas who are neither illiterate nor learned go wherever they are directed because they don't have their own brains to think with. If someone tells them to fast for one day or two days, they do it. If somebody tells them to perform an austerity, they do it.

Some people “burn themselves in the five fires” which means they perform the austerities of that name. I also performed austerities before

\*That is, holy rivers and/or baths, and idols.

coming to the feet of Baba Bishan Das and our Master. One sadhu told me that performing this austerity is good for realization of God. He told me to sit in between four fires burning on four sides and under the heat of the sun overhead. In the month of June it is very hot in our country and he told me to perform that austerity for four hours a day from twelve noon onward, and he told me to repeat the name "Ram" twenty-four thousand times. Despite the June heat and the heat of the fires, still dear ones sit in love because they want to realize God in any way they can. He told me to do the simran, the repetition, of that name twenty-four thousand times; but I was doing it forty-eight thousand times, and instead of sitting for four hours, I was sitting for eight hours in between those fires. But my mind didn't get any peace or happiness from that; my soul didn't get any peace or happiness in that. I only got ego in my mind, saying that I have also performed an austerity and I am also something. No doubt people were giving me respect, saying that I was a good mahatma because I had performed that austerity. But I was feeling ashamed within, because people were calling me "mahatma" but I didn't have any qualities of a mahatma. And when I went to Baba Bishan Das he asked me what was the need of burning the fires outside when the fires are burning within?

The fires of lust, anger, greed, attachment and egoism, the five fires, are burning in the body. Then what is the need of burning the fires outside? How will you survive when within and without, everywhere, the fires are burning? When he showered grace on me, then I realized that those five fires were burning within me. He gave me some assurance about life and he opened the way of spirituality to me. It was his boon and blessing that he told me that what remained would be given to me in my own ashram: that the Giver Himself would come there to give it to me. And according to the boon foretold to me by Baba Bishan Das, Hazur Kirpal, my long separated Hazur Kirpal, came into my ashram, gave the bread of life to this hungry one, and gave me that nectar for which my soul was thirsty.

*See the tricks of Kal! some are knocked down by his head,  
some are smashed with his feet.*

*He has bewildered the whole world and led it astray and no one  
has rest or peace.*

Swami Ji Maharaj says, "Look at the ways of Negative Power! How he is washing away and destroying this world." He is destroying everybody. Not even the disciples of Saints are free from his tricks. Masters tell us that God is within us and they tell us how to practice and collect our scat-

tered thoughts and realize God. But the Negative Power is misleading us at the same time, and he is preventing us from walking on the Path shown by the Masters. He is leading us away from this Path so that we think we have been sitting for a long time and have got nothing. But we never introspect our mind carefully to see whether when we were sitting our mind allowed us to do Simran or whether he did some other work during meditation.

*Seeing such conditions, Sant Satguru appears in this world.*

When the jivas give up the devotion and worship of God and start worshipping stones, water, or books, then that God Who planted the seed—because He is very much concerned about the harvesting of that seed—He Himself comes in the human body to give us the real Knowledge. It is just as, if any child is kidnapped by gypsies, his father will come in the form of a gypsy to take him. If he comes in his real form, the gypsies will never allow him to come among them. So he changes his form to that of a gypsy and then he can go there. The gypsies think that he is one of them and they allow him to come to their place. Then that father tells his son about his real home. In the beginning the son may not even be ready to listen to him. But because of the daily company of his father, he starts understanding what his father is talking about and one day he becomes ready to go back to his real home.

Similarly, when we forget God, God Himself comes in the form of Saints or Mahatmas, and then He tells us, “You may call me as your brother or father or whatever you want, but if you do the practices about which I am telling you, you will be able to go back to your real home.”

*Satguru says, “Service to the Master, achieving Naam, and Satsang are the important things.”*

*These are the three true methods which He explains; all other practices are useless.*

After coming in this world He tells us to catch hold of three things: one is Satsang; one is meditation on true Naam; and the other is the Master—because only a perfect Master can give you the perfect Naam. All things except these three are useless. Without Master we cannot get the Naam; without Naam there is no liberation; and without Satsang our introspection is not completed.

*Useless is the reading of the Vedas, Shastras, Smritis and Puranas.*

*Pundits, for their own self-interest, criticise the Saints.*

Saints do not tell us that reading and learning are bad, but they say that the reading or learning which you do like a parrot, you should also live up to. They are bringing our attention to the things which are written in the Vedas and Shastras, that is, the holy books. And the people who have made reading and learning their business, they speak against the Saints and Mahatmas.

*Lovingly Saints explain to them also, but they do not understand.*

*They are desirous of name, fame and wealth and are devoid of spirituality.*

It is the policy of Saints and Mahatmas when they come to even try to explain the Path to the people who are laying much emphasis on learning. They tell them with love: “Just look at your books and see what your books are saying: they are talking about Naam, Satguru, and sangat.” Saints and Mahatmas tell them, “If you practice the things which are written in your books, you can get liberation.” But those people are working for name and fame, and they do not obey the Saints and Mahatmas.

*They go round in the cycle of eighty-four lakhs,  
Again and again they go into the four categories of birth.  
They read the knowledge of the previous age;  
Some talk about law, some about the Vedas.*

When we are not meditating on Shabd Naam and are wasting this human body, when we do not appreciate this human body, how does the Negative Power punish us? He sends us back again into the cycle of eighty-four lakhs births and deaths and again we are born—sometimes from eggs, sometimes from moisture, sometimes from seeds, sometimes from the womb.

*They do not realize the correct method of liberation and are  
proud of their reading.  
As they do not learn the knowledge of this age,  
The poor fellows fall down.*

Now Swami Ji Maharaj says that such people have made a business out of learning and reading and they understand that learning and reading

are the means of liberation. And they are proud of that learning but they do not realize the truth. They do not know the knowledge of this present age. What are the teachings of this present age? All the different ages—Golden Age, Silver Age, Copper Age, Iron Age—have religions of their own. In each age the life span of human beings is different, depending upon the age. It is written in the holy books that in the Golden Age (Sat Yuga) people lived up to one hundred thousand years; in the Silver Age (Treta Yuga) people lived up to ten thousand years; and in the Copper Age (Dwapar Yuga) the average lifetime was one thousand years. In the previous ages, the lifetimes were long and health was very good, and with only the slightest attention we went back on the path of God. And in this Iron Age (Kali Yuga) we already know how good our health is: we cannot even sit for one hour in one position without moving. And we cannot hold our attention even for one second at the third eye. That is why the religion of this present age is liberation only by the means of Naam. Swami Ji Maharaj says that in this Iron Age there is no other means of liberation except that of Naam. No other worship or way of devotion to God can help us in getting liberation except that of the practice of Naam. Guru Nanak Sahib also said, “Now the Iron Age has come—meditate on Naam.” If you are doing anything else except the meditation of Naam, you are planting seeds of the wrong season: those seeds will never sprout and they will never be harvested.

Now the question arises of which *naam* or name we are to meditate on. That Naam is not any word; that Naam has created this world. Guru Nanak Sahib said that in this Iron Age that Naam is hidden everywhere, is all pervading, and is within our body. This Path is not made by any man. No Saint can decrease it nor increase it. This Path is as old as man himself. When our God was making our body, and when He made the openings of nose, eyes, and mouth, etc., at the same time, He made the opening that leads back to Him, in our body. This Path is not made only for any particular type of people or any particular country. It is for all people, whether they belong to America, Africa, India, or anywhere. This Path is for all human beings. Masters tell us that there is no need to give up your religion; there is no need to give up your family and children. What you have to do is only to collect your scattered thoughts at the third eye, and walk on the path shown by Him. If you do this, you can reach your home early.

*Humility and purity is the path of this age,  
And Guru Bhakti is the surest way for liberation.  
So become pure and holy within  
And rise to Gaggan [eye center], catching the Shabd.*

At the time of Initiation Saints tell us some habits from which we have to abstain. They tell us to give up wine; to develop humility within us; and to meditate on Shabd Naam. They tell us to give up egoism because egoism is the greatest obstacle between us and God. What is egoism? It is egoism when we are always thinking “This is my community,” “This is my family,” “This is my country,” “These are my things”—all the belongings. Guru Nanak Sahib said, “Egoism is the greatest disease—it is incurable.” But then He said, “If the disease is within us, its medicine is also within us.” God Himself, when He wants to shower His grace on some soul, brings the soul to the path of Shabd Naam. Death comes from within man and the power of survival also comes from within. That is why Saints say to develop humility, give up bad deeds and do good deeds.

*The inner Path is of Surat and Shabd;  
The Five Sounds are the goal.  
Step by step, riding on shabd,  
We reach Sach Khand.*

What do They tell us when They come? They tell us to meditate on Surat Shabd—to take our soul and reunite it with the Oversoul. We need to bring nothing from outside because our soul is within us and Shabd is also within us. Then They say that you can go back to your real home, Sach Khand, after taking your soul up by climbing on the Shabd. When the sages and seers asked Guru Nanak what was the way through which man could be liberated from the ocean of this world, He replied that the way of Surat Shabd was the only way.

*That is why, first of all, remember Master: know all other  
works to be less important.  
Fix your Master's Form in your heart and cherish your love for  
Him like the moon bird does the moon.*

Now the question arises: what is the first thing which is required of us in the devotional practice? To remember the Master who has connected us with the Shabd. No Mahatma tells us to worship himself. Nobody tells us to contemplate on himself. Instead of accepting praise for himself, he gives praise to others. High officials would come to see Hazur, and they would bring garlands of flowers to greet the Master; but just as they were going to garland Master, He would take the garland and tell them, “Just as you want to be happy in garlanding me, I also want to be happy; so let me do that.” And He Himself would garland those people who came to garland Him.

Once a man came to our Ashram and told Master that when his son was dying, He had come and taken him up. Master replied, "Yes, it is all Master's grace. I am a human being like you. You see I am standing here near you. I am not going anywhere and doing other things. It is all Master Sawan's grace." Saints and Masters never tell their disciples to worship them, but unless a disciple is remembering his Master, he cannot progress; the way of progress is not open to him, unless he is remembering his Master. All Masters have laid emphasis on *Guru Bhakti* or devotion to the Guru. They tell us to be in the devotion of the Guru just like the *chakor*. The *chakor* or moon bird loves the moonlight in the same way as They tell us to be in love with the Master. When the moon comes in the sky, then the moon bird gazes on the moon. As the moon moves, he also moves his neck and does not move his attention here or there. He is always attentive to the moon.

Once a man came to our Ashram and wanted to touch the feet of the Master, but looking at him, Master laughed and told him, "What is there in my feet? Everything lies in the eyes! Eyes give only to eyes."

*So long as your love is not so intense, practice only this method.*

*When Guru Bhakti is completed, then the soul ascends to the higher planes.*

Unless we have devotion like that of the moon bird, unless we remember the Form of the Master just like that moon bird does, we cannot progress.

*Know them as foolish, who without completing Guru Bhakti, attempt to catch Shabd.*

*When with Master's grace Shabd is heard, it is the powerful Guru Who pulls up the soul.*

Generally, all the satsangis do not give attention to Simran. They don't know up to which point they have to do the devotion of Master. At the time of Initiation Master tells us everything very clearly, but we do not try to understand what He says then. The Simran which is given to the disciple is *Guru Bhakti*. And when you have completed the course of Simran, after that *Naam Bhakti* is started. With the help of Simran, we have to collect all our scattered thoughts and bring them to the third eye. We can go up to the sun, moon and stars with the help of Simran, and manifest the form of Satguru. And when the form of Satguru is manifested, then Master tells us to catch hold of the Sound, and, after

that, the devotion of Naam is started. But what are we doing? Before completing the devotion of Guru, we start towards the Sound. But even if we hear the Sound, at this stage it does not pull us up. So that's why we should not forget the Simran even for a moment, whether we are traveling in an airplane, or talking, or walking, or anything. We should not give up our Simran, even if we are talking. When the course of Simran is completed, after that Master Himself pulls our soul up. It is His work; just as a student's duty is to go to school, and after that, it is the teacher's duty to teach him. In the same way, the disciple's duty is to collect his scattered thoughts and reach up to the third eye, and, after that, the responsibility, the duty, of the Master starts. It is His work to pull the soul up. Any disciple who is doing his work can see how Master is working for him and is helping him.

*Without the completion of Guru Bhakti, the soul won't rise above, the sky won't burst and one won't get Naam.  
Guru Bhakti is the root of everything, other things are the branches of success.*

Unless we complete the Simran, we may see the Light, but the way up is not open to us. We cannot go through that *gaggan* unless we complete our Simran. The *gaggan* is in the third eye, and we have to go into our brain, because that is where the way is. But, even though when we collect our thoughts a little bit at this point, we do see a little bit of Light, or even if we see more Light, we cannot go beyond this without completing our Simran.

*As the mother loves the son, as the lover loves his woman, as the fish is sustained by the water, as the rainbird loves the the rain—*

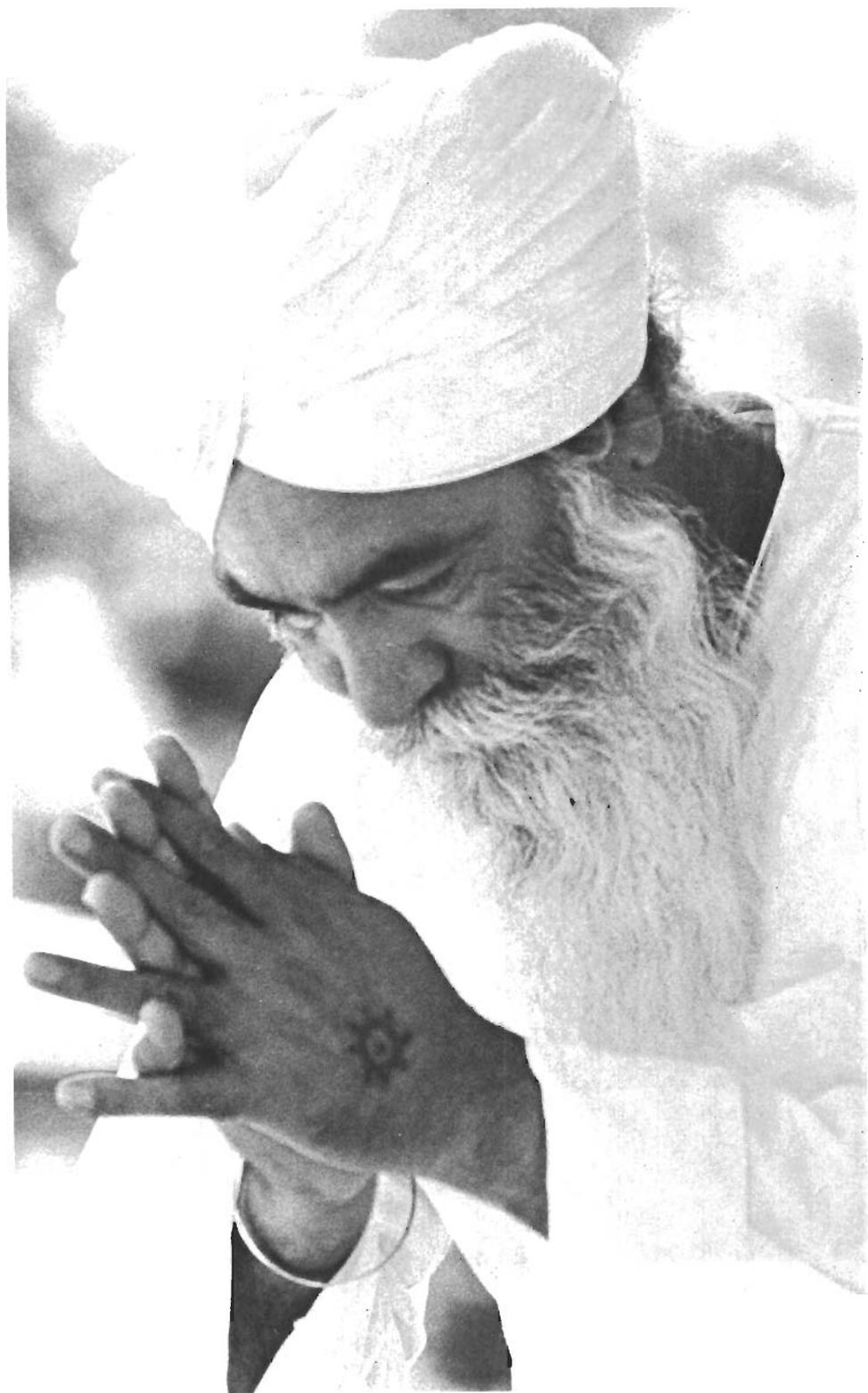
Now Swami Ji Maharaj gives us very beautiful examples: Unless we have love for our Master like that of a mother for her son, or of a fish for the water, or of the rainbird for the rainwater, or of a lover for his woman—unless we have that kind of love for our Master, we cannot progress.

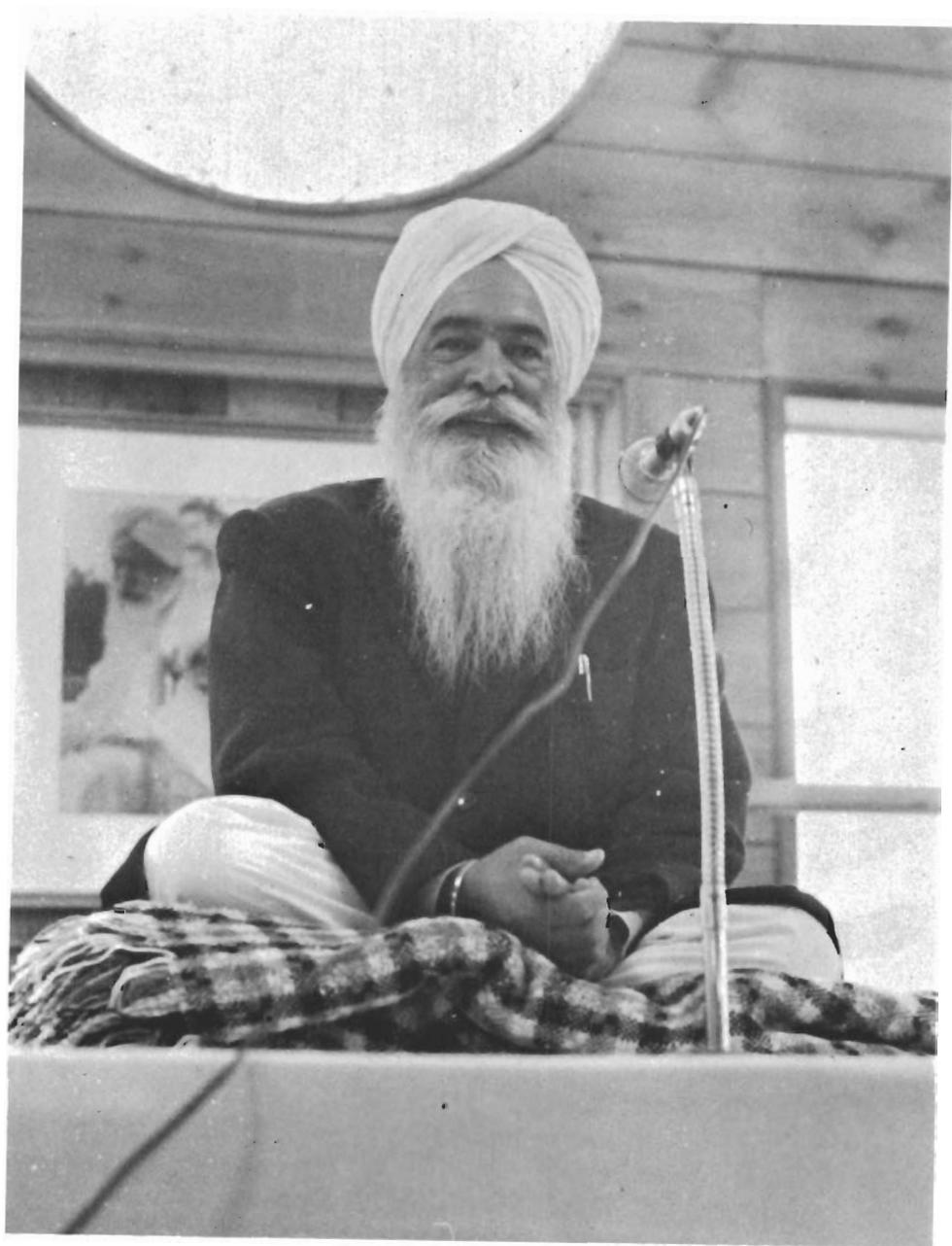
*When you develop such love, only then will you be able to proceed on the Path.  
Whatever I had to say, I have told you.  
Now it is up to you to believe it or not.*

Now Swami Ji Maharaj says that unless we have love like the four ex-

amples he gave in the previous verse, we cannot progress on this Path. He says that now he has told us everything: how the Negative Power has deluded us; how the Negative Power is misleading us away from the Path; how God comes in the form of Sant Satguru into this world to liberate us; how He gives us the knowledge of Naam Initiation; how, after Initiation, we have to do the seva and the devotion of Satguru; and how much we should love our Master. I have told you everything. Now it is up to you. It is your choice whether to believe it or not, whether to practice it or not. Man is independent for the time which he has been allotted to live in this world. Whether he does the devotion or not, is up to his will, because he is independent. Saints never impose their devotion or their way on any soul. They come and they lovingly tell the people, "If you practice this, it will be good for you." We are not doing any favor to anybody by doing the devotion; in fact, we are having mercy on our own soul. Swami Ji Maharaj says, "Have mercy on your own soul and save it from the cycle of eighty-four lakhs births and deaths." Then He says, "If one does not have mercy on himself, who else will have mercy on him?" The daily meditation and the daily devotion which we are doing, that is the mercy on our soul. And Swami Ji Maharaj says, "I have explained to you about the two ways. If you choose the good way, it will be good for you; but it is up to you whether you choose the good or the bad way."

There was one officer of the Ganga canal system near our ashram, and once I told him, "Our Satguru has come to the ashram, and He knows a very good way of realizing God. If you will come to Him, He can help you to realize God, if that is what you want." So he came to the Master, but instead of listening to the Master, he told Him how he had been practicing this path or that path, and all the help he had been getting from that. Instead of getting the way of Naam, he was imposing his path on the Master. Master told him, "All right; you read some literature of Sant Mat and, if you should get interested in this, if I come again, you can come to me and I will help you."







## The Fire of Anger

May 7, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*This world is a wooden house in flames;  
 One who remains in it burns himself.  
 That Sadhu survives who takes himself out of it.*

This is the *bani* of Kabir Sahib. He says that the key to Sach Khand is Naam, and we can manifest that Naam with purity. Accompanying the mind, our soul has become very dirty. She has forgotten her origin, her real home. What is the dirt which has defiled her? The dirt of lust, the dirt of anger, the dirt of greed, attachment—these are very great evils. And among them, there are two that are most great: lust and anger. Lust lowers the soul in the body, and with anger, the soul is diffused in the body. Neither the unchaste man can do the bhakti of devotion, nor can the angry man do devotion.

Anger is spontaneous madness. Just as the bamboo fields are burnt with the fire which is coming out of the bamboo itself, in the same way, the fire of anger is also coming from within us, and is burning us.

So Kabir Sahib says that this world is made of wood, and within it the fire is burning. The human body is also one building made of wood, and within it fire is burning. And you already know that if you set fire to a house of wood, you cannot save that house. Similarly this fire is a very bad fire in our body—it is a very dangerous fire. Controlled by anger, and because of this anger, one community or religion is fighting with another community or religion; because of this anger one brother is berating the other brother like anything. And unless we take our soul up above this fire of lust and anger, we cannot escape it; because the physical knot of lust, anger and all these evils is behind our two eyes, and the astral knot is in Trikuti.

There is no question of surviving lust, anger, attachment, greed and evils like that, as long as we are below the second plane. So that is why

Kabir Sahib says that those who are below the second plane are dying from that fire. Sometimes they are burning themselves in the fire of lust, sometimes of anger, sometimes of other evils. And one who rises above, and goes into *Daswan Dwar* or the third plane, he is called a *Sadh* and he is saved from these fires.

*The fire of anger is burning in all, all the world is consumed in this fire;  
Through the company of a Godman one can be free from this fire.*

Now Kabir Sahib says, how can we say that the fire of anger is within one man and not within another man? All the world is suffering; all the world is burning, because of this fire of anger. Hazur Maharaj Sawan Singh used to tell a very interesting story of one angry man. When he was in the army, this man started making tea, but he couldn't light the fire because the firewood was wet. So he became very angry with the fire, and he went and lay down on his bed, saying, "All right, if you don't want to burn, don't burn." While he was lying on the bed, again the anger came into his mind, and he got up and destroyed that fireplace. After that he again went and lay down on the bed. And again the anger came upon him. So he poured a bucket of water into that fireplace; then he again went to the bed. Again the anger came upon him and he got up. And then he urinated on what was left of the fireplace, saying, "Now, you burn!" Still he was very angry. Now the shed was made of wood and thatch. And he set fire to the shed, saying, "Now you will burn!" Then he set fire to his home. His home was being burnt, and the fire station was called and told, "The cantonment is burning." And then he went again to his bed. In Satsang when Master Sawan Singh was telling this story, that man was also sitting there. And Master Sawan Singh would say, "You go and ask him, if you don't believe me."

So this is the condition of anger. That is why Kabir Sahib says that it is a very bad fire. You see the condition of your own home, how it is controlled by anger: the husband is displeased with his wife and they are tearing each other apart; the children are not obeying the parents, and parents are suffering because of their children. Now He says, if you want to survive, go into the refuge, take the protection of some Mahatma and, according to his teachings, collect all the thoughts from your body and concentrate at the third eye. It is not true that there is no medicine for the disease. The disease is within us, and the treatment, the remedy, is also within us.

The speed of the stream of Shabd is faster than the speed of the stream of our thoughts.

*Millions of bad actions are done because of anger.  
When egoism comes in, everything is lost.*

Now Kabir Sahib says: don't understand this thing as an ordinary thing, because when we are controlled by anger, that causes many other bad karmas, or bad actions.

Now we are meditating and doing seva, and we give donations. But what is our habit? Unless we tell about our meditations, or our donations, or our seva, to somebody else, we think we cannot digest it. But Kabir Sahib says that if you will exhibit your meditation, or seva, or whatever you are doing, if you will tell others that you are doing so much seva or meditation, you will lose everything. Master Sawan Singh used to say that doing that is just like cooking a lot of good food, and spreading ashes on it. Hazur Maharaj Kirpal used to say, "How do you digest your food? Can't you digest the meditation or seva which you are doing?" The dear ones should always be grateful and humble and tell Hazur, "We are very grateful to You because You are making us meditate, and in fact, *You* are meditating and *You* are doing seva." All of us say that we are going and searching for the Master or Guru. But those whose inner vision is open, what do they say? They say that the disciple is not searching for the Master, but the Master is searching for the disciple. We say that we are meditating on Naam as long as our eyes are not open. When our eyes are open, we realize that we were not meditating, we were not practicing, there was Something, there was Someone, that was making us meditate and practice. We are sitting in remembrance of God, because of the grace of God. Otherwise, who has the time to think about God, or to sit in the remembrance of God, in this Iron Age?

*Egoism, anger and Kal are deceptions for the souls.  
The trap of Kal is such that it even traps the advanced ones.*

Kabir Sahib says that the Negative Power has created deception for man. Because when souls were given to the Negative Power from Sach Khand, at that time souls were very pure, so they came to their real home, their origin, very easily. That is why to trap the soul in the body, Negative Power attached lust, anger, greed, attachment and egoism to the soul, and made the mind as their President. And he gave the duty to the mind not to allow any soul to do *Satguru Bhakti*. We could cure them easily if lust or anger were coming from outside; but they are arising from within our body and they are making us mad.

Kabir Sahib says: "To become safe from these things, what do you have to do?" If we want to protect our houses, we keep the lights on;

similarly, when any fire of lust or anger is burning in us, what should we do? Take our attention right into the light. And Kabir Sahib says, “O traveler, be alert; there are many thieves coming into this city of the human body.” And when they see that this man is sleeping, or this man is not alert, they will take away the wealth of Naam which we are having, and instead of that they will give us lust and anger and all these evils, and involve us in them only. The Negative Power distracts us from Naam, and he gives us his work to do. And mind says, “This world is sweet. Who has seen the beyond? Do whatever you like here. This is a very sweet world. Who will see the accounts?”

So Kabir Sahib says that this is all the deception created by the Negative Power to trap the souls: don't trust him, because he is even deceiving the souls who are going above. Hazur Maharaj Sawan Singh Ji was giving an example of one Sadhu who was teased by a woman who had designs on him, saying, “Are you having a beard on your face? or a bush?” But he always kept quiet. And when his end time came, when he was just about to die, he called that particular woman, and when that woman came there, he asked her, “What was that question you were asking before? Now you ask it.” And when she told him, she asked, “Why were you not responding to that question then?” He replied, “Now it is my last moment, my last breath; I am answering your question honestly, exactly as you asked it. Up till now, there was some possibility that mind would have deceived me and I would have fallen into the trap you were laying for me.” That is why Kabir Sahib says that the trap of Negative Power is very great. Beware of it.

*Abuse acts as fire, anger as a fan, and criticism is smoke  
created by that fire;  
One who is free from these three is a Sadhu.*

Now Kabir Sahib says that to speak badly or to abuse anybody is just like starting a fire. Anger works as a fan, to accelerate the fire, and criticism is the smoke. When we are angry, how we are fighting one another! somebody brings a stick and somebody brings a sword, and we are killing each other. After that criticism starts—one criticises the other, one speaks against the other, and in that way smoke is going up. Kabir Sahib says that only he can be called a Sadhu who is free from criticism, who is free from anger. Many great people in the Punjab were coming to argue with Master Sawan Singh. But Master Sawan used to say that Saints win only by keeping quiet. We are all intellectual wrestlers; we only want to win by talking. Masters say: meditate, rise above, and every question, every problem, will be solved by its own self.

Hazur Maharaj Ji used to give a very good example to clarify this. One man fell into a well which did not have any fence. Someone had pity on him and wanted to save him. So he threw a rope into the well and said, "I am holding this rope. You come out." But instead of holding on to that rope, the man began to question him: "Who has made this well? Why was it made? Why did I fall down in here?" When the man who wanted to save him had been there for some time, he said, "Many fools like you can again fall into this well," and walked away. So Master said that what was required was first of all to hold that rope and come out. And after coming out of the well he could have asked any question he liked.

*When abuse comes, in the beginning it is one;*

*When responded to it multiplies.*

*Kabir says: If it is not responded to, it remains one.*

Kabir Sahib says that when we are calling names, or when we are speaking harsh words to anyone, in the beginning it is only one, because it is coming only from one side. If it is not answered, then it remains only one. But when it is answered from the other side, it becomes two, and in that way, it is multiplied, because angry people want to win over each other, using bad words.

*Abuse creates everything: unrest, problems, battles;*

*One who argues is a low one, one who accepts defeat is a Sadhu.*

Kabir Sahib says that all this unrest and these problems are created only by using or speaking bad words to other people. But one who surrenders is a Sadhu, and he says, "He is the low one, he is the mean one, who is keeping that thing with him and is arguing." We, the worldly people, are always presenting our so-called truths, but Saints and Mahatmas always wait, because they say that time will tell by itself. When Mastana Ji of Baluchistan's end time came, He took some of his disciples and showed them the tombs of the Mogul emperors. He told them, "You see how the birds are making this place dirty? Nobody cares even to sweep this place." And after that He took His disciples to Gurudwara Sis Ganj where Guru Teg Bahadur, the ninth Guru of the Sikhs, was martyred. And when He brought His disciples there, He told them to see what was going on there: people were very respectful, cleaning their feet before entering, distributing parshad, meditating in the temple. And He said that the Mogul emperors had made many buildings, and the Army at that time had saluted them at many different places; but now there is no

one who cares enough to keep those buildings clean—the birds are making them dirty. But at this place of Chandni Chowk, where the Gurdwara is located, the Emperor beheaded one Sadhu there. He said that, now, after 300 years, how the people are worshiping the cremation place of that martyred Sadhu! That is why Saints say that time always tells the truth by itself; that Saints have the truth within them, and eventually people realize that truth. That is why Mastana Ji of Baluchistan said, “To meditate is the best.” Because that fragrance of your meditation spreads all over the world—even after your death—for many, many years. Hazrat Bahu says, “He is the real Fakir whose tomb is alive.” You see, time reveals itself. The Saints and Mahatmas who were given many troubles by the worldly people of their time—all the people of this time are going to the places where they were cremated or born, in the memory of those Saints, and those places are made into memorials, and we are understanding that God is there.

Before the ninth Guru of the Sikhs was beheaded, the Mogul Emperor told him, “If you are Guru or are called Guru, and if you have that power, you show me some miracles.” He said, “I have only one miracle to show you: that in whatever way you will torture me, I will bear that.” Because Saints are never exhibiting their supernatural powers, that is why they depart from the world, understanding themselves as defeated by the world. But what are we worldly people doing? We are always ashamed to understand ourselves as defeated; so Kabir Sahib says that one who understands himself as defeated, He is a Saint, and one who argues is low.

*No one is our enemy if we become cool;  
Become cool and everybody will have mercy on you and will  
help you.*

Now Kabir Sahib says that if you clean your mirror, then you will see the whole creation clearly. If we make ourself as our friend, we will see all the world as our friend. That is why Kabir Sahib is saying that nobody is our enemy in this world, if we stop allowing the mind to do enmity to us.

Now the question arises: we are not having mercy on our own selves, but we are thinking of having mercy on others. First of all, we have to have mercy on our own selves. We can have mercy on ourselves only when we make our soul free from the clutches of mind. Swami Ji Maharaj says, “Have mercy on your own self, and in that way avoid the cycle of eighty-four lakhs.”

*Speak such words which please others,  
Which make others cool and you yourself will feel coolness.*

Kabir Sahib says that you have to speak such words with your mouth, that, hearing those words or *bani*, other people can get coolness from them. If you are speaking harsh words, or strict words, first of all you are burning your own self. Just think that the fireplace first feels the heat, and after that it is giving it to others. So Kabir Sahib says always speak sweetly to make yourself sweet. If we can become cool, we can make others cool.

In Ganga Nagar, one "Mahatma" came to the Satsang. He was very famous. He was a disciple of Master Sawan Singh, and we all respected him very much. When the Satsang was finished, we thought of serving him tea, and we thought that we should respect this Baba, and we should take him into a separate room to serve him tea. Meanwhile tea was brought, and the Sangat started to drink. Now all the coolness vanished from the Baba, and he thought, "I am greater than everybody, I should have been served first." And when we saw that the Baba was becoming very angry, we told him, "All right, we are bringing tea for you here." But by this time he couldn't speak, he was so angry. I went into the kitchen and brought tea; I thought maybe he would drink it. But that Baba, who was so angry he couldn't speak, took off his turban and told me to pour that tea on his head. And those people who were sitting there, they all laughed and clapped and went away, saying, "Who is this Mahatma who has come here to Satsang?"

So there is no benefit in having mercy like this on others. First of all you have to extinguish *your* fire. Guru Nanak Sahib says, *First of all you control YOUR mind—first of all you give peace to YOUR mind and soul, and after that think about others.* Kabir says, *Those who are preaching to others don't realize that sand is coming into their mouth; protecting others' fields, their courtyard is destroyed.* So this is our condition. Our own self is burning with the fires of lust, anger and all these evils, but we are preaching to others, "You do this, you do that . . ."

*Words are precious, if we know their value;  
Before speaking, weigh them; then bring them out.*

Kabir Sahib says we must consider what effect it will have if we speak this thing. It is well to always think: "The words which I am telling to others, if somebody else is telling me the same words, will I be displeased or pleased?"

*Bad thoughts are the bow, bad words are the arrows.  
Those arrows pierce our heart, through the ears.*

Now Kabir Sahib says that bad thoughts work as a bow, and speaking bad words is just like using the arrow with that bow. Those bad words affect us through the ears. Through the ears, they wound our heart. And after that, within the body, we feel burning.

*Bad words are the worst sin—they burn body and soul.  
But the words of a Sadhu are as water;  
Nectar comes through His words.*

Now Kabir Sahib says that there is no greater sin than to speak to others with bad words, or to hurt others. Sadhus are always cool and they always speak very cool words. And to those who are speaking bad words, to them also the Sadhus say, “Dear ones, speak sweetly.” Two pundits [learned men] once came into our Ashram arguing with our Master. And they were speaking very harsh words, so Master said to them, “Pundit Ji, at least have some coolness.” And when Master spoke this way with very much humility, both the pundits sat and became quiet. And then they called me and said, “We have never heard such sweet words as from your Satguru.” And they told me that they wanted to become disciples of my Master. But Master did not initiate them then; He said, “When I come again on my next trip I will initiate you.” Our Master was so sweet.

*The wound of a pointed weapon is easy to bear,  
But to bear the wound of Shabd is difficult;  
One who bears it is my Master.*

Now Kabir Sahib says that to bear the wound of any pointed weapon is very easy, but to bear the wound of Shabd is very difficult. Because one who is hurt by the arrow of Shabd, he only knows how much wound he is having. Kabir Sahib says that a man wounded in this way can never live, because his medicine is only his Beloved. If he is meeting his Beloved, only then he is alive; if he is not, then he dead.

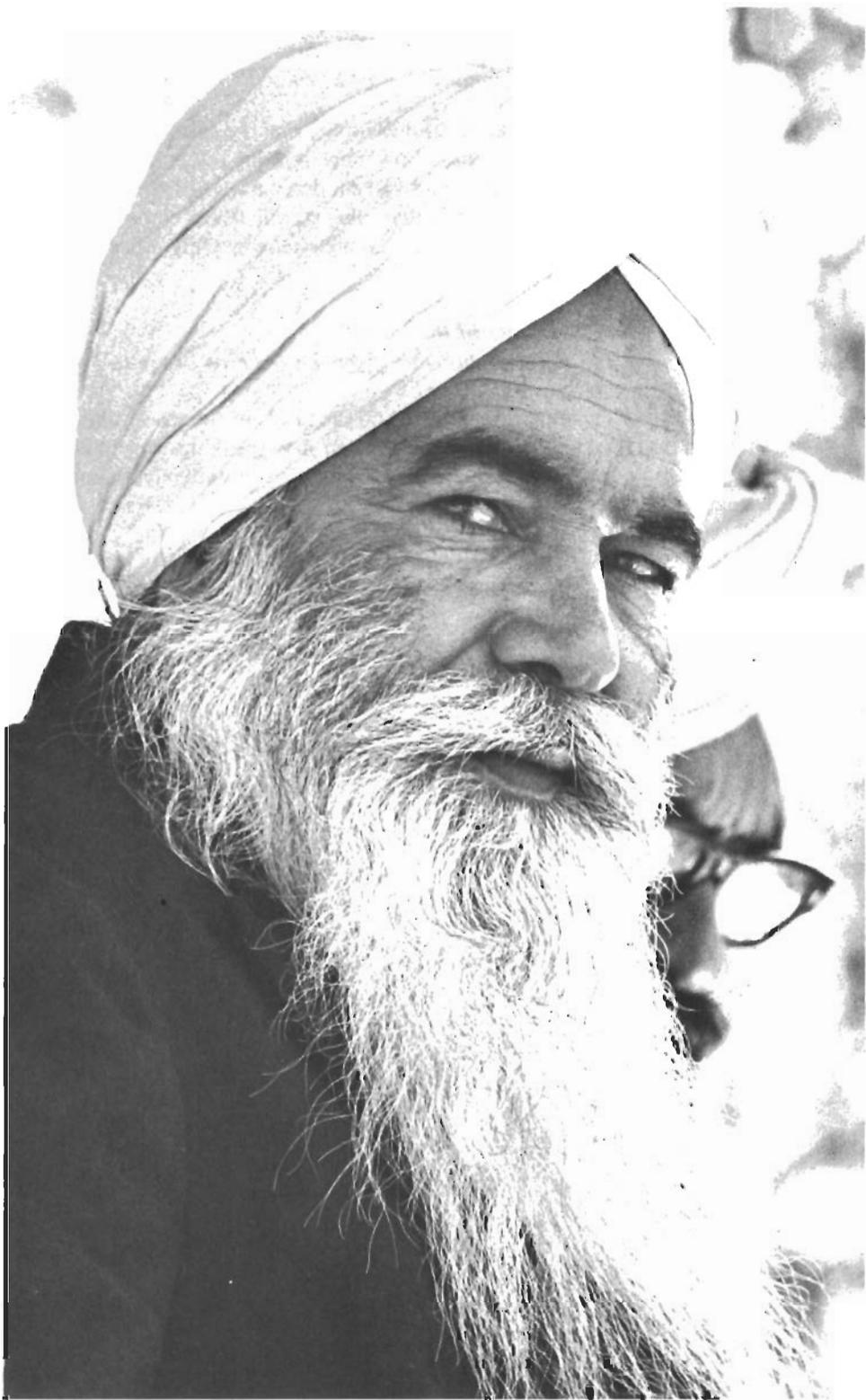
In this small hymn, Kabir Sahib has shown us how we can save ourselves from anger, and what a very bad fire it is. We can survive it only when we make our soul free from the clutches of mind. All of us should meditate and make our soul free from the clutches of mind. In the beginning I told you that as long as our soul is below the third plane, there is no question of surviving lust, anger, and all these evils.

*The earth tolerates the digging, the forest bears the cutting;  
Abuse is tolerated by the Sadhu; no one else can bear it.*

Now Kabir Sahib gives a very beautiful example, that the earth has very great powers of toleration: no matter how much it is dug into, it is never complaining, it is very tolerant. And if you cut down a whole forest and reduce it to small pieces of wood, then also it will never complain. Similarly, Sadhus also have that great bearing strength. Only a Sadhu can bear this kind of abuse.

*I have tasted all the tastes of the world;  
But the taste of tongue is supreme, if one knows how to use it.*

Now Kabir Sahib says that he has tasted all the tastes of the world, but the taste of tongue is supreme. Because when it is speaking very bad words, there is nothing worse; and when it is speaking very sweetly, there is nothing sweeter.





## Of God and the Guru

May 10, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*I may leave God, but I will not forget the Master;  
 I will not consider God equal to my Master.*

This is the bani of Sehjo Bai and Her Master was Charan Das. She was so intoxicated in the love of Her Master that She forgot God. She didn't even remember that there is something called God. But She always remembered Her Master.

Those who have caught the Master, those who have loved the Master, they have been able to love God. But those who have tried to love God without the help of a Guru have not been able to do it.

Sukhdev Muni was the son of Ved-Vyasa [a great Rishi, author of the *Mahabharata*] and he had knowledge right from the time when he was in the womb of his mother. It is said that God suspended the action of Maya for five seconds so that he could be born. He had access to the inner planes and heavens from birth. But when he went into the region of Lord Vishnu, he was thrown out—because he did not have any Master over his head. He was very proud that his father was Ved-Vyasa, who was called *yogishwar* (or “great yogi”) and because of that he thought that he didn't need any Guru or Master.

So when he was thrown out from *Vishnu Puri*, he came to Ved-Vyasa and asked him, “They won't allow me to enter that heaven. Do I also need some Master or Guru?” Ved-Vyasa said, “Yes. The law is the same for everybody, whether he is the son of a Rishi or Muni or anyone. This law is applicable to everybody because it is made by God Himself. No man has made this law; God Himself has put the Guru in between Him and the soul.”

Then Sukhdev asked Ved-Vyasa whom he should accept as his Master. Ved-Vyasa replied, “At the present time, only King Janak is a perfect Saint; and only He has been given permission from God to give out the

knowledge of Naam—the practice for the realization of God.” Now Sukhdev Muni was a renunciate and King Janak was a householder. He thought, “I’m a renunciate! How can I take a householder as my Guru?” It is said in his history that he was born as an avatar, with twelve supernatural powers. So he would go to King Janak, but he kept coming back without getting initiation; because he was always thinking something bad about King Janak. And each time he came back he lost one of his supernatural powers: because this is the law of nature, that if we criticize or abuse any Mahatma or beloved of God, we lose whatever we have.

So in that way, as he was losing his supernatural powers, Rishi Narada had pity on him and wanted to make him aware of what he was doing. So Rishi Narada created a false river and disguised himself as an old man and, when Sukhdev Muni was passing by, Narada began throwing basketfuls of sand in that river. When Sukhdev Muni came there and saw this, he said, “Oh, old man, what are you doing? You are a fool. This is not the way to build a dam. First of all you should arrange some logs of wood and then place some big rocks among them and, after that, you should put sand on it. If you simply go on throwing in sand, that will just be washed away by the flow of the river, and your time will be wasted; you will not be able to build this dam in this lifetime.”

Then Rishi Narada told Sukhdev Muni, “You are looking at what I am losing. But there is a bigger fool than I am, and he is Sukhdev Muni, the son of Ved-Vyasa. He does not realize that through criticizing a Saint, he has lost ten of his twelve supernatural powers.” When Sukhdev Muni heard this, he was stunned and fainted dead away.

When he regained consciousness, he saw that there was no river and there was no Rishi Narada. He became conscious of a very great loss and started off to see King Janak to get initiation. But he was still very proud that he was a renunciate, and he could not understand how a householder could initiate into the Naam, or how a householder could be the Master of a renunciate. But he went, and, in the courtyard of King Janak’s palace, he put down his piece of cloth and one small drinking vessel—his only possessions. He left them in the courtyard and then went to see King Janak.

As soon as he met Him, one servant came in and reported to King Janak, “Maharaj Ji, the cantonment is burning.” Hearing that, King Janak was not even surprised and said, “It is God’s will.” Now Sukhdev Muni thought, that in the cantonment other people’s husbands and other people’s sons are living. If his own sons were living in the cantonment, he would have gone to extinguish the fire or he would have made

some arrangement to save them. But he is not an able king because he is not worried about his people.

Then another servant came and he reported, "Maharaj Ji, now the city is on fire." Again King Janak replied, "It is God's will." And again Sukhdev Muni thought, this is not a good King, because he is not doing anything to put out the fire.

Then another servant came and reported, "Maharaj Ji, now your own palace is burning." Hearing that, King Janak was still not affected and he again said, "It is God's will." But Sukhdev Muni remembered that he had left his cloth and small vessel in the courtyard of the palace, and he became very concerned about them. He immediately started running to go and get them. But King Janak stopped him and said, "Now, you tell me: who is the renunciate and who is the worldly man? Are you a renunciate, who is concerned about that small vessel and that piece of cloth which is not worth one rupee? You tell me who is the renunciate and who is the householder!" Hearing that, Sukhdev Muni had no reply.

Up to now in the present Iron Age, Saints have come with grace and mercy. They initiate souls without testing them. But, in the previous ages, Saints gave initiation to their disciples only after putting them through very hard tests. At that time King Janak refused to give initiation to Sukhdev Muni and told him, "You will have to wait." He went back to his father Ved-Vyasa and told him, "Father, He won't give me initiation." So Ved-Vyasa replied, "My son, there is no substitute for it, because He is the only perfect Saint and you are to get initiation from Him." Then he advised him, "Just as you were criticizing and thinking ill of King Janak, now you have to repent for that, and you will have to develop humility." And Sukhdev Muni learned that lesson; it is said that he waited for twelve years in the garbage dump outside King Janak's palace. He stood there, and allowed that garbage to fall on his head and in that way he developed humility.

Regarding him, Guru Nanak Sahib writes in his *bani*, "He allowed that dirt to fall on his head for twelve years but he didn't allow his mind to criticize King Janak—because he was very desirous of getting Naam and he knew that this was only the punishment for his wild mind."

So after twelve years he got initiation from King Janak, and when he came back to his home his father asked him, "Did you get the initiation from your Master, King Janak?" And he replied, "Yes, I got initiation." Then his father asked him, "How is your Master? What is He like?" Sukhdev didn't reply. So Ved-Vyasa asked, "Is He like the sun?" Then Sukhdev replied, "Yes, He is radiant like the sun, but the sun has heat; He is without heat." Then Ved-Vyasa asked him, "Is He

like the moon?" Sukhdev Muni replied, "Yes, He is cool like the moon, but the moon has a stain. My Master is stainless." And then he said, "How can I praise my Master? He is Himself—whatever He is, He is." He said, "I don't have a tongue with which I can praise my Master because He is all in all, He is perfect, He is all pervading."

Similarly, in this hymn, Sehjo Bai says, "I cannot forget my Master. I can forget or I can give up God, but I cannot forget and give up my Master—because I have not seen God, but I am seeing my Master. He is before me."

*God gave me birth in this world;  
Master finished my births and deaths.*

This doesn't mean that Sehjo Bai does not respect God or that She is saying something bad about Him. But She is presenting the truth. She says, "God sent me into this world, but Master has liberated me from the coming and going of this world. Why should I love and remember that God Who sent me into this world? I will love and remember only that Master Who has finished my cycle of births and deaths, my cycle of coming and going to and from this world."

*God gave me the company of five thieves;  
Master saw I was an orphan and freed me from them.*

Now Sehjo Bai says, "What has that God done for me? He gave me five dacoits within myself." Now you can see that if even one dacoit, or one thief, is coming into our house, he does not leave anything behind; he takes whatever we have. So what to say about the five dacoits?

She says, "God gave me five dacoits, but what has Master done for me? Master understood me as an orphan, and He saved me from all these five dacoits. After giving me Naam He saved me from the five dacoits." Lust, anger, greed, attachment, and egoism, they are the five dacoits or bandits, and they are very great dacoits. They are rising from within us, and they are destroying us from within.

So Kabir Sahib says, "Awake, traveler! In your town the thieves are coming. All the people who are sleeping—get up! In your own town the dacoits and thieves are coming." And seeing them asleep, they are carrying away their wealth.

Lust, anger, greed, attachment and egoism trouble those who forget their real wealth after coming into this world; only they are tortured by these five dacoits. So Sehjo Bai says, "I don't want to remember God because God attached me to the five dacoits. But my Master understood:

my Master had pity on me, saw I was an orphan, and saved me from these five dacoits.”

*God threw me into the snare of family;  
Master has cut the shackles of attachment.*

Now Sehjo Bai says, “What else has God put within me? The desire to have a family.” You see, when we come into this world, and especially after we grow up, we try to have a family; we always want to have relatives. We ourselves know that there is no happiness in a wife, there is no happiness in a family, there is no happiness in worldly affairs; but still we are very much attached to all these things. So She says, “God filled me with the desire of having a family, but Master cuts the shackles of the attachment from within.” Master says that neither your family, nor your sons and daughters, nor even your body, nor any of your worldly wealth are going to accompany you. The only thing which is going to accompany you is your Master—Shabd or Naam.

*God involved me in pleasure and pain;  
Uniting with Him, Master liberated me from pleasure and  
pain.*

Now she says, “What has God done for me? God brought me into this body and then gave me disease. He kept pleasures in me, and the more I enjoyed the pleasures, the more my body enjoyed the pleasures, the more the disease kept coming into my body. But Master showed me the practice of union; and He united me with God.”

*God deluded me with the theory of good and bad deeds;  
Master made me realize my own Self.*

Now Sehjo Bai says, “After that, what did God tell me? God told me that if you do good deeds you will go to heaven, and if you do bad deeds you will go to hell. And according to His instructions I was always coming and going to and from the hells and heavens, and I was involved in only this coming and going. But when my Master came and I met Him, He neither showed me the heavens nor talked about hell: He showed me the Light of my own soul.” Rabia Basri was a Muslim Saint, and She says in Her writing, “Oh God, if it was in my control, I would have burnt all Your heavens and thrown all Your hells into the ocean so that no one would do Your devotion with the desire of going to heaven or the fear of burning in hell. Whoever did Your devotion would do it only for the love of uniting with You.”

*God hid Himself from me;  
But Master made me see Him burning in the lamp of Divine  
Light within me.*

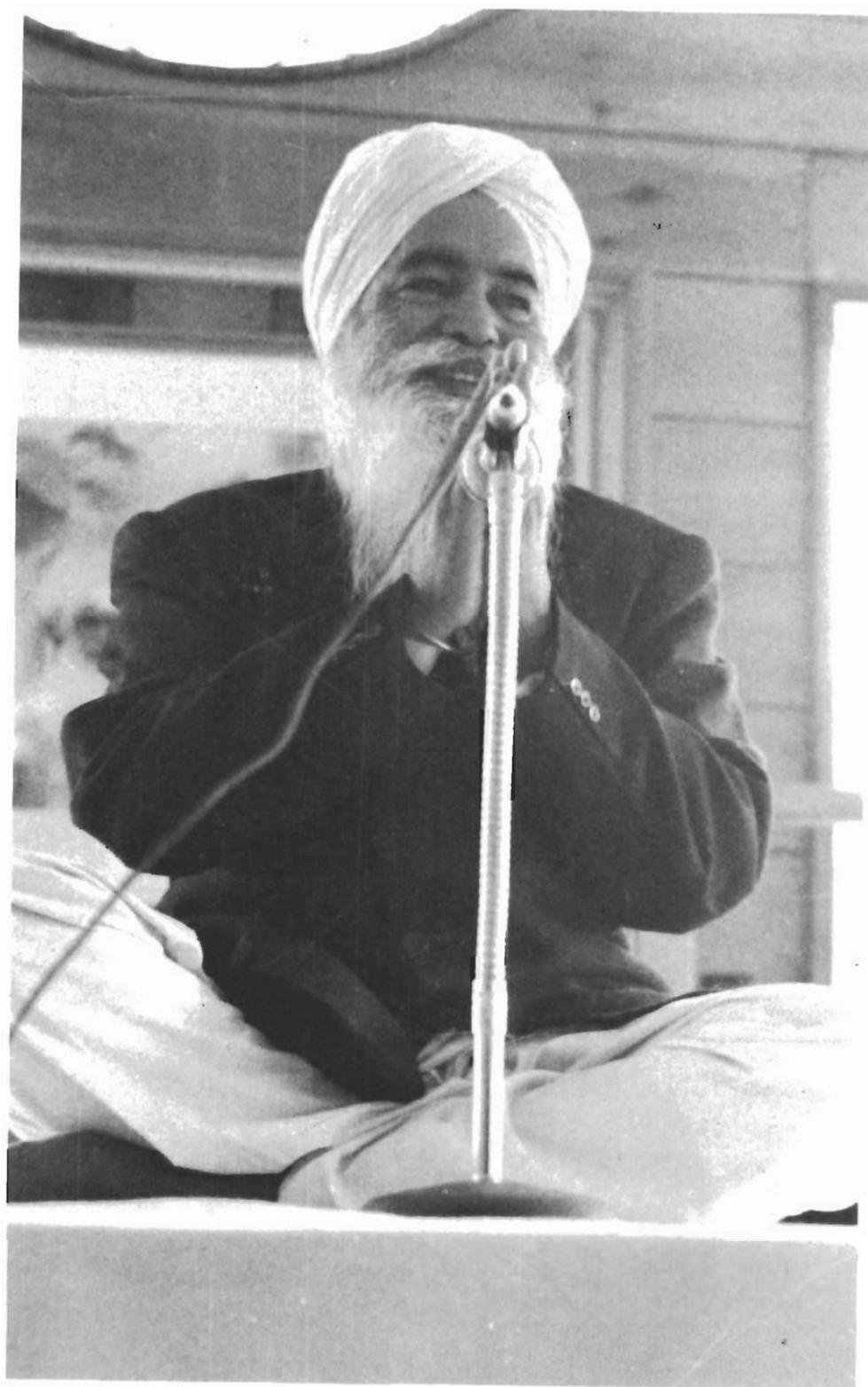
Now Sehjo Bai says, "What has God done for me? God hid Himself within me so that I was not aware of Him; He didn't tell me that He was hiding within me, and even though He was there, I was still coming and going in this world; I was not liberated from this world. But when I met the Master, Master lit the lamp of Knowledge within me, and He showed me that my God, my Beloved, was within me."

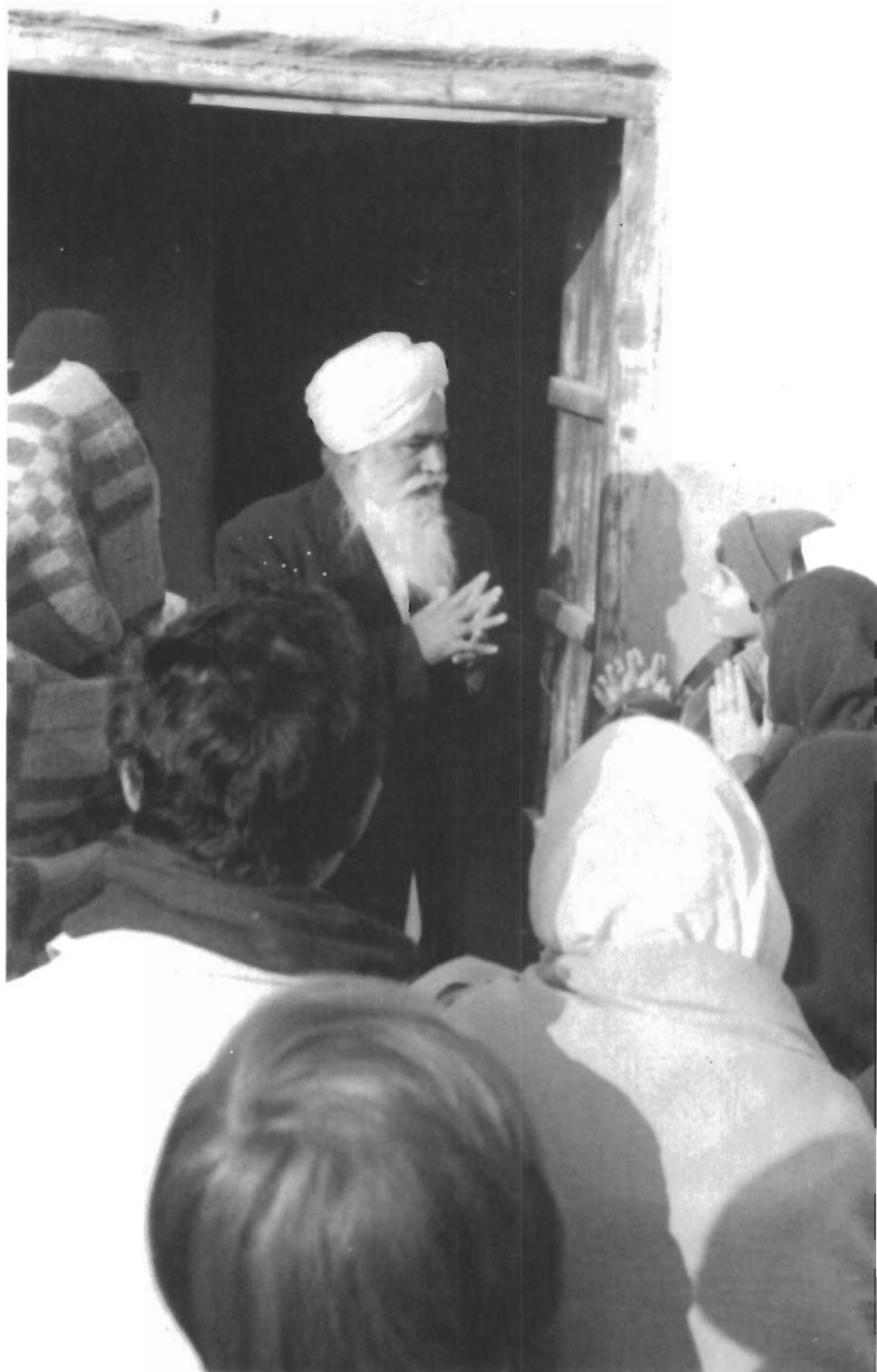
She says further, "What else has God done? He made many Rishis and Munis, many hermits, many holy places of pilgrimage; and it was preached by those priests that these are holy places and those who come here, and those who do these particular rites and rituals, only they will get heaven in their next life. But who knows where one will be in his next life? Still I was involved in that illusion and that was made by God Himself; but when I met my Master, Master cleared up all my illusions because He showed me the Truth."

Now Sehjo Bai's Master was Charan Das; and she says, "I sacrifice my body, my mind for my Master, because I need Him. I can forget God but I cannot give up my Master because I need Him."

In this hymn, Sehjo Bai has lovingly differentiated between God and Guru. She has very clearly explained to us how God brought Her into this world and into this body, and how Guru liberated Her from this body, and how He cut the cycle of births, the coming and going from this world. She has explained how God involves the soul with the five dacoits, and how the Master comes and saves the soul from those five dacoits; how God traps the soul in the snare of family and worldly relations, and how Master cuts the shackles of attachment.

In this way, Sehjo Bai has pointed out the difference between God and Master; and that is why She says, "I can forget God, but I cannot forget Master; because my Master has done so many things for me in comparison to the work of God."







## The Great Problem

May 13, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*Keep the critic nearby so your courtyard will look beautiful;  
 Without water and soap he purifies the mind.*

Satsang is held daily, but nothing new is talked about. The same things are repeated: those things which are obstacles in our meditations. Just as the problems of lust, anger, attachment, greed and egoism, which are hindering our spiritual progress, are discussed, in the same way, the great problem, criticism, which is cutting the root of our spirituality, is also talked about in Satsang. If it were not, we would never even have thought about stopping this evil.

Once a man came to Master in our ashram, complaining that he was not progressing well in his meditation. Master asked him whether he was maintaining chastity and whether he was free from anger and other passions. He said, "Yes, I am free from all these evils." Then Master asked him, "Are you involved in criticism? Are you criticizing anybody?" He said, "No, I don't have such habits." Then Master asked him, "Are you taking part in hearing criticism? When anybody else is criticizing anyone, are you present there? Are you hearing that criticism?" He said, "Yes, I have a habit of hearing criticism." Hazur used to say, "Whether you criticize or whether you hear criticism, it's the same." Master Sawan Singh Ji used to say, "If you criticize anyone, your good actions will go to his account, and his sins will come to your account, and in that way, he will get the blessing."

Mahatma Sheikh Saadi used to say, "If I want to criticize, I will criticize my mother, so that the good actions may remain in our home." Master Sawan Singh Ji used to put it this strongly: "There is no taste in speaking ill of others. There is taste or pleasure in sense enjoyments, but where is the pleasure in finding fault? But even so we do not stop it; we are always doing it." Guru Nanak says, "To criticize even your enemy is

not good. To criticize anyone is very bad. We are the manmukh, and if we criticize others, the Negative Power punishes us." That's why, in this hymn, Kabir Sahib says, "If anyone is criticizing you, you should be grateful to him, because he is cleaning your dirt without using soap and water." And, further, "It would be better if you give him a place to dwell nearby you so he doesn't have to work hard while cleaning you."

*Never send the critic far away, always give him respect and fame.*

*He purifies our body and mind and sings our glory only.*

Now Kabir Sahib says, "If you meet any critic, you should respect him, you should love him, because he is taking away your sins without taking anything from you." If any critic is welcomed and treated with love, then he understands in himself, "These people are afraid of me and that's why they are welcoming and loving me." Saints do not have any faults within Them, but still, Their critics go to many places and say that this Saint is like this and this Saint is like that. I have seen this; but I have also seen that Saints do not respond to these things in kind. I have seen many people who came to Master Kirpal with the intention of criticizing Him, but Master always respected them, and welcomed them.

*Don't let my critic die! Long live my critic!*

*Kabir got the Satguru with the grace of His critics.*

Now Kabir Sahib prays to God, "Don't kill my critic, please—make his life longer, because if there were no critic, I would not have been able to do the devotion of God. I have many faults, but because I was afraid of critics and criticism, I left these faults and became successful in the devotion of God." Kabir Sahib also says, "Long live the critic, so that he may always do our work." Then He says, "Because of the critic, our work will be done without hiring a servant or paying anybody." Critics work very hard in all the three worlds, and they bring glory to our name. The critic is always thinking how to defame us, and consequently he is always remembering us.

Master Kirpal used to relate this incident: Once when Master Sawan Singh went to a town to conduct Satsang, the organizer asked Him if they should put up posters and do advertising. Master Sawan replied, "Don't worry about it." His critics at that time were Arya Somajis and Akalis. They wanted to criticize Master Sawan Singh; so they went all around the city with loud-speakers fitted on the jeep, saying, "The Radhasoami Master has come. Don't go to His Satsang, because He puts

musical instruments in the heads of the people who are coming to him, and, with His eyes, He makes people His own." Master Kirpal used to say, "Because of that negative publicity, people were curious to know what that person looked like who was doing all these things." Many new people came to the Satsang, and they got initiated by Master Sawan Singh, and they thanked the Akalis and Arya Somajis who had helped them to get such a perfect Master.

Swami Ji Marahaj used to say, "Everything needs a guard, and a critic is a guard of the Saint." Because of that criticism, only lovers are coming to Him; those who are not real lovers go back after hearing the criticism. That's why Saints do not allow their people to do publicity with posters and other means, because They know that there are many others who are assigned to do that work by God, and they will do it without fail.

*Kabir says, "Don't criticize my Sadhu."  
The moon goes on growing and shining even when people say,  
"He is defamed."*

Now Kabir Sahib says, "Don't criticize my Sadhu; you cannot hurt Him by criticizing Him. You cannot diminish Him. He might increase, but you cannot diminish Him." The moon grows and increases, and when it is full it shines very brightly; so while you are criticizing a Sadhu or Saint, He becomes more and more famous in this world. He shines completely like the moon. When the sun rises, it gives light to all the world; but the owls close their eyes during the daytime, and consider that it is always night. But that is not the fault of the sun.

Mahatma Chattar Das says, "Once all the owls called a meeting. They declared that there is no sun in this world. Everybody suggested their own views and it was concluded that there is no sun. Among them there was one owl who was very old, and he said, 'If there were a sun, I would have seen it, because I am older than everybody. Anyone who says that there is a sun is mad.' One swan shouted from the top of the tree: 'Open your eyes and see how bright the sun is! Millions of its rays are shining on the earth.' Then they went to another elder owl and said, 'If he says it is so, we will believe him.' But he said, 'No, there is no sun. If there were a sun, I would have seen it.' Now, the swan was only one, and there were many owls. The swan kept telling them, 'Open your eyes and see the sunlight.' But they called the swan a fool and made a joke of him." So Mahatma Chattar Das said, "This is a strange court, O Chattar Das! Different from the three worlds."

Who are the owls? The *manmukhs*, the worldly people, those who are obeying their minds, who are not going within and not meditating; the

*Don't even criticize a piece of hay, which comes under your foot.  
Sometime it might come and fall in your eyes and give you much pain.*

Now Kabir Sahib says, "What is the question of criticizing a Sadhu? If even a piece of hay comes under your feet, don't speak or think any ill of it! Who knows but that same piece of hay might come in your eyes and give you trouble?"

*I went to the seven continents on earth.  
I saw that only a few do not criticize others.*

Kabir Sahib came in all the four ages in this world, and in these four visits, He has been to almost all the continents, all the countries, all the islands, in this world. He says, "I have been to all the continents, countries and islands; but I have seen only a few people who are free from this disease. Except for them, everybody is suffering from this."

*People laugh and become so happy looking at others' faults.  
But they don't remember their own, which have no limits.*

Now Kabir Sahib says, "We are laughing at others, and abusing others, but we never look at our own faults. We do not realize that somebody else is looking at us, and somebody also can laugh at us and abuse us." We have such a disease that we look only at our good qualities, and point out other people's bad qualities.

*It is better to meet thousands of sinners than one critic;  
Because the critic carries the burden of millions of sins.*

Now Kabir Sahib says, "It is better to meet thousands of sinners than to meet one critic." Sinners do not know that they are doing sins, and if we explain to them, they will stop. But even if you explain to the critic, still he will not try to understand, and he will not stop criticizing.

Master used to say, "If a Satsangi criticizes other people, he will not be forgiven; but if a non-initiate, one who does not know about this Path, criticizes others, he may be forgiven. A Satsangi knows that this is bad, and a non-initiate does not."

\* \* \*

EDITOR'S NOTE: *The following comments are taken from the Satsang of*

elder owl is one who has only bookish knowledge, and has not gone within. We say that he has a lot of bookish knowledge and he has been initiated forty years back, and he has great knowledge about this Path. Such people say, "If the Guru is inside, I would have seen Him, because I am very holy." And, if he cannot solve the problem, he directs the people to another elder. But when nothing is solved, all the parties come to that swan. The swan is the Mahatma. He tells them, "Close your eyes, go within, and see how Hazur is waiting for you." But still their mind is not believing. That's why Mahatma Chattar Das says, "This court is different from the court of the three worlds." We criticize others, but we do not go within and realize the truth. When we go within, we can see who else has gone within and who has reached up to what place. We have to work very hard, we have to struggle with the mind. We have to change the direction of the mind from the world towards God. It is not a matter of talking.

Many people were benefited by Master Sawan Singh, but the Akalis who were living very close to Master got no benefit at all from Him. The Akalis were always preaching that there can be no Guru, so Master Sawan Singh also said, "Don't call me Guru; I am not your Guru." He used to say, "The practices which I am showing you, which I am telling you to do, do them for one week. And after that, if you are satisfied, believe in me; otherwise no."

*If anyone criticizes a Sadhu, he gets many problems.  
He dies and takes birth in hell, and does not get liberation.*

Now Kabir Sahib says, "The people who are criticizing the Sadhu have to face a very hard time, because they go into hell." I have seen in Ganga Nagar that, when Master Kirpal came there to hold Satsang, there was one initiate of Master Sawan Singh whose shop was right in front of the place where Satsang was held. The door of his shop was facing toward the dais where Master was going to sit and conduct Satsang. As long as the Satsang went on, he didn't open his shop; he kept that door closed. Hazur was not aware of this, but Nature didn't forgive that man, and he suffered a lot; he was lying on his bed for ten years suffering very much. He left the body only a few months back, and when his sister asked him, "Are you seeing anything?" he said, "Yes, Master Sawan Singh has come, but He has turned His back on me." Mahatmas do not curse anyone; but if we criticize Mahatmas, Who are pure and have no faults, Nature does not forgive us.

Guru Nanak says, "How can the critic of a Sadhu be liberated? He is carrying the burden of hell on his head."

*August 10, 1977, also at Sant Bani Ashram in New Hampshire, on a hymn of Guru Arjan.*

What is criticism? To speak against anybody—not to his face, but to his back—when he is not present there: That is criticism. To exhibit our good qualities and point out others' faults is also criticism. And if we do not know about anyone, but still we speak against him, that also is included under criticism. . . .

There was a king whose name was Ajassar, and once he made a joke of a perfect Saint. He gave Him a donation of horse dung.

Saints are always gracious, and They are very humble. The Saint accepted that donation without question and without saying anything to the king.

But it is the Law of Nature that whatever you donate—if you have donated it with a whole heart—will go on increasing, and will be added to your account. So when the Saint opened that bag of horse dung, it began to increase, and, because the king had given that donation wholeheartedly, it went on increasing and increasing.

Once when the king was passing by the place of that Saint, he saw that there were heaps of horse dung there, and he didn't see any horse. He asked the Saint, again to make a joke of Him: "Saint, I see that there is a lot of dung here, but I don't see any horse." He said, "Yes, that is true, I have no horse. But one of my disciples gave me a donation, and it is his gift which is increasing, because it is the law of Nature that if anyone gives a donation, he will get its fruit in greatly increased amount. So he gave me a little bit of dung, and now as a result of that law of Nature, it is increased, and here it is."

The king realized that he had made a great mistake, and asked, "What will happen to me, because I gave you this? What will happen to me?" The Saint said, "You will have to eat all this horse dung." The king asked, "Is there any way I can escape this punishment?" The Saint replied, "Yes, there is one way. If people start criticizing you, instead of you they will take this dung and they will eat it. If they criticize you, they will take your sins, and you will get their good qualities. So do something that will make people criticize you."

The king realized his mistake, and he didn't want to do another bad thing. But still, because the Saint had told him, he went to a pundit's house and requested the pundit to give his daughter to him. And he told him, "I will take your daughter into my palace, and there I will worship with her; but you please give me your daughter."

So when the pundit gave his daughter to the king, the king brought her into the palace, and everyone saw that an old king had brought a young

woman to live with him. But he worshiped with her only, and told her to come to him daily for that purpose.

People did not know the truth about what was happening in the palace, so they started making guesses, and many people criticized the king, saying, "Look at this king! He is an old man, and he has so many queens, but still he is fond of this young daughter of the pundit, and he is doing a very bad thing." People didn't know the truth, but still they criticized him.

So the horse dung which had increased started to diminish, because when the people criticized the king, his sins were counted as theirs, and their good qualities were counted as his. In this way, all the extra dung vanished. And then the king returned the pundit's daughter to her father.

But when the king came again to the place where the Saint was living, he saw the little bag of dung which he had originally donated to the Saint. He said, "I have finished off all the dung, but still this remains! What will happen to this? Will I have to eat it?" The Saint replied, "Definitely." But he added, "Go again and try to do something so that people should criticize you more—so that this will also be finished. I will tell you one thing: there is one oil merchant in your kingdom who has not criticized you; he is the only one who has not shared in this dung. Go to that oil merchant and do something so that he will speak against you."

So the king disguised himself and went to the oil merchant. He said to him, "What kind of people are you? You see your king—he is a great king, but still he has done this bad deed—he brought the daughter of the pundit to his palace, and who knows what he has done with her?" And in that way he started criticizing himself to the oil merchant. But the oil merchant was a meditator on Naam, and he knew what he would lose if he criticized—how low he would fall in his meditation—so he didn't criticize, but instead said this: "O gentleman, we should not bother about him. Whatever the king has done, he will pay for it. You should not worry about him. It is not a good thing for you to criticize anyone in front of me because I do not want to hear it."

But still the king (in disguise) kept criticizing the king, so that the oil merchant would eat the dung. So the oil merchant took out one big stick and he said, "O man! If you will not go away from me—if you will not stop criticizing the king—I will give you a very good beating."

Then the king ran away and went back to the Saint, and said, "He is not ready to criticize me. So now what will happen to this remaining dung?" The Saint replied, "Find any means, but you have to eat it. If you will not eat this dung, or find any other way to finish it, again it will increase and again you will have to do the same thing you just did."

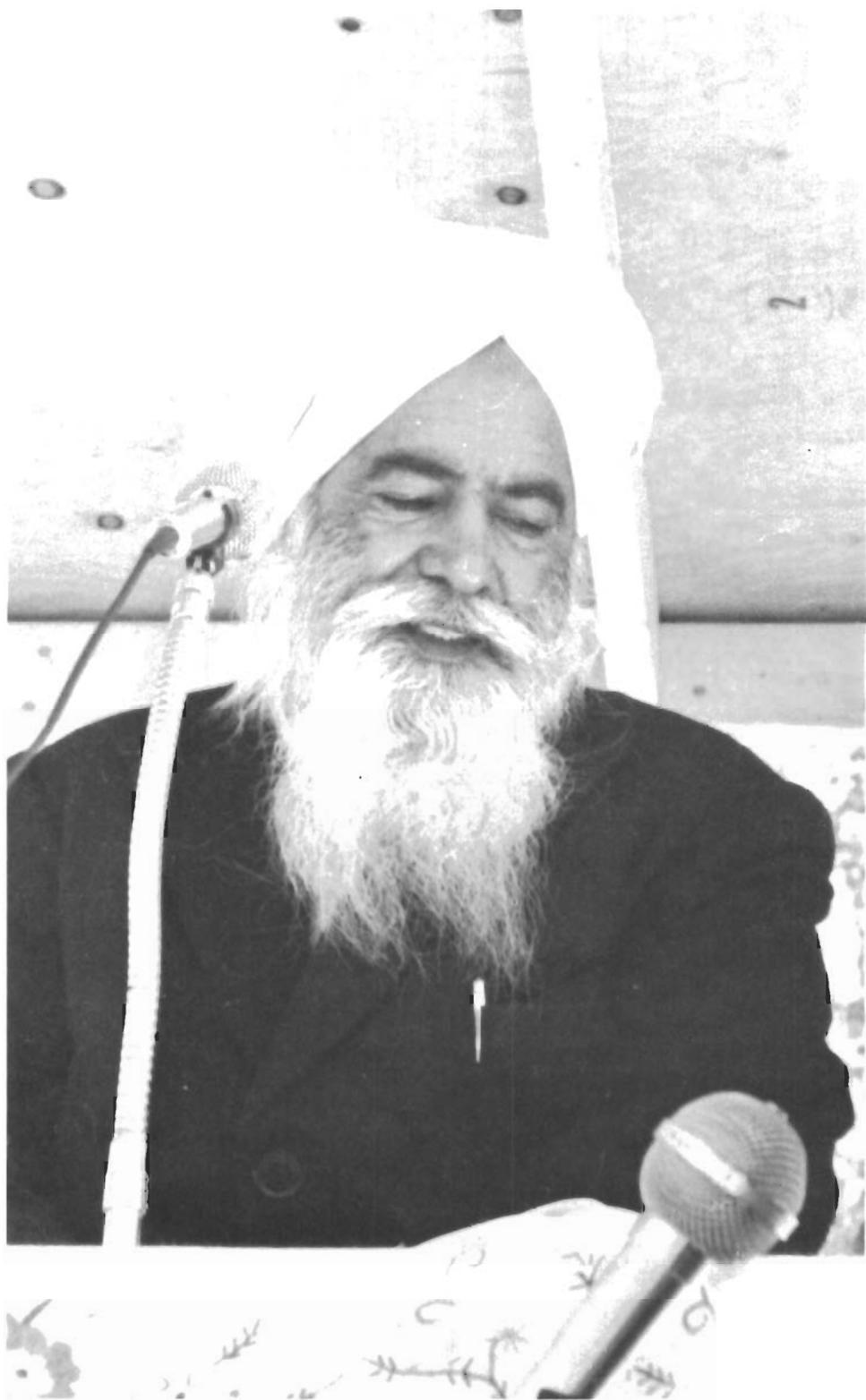
So history records that King Ajassar had to eat that dung. He ate some by mixing it with sweets, but he finished it. *Whatever you sow, you will have to reap that.* If you have sown chilies, you will definitely have to harvest chilies.

Guru Nanak has also written about King Ajassar and how he criticized the Saint and made a joke of him. After telling the story, He says, “In the end he realized and he repented.” So this is the disadvantage of criticizing others.

Maharaj Sawan Singh used to say, “If you are criticizing anyone, all your good qualities will go to his account, and all his sins—all the bad karmas which he is supposed to pay off—will come to your account.”

So we should try to keep ourselves safe from this very dangerous weapon.







## Who is a Sadhu?

May 14, 1977  
Sant Bani Ashram  
Sanbornton, New Hampshire

*After seeking such a Sadhu, remain at His Feet:  
One who has this good fortune, his sufferings of birth are  
ended.*

In his writings Swami Ji Maharaj has clearly differentiated between Sadhus: between the real Sadhu and the false Sadhu or imitator.

He is called *Sant* Whose soul is always attached in Sach Khand. When He opens His eyes He is in the world, and when He closes His eyes, He is in Sach Khand. He is called *Sadh* Who reaches to Daswan Dwar, and makes His soul free from all three vestures. He is called *Bheki* or initiate who has been initiated by a Saint, is doing a little bit of meditation, and has faith in the Master from Whom he has got initiation.

And Swami Ji says that he is called "hypocrite" who has never done meditation in his life, but still is imitating a Sadh.

So Guru Ramdas Ji Maharaj says that we call him *Sadh* who is doing the *Sadhana* (practice), because no one can become a Sadh only by reading books or talking. You can read in the histories of the past Mahatmas and Saints, how they meditated: some meditated for eleven years, some twenty years, and one Master spent twenty-five years of his life in the search for God.

So Guru Ramdas Ji says that he is called *Sadh* who is doing *Sadhana* or meditation, and who contacts the Shabd Naam, and who becomes the form of that Shabd Naam. And then He says that to talk with such a Sadhu is just like talking with God, and to see such a Sadhu is just like seeing God.

So in this hymn Kabir Sahib says that we should also try to search for such a perfect Sadh; and if we find a perfect Sadh who has done the practices and has become one with God, we should go to His feet and take initiation from Him. And after taking initiation, and doing the practices

which he has shown us, we should remove the dirt of our soul which we have got from ages and ages.

*Neither tigers nor swans are found in groups, nor jewels in bags.*

*So with Sadhus: They don't come in groups.*

Huzur used to say that the time will come when there will be only Gurus and it will be difficult to find any disciples; you will find Gurus under every stone.

But Kabir Sahib says that you will not find tigers in groups, you will not see groups of swans flying over, and you will not find rubies in bags. In the same way you will not find many Sadhus at one place or many at a time, because rare are the persons who can attain the position of Sadh.

Guru Nanak says that if you search in this world, you will find only one or two persons who have united themselves with God. And further Guru Nanak says that there might be only one out of millions who has got the meditation of God.

*All the forest is not sandalwood, brave ones also are few;  
As pearls are rare in the ocean, so Sadhus exist in the world.*

Kabir Sahib says that just as all the woods are not sandalwood, everywhere in the ocean you do not find pearls, and you do not find brave people everywhere, in the same way Sadhus are rare; there are only a few Sadhus in this world.

*Many are imitators, Sadhus are few, understand this.  
There are many birds, but anul birds are only a few.*

Now Kabir Sahib says that there are only a few Sadhs in this world, but there are many people who are imitating and in their name they are also called Sadh. In the same way there is one bird called *anul*; there are many birds in this world, but of the special kind called *anul*, there are only a few. The *anul* bird is that bird which lives only in the sky; and Hazur used to say that when its eggs are ready to hatch, it throws them from the sky, and the eggs hatch before they land on the earth.

*The lion and the Sadhu have similar qualities. Both of them  
eat the living.  
They don't bother the dead.*

Now here the question arises that since we are all initiated, and we have

all got Naam, why are we not meditating? This is a matter of concern.

So Kabir Sahib says that the path of the tiger and the Saint is the same: because tigers eat the living body, and Saints also eat the living body. But we are dead bodies against the mind. That's why we are afraid and we are not moving to Him. Because to die while living, and to take our soul out from our body, is surrendering our life to Him.

Once a dear one in Ganga Nagar requested Master to tell me that I should do Satsang. Master replied, "Now I'm looking forward to eating this man, and you are talking about Satsang? When the time comes he will give Satsang, but now let me eat this man." That's why Master told me, "First of all you have to do your meditation, and there is no need to go and see other people." So when dear ones come and tell me that Master told them to meditate for two hours or four hours, I tell them, "You are fortunate; Master told you to do four hours of meditation, but He didn't tell me that, He has given me twenty-four hours for meditation."

*Even if many clouds come together the radiance of the sun  
does not decrease.*

*The Brahmand may upturn but the Word of the Sadhu can  
never change.*

Now Kabir says that the radiance, the light, of the sun can never be decreased. No matter how many clouds come and surround that sun, still it is temporary. When the clouds go away, again the sun shines with his real original radiance. In the same way, the world might turn over, but the Word given by the Master will never turn over, because He has to take care of the soul. We can call it *Bhajan*, *Naam*, "Word," or *Shabd*—whatever we want to call it, but He says, "Once that Word or Naam is kept within someone, that Naam is not subject to destruction; and one who has that Naam within him will reach Sach Khand sooner or later."

*It is as difficult to become a Sadhu as it is to walk on the razor's  
edge.*

*If one wavers, he falls. Only one who is steady goes to the  
other shore.*

Now Kabir Sahib says that it is not easy to become a Sadhu; it is very difficult. It is just like walking on the razor's edge.

*It is as difficult to become a Sadhu as it is to climb a date tree;  
If one climbs he eats sweets; if he falls down he is smashed.*

Now Kabir Sahib says that it is as difficult to become a Sadh as it is to climb a date tree. If one climbs that date tree he gets the very sweet fruit to eat; but if he falls down, he's gone. We meditate for ten days or one month, and then we ask, "How long will it take to complete this course? How long will it take to reach the goal?"

Hazur used to say that once Shamas Tabrez told Maulana Rumi, "Tomorrow you will be beheaded in the Market of Love, but still I will not give you a guarantee that you will get your beloved."

Hazur used to tell one story about two men who were doing meditation. Once Narada, who is often called the Mind of God, was passing by, and both of them asked Narada, "You are going to see God daily. Please take our question to God and bring the answer: how long will it take us to meet Him?" So Narada went there and God welcomed him: "Tell me some news about the physical world." Then Narada said, "What to say about the physical world—two people are meditating on Your Name, and they are working very hard. But they are very curious to know how long it will take them to meet You." God told him that the meditator who had first asked him this question would have to meditate for six more years, and then he would meet Him. And the other meditator should count the leaves of the pipal tree under which he was sitting: he had to meditate for that many years, after which he would be able to see God.

So when Narada came back to the physical world, he went very happily to the first man. And he thought, I have got the message from God, so hearing that he will be very pleased with me and will respect me. But that man did not have any respect for Narada, and he asked him very harshly, "Yes, what is the reply to my question?" So he said, "God has told me to convey to you that you have to meditate for six more years, and after that you can see Him." Hearing that, that meditator became very displeased with Narada, and wanted to give him a beating. He said, "I have been meditating for six years, and He wants me to meditate for six more years?" He was very displeased with Narada and God, and he tried to give him a beating, but Narada ran away.

After that he was very afraid to convey the message to the other one: he thought that he would kill him, because that message was worse than the first one. But still he had to do his work, so he went there to the other meditator, and that man was very humble. He didn't inquire about his question, but he started doing service to him: he gave him a good seat to sit on, and he served him tea, and he made everything for him. But Narada was still afraid that when he told him his message, he would also chase him. So after drinking tea, he finally had to give the message; he prepared himself to run if he began to beat him, and at the same time he

said, "God has told you to count the leaves of the pipal tree under which you sit, and you have to meditate for that many years." So hearing that, instead of becoming displeased, that meditator became very happy, and started dancing in that joy, and said, "Blessed are you—thank you very much—that you have brought me this reply from my God. At last He has promised me that He will meet me. No matter how many years it takes, now I am sure that I will reach Him!" And he started thanking God and thanking Narada, and he was dancing with joy. So in that happiness, and that thankfulness, he was intoxicated so much that his inner vision was opened, and he realized God at that time. So in Sant Mat there is no fixed time; it depends on our love, our devotion, and our effort.

*The Way of the Saints is different from the ways of the worldly people.*

*Don't call him "Sadhu" who has adopted the way of hypocrisy.*

Kabir Sahib says that the Way of the Saints, the way of living of the Saints, is different from the way of living of the worldly people. What do worldly people do? Even after taking initiation, sometimes they meditate and sometimes they don't. But those Who are sent by God only for the liberation of souls, when They come into this world, they do not behave like worldly people. As soon as They find the Master and get Initiation, They work very hard to attain that position which They are supposed to attain. It may take Them ten or twenty years, but still They work very hard, because They are preparing Themselves for the purpose for which They have been sent into this world. And when They go to Their Satguru, when They meet the Master, they go just like dry gunpowder which, when it is put in contact with fire, bursts. When They come in contact with Their Satguru, They just go up.

So Kabir says of one who has not sat for meditation, what is the use of calling him a Sadh?

*One who does not collect money and is not attached to woman—*

*Kabir says, "I am the dust of such a Sadhu."*

Now Kabir Sahib says, "What are the outward signs of a perfect Sadhu?" The outward signs are, that he will never fight for worldly wealth or worldly name and fame. The example of our beloved Hazur stands before all the world: when His Master Sawan Singh left the body, He left the Dera, bowing down to that place, without fighting for any

wealth, without fighting for anything in the Dera, even though there is property worth millions of rupees in the Dera. In the Dera of Beas, Master had built His own house; He left that building also in the Dera.

So Kabir Sahib says that he is a Sadhu who does not love Maya, nor is attached to woman. When Baba Sawan Singh came to the feet of Baba Jaimal Singh, Baba Jaimal Singh called Baba Sawan Singh's wife and told her, "Now you have to look to Sawan Singh as a great soul, as a Saint." And the same order was given to Master Kirpal's wife by Master Sawan Singh, "Now you have to maintain chastity, and you have to look to your husband as a Saint."

So Kabir Sahib says that the Sadhus, the Param Sants Who are sent by God Himself and Who attain the position of Sadh, are not attached to the wealth of the world, nor are they attached to woman. He says, "If I find such a Sadh, I would like to become the dust of His feet."

*He who is not happy at the Sadhu's arrival and does not weep  
at his departure—*

*Kabir says, "How can such a disciple get liberation?"*

Now Kabir Sahib says that if we find such a meditator Sadh, such a perfect Sadh, and if He comes to our home or our courtyard, what should we do? Our joy should know no bounds; we should be very happy to welcome Him. And when He leaves our home, we should become sad. When people lose their valuable rubies or other precious things, how sad they become! Kabir Sahib says that if we don't develop these two attributes—that when the Sadhu comes we become very happy, and when He leaves we feel sad—we cannot achieve our goal.

When beloved Hazur first came to our Ashram, the dear ones sprinkled water all around on the dust (because our land is made of dust) and they covered the dusty road with sheets, so that not even Hazur's car should touch that dust of our area. And when Hazur came there, a lot of happiness was expressed by exploding firecrackers and things like that. When Master came there He told me that He was not pleased with that. I told Him, "I understand that You are not happy. But at least look at our happiness—how happy we are." And then He said, "Yes, all right; I am happy in your happiness."

*After calling the Sadhu lovingly, give Him bedding and feed  
Him.*

*One who does this is praised while living and ultimately gets  
high status.*

Now Kabir Sahib says that if we find such a perfect Sadhu, a meditator

Sadhu, what should we do? Lovingly we should serve Him, because serving Him we obtain glory in this world, and when we go to the other world, in the court of God, God also gives us much love and respect.

*Sadhu is my soul. We are the jivas of Sadhu.  
As the ghee lives in the milk, in that way I live in Him.*

Now Kabir says, "What is my relationship to the true Sadhu? I live in Him just as butter is in milk."

*As there is ghee in milk, so He is everywhere.  
You may find many speakers with an audience—few are those  
who discriminate.*

Now Kabir Sahib says that it is not easy to find such a Sadhu, but it is very easy to find lecturers or story-tellers, or people who can talk a great deal: we can find these people very easily.

Tulsi Sahib says that even after reading the four Vedas, the Shastras, and the Puranas—all the Holy Scriptures of the Hindus—even after reading all these holy books with love for God, if our soul is not attached to that Shabd, it is only like that bird which imitates the voices of other birds.

*Sadhu is such a river whose water is love—wash yourself there.  
Kabir says, "By coming in the company of a Sadhu one be-  
comes pure."*

In India there are many pilgrimages at the bank of some holy river, and people believe that bathing in that river will bring them liberation. But Kabir Sahib says that no water in the world has the power to liberate or purify souls. Water can purify only dirt—outward dirt.

He says, What is real pilgrimage? To enter the company of a Saint is the real pilgrimage, and after entering His company you should wash every single part of the body. How are you to wash every single part of the body? With the nectar of Shabd Naam. And only after that can you purify yourself, removing all your sins.

*The tree never eats its fruit, the river never drinks its water.  
In the same way the Sadhu has taken up the body for others.*

Now Kabir Sahib says that the tree is bearing fruit for the sake of others; the tree never eats its own fruit. Similarly, the river is flowing only to give water to others—the river doesn't drink its own water. Similarly, Saints

never live for Their own self; They live for the sake of others.

*Seeing the Sadhu's coming, my body smiled.  
My problems disappeared and my eyes fell in love with Him.*

Now Kabir Sahib says that when we are having the darshan of such a Sadhu, not only our eyes smile, because they are having darshan of Him, but our whole body smiles and becomes happy. Darshan of such a Sadhu—when we exchange our sight, when He looks into our eyes, and we look into His eyes—will take us to Sach Khand.

*At their places all Sadhus are great, but One Who is the  
Recognizer of Shabd is the crown of all.  
The Sadhus are alike as poppies in a field—some are red, some  
are white.*

Now Kabir Sahib says that the Sadhus who meditated and reached Sach Khand are all one: there is no difference between such Sadhus.

There are two kinds of Mahatmas: one kind comes directly from Sach Khand, like Kabir and Nanak; and others take initiation from a perfect Mahatma, work hard, and with His grace, They also reach Sach Khand; but there is no difference between Them. They are both one.

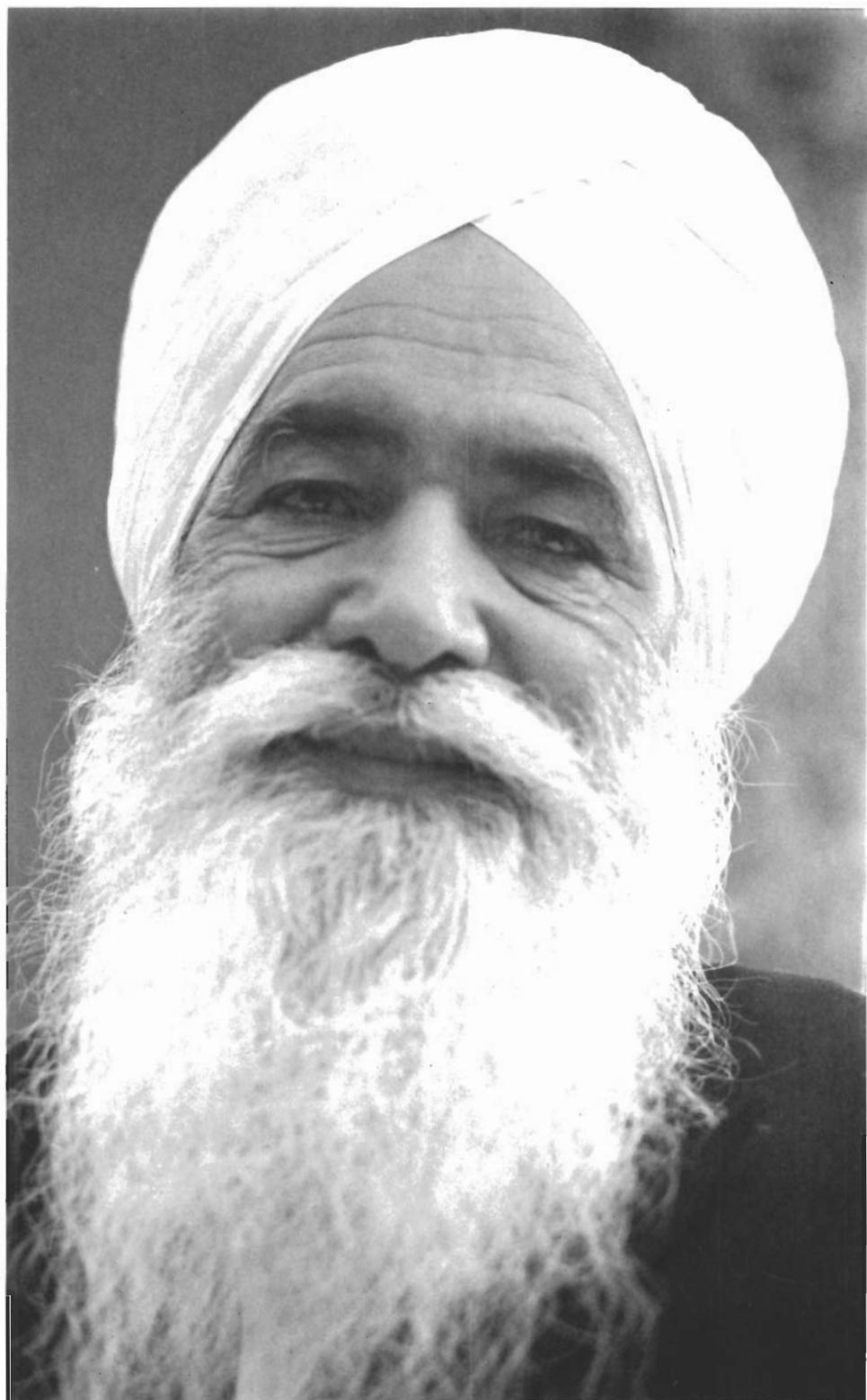
Kabir Sahib explains this to us, giving a very beautiful example of a field of poppies: all the flowers have the same intoxication, even though their colors may be different.

Guru Arjan Dev Ji says, "The Light is the same, the practices are the same, but that Power comes again in this world only after changing the body."

*The Sadhu's body is the residence of the Formless One.  
If you want to know the Unknowable, know the Sadhu.*

Kabir Sahib says that if there is any place where God is residing, it is the body of a Saint. If we want to see God, we can see Him only in the body of a Saint. There is no other place where we can realize Him.

Kabir says, "One day my Mind flew into the sky, like a bird, and went into heaven. When I went there, I saw that God was not there, because He was dwelling within the Saints."







## Why Worry?

May 26, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*O, Kabir, why should I worry?  
 What will I bring about by worrying?  
 God worries about me, I have no worries.*

If you want to accomplish anything in this world, the first thing required is to have faith, to have belief. When we are traveling in a train, going over rivers on the bridges built by engineers, we have faith in those engineers that their bridges will not break down. We surrender our precious lives in their hands and travel in the train without any worries. Fearlessly, we sleep all night while the train crosses bridge after bridge. In the same way, when we fly in the air, we go up miles above the earth. We surrender our lives to the pilots and the engineers because we have faith in them that they will take us to the right place and that they are able to take us where we want to go.

Similarly, when we enter into Sant Mat, in the beginning we need much faith in the Master. If we have any doubt, we cannot progress and the way to Him will not be open to us. We can deceive and misguide the people, but we cannot deceive that God Which is within us; we cannot play tricks on Him. In the beginning we need to build up faith outwardly and, after that, when we go within and see with our own eyes, we realize that we need not worry about anything: because the God Who is residing within us is concerned about us and He is doing everything for us.

We read in the history of Bhagat Namdev that he had a very beautiful hut and his neighbor was very jealous of it and wanted to destroy it. Once it so happened that his neighbor did destroy it. But Bhagat Namdev was not unhappy with him; he sat in meditation and said, "I am not worried about this hut; if God wants me to sit in a hut He will make it for me." And while he was sitting in meditation, his Satguru came and made him a hut—much more beautiful than before—and that had been

the best hut in the village. His neighbors asked him, "Namdev, who has made this hut? If the same person will come and make our huts, we can pay him more than you have paid." But Namdev replied, "He will ask for much more than you can pay." What payment does He ask? He tells us to detach ourselves from our family, and all our attachments; when we give Him this payment, then there is no need to call Him. He will come by Himself.

Bhagat Namdev was a cloth dyer by profession, and he was not working hard at his trade; he was not a good businessman. He would come home and his family would ask him, "What are you doing? Why are you not making money?" He would say, "I don't find any customer to whom I can sell my clothes." Then his mother told him to sell his clothes on credit if nobody was ready to pay cash. So he took his clothes, went outside, gave some of his clothes to the beggars and put the rest on some stones there and came back. His mother asked him, "How is business?" He replied, "Yes, I have given all the clothes on credit." His mother asked, "When will you get paid for them?" He replied, "They told me that whenever they have it, they will come here and pay us." Then he sat for meditation. Some people told Namdev's family, "Nobody is going to come here to pay you: brother Namdev has given his clothes to the beggars and he has put some of them on the stones, and they will not give you any money." So God Himself came in the form of a man, and brought some money. He said, "Namdev has given me some clothes; here is the payment." Bhagat Namdev was sitting there, in meditation, while his God, his Master, came there in the form of a man.

But what are we people doing? We are worrying for our own self, and we are always concerned that if we do not do this thing, we will not be able to get that and this work will not be done. Because we are always thinking for own self, we are suffering. We do not have faith in that God Who has given us birth. Who has brought us into this world. We sometimes even forget that He is concerned about us and we think that He will not give us food, He will not give us that which we need. But what are Saints and Mahatmas doing? They don't worry about anything and they leave everything to their Satguru. That's why their Satguru always fulfills their needs. Guru Nanak says, "Look at God, how He has created the creatures who live in the ocean. There is no market there; no shopping place. But still, God is providing them food and whatever they need. Everything is provided there, under the water."

*Sadhus never save money, they accept only what is needed  
For the future, God is there; when they ask He gives.*

Now Kabir Sahib says that sadhus never collect money in banks, because whenever they need it, God or their Master Himself provides it for them.\* If they do get some money from the sangat, they use that money for the benefit of the satsang: they will set up a free kitchen or make any necessary building for the sangat. In that also, if they need more money for those purposes, God Himself comes and gives that money: because God, or the Master of that Saint, is always worried about that Saint, and whatever he needs He provides him with that. I have seen that Baba Bishan Das never kept any money with him. But still—I don't know how he did it—the langar was provided for the people who were coming there, and nobody had to worry about where the money would come from. When Hazur first came to our ashram, a lot of food was brought there, but I don't even know who the man was who brought that food in his truck. I tried to investigate and find out who the man was who brought all that, but I was never able to find out. At three o'clock in the morning that man came in his truck and told my sevadars, "This is for your ashram." And my sevadars took it, and the next morning they told me that somebody had come and given it to them. I mean to say that if we have faith in our Satguru, we have everything; because Satguru knows everything.

*Don't worry, remain worryless: the Giver is competent.  
He gives even to animals, birds and insects, who neither have  
anything in their hands nor any store.*

Now Kabir says, Why do you worry? You should have only one worry and that is about meditation: because that God Who has given you life, He is worried about you—very much. Look at the birds and animals. They don't have any bank balance; they don't have any source from where to get money. But, still, God provides them with food by one or another means.

*The tortoise hatches the eggs, without nipples she feeds them;  
In this way the Creator feeds all in the three worlds.*

\* The following is from the Dehra Dun *Northern Post*, April 2, 1971: "His Holiness Sant Kirpal Singh, who is celebrating 'Mankind Day' tomorrow at . . . beautifully constructed 'Manav Kendra' on 25 acres of land, told the Post about his further programme. . . The tall and cheerful saint, when asked how many centres he intends to build . . . , gleefully laughed and said, 'God is my budget—I am going on like wildfire'. . ."

Kabir Sahib now gives a very special example, a very beautiful example. You see, the tortoise lays her eggs on dry land, and those eggs hatch there. But she doesn't have any nipples to feed the babies milk, like a woman does, and she doesn't have any beak through which she can give food for those babies. But Kabir says that to those babies also, God is providing food. Kabir says that God is providing food not only to the creatures which are in this physical world, but to all in the three worlds. Whatever creatures are born in any of the three worlds, God provides them food and whatever they need.

*When day breaks and morning comes all the creatures wake up.  
He gives to all according to their needs.*

Now Kabir Sahib says that early in the morning when the sun rises and everybody gets up—humans, birds, animals and every creature—God provides them with food according to their needs; whatever they want, God provides for them. Early in the morning, the birds remember God in their own language. Farid Sahib says, “I sacrifice myself for those birds who after eating, after picking over the stones, still remember God.” But man, even after eating many delicious foods, spends his whole night in sleeping.

*When one's mind unites with Sat Naam, he avoids Yama.  
I have faith in the Master, that such a man will not go to hell.*

Now Kabir Sahib says a great thing, which we should believe. He says that when one goes and unites with Sat Naam, he puts a great distance between himself and the angel of death. And Kabir Sahib says, “I believe that those who have faith in their Master will never go to hell, nor will they have any connection with the angel of death.”

*The Writer has written the fate, now nothing else can be written there;  
No matter what one may do, it can't be decreased, even a little bit—nor can it be increased.*

Kabir Sahib says, “Whatever we have to suffer or enjoy—happiness, pain, good health, disease, wealth or poverty (Master Sawan Singh Ji also used to say that all humans have these six things written in their fate)—whatever is written in our fate, we have to suffer or enjoy it at any cost. We cannot add anything to it; nor can we subtract anything from it.

*O Lord, give me enough so that my family may survive;  
I do not want to be hungry—the sadhu also should not go  
hungry.*

Now Kabir Sahib prays, “O God, O Satguru, give me only that much in which I can maintain myself and my family. And moreover, if any sadhu comes to me, let him also not go away from my house without satisfying his hunger. Give me only that much.” It is written in the history of Kabir Sahib that He spent all His life in weaving clothes, working on the loom and serving the sangat. And sometimes when the sangat was visiting His house, many times it happened that He was providing them with beds and He Himself was sleeping on the floor. Sometimes it happened that He gave the chapatis and food which had been made for Him, to the sangat, and He Himself was eating gram. Kabir’s mother was not happy with this. She said, “Nobody used to take the name of Ram in this family, but since Kabir has come, everything has changed. He is neither weaving nor doing any other work. If anyone comes to him, he starts talking to them and always he is doing this and not worrying about worldly things.” She used to say, “I don’t know what is going on with the people. Two people are coming from one place, two from another place, three are sitting there and three are on their way. But when they come into his presence, and talk with him, they get intoxicated and close their eyes, and I don’t know what is going on.”

*Those who have faith in Master, the Guru is always with them.  
Even if Kal creates many storms, their attention is never dis-  
turbed.*

Kabir Sahib says that those who have faith in the Master and who always believe in Him, are protected by Him. No matter if the Negative Power creates many storms, even then He never lets them down. Such a disciple will never allow dryness to come within him. Even if the Negative Power creates many tricks to disturb him, still, with the grace and protection of Satguru, he will always be devoted and he will always have faith in the Master.

Negative Power is a great power. Hazur Swami Ji Maharaj says that sometimes the Negative Power comes to us in the form of a friend and he will ask us, “What is the point of this devotion? Nobody is going to protect you. This is all a bogus thing.” Sometimes he will come as an enemy and will frighten us: “If you do this devotion, terrible things will happen and you will get sick.” And sometimes he does bring sickness and disease to our body, because the Negative Power is such a great power

that he can create this kind of disturbance. When we get up in the night and sit for meditation, sometimes the mind comes as a friend, saying, "The night is very long, and tomorrow you are free. You can meditate afterwards." And we fall asleep. When the morning comes, mind again says, "You have a very long day, you can do it in the afternoon." And when the afternoon comes, again the same thing. If, somehow, we make up our mind to sit in the night time, then he will play another trick, saying, "Just lie down for a few minutes." Then when we get up, we see that the sun has risen.

*After searching for the Path, accept it with faith—  
Then you will meet the Lord, as the goat fearlessly ate grass,  
climbing the elephant.*

Kabir Sahib says that the Path which is shown to you by the Master is real. The Masters are not telling you about that Path after hearing about it from others, or as theoretical knowledge obtained from other people, but because They have traversed it Themselves. That's why They have given it to us. Have faith in Them and believe in Them, in what They say, and one day you will also do it. He refers to a story in which it so happened that a goat took refuge with a tiger; she had faith that the tiger was very pleased with her, and because she was afraid of the other animals, he assigned an elephant to carry her always to the other side of the pond and to guard her while she drank water and ate grass. So, Kabir Sahib says, in just the same way as that goat had full faith in the tiger, so that she was walking freely in the forest, if we have faith in Master or the Saint, we can also do the same thing.

*The body is a fragrant tree, mind is a honey bee who is at-  
tracted to the beautiful smell;  
If the tree is watered by the nectar of Naam, it can bear fruit  
by faith.*

Kabir Sahib says that when we meditate on Naam, in the beginning our mind creates sometimes dryness in us; but if we have faith in the Master, when we collect our scattered thoughts and that Naam is manifested within us, we know everything. The Naam can be manifested within us only because of our faith—because we believe in Master. The tree of faith will bear the fruit of Naam: we will manifest the Naam within us.

*Even if one sings praise but remains attached, still his snare  
of doubt will not be removed.  
Without faith all are like hollow bamboo stalks.*

Now Kabir Sahib says that the people who are preaching about God to other people, but do not themselves have belief in God, they are hollow inside like bamboo sticks.

*Those who only sang of Him didn't get Him, but He is far  
from those who don't sing of Him.*

*The Lord is always with them who sing of Him with faith.*

Kabir Sahib says that those who have not realized God, but who are telling the stories of God to other people, they themselves are dry and they make others also dry. But the man who has realized that God and whose tongue is always wet with the Naam of that God, he himself is also wet from inside with the Name of God and he gives the same wetness of Naam to others. That's why Hazur Maharaj used to say that until you have reached the third plane, Daswan Dwar, you should not try to explain to other people about this Path, not try to make other people understand—but you yourself should try to understand. Hazur used to say that by testing others we leave ourselves open to being tested; and we should not make ourselves vulnerable in this way.

*Those who have real faith, why should their pain not end?  
Kabir says: After thinking it over, He surrenders His body  
and mind.*

Now Kabir Sahib says that, if you have true belief and true faith in the Master, there is no question of your cycle of births and deaths not being finished. First of all have full faith in the Master, and after that, whatever practices he has told you to do, do them; and surrender your body and mind to Him.

*If one remembers Master with faith, even iron can turn into  
gold.*

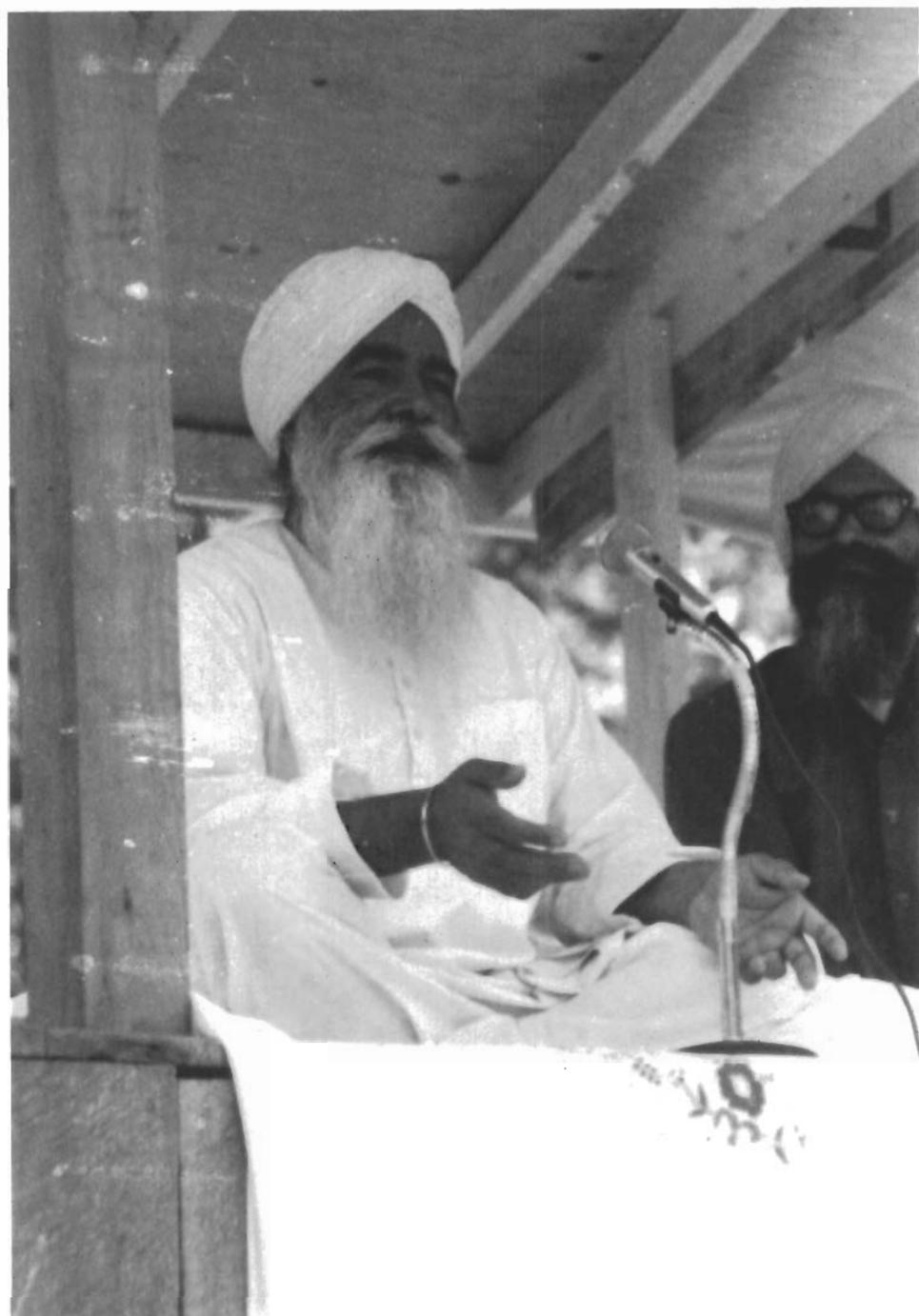
*Those who meditate on Naam with love are not affected by  
pleasure and pain.*

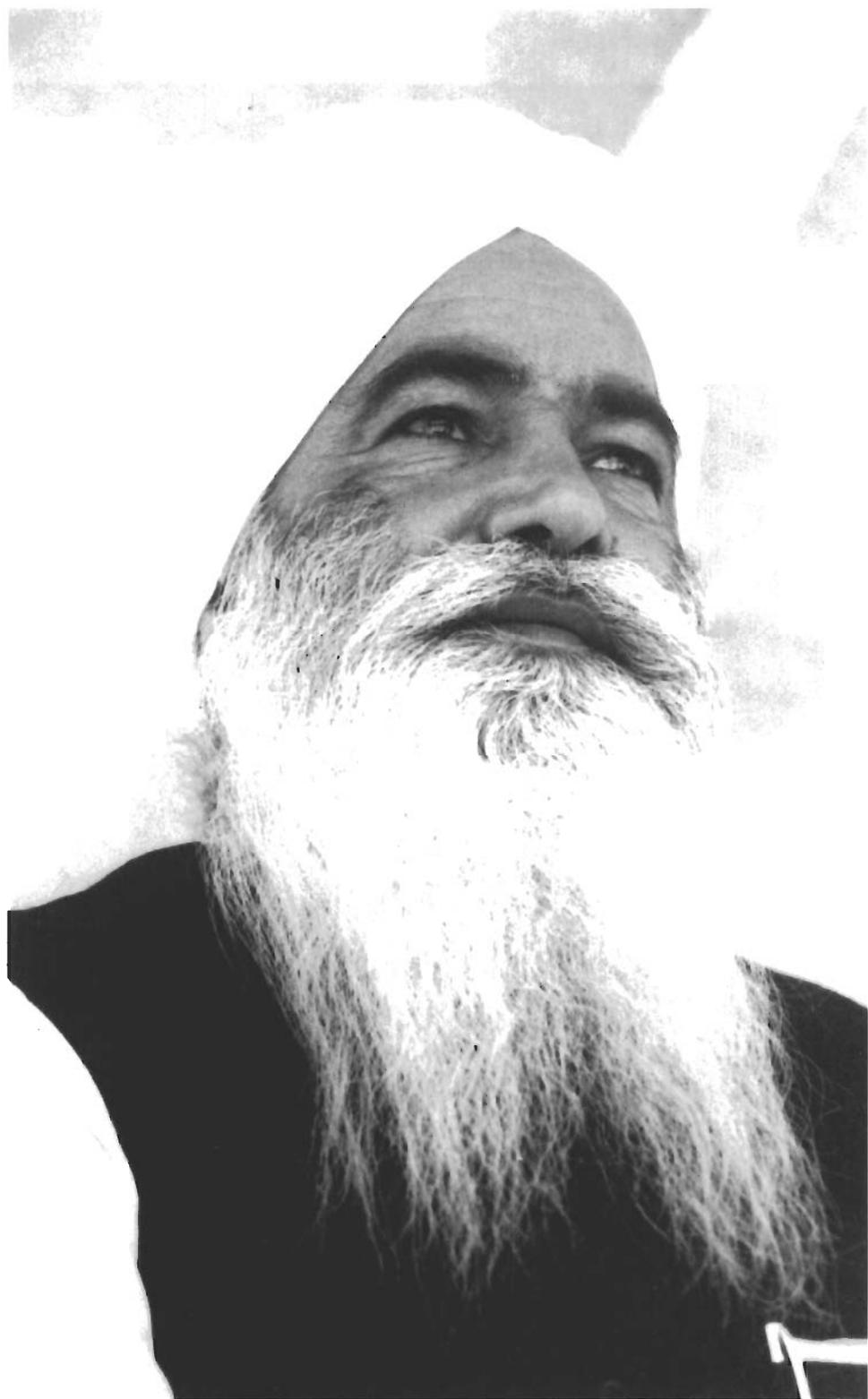
Now Kabir Sahib gives a very beautiful example. He says that if we have faith in the Master, only then can we do *bhakti*. If we have faith in Him, only then can we change ourselves into that goat. No matter how many sins we have in our account, if we have full faith in our Master and do meditation, we can also become mahatmas. Sehjo Bai says in Her writing: "First, before taking refuge in Master, I had done many bad deeds and I was carrying that bag of sins on my head; but when I came to the feet of my Master, all my sins left me." When she did meditation on

Shabd Naam and connected herself with Shabd Naam, all her sins left. Tulsi Sahib says, "Gold cannot rust, and iron cannot be eaten by ants." Similarly, the disciple of a perfect Master, whether he is bad or whether he is good, cannot be caught in the clutches of the angel of death. To be a devotee of the Guru is most necessary. We can become His devotee only when we collect our scattered thoughts with the help of Simran and withdraw from all openings of the body and bring ourselves together at the third eye. When we become the devotee of the Guru, then the Shabd Dhun Which is resounding within us pulls us up. We can become His devotee only when we learn to die while we are living. Simran takes us up to sun, moon, stars, and to the Radiant Form of the Master. Beyond this, Simran cannot take us. When the form of Master is manifested, after that, He Himself, Who is the form of Shabd Dhun, takes us up. He talks with us just as we talk with people outwardly.

At present you people don't know the greatness of Simran. You don't know how beneficial Simran is. Through doing Simran many supernatural powers come to a satsangi, and we become their master. But Master always warns us not to use those powers for anything, except spiritual advancement. If we do, we cannot advance spiritually.

Kabir Sahib says that blessed is King Janak Who had done Simran, because His Simran of one minute liberated millions of sinners. So we should not give up our Simran when are talking, walking, or doing anything else. We should always continue doing our Simran. You do it for a few days, and then you will understand what you can achieve through constant Simran. Guru Nanak says, "If we do the Simran done by the Master, we rise above births and deaths; and if we do the Simran given by the Master, there is no question of coming again into this world."







## Of Man and Woman

May 27, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*She is called someone's wife, but she sleeps with others;  
 How can she please her husband when her lover is always in  
 her mind?*

Ever since creation began God has sent Rishis, Munis, Mahatmas and Saints to this world to determine our limits and to establish our traditions. God sent those Rishis and Munis in order to check the spread of corruption and to try to help everybody in this world to remain in bliss. They were sent to teach us how to live in this world and how to deal with it. When They came, They taught us who our mother is—that woman from whose womb we are born; who our father is; who our brothers and sisters are—those who take birth with us; who our aunt is; and all our relations. They told us that the companion whom we take with many people as witnesses, that is our husband or wife. They made a law to maintain that relationship and They told us that if we do not maintain that law we will not be understood as good either in the eyes of God or in the eyes of the world.

In the beginning, you see, as the parents were bringing up their children, they were having good thoughts and they were good. They were begetting their children with good thoughts, and they were happy; and the children who were coming in their family were also good. Master Sawan Singh Ji used to say that the parents who want their children to be good should first become good. Parents have much effect on their children.

The Mahatmas told us about the relationship of man and woman. They told us that this is a very subtle and complicated relationship, and we have to maintain it throughout our life. There was one time, when the husband was dying, the wife was not looking for any other man; she was ready to burn herself on the funeral pyre of her husband. But now that

time has passed and we have crossed all the limits, and you can see how we are wandering here and there without any reins. The husband is not respecting or worried about his wife, and the children are not even worried about their parents. Now we have made a new rite or ritual: breaking of marriage. Think over this matter especially: the thoughts which you are having and the deeds which you are doing, what effect will that have on your children? When the husband leaves his wife, either the wife alone has to take care of the children or the husband alone has to take care of them, and how they are suffering! You can just think patiently: What will happen to your children if they also have to face this situation?

Hazur Maharaj Kirpal Singh Ji was not happy with divorce. He used to say that if a human being cannot maintain love with another human being, how can he maintain that love with God? In India it is the tradition that the parents arrange the marriages of their children and they themselves choose their companions; people obey that strictly and in that kind of marriage there is no question of divorce. In all Rajasthan you will not find any lawsuit between husband and wife, or any case of divorce. The women understand as their *dharma* or religious duty, that once they get married, only that man is their husband; all other men are thought of as their brothers. Similarly, the man also follows these things strictly. He understands that woman as his wife with whom he is married. All other women are his sisters or his mothers. In Rajasthan you will find that old ladies, if they are walking on the street and find a man coming from the other side, they will not allow that man's shadow to fall on their body. They will stand to one side until he has passed.

To make our outer life disciplined proves very good for our meditation. Guru Nanak says that it is a very great sin to look with your eyes to any other woman. The relationship of husband and wife is very profound, and we have taken on that relationship to carry on this worldly life smoothly. But after some time, because we do not control our mind, either the man breaks the marriage or the woman takes steps in that direction. And then it is a pity that we say that we do not see anything inside! How can we see anything inside, even if we close our eyes and sit for long hours, if we have not made our outer life pure? If it is very difficult to maintain love with one man in this life, then how much more difficult is it to love many people at one time? This Satsang is not for men only or women only; it is for everybody. Kabir says that we are called someone's wife, but we are sleeping with another man. How can our husband be pleased with us if we allow many other men to dwell in our heart? This thing applies in Sant Mat also. When we are sitting for meditation and allowing many worldly thoughts to come into our mind, that means we are committing adultery.

*The woman fixes the bed but in her mind is a veil;  
She gives her body but not her mind, and always lives like a  
widow.*

Now Kabir says that people are getting married, they are making promises to love each other, and they enjoy, and they sleep in one bed. They are giving their bodies to each other, but they are not giving their minds. And because they are not giving their minds to each other, they are always suffering. Hazur Maharaj Sawan Singh Ji was giving Satsang and Mastana Ji asked Him, if a disciple becomes absorbed in the Shabda, what should he sacrifice for his guru? Master Sawan Singh replied that he should sacrifice his mind for his guru. Then He said, "It is not easy to give the mind. A woman can give her body to her husband, but she can never give her mind to her husband." We are like dead bodies in front of our mind. Whatever our mind wants us to do, we do it. Obeying the mind, we are eating meat and drinking wine and committing adultery. Whatever our mind wants us to do, we do it.

*O Kabir, we didn't give our mind, but only our body;  
The All-Conscious One knows all, even if we tell Him other-  
wise.*

Kabir Sahib says that when we take Naam initiation, we tell our Master, "Now we are Yours." We say, "We have given our mind to You." Our Master, Who is sitting within us, wants us to be happy, and so He says, "All right, whatever you say, I accept." But He is All-Conscious; He is almighty; He knows everything that is in our heart; He knows whether we have given our mind to Him or not. Outwardly, He will never say, "No, you have not given your mind"; He will say, "All right, whatever you say is true." Giving up our mind is not an easy task. Kabir Sahib says that all the people are dead bodies against their minds and only the sadhu is a dead body against the Master. The dead body will do whatever its Master will tell him to do.

*A woman uses sixteen kinds of make-up and makes her body  
and mind ready;  
What is the use of doing that if her husband doesn't like it?*

Now Kabir Sahib says that if a woman uses sixteen kinds of make-up and wears many jewels and ornaments, but her husband is not pleased with her, then what is the use of doing all that?

*Even if one repeats Naam with tongue,  
And day and night remains in the company of Sadhus—  
I'm telling such an atheist she won't get the color.*

Now Kabir Sahib gives a very beautiful example. He says that days and nights we are remaining in the company of the Sadhu, we are attending Satsang, but that which requires control—the mind—we are not bringing to the Master and to Satsang. No doubt we bring our body; but the mind is always wandering here and there. He says, In that state how can your mind be dyed in the color of Naam? Our mind is not becoming still because it is very swift like the horse. Even if you close that mind, if you lock it up in dark cells, still, if you introspect it carefully, you will find that your mind is wandering very far in this world.

*Mind is given elsewhere, body is with the Sadhus.  
Kabir says, "Such a cloth cannot receive color."*

Now Kabir Sahib says that you have given your mind to someone else and you are keeping your body with the Sadhu. How can your mind be dyed in His color that way? Even if we spend all our life in Satsang, still our mind would not get His color. We should bring our mind also to Satsang, with the same love with which we bring our body there. Whatever is said in Satsang, we should tell it to our mind: "This is for you, and the Satsang is for you." What is said in Satsang is everything regarding the mind.

*For prostitutes and pleasure-giving songs, one stays up all  
night.  
He eats good food but doesn't remember the guru.*

Now Kabir Sahib says that if we are to sing, dance, or enjoy in any other way in the night time, or if any dancer or prostitute is there, we will not feel sleepy or bored. But if we go to the Satsang of any Mahatma, our mind will not be there, and our body will also make excuses. It will feel sleepy and have pain, and will prevent us from sitting in His Satsang. One Mahatma says that if dancing or merrymaking is going on, mind finds interest; but when the time for Satsang comes, people yawn, and mind feels bored and becomes sad.

*The unchaste woman remains alert twenty-four hours a day;  
Kabir says, How can her husband be pleased if she is not loyal  
to him?*

Now Kabir Sahib says that people who have the habit of committing adultery—it doesn't matter whether it is man or woman—will always try to find an excuse or a way through which they can commit that evil. Now you can think: How can their husbands or wives be pleased with such people? There is no greater sin than adultery—for man or woman. In the Silver Age there was one Ravana who was a very learned man, but, because he tried to commit adultery with Sita, the wife of Lord Rama, he was cursed. Even now the Hindu people have not forgotten that curse and still blame him; once a year they burn him in effigy.

*Kabir says, If knowingly a woman commits adultery,  
The Great Lord will not respect her.*

Now Kabir Sahib says that if any woman is committing adultery, even if she is doing much meditation, still God will not be pleased with her. God has given us the knowledge of the limits of this world. In the beginning I said that he sent Rishis and Munis to set the limits of this world and teach them to us. So, if we break the limits made by God, and obey our mind, God will not forgive us.

*The body and mind are not in control of the unchaste woman;  
Kabir says, Without loyalty to her husband the woman finishes  
herself.*

Kabir Sahib says that by enjoying lust, we cannot be satisfied. The more we do it, the more we want it. It is just like putting wood into the fire: the more we put in, the more the fire burns. The more lust we enjoy, the thinner our vital fluid or semen will become; and in that way you will ruin your body. And when you go to the court of God, what will you take there?

Kabir Sahib says that the unchaste man cannot do *bhakti* or devotion because he is always full of doubts. How can the unchaste man do *bhakti*? He is always feeling guilty and that keeps doubt in his mind. Kabir Sahib puts it this strongly: Unchaste people have spoiled the name of devotion. You can see how people, because of worldly pleasures and indulging with another woman, have ruined their lives. How can that man cross the river who has put his feet into two boats? This is what the unchaste people are doing. One foot is on the unchaste deeds and the other is on their meditation.

This is very precious fluid in our body, and when we lose it, the light in our forehead goes away. Then we cry and repent, but we cannot regain that once we have lost it. Only he can sit for five or six hours continuous-

ly, keeping his spine straight, who has stored this precious jewel in his body. Now in Satsang we cannot even sit for one hour. Sometimes we move our leg, sometimes our neck. Why? Because we are lacking in this. Otherwise the satsangi, if he has to sit only for one hour, would remain in whatever position he sat in the beginning.

Similarly when we are sitting for meditation and sitting accurately, and if we have appreciated this precious jewel in our body, and have kept it, we will not be aware of the time. What is the question of one hour? As soon as you sit, your soul will go right up and you will not be aware of the time. The *Kamdev* or god of lust says that anyone who is not mis-using him will be respected by the three Gods (Brahma, Vishnu and Shiva).

*O Kabir, coming into this world, one has made many friends.  
But those who are attached to only one heart sleep worryless.*

Kabir Sahib says that if after coming into this world a man makes many friends and companions, he will not be happy; but if he makes only one friend, he can sleep peacefully and lead his life very happily. Similarly, if after coming into this world we worship more than one Master, if we worship many gods and goddesses, if we are dealing with more than one Master, then we do not enjoy this life very much, because in that way we cannot find peace.

\* \* \*

*This letter was written by Sant Ji on April 19, 1977.*

My Satguru Kirpal's Beloved Dear — —:

I have received three letters from — and feel very sorry for him. In this letter I would like to tell you some things which might help dear — and you in your present sorrowful condition. We are all Beloved Hazur Kirpal's children. He has united the separated dear ones. Now His children should not go away from their fellow companions. If they have some misunderstanding or if one of them does any mistake, the other should always keep a big heart and forgive him. Now your husband is confessing his guilt and is asking for forgiveness, so you should give the proof of your big heart by forgiving him. I hope to visit your place in July. I wish to see both of you in loving relation. I want to see you sitting together with love.

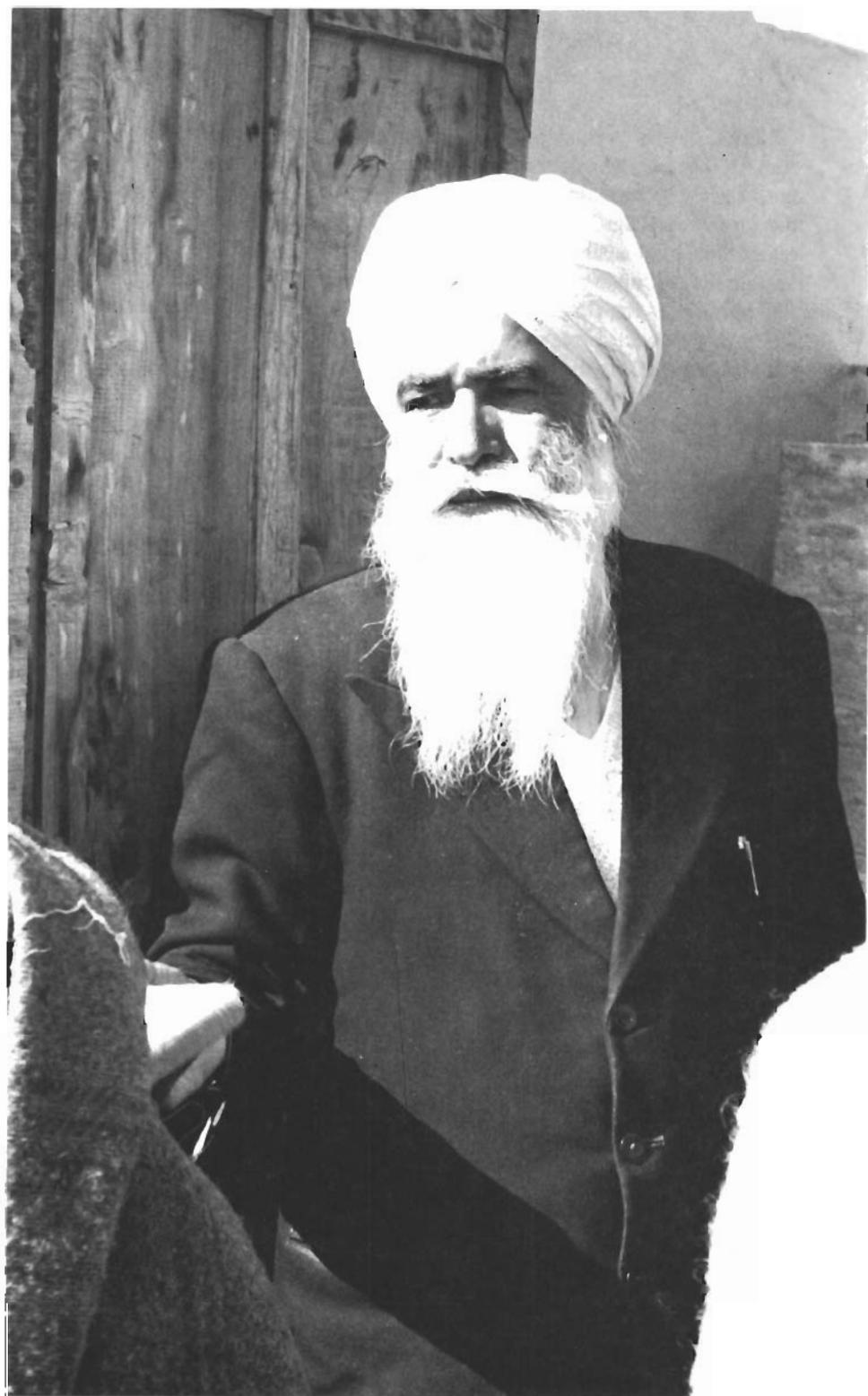
Marriage is a vehicle which is running on the two wheels of love and respect. The two wheels are fixed in the axle of *duty*. Husband and wife both are two companions who give the power to run the vehicle. If both the companions agree with each other and lead the vehicle well, they can reach their goal easily. If both of them go in different directions, the vehicle cannot run even for a yard. The root of a good household is love, and humility is the flower which grows on the plant of that household. Without a flower, a tree does not bear any fruit. And the tree without fruit is useless. Only the fruit is happiness; otherwise, all other things are thorns—pain-giving. The tree which bears much fruit bends down. If it doesn't bend or lower itself, it breaks its branch. The same thing applies to household life. Both husband and wife should be cool-hearted and patient. Unless one has patience he cannot achieve happiness.

Peace is a cool iron which cuts the hot iron of anger. So an atmosphere of peace and love should be created in the home for a successful marriage.

My dear ———, I hope in our dear Father's love, you will think over this letter and will try to put it into practice. Our Beloved Father is not happy when we are unhappy. He is happy in our happiness. He is our Real Father.

In Beloved Kirpal's Love, much, much Love to you,  
Yours affectionately,

AJAIB SINGH





## Only Devotion and Love

June 1, 1977  
Kirpal Ashram  
Calais, Vermont

*In the Court of the Lord only devotion and love are counted;  
Only devotion and love: the Lord is pleased by devotion.*

Paltu Sahib was a famous Mahatma in the place called Ayudhya. He was a merchant. His family pundit's name was Jankidas, and he was a very spiritually-minded person. Paltu Sahib had the yearning to realize God right from his childhood, so once he asked Jankidas, "What you have learned from the Vedas and Shastras and what you are preaching to others, are you doing that? Have you realized that God?" Paltu Sahib thought that since this man is talking about God, it means that he has known God or has realized God.

Jankidas was a very good soul. He was born in a pundit family but still he did not feel good about doing the business of a pundit, because it was a deceiving business. So he told Paltu Sahib, "Truly speaking, I am not impressed by this family business, because I am very much confused; what I am telling people to do, I am not doing; and I also have a yearning to realize God." So he joined Paltu Sahib and they both started searching for a man who would help them to realize God.

Once they heard that a famous Mahatma, Gobind Das, had come. Both of them went to see him thinking that he was a very good Mahatma—people were coming to him—that meant he would have realized God. But when they approached Gobind Das he said, "I only have initiation of Two Words, and that is not the complete goal. God is not there, God is still ahead. I am still searching,. I am visiting one village after another." He also wanted to realize God even though he was a Mahatma of a lower stage.

So now there were three people who had the yearning to realize God. They decided that they should go in different directions, and whoever found anyone who could help them realize God, that one would learn

from him. Then whoever got that knowledge would come back and teach the other two people also. So they all began to search for God.

Our Master used to say, “Demand and supply is the law of Nature. There is food for the hungry and water for the thirsty.” Nature always quenches the thirst of the thirsty and always supplies food for the hungry. At that time there was no living Master in the body, so Bhika Sahib was ordered from Sach Khand—although He was not then in the body—to go and give initiation to one of them. He appeared as a man and initiated Gobind Das, who was taken right up to Sach Khand; in that way He became a Saint from the very beginning of His initiation. Then He initiated Paltu Sahib and Jankidas.

So Paltu Sahib’s Guru was Gobind Das, and after his initiation he meditated and he also became a perfect Saint and started preaching Naam.

At that time in India there was the Varagi sect, which believed in idol worship. Many people followed them because they were teaching people to go into the temples and do the worship of God. Paltu Sahib spoke fearlessly about God and He was giving the knowledge of Naam; many people were attracted to Him. He feared no one. When people became attracted to Him, the Varagi people were afraid: “Now he is going to stop our business.” They opposed Him so much that they burnt Him alive—because they were envious of Him.

In this small hymn Paltu Sahib explains to us, by giving very beautiful examples, that in the Court of God only he receives a place who has devotion and love for God. In that court there *is* only love and devotion. God is pleased with him who loves Him and is devoted to Him.

Now the question arises: how can we have love and devotion for Someone Whom we have never seen? We can love only that person whom we can see and feel something for. We have never seen God; how can we claim we are loving God when we have not even seen Him? We are not loving our fellow beings whom we daily see and with whom we deal; if we cannot maintain that love, how can we have love for that God Whom we have never seen?

*He [Lord] didn't accept delicious food, but gladly ate the poor food of the servant.*

Now Paltu Sahib says that God loves only devotion. When He comes into this world assuming the body of a Saint, He never looks to people’s caste, He never looks to people’s social position, whether someone is a king or a beggar.

In ancient times the town of Delhi was called Mastinapur, and the

Pandavas and Kauravas were ruling there. When they started fighting with each other, Lord Krishna wanted to go there, to mediate between them and stop the war. They were cousins, and Lord Krishna thought that if they fight, the world will experience a great loss, because they were the entire ruling family of India. Duryodhana was king at that time and he was very proud of his kingship. He thought, "I am a very important person so Lord Krishna will come directly to my house." But there was one servant or Shudra named Vidur. He was a devotee of Lord Krishna, and he also had the desire that Lord Krishna should come to his house. And even though Duryodhana was proud and thought, "Lord Krishna will come to my house," Krishna didn't go to his house; instead he went to the house of Vidur.

Vidur was not at home when he arrived. Vidur's wife was there, but she was bathing. When Lord Krishna called the name Vidur from outside the house, she was mad in the love of Lord Krishna, so much so that she even forgot to put clothes on her body; she came out of the bath completely naked. She was not even aware of her body. Lord Krishna told her, "Crazy woman! You are not even aware that you are naked! Go and put on your clothes."

Lord Krishna came into the house and sat there, waiting for Vidur to come. Vidur's wife wanted to serve Lord Krishna by giving him food. But there was nothing in the house except one banana. She took that banana out from the cupboard and peeled it; but instead of giving the fruit to Lord Krishna, she gave him the skin and threw away the fruit. But Lord Krishna didn't complain, and he ate it. When Vidur came in, he saw that his wife had given the skin to Lord Krishna and had thrown away the fruit. He rebuked her: "Have you left your senses? What are you doing? You have given the skin to God and have thrown away the fruit." She brought another banana and he peeled it, gave the fruit to Lord Krishna, and threw away the peel. But Lord Krishna replied, "Vidur, the sweetness that I had in that peel is not in this fruit."

Then she cooked vegetables for Lord Krishna, but forgot to put salt in them. Lord Krishna ate that dish, but never complained or anything. But when Vidur ate that food, he was very upset. He said, "What has happened to you? Have you gone mad? First of all, you gave the skin to Lord Krishna, and now you are not putting salt in the vegetables! What's wrong with you?"

But Lord Krishna told him, the next day, "Oh Vidur, you don't know the sweetness of that vegetable which she made for me. That vegetable was more sweet than *kheer* (rice pudding). She made that vegetable with so much love, and when I ate that vegetable made with love it was very helpful to me; I spent all night in meditation. Because of that love and

the sweetness of the vegetable, I was able to meditate for a long time.”

On the next morning when Duryodhana came to know that Lord Krishna came and had stayed overnight at a servant's house, he was very upset. He spoke with Lord Krishna very sharply: “You don't like our palaces? I know you went there to eat very sweet delicious food because they have very sweet things for you. But you did not remember that they are of low caste. They are not people of our caste.” But Namdev says, “God never looks at the caste. He looks only at the love and devotion.”

*No matter how much they practiced japa and tapa and were regular in worship—*

*Still He ate the berries of Shivri, looking at which all the Rishis and Munis wept.*

Now Paltu Sahib gives a good historical example. *Japa* means “repetition.” In some religions, people believe that if they repeat some words or prayers, they are doing the devotion of God. In Hinduism, people get up in the morning and they recite the Bhagavad-Gita or any other holy book. The Sikh people believe that only those who recite Jap Ji Sahib in the morning are Sikhs. They think that people who are not doing that are not Sikhs. In the Moslem religion, they repeat the words of *Namaz*, the fixed prayer, and in that way, they think they are doing the devotion of God.

*Tapas* are austerities. Very often I have told how I also did austerities, including the austerity of the five fires, which starts in the afternoon when the sun is in full bloom. Sitting in between the four fires and under the fifth fire of the sun, people repeat some descriptive name of God, and think that they are doing the devotion of God. But Paltu Sahib says, “He cannot be achieved or realized by doing these japas and tapas. No one can please him by doing these things, because they are not doing anything real.”

There is a place named Pampasur in India which was believed in the Silver Age to be a very good place for meditation. Many yogis and munis were going there to do their spiritual practices. In that place was also living one *bhilni*, a very low-caste woman, was also living. The Yogis living there came to know that Lord Rama was going to visit that place, and all of them were very proud of their *japas* and *tapas*, because they were doing these practices daily. They were sure that Lord Rama would come to their houses.

On the other hand, that *bhilni*, that low-caste woman, whose name was Shivri, also had very much love, and she was very devoted to Lord Rama. She thought, “If God comes to my home I don't have anything to

give Him to eat. I will go and bring some berries from the forest.” She went and she picked some very good-looking berries. But when she came back home, she thought, “If the berries are not sweet, if they are bitter, and Lord Rama eats them, that will spoil his taste and will not be good for him.” She thought that she should taste them ahead of time, to make sure they were sweet. She tasted all the berries; but in her love and devotion for Lord Rama, she forgot that according to Hindu ritual law, she was contaminating them. When Lord Rama came there, He didn’t go into the monasteries or the homes of the rishis or munis, but he went to that bhilni’s place—the small broken hut of that bhilni—and he ate that “contaminated” food.

So here Paltu Sahib says that Lord Rama came to Shivri, to her broken hut, and he ate those contaminated berries with so much love for her that all those rishis and munis who were proud of their practices started weeping because God was not pleased with them.

There was one pond in that place, the water of which was dirty. The rishis and munis were so proud of their practices that they did not allow that old lady to take water from there, because they understood her as a low-caste person. They requested Lord Rama to remove the dirt of that water by blessing it. [It was thought that if a genuinely holy person put his feet in contaminated water it would be cleaned up.] Rama wanted to teach a lesson to them and he wanted to break their egoism. So he told them, “You are very good Mahatmas, you are doing a lot of practices—you should bless that water. You should put *your* feet in that water.” They did, but still, the dirt was there. Then Lord Rama himself put his feet into it, but still the dirt was there. So Lord Rama said, “No, I also cannot do it. But let us try that old lady.” So she was invited. And when she put her feet in the water it became very pure. In that way he taught them a lesson: that in the court of God, only love and devotion is counted. And God is pleased only with them who have love for Him and who are always devoted to Him.

*Yudhishtra performed yajna, in which he collected many things.  
The Lord crushed everybody's pride: without Supach, the bell  
didn't ring.*

Paltu Sahib is referring to a beautiful story from the Mahabharata: When the battle of Mahabharata came to an end, Yudhishtra and the other Pandavas thought, “We have made many people orphans and in that way we have sinned. We should do something to remove our sins.” So Lord Krishna told them to perform the Ashwamedh Yajna, in which one horse is set free and the army follows it. The owner of that horse

becomes the owner of all the land over which the horse has traveled; when that is determined, he can perform a certain type of austerity. After doing all this, when that austerity was performed, Lord Krishna told the Pandavas to invite all the Sadhus to a feast, and said, "Your Yajna will be complete when you hear a big bell in the sky. Till then you should not think that you have performed your Yajna very well." The Pandavas didn't hear the bell ringing in the sky, so they came to Lord Krishna and asked him, "Maharaj Ji, what is the reason? We have done everything, but still we do not hear the big bell in the sky. Why?"

So Lord Krishna said, "This is because one Sadhu didn't come; you should search for Him." They investigated, but they found that everybody was invited and everybody had eaten the food. They were confused, and they asked Lord Krishna to find out which Sadhu had not come there. Using his yogic powers Lord Krishna saw that there was one Sadhu named Supach who was of a very low caste. He had not been invited. He was the only perfect Sadhu of that time.

The Pandavas were very proud that they had won the country and they were great kings so they sent their servants to invite that Supach Sadhu. But He refused that invitation. Then the Pandavas went to Him in person inviting him: "Please Sadhu, will you please come to our home and have the food? Because until you come and eat our Yajna will not be complete." So Supach replied, "This is my condition: I only eat food at a place where I can be given the fruit of one hundred and one Ashvamedh Yajnas." They replied, "You are talking about one hundred and one Yajnas, but we can't even finish one of them! How can we give you the fruit of one hundred and one?" They went back to their home disappointed.

Again they begged Lord Krishna to find some solution, but he replied, "I cannot help you in any way." So Draupadi, who was the wife of all the Pandavas, was very clever and she thought of something. So the next morning, she bathed and after becoming very clean she walked there to invite the Sadhu herself. But the Sadhu replied, "You know my condition: until I get the fruit of one hundred and one Yajnas I will not come to eat your food." But Draupadi was very clever and she replied, "Maharaj Ji, I have heard this from another perfect Mahatma: that if you go to have the darshan of any perfect Saint, you get the fruit of a hundred Ashvamedh Yajnas for each of your steps. And I have walked more than a hundred steps to get here; so you can take the fruit of one step, and please come to have food." This was a very clever answer and Supach came to eat that food.

Now Draupadi was an excellent cook and whenever a competition was held for cooking she always won. She made many types of delicious food and she gave it all to that Sadhu. But, you know, Sadhus are very simple

and they don't like to eat many kinds of dishes and they don't want to eat a lot of delicious food. So when all the different food was presented, Supach took a little bit of food from each dish and he combined it all and ate it. Draupadi, who was a queen after all, thought, "I have made all these different kinds of dishes, some sweet, some sour, and some very good taste—but this Sadhu, because he is low caste, he doesn't have any appreciation for that!—that's why he has combined all the sweet and sour things and is eating them that way. If he had been a high-caste man he would have known better." And when this kind of pride or egoism came in her mind, it spoiled all the effort she had made; and the result was, the bell was not heard from the sky.

So again the Pandavas asked Lord Krishna, "Now what is the reason why the bell is not rung in the sky?" Lord Krishna told them to ask Draupadi. And Draupadi, who always told the truth, realized her mistake and that, in her mind, she had insulted the Sadhu. So she again made the food and again she served it. And this time when that Sadhu Supach ate it, the bell was heard and the Yajna was complete.

So Paltu Sahib says, "In His home only love, faith and devotion is counted." Looking at the love, faith and devotion of Draupadi, that Sadhu decided to come and have food. And looking at the repentance of Draupadi, and the love and devotion of God in the Sadhu, the Yajna of the Pandavas was completed.

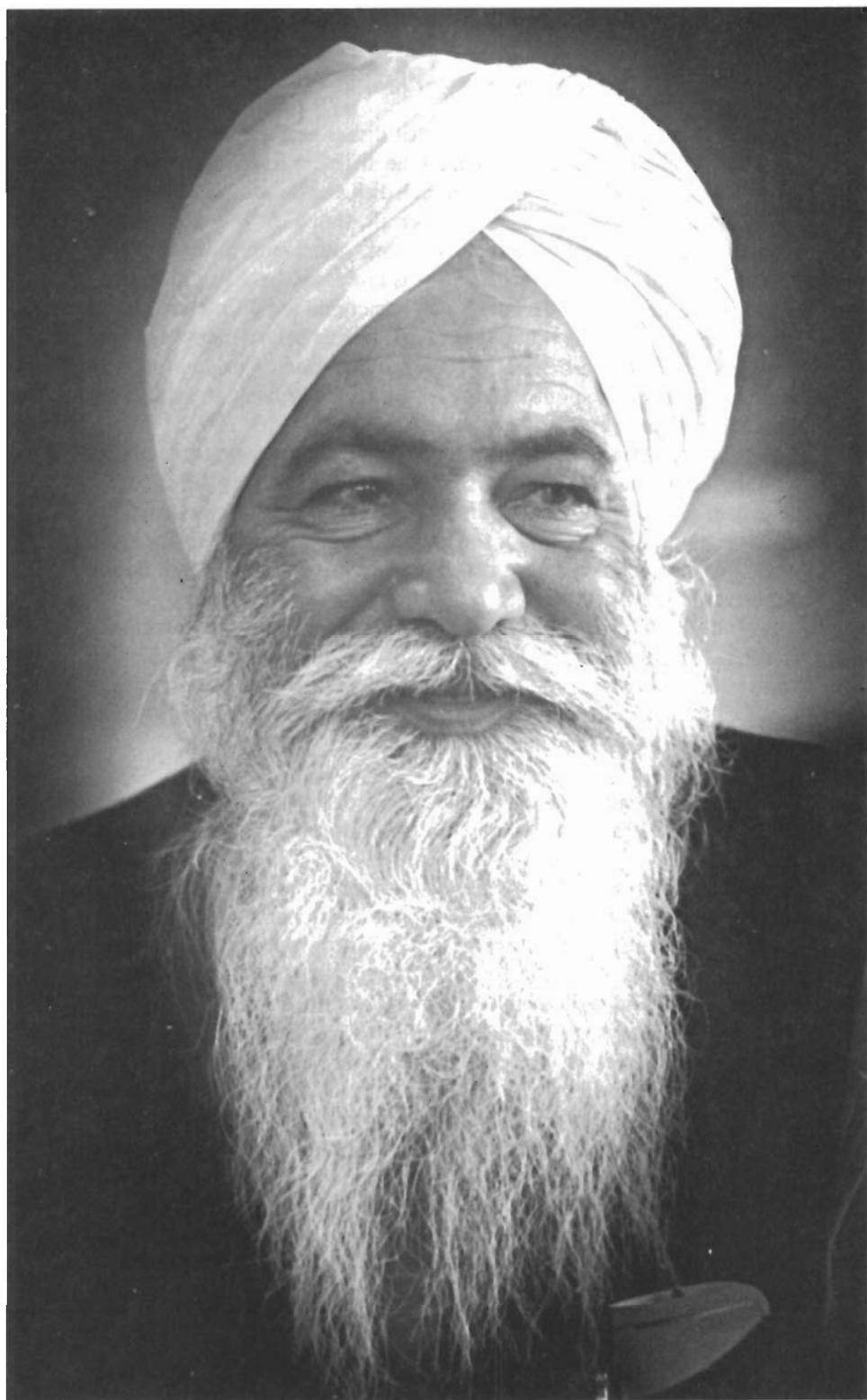
*Paltu! No one should be proud of his high caste.*

*Only love and devotion are counted in the court of the Lord.*

Now Paltu Sahib says, "If you have this thought in your mind: that you are of very high caste, or you are a rich man, and that's why you will get God; or if anyone has this thought: that he is a low one and not a wealthy one, so he cannot do the devotion of God; they should not think like that. Because God is pleased by love and devotion only."

Guru Nanak says, "The place where the accounts of our deeds are going to be checked—at that place, neither our body, nor our caste, nor our name or fame will go."

Bulleh Shah says, "Your caste and your name and fame will remain in this world and only your deeds will be counted there." Nobody is going to tell you, "You are a Sikh, so you come in the first row," or, "You are a Christian, so you go back," or, "You are a Moslem, so you come from the other door." This is not the case because only our actions are going to be checked there. Kabir Sahib says, "Nobody is going to see your caste. One who is meditating on the Name of God, only he will get God: and those who are doing His devotion, they become His Form."





## What is the Use of Life?

June 8, 1977  
Brookline, Massachusetts

*The praises of God were not sung, you have wasted this birth;  
Nanak says: O mind, love God as the fish does the water.*

This is the bani of Sri Guru Teg Bahadur Ji, the ninth Guru of the Sikhs. From his very childhood he was fond of Sant Mat.<sup>1</sup> He dug a cave underground in Baba Bakala and spent years meditating there. When Guru Hari Krishan, the eighth Guru of the Sikhs, left the body in Delhi, he told the people, “In Baba Bakala there will be Someone Who will guide you.” So twenty-two claimants for the Guruship from the Sodhi family<sup>2</sup> went to Baba Bakala and they each formed a *gaddi* or platform there.

There was one merchant named Makkhan Shah Labana, sailing in a ship doing his business. But his ship was caught up in a storm and he prayed, “If there is any perfect sadhu of the *gaddi* of Guru Nanak, He should save me from this danger. And if this should happen I will donate five hundred coins in His langar.” When his ship was saved he came to Delhi and he asked about the successor on Guru Nanak’s *gaddi*. But people told him, “At Baba Bakala the Power is working.”

He went there and saw the twenty-two claimants sitting there, each with followers praising them. They had become “masters” because of the pressure of the parties who were following them. He was very surprised to see that there were twenty-two of them. He wanted to test them, so he started giving them five coins each. After giving five coins each to the twenty-two claimants, he asked two ladies who were fetching water there, “Is there anyone else who is a sadhu here?” They replied,

<sup>1</sup>He was an initiate of the sixth Guru, Har Gobind, who was his father.

<sup>2</sup>This was the only time in the long history of Sant Mat when the Guruship was confined to the members of one family, the Sodhis. This was a boon granted, with an ominous prediction, by Guru Amardas in response to a prayer of His daughter (see Jon Engle, *Servants of God*, p. 72). The fourth through the tenth Sikh Gurus were members of the Sodhi family.

“There is one, a madman, Tegha, who is meditating underground; but he is not coming out.”

So he went there and offered him the same five coins. But Guru Teg Bahadur said, “You promised to give five hundred coins and now you are giving only five coins.” He took off his *kurta* (shirt) and said, “You see, I took all the weight of that ship on my body and I did a lot of work for you, but you are not keeping your promise. You are giving me only five coins instead of five hundred.” When this thing happened, Makkhan Shah recognized that this was the real Master. So he shouted from the rooftop and waved a flag saying, “Now I recognize the Guru! I have found the Guru!”

Makkhan Shah wanted to present the truth in front of the world and he brought Guru Teg Bahadur out that evening for doing Satsang so that people would know that He was the true one. The strongest among the twenty-two claimants there was one Dhir Mal, and he could not bear that because his business was suffering. So he came there and shot a bullet at Guru Teg Bahadur. Now also, at the place where he shot at Him, still there is a mark there; and I have seen that place with my own eyes.

He had so many enemies that He had to go away from that place. He went to Assam and made a new sangat and preached the Naam there. Then He went to Bihar in Patna and later He came back to Anandpur Sahib in Punjab where He bought His own land and started preaching the Naam there also.

At that time in India the Muslim ruler, Aurangzeb, was very strong and he was forcing all the people to accept his religion. Tearing down the temples, he was making new mosques, and in that way he was giving a lot of trouble to the Hindu people. The Hindu people prayed to all their gods and goddesses but nobody came to their rescue. After trying all their gods and goddesses, they came to Guru Teg Bahadur and begged Him to help them. The Guru said to the pandits, “If any great Mahatma, if any great Saint will sacrifice Himself, only then can the religion be saved.” At this time the pandits didn’t have any answer to that. But Gobind Singh, the Guru’s son, who was nine years old at that time, said, “Who else besides You is a great Saint? You are the great Saint!” Then Guru Teg Bahadur told the pandits to go to Aurangzeb and tell him, “If you can make Guru Teg Bahadur accept your religion, all the other Indian people will also accept your religion.”

Then Guru Teg Bahadur Himself went to Delhi and with Him there were three disciples: Bhai Matidas, Satidas, and Bhai Dayala. There the Emperor told Him, “Either you show me a miracle, or you accept this religion, or you become ready to die.” Then Guru Teg Bahadur said, “Saints never show any miracles.” And then he added, “When death is

going to come, then what is the use of changing one's religion?" He didn't accept either condition but he accepted death.

He was imprisoned in a cage made of iron, and before His eyes His disciples were tortured. Bhai Dayala and Bhai Satidas were boiled in a big container. Then Bhai Matidas was told, "Either you leave your Master or you also be ready to die." They brought one saw and threatened to cut Bhai Matidas's body into sections. But he said, "This is not that Guru Whom I can leave; because this is God. If you want to have more grace on me, please kill me before anybody else." And while Guru Teg Bahadur was watching, they cut his body into two parts.

On another day, Aurangzeb collected all the people of Delhi together and in front of them Guru Teg Bahadur was beheaded. At that time Nature was unhappy and created such a storm that nobody could even recognize each other. And taking advantage of that Jivan Singh (a disciple) got the head of Guru Teg Bahadur and took it to Anandpur Sahib. The rest of the body was carried by Lakkhi Banjara who was also a disciple. He burnt his own house, because he was afraid that if he cremated his Master's body in front of the people Aurangzeb would give him trouble. So he burnt his whole house in order to cremate the body of his Master.

The bani which we are now taking consists of fifty-seven *slokas* or couplets, written by Guru Teg Bahadur when He was imprisoned in that iron cage, and sent by Him to Guru Gobind Singh. In this bani there is a great yearning; this is a very beautiful bani written by Him to help us detach ourselves from the world. He says, "If after getting the human body we don't do the devotion of God, our birth will be wasted." Then He says, "How are we to do the devotion of God? A disciple should have such a love for the Master as the fish has for the water." You see, when the fish is separated from the water, it dies. In the same way, the disciple should also have the same type of yearning.

*Why are you involved in the poison of worldly pleasures and  
not becoming sad toward the world even for a moment?  
Nanak says: O mind, worship God, and the snare of Yama will  
not fall on you.*

Now Guru Teg Bahadur says, "Why are you involved in the worldly pleasures? Your mind will never be satisfied enjoying all the worldly pleasures. If you will do the devotion of God then you will not have any fear of Yama, the angel of death, and he will never come and trouble you." Saints say, "Enjoying the five worldly pleasures your mind is not satisfied." When will your mind get satisfied? He says, "Oh dear

brother, dear friend, enjoying the five evils—lust, anger, greed, attachment and egoism—you have spent your life but still you are not satisfied! How much more will it take to satisfy your mind?”

*Your youth has gone and now old age has overcome you.  
Nanak says: O mind, worship God —life is passing away.*

Guru Sahib says, “Now your youth has gone and your old age has come and in this way all the time is going away, but still your mind is not coming towards God.”

*You have become old and are not aware; the Negative Power is coming to take you away.  
Nanak says: O foolish man, why don't you worship God?*

Now when we are children we think in our old age we will do devotion. But when our old age comes the Negative Power traps us in its trap. Because in our old age we are not even aware of our own selves and after coming to that state we wander here and there like madmen and there is no question of devotion to God.

Once a child was doing devotions and one grown-up man asked him, “Why are you doing the devotion of God now? This is the time for you to eat and drink. The work of devotion is for the old people only; you are young.” So he replied, “Yesterday when I was looking at the firewood I saw that the small sticks caught fire before the big sticks caught; and I am afraid that Negative Power will come over me in my childhood and I will not be able to grow up. Who knows what will happen to me in my old age?”

*Wealth, wife and property, which you considered your own—  
Nothing is your companion, Nanak says; take this as true.*

Now Guru Teg Bahadur says, “Truly I am telling you this thing: you people are saying, ‘This is my wife, this is my husband, this is my wealth, this is my this and this is my that’; but patiently you should think that when your death comes is there anybody or anything which will help you at that time?” Those who do not know from where the angel of death comes and takes our life, how can they help us? They can only weep for us and take us to the graveyard. After that they cannot help us. Guru Sahib says, “He is the friend who helps us in the crisis. He Who helps our soul at that place where our accounts are going to be settled, is our friend.”

*The Saviour of the fallen ones, the Remover of Fear, the Lord  
Who is the Friend of orphans—  
Nanak says: You should know that He always lives with you.*

Now Guru Sahib says, “Naam is not only the knowledge of the Words; Naam is that which liberates the sinners also.” Moreover we become free from the danger of the angel of death. And Naam is the Power Which removes all our fears. Naam helps us and protects us in this world and in the other world also It protects us.

Kabir Sahib says, “When I got Naam all my sins were burnt away, just as when a spark of fire is put in a big pile of hay it is all burnt.” When we are meditating on Naam we can be free from all our sins.

Sahjo Bai says, “Once I committed many sins, but when I came into the refuge of Master all my sins were finished within a few moments.” She says, “Before I was ignorant; that’s why I committed many sins; in that way I had a very great number of sins to my account. But when I came into the refuge of my Master He removed all my sins; in just a few moments He liberated me from them.”

*You didn’t love Him Who gave you body and wealth.  
Nanak says: O foolish man, why did you leave your religion  
and morality?*

Now Guru Sahib says, “God has given you a body, God has given you wealth, and God has given you a house to live in. But after getting all these things and owning them you are not remembering that God Who has sent you into this world. And when death comes only then you are weeping and wringing out tears from your eyes; but you are not becoming grateful to that God Who has given you all these things.”

*One Who gave you body, wealth, prosperity, happiness and  
big houses—  
Nanak says: Hear, O mind! Why don’t you remember that  
God?*

Now Guru Sahib says, “How beautifully God has made the sky and the earth for you to live there and how He has given you sons and daughters and how He has produced many types of foods and fruits in this world for you. But after getting all these things you are not doing Simran, you are not remembering Him. You want to control all the things of the world, and you are understanding these things as apart from God and you are not remembering Him.”

*God is the giver of all happiness, there is nobody else like Him.  
Nanak says: Hear, O mind! Doing His Simran, liberation is  
achieved.*

In search of happiness we are leaving our own country and going and settling in other countries. In search of peace and happiness we are leaving this earth and trying to go towards the moon. In search of peace and happiness we are making big atom bombs. But instead of getting peace and happiness we are creating unrest and are becoming unhappy. If there is any real peace or real happiness a man can get that only after reaching his real home. That's why Guru Sahib says, "Whatever He will wish, only that will happen." Your worries will accomplish nothing.

*O friend, worship Him remembering Whom liberation is  
achieved.*

*Nanak says: Hear, O mind! Daily your life is decreasing.*

Guru Sahib says, "He through Whose devotion our soul can get peace and through Whose devotion we can go back to our real home and through Whose devotion we can get free from the cycle of birth and death—we should do His devotion. And now much of your time has gone; but with what is left you should do devotion."

*The body is made up of five elements, know, O clever man—  
Nanak says: From where it is produced, it will be absorbed in  
that.*

Now Guru Sahib says, "The body which we are seeing is made up of five elements: earth, sky, water, air and fire. All the elements are each others' enemies; it is only because of the Light of the Shabd that they work together in the body. When the elements are destroyed—the earth is dissolved in the water, the water is destroyed by the fire, the fire is absorbed into the sky, and the sky loses its existence in Maya—Maya goes into the Brahm, and Brahm goes into the inner soul of the universe and in that way all this world comes to an end. Similarly, when our death comes our body goes into the mud, our water also goes into the water, our air also goes into the air, and fire also destroys this mud. From where we have come we return."

*God is All-Pervading: this is proclaimed by the Saints.  
Nanak says: Worship Him, O mind, and thus you will cross the  
ocean of life.*

Now Guru Sahib says, “The God Whom we are talking about, through doing Whose devotion you unite with Him, that God is not residing in any ocean, neither is He residing on the top of any mountain; that God is residing within all of you.” This point we forget. What do we do? We keep pure the places—temples, mosques, churches—which we made with our own hands. We don’t even take our shoes into those places, and we don’t do any bad deeds there. But what are we doing to the real temple that is made by God Himself and in which God Himself is residing? We are putting meat, wine and all other things in this temple made by God and we are doing very bad deeds in this temple made by God. And now you can think that if we ourselves are not even ready to sit at a dirty place and not even a dog will sit at a dirty place, how can that pure and high God come and manifest within people who are eating meat and drinking wine?

Saints and Mahatmas come into this world only to give knowledge of this fact: that God is residing within all of you. Kabir Sahib says, “Just as there is oil in the seeds and fire in the stone; in the same way God is within you.” If we can realize Him, we should. But what is our condition? Kabir Sahib says, “The thing is lost somewhere and you are searching somewhere else. That way you cannot find it.” You consider that if we lose anything in America, and if we go to India searching for it, we cannot find it no matter how much love or devotion or effort we put in. We have to search at that place where the thing was lost.

So Kabir Sahib says, “You take the help of that person who knows the secret. The experienced ones, those who have traveled on that Path and who have practiced it, they help us to do the same thing.”

The Mahatmas explain also how the soul is covered by mind and how the mind is covered by Maya. They explain that our mind is helpless because of the organs of sense and that our soul, being controlled by the mind, is also helpless; they tell us how we are to remove this cover. Saints and Mahatmas tell us everything very carefully. And they tell us how, with the help of Simran, we are to take up our attention and connecting it with the Shabd Naam, how we are to remove all these covers.

*One whom pain and happiness does not touch, nor greed, attachment and pride can harm—*

*Nanak says: Hear, O mind—He is the image of God.*

Now Guru Sahib says, “Who is the Beloved of God? Only he is the Beloved of God who is not unhappy in pain and who is not happy in happiness. Only he is *gyani*.”

Three people came to see a famous Muslim woman Saint named

Rabia Basri, and She told them to say something about God's will. The first person said, "Whatever comes from God's will, we should accept that." But She said, "No, in this there is some smell of egoism." The second person said, "Whatever comes in God's will, whatever pain, we should happily accept that." But Rabia Basri said, "You also have some smell of egoism; you are also an egotist." And the third person said, "Whatever comes in the will of God we should accept that without any hesitation." But She said, "You also have some fragrance of egoism." So all of them said, "All right—you tell us." So Rabia said, "Whatever comes in the will of God, whether it is pain or happiness, a disciple should not even know if he was happy in the happiness sent by God or unhappy in the pain given by God."

*One to Whom praise and criticism, gold and iron, are alike—  
Nanak says: Hear, O mind! Consider Him as the liberated one.*

Now Guru Sahib says, "These Saints and Mahatmas, they are neither worried about name and fame nor are they afraid of criticism. For them gold and mud are alike." And then He says, "Don't understand them as the liberated ones after they leave the body. They are already liberated ones. They are the ones Who have will: whenever They want They can leave this world."

Once some people asked Master Sawan Singh, "It is written in Your horoscope that You will live up to one hundred years of age. Is that true?" Master Sawan Singh replied, "Yes, that is true. But if you will allow me to do my meditation and to do my work sitting at one place without disturbing me with your worldly problems, only then it is possible. Otherwise I may go earlier." And it happened that He left ten years earlier.

*One to Whom joy and grief make no difference and friend and  
enemy are alike—  
Nanak says: Hear, O mind! Consider Him as the liberated one.*

Now Guru Sahib says, "One who is not envious and looking at other people's praise or position, one who does not want to prevent others from being praised and who is not angry with those who are very famous, one who is not envious of others' name and fame—one who is having this quality, he is the beloved of God. Only he is the devotee of God who has all these things; he who is envious of other people is not the beloved of God." He says, "For such people both enemy and friend are alike. And they are the liberated ones even while living."

When Bhai Matidas, the disciple of the Mahatma Whose bani we are reading, was being tortured, he told his Master, "If you give me the order, I can raze the city of Delhi to the ground." But Guru Teg Bahadur said, "You look into my eyes." And when he did that, through the eyes his Master drew a curtain so that he could not use the supernatural powers which he had; because He didn't want him to destroy all his meditation.

*One who doesn't frighten others, and is not afraid of others—  
Nanak says: Hear, O mind! He is the fortunate one.*

Now Guru Sahib says, "Blessed is that *jiva* or soul who has diverted his mind from worldly pleasures and who has loved the devotion of God and who is doing the devotion of God. On him God is very gracious."

*One who has given up Maya and attachment and has become  
sad toward worldly things—  
Nanak says: Hear, O mind! Brahm dwells in him.*

Now Guru Sahib says, "One who has taken his mind away from Maya and who, after rising above the limit of Maya, has taken his soul and absorbed it in that Oversoul, in God; you should understand that at such a place God is manifested and at that place God is residing."

*One who has given up egoism and has known the Creator—  
Nanak says: He is the liberated one, O mind; consider this as  
true.*

Now Guru Sahib says, "Those who have taken out egoism from their heart"—because egoism, you see, is a great obstacle—"those who have taken out egoism from their heart, they have reached the door of liberation and they are liberated." What is egoism? Egoism is that which we are thinking always: "This is my country, my community, my religion; I am learned, I am an intellectual man"—this is all our egoism. But if we have this disease within us, the medicine for that is also within us. Guru Sahib says, "No doubt this is an incurable disease, but there is some medicine for that." When God is showering grace on the souls, and when they come in the shelter of the Mahatma, and when the Mahatma gives them Naam and after that when they are meditating on that Naam—that is the medicine which works on this disease.

*Destroyer of fear, remover of unworthy thoughts—that is the Naam of God in this Iron Age.*

*Nanak says: One who repeats His Naam daily, he succeeds in all his works.*

Guru Sahib says, “All the ages have their own religion, and in the Kali Yuga or Iron Age liberation can be attained only by meditating on the Naam. And if we want to be free from the fear of birth and death, if we want to be free from the fear of the angel of death, we should do the meditation of Naam.”

Guru Arjan Sahib says, “Kalyug is come, Kalyug is come; sow the Naam, sow the Naam”—because there is no other way of emancipation or liberation except Naam.

Swami Ji Maharaj also says, “In this Iron Age there are no rites and rituals that can take us to liberation except meditation on Naam.”

Bhagat Ravidas Ji Maharaj says, “In the Golden Age, Silver Age and Copper Age, there were various religions and ways of emancipation; but in the Iron Age meditation on Naam is the only way for liberation of the soul.”

*With tongue sing God’s praise, with ears listen to His Naam—  
Nanak says: Hear, O mind! That is the way to avoid the house  
of Yama.*

Now Guru Sahib says, “What should you do? Do Simran with the tongue and with the ears listen to the Sound which is coming from Sach Khand and resounding in your forehead.” In that way we will be free from the fear of the angel of death and go back to our real home— Sach Khand.

Mahatma Brahmanand says, “You have a tongue of your own, and Saints and Masters have given you Simran without taking anything from you. What are you waiting for? Why are you not doing Simran?”

*One who gives up attachment, greed, self-love and egoism—  
Nanak says, he himself gets liberation and also makes others  
liberated.*

Now Guru Sahib says, “Those who give up the attachment of this world, those who give up lust, anger, greed, and egoism of the world, no doubt they are going to be liberated; and they can liberate millions of others also.”

Kabir Sahib says, “If the love of God is maintained as it was in the

beginning, as it was on the very first day, if that same love is maintained throughout life, what is the question of his own liberation? Such a person can liberate billions of other souls by giving Naam initiation to them.”

*Know this world as a dream and a play.  
Nothing is real in it, says Nanak, except God.*

Now Guru Sahib compares this world to a dream. Just as in a dream we feel that it is real but, when the dream is over, there is nothing there—in the same way, in this world also, after our life is completed there is nothing. The dream of a night is of five or seven minutes or of one or two hours but the dream of this life is of twenty years, thirty years, sixty years. Guru Sahib says, “We are attached to the dream and that’s why we are not doing devotion. And because we are always spending our time in all the worldly works, we do not find any time for meditation.”

*Daily, for the sake of Maya, man forgets his morals.  
Among the billions, Nanak says, only few remember God.*

Now Guru Sahib is describing the condition of the worldly people. He says, “The worldly people are always wandering here and there, day and night, to collect the wealth of this world, and they are always attached to this world. But only one from millions and billions, only one from all this great number, is attached to God and is wanting God.”

*Just as bubbles in the water continually come and go,  
So it is with this creation. Nanak says, Listen, friend.*

Now Guru Sahib is describing the condition of this world as a bubble of water. Just as a bubble expands and, after a few moments, it bursts and again it joins the water; in the same way this world also expands for a while and after some time it is also destroyed.

*Man is not aware of anything, being blind in the intoxication  
of Maya.  
Nanak says, Without the meditation of God, one is caught up  
in the snare of Yama.*

Now Guru Sahib says, “We have forgotten God and are intoxicated with Maya and further we have the intoxication of wine. But what is the punishment for forgetting God? The angel of death will come and will

hang us. That is the punishment for forgetting God.”

*One who wants happiness forever should take refuge in God.  
Nanak says: Hear, O mind! The human body is precious.*

Now Guru Sahib says, “If you want real peace and real happiness, go into the shelter of the Guru; only that person is successful who has taken shelter in the Master.”

*Those who run for the sake of Maya are foolish and ignorant.  
Nanak says, without the meditation of God, life is uselessly  
passing.*

Now Guru Sahib says, “We are foolish and attached because we are wasting our time collecting Maya. And we are wasting our human birth, because only that moment is counted in which we have done the devotion of God.”

*One who repeats His Naam day and night, consider Him as the  
form of God.  
There is no difference between the beloved of God and God.  
Nanak says, Know this as true.*

Now Guru Sahib says, “Truly I am telling you this: that one who is doing the meditation of God always, day and night, who is united with God and is absorbed in God, there is no difference between God and him.”

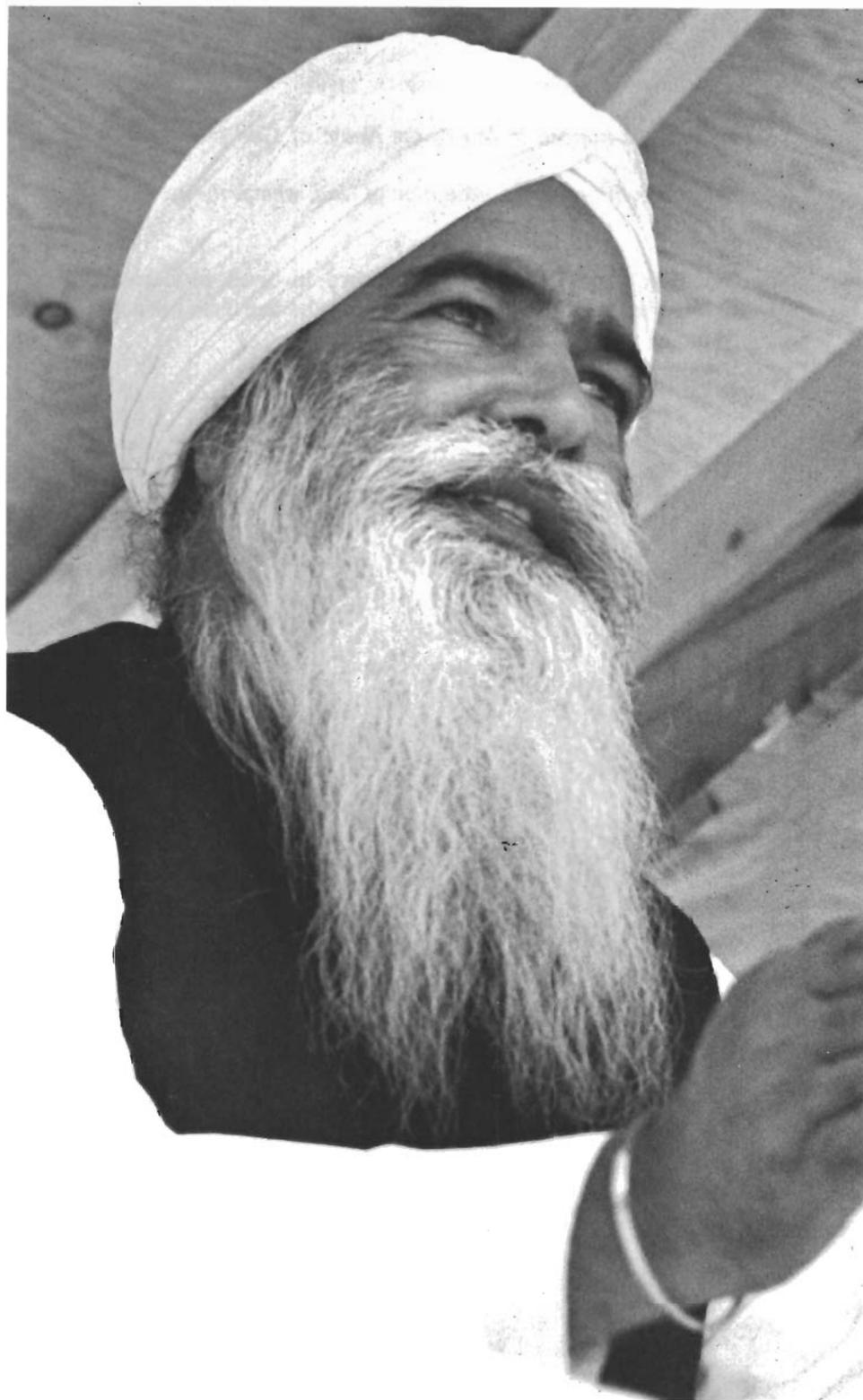
Guru Gobind Singh Ji Maharaj says, “There is no difference between God and the beloved of God. It is just like the drop of water in the ocean.”

And Guru Nanak Sahib says, “There is no difference between God and the beloved of God. Looking at His body you should not understand Him as different from God.” Because if that God had come to give us the knowledge in the body of a cow or buffalo or any other animal, we would not be able to understand His language. If He had come in the form of a god or goddess or higher spirit, we would not have been able to see Him. Only man can be the teacher of man. That is why, when God gives His knowledge to anyone, He puts His heart and skill in some man and then He teaches the people. Kabir Sahib says, “Brahm is speaking through the body. Without a body, how can even Brahm speak?”

*The mind is trapped in Maya, the Naam of God you have forgotten.*

*Nanak says, Without the meditation of God, what is the use of life?*

Now Guru Sahib says, "Our mind is absorbed, involved, in Maya and we have forgotten the Naam. Because of this our human birth will not be counted in any way."





## The Sweet Sleep of Attachment

June 9, 1977

Brookline, Massachusetts

*Man has forgotten God. He has become blind with the intoxication of Maya.*

*Nanak says: Without the meditation of God, the snare of Yama falls on him.*

After undergoing the cycle of eighty-four lakhs births and deaths you have been given this precious human body. We get children, happiness and sorrow in all bodies, and in all bodies we are able to enjoy worldly pleasures. If there is any advantage of getting this human body over all the other bodies, it is the meditation on Shabd Naam, and the opportunity of taking our soul to that place from where it was separated. If there is any veil between us and God, it is the veil of the mind. When we do get that human body, we forget God and we do not remember Him. We are sleeping in the sweet sleep of attachment.

So Guru Teg Bahadur says, "Oh man, you did not remember the Creator." After coming in this world you forgot the Creator and the Power That created you. In this way you forgot everything, because you were lost in the intoxication of Maya.

Once some people came to Ibrahim Adham, the King of Balkh Bukhara. They wanted to know about God and how to escape from the calamities of Nature. He told them, "I will tell you six things. If you do them, there will be no danger. First of all, if you disobey God, don't eat the food given by Him." They replied, "What else is there to eat?" Ibrahim said, "Yes; but it is not good to eat someone's food and not obey him.

"The second thing is, if you want to commit any sins, don't do it on God's land. Leave God's kingdom if you want to commit any sin." They replied, "How is it possible to leave God's land? All land is God's!" He said, "Yes; but if we are living on someone's land, we should not do any deed which he doesn't like."

The third thing he said was: "Don't commit any sin when He is seeing you." They replied, "How can we do that? He is always seeing us. He knows our heart." So Ibrahim said, "Yes; but it is not good, that in His presence we do bad deeds."

The fourth thing which he said was: "When the angel of death comes to take you, tell him to wait so that you can repent." But they said, "The angel of death doesn't wait for anyone!" He said, "Then, if it is not possible for him to wait, you should be ready when he comes."

The fifth thing he said was: "When the messengers of death ask you, 'Who is your Master?' you should tell them to go away and refuse to let them see your accounts." They replied, "It is not possible to do that."

The sixth thing that he said was: "When the Lord of Judgment, after looking at your deeds, sends you to hell, refuse to obey him." They replied, "This is not possible." So he said, "When it is not possible to make your own food, to live on your own land, and to do anything without His seeing; if you cannot keep the angel of death waiting while you repent, if you cannot keep the messenger of death away from your grave, and if you cannot refuse the Lord of Judgment, then you should be ready to repent of your sins and to enjoy the reaction of the sins you have already committed."

*Everybody becomes our companion in happiness; in pain there is no companion.*

*Nanak says: O mind, remember God, Who will be your help at the end.*

Now Guru Sahib says, "When we are in good health and have much wealth, everybody will be our friend and will help us. But when we become ill and lose our worldly position and wealth, no one is ready to come and sit near us. Not even our relatives will come and help us in that condition." And Guru Sahib says, "When this condition comes and no one from this world helps us, in that time of crisis that Satguru Power is still working overhead and protecting us."

Therefore Guru Nanak Sahib says, "Break the friendship with the false ones and form a relationship with the True One." Because the former will leave you in this world and the latter will help you even in the beyond. He tells us to break the friendships with such persons who are going to leave us in this mortal world and to form relationships with those who are going to help us in this world and in the beyond.

*In many births you have wandered, still the fear of Yama has not gone.*

*Nanak says: O mind, remember God, and you will live with the One Who is without fear.*

Now Guru Sahib says, "We have not come into this world for the first time. When we were birds, we came into the same world. When we were donkeys or horses, then also we came into the same world. Now when we come as men, still the world is the same. We are always coming and going from this world." In whatever body we come we have this illusion: we always spend all our time taking care of and maintaining the shape of the body which we are given. In all our births we have the same fear and that is the fear of death. Whether we come as a king or a beggar, whether we are wealthy or penniless, still we have this fear of death.

But Guru Sahib says, "If you earn that Shabd Naam you will be free of the pain of birth and death." You will get that position where you will be free of the cycle of births and deaths, and you will not have pain from birth and death.

*I have made many efforts, but still the egoism of mind has not gone.*

*Nanak says: O Lord, save me from this evil.*

Hazur Maharaj Kirpal Singh Ji used to say, "God has everything except humility. Because to whom should He be humble? He is the Almighty and owner of all things." So Guru Sahib says, "I tried every way and made much effort to create humility within me, and to remove egoism from within me, but I am helpless because without Your help I cannot do it. Oh Master, Oh God, shower grace on me and make me free from this evil."

*Childhood, youth and old age are three stages of life.*

*Nanak says: Without the meditation of God, know them as useless.*

Now Guru Sahib says, "There are three stages which everyone has to undergo: first is the stage when we are new-born, that of the child; the next is youth, when we are young and in full health; and last is old age. But," he says, "no stage is counted if you are not doing devotion: not that of the child, nor of the youth, nor of old age. If you are not doing devotion, all the time spent in these stages is useless."

*You did not do what you should have done and you fell in the snare of greed.*

*Nanak says: Now the time is past; why do you weep, O Blind One?*

The purpose for which God gave you this life—devotion to Him, to unite with Him—you have not done that and instead you collected Maya. You started eating persons lower than yourself and in that way you collected worldly wealth and worldly position. But what is the result of acquiring all these things? Even in your lifetime that money is spent in doctors' fees and other useless things. And later, your sons and other people waste it. In this way, you collect Maya and Maya eats you up. And when old age comes and sickness comes and the body is not working, at that time you weep and repent that you did not utilize your time. And then you cry for the devotion of God, but you cannot do it; such is the condition of man while living in this world today.

Master used to say, "Time and tide wait for no man." When the time of our life has left us, if we repent then, it is of no avail; we cannot get the time again which we have spent in useless things.

*Mind is absorbed in Maya, O Friend, now it will not come out— .*

*Nanak says: Just as the idol is, it is attached.*

Now Guru Sahib says, "Our mind is attached to this world and it loves this world so much that it is not ready to leave that attachment." Our mind is fixed and attached to this world just as a painting or idol is attached to its place.

*Man desires something, and something else happens.*

*Nanak says: He thought deception in his mind and on his neck fell the snare of death.*

Now Guru Sahib says, "Man wants to live in this world and collect all the objects and instruments which gain him worldly pleasures. But God is thinking something else. God's Will is different from that of man and God is preparing our grave." All the desires of man can never be satisfied. If he fulfills his duties, then many desires will remain unfulfilled. So he says, "In that way a man cannot fulfill all his desires. He is laying his own plans, but he is not aware of the plan of God which is taking him back to death."

Kabir says, "The mother is saying, 'My son is growing older,' and she is very happy; but she is not aware of the fact that day by day his life is getting younger; year after year his life is getting shorter. And while she

is happy the Lord of Judgment is laughing at her, saying, 'Why are you happy? He is not yours, he is my food. I am going to devour him one day.' "

*For happiness many efforts were made; for pain, none.  
Nanak says: Hear, O Mind: whatever God has wished, that happens.*

Now Guru Sahib gives us a warning. He is trying to explain to us that in the world we are collecting all worldly things for our convenience, for our ease: we are busy putting electricity here, fixing the furniture and bringing all sorts of things into our houses. We are making our worldly life very convenient and good; but is there anyone who is aware of or who cares about the pain which he is going to have in the grave, where he will find no cushion or anything to lie on? No, nobody is aware of or cares about the pain which he is going to have in the grave.

Farid Sahib says, "The grave is calling to man, 'O man, why are you afraid of me? In the end you have to come and lie down in me; so why are you afraid, why are you running away from me?'" "

So Guru Sahib says, "Always keep that pain before you, always remember that pain." Have you ever thought of that pain? Don't go on making things convenient for yourself and don't go on collecting only the happiness-giving things. Have you ever thought of that pain? Your praying will do nothing. Whatever God wishes, that will happen.

Kabir Sahib says, "All my desires and all my best efforts are to no avail; because whatever God wills, only that will happen."

Master Sawan Singh used to say, "Happiness and suffering, riches and poverty, good health and disease; these six things are written in everyone's fate. And whatever anyone has in his fate, he has to suffer or enjoy that."

*The world is wandering as a beggar, God is the giver to everyone.  
Nanak says: O Mind, remember Him, and your works will be completed.*

Now Guru Teg Bahadur says, "In all this world, whether one is emperor or beggar, there is only one giver and that is God." God is giving everything to all people whether they are kings or beggars. In this world we cannot complete all our work; many works remain incomplete. The work which we have to complete is to solve the mystery of death, which is the main purpose of coming into this world.

Once Emperor Akbar went in the forest to hunt and on the way he felt thirsty. So he went to the well of a farmer and the farmer gave him some water to drink. The farmer did not realize that he was the Emperor, and Akbar thought, "He does not know who I am, but still I should give him something because he has quenched my thirst." So he gave him a piece of paper saying: "I am the King and whenever you want anything you can come to me and I will give it to you."

So he said, "I am paying your tax, and I don't want anything now; why should I come?"

But the King said, "Whenever you feel like coming and asking for anything, you are welcome and you can have it."

After a while a drought came in the country and that farmer had nothing to eat. So he went to Akbar thinking, "He is the King and I will be able to get something from him." When he arrived Akbar was praying and after his prayer was over he raised his hand. When he was through, the farmer asked him, "What were you doing by raising your hand?" Akbar replied, "I was praying to God: 'O God, give peace and happiness to my kingdom and shower rain in my country so that my people can grow their food and this drought can be ended.'"

Hearing that the farmer started to leave. The King asked him, "Why are you going back without asking for anything?" He said, "I came here understanding you as a giver and thinking that I would be able to get something from you. But after coming here I have seen that you are a greater beggar than I am: you are also begging from God. So it is better for me to ask from God. I should not beg from you because you are also a beggar like me."

*Why are you proud of the false things? Consider this world as a dream.*

*Nanak says: I am explaining to you: of these things, nothing is yours.*

Now Guru Sahib says, "This world is like a dream and the things which you are collecting are not going to go with you. Not even your body is going with you. This body is just like a rented house which you have to leave someday."

A Mahatma says, "Of what are you proud? Are you proud of good health? Have you never had fever? Have you not seen how your face becomes when you get fever? Are you proud of your youth? Have you never seen any old men?"

Kabir Sahib says, "The wood is telling the blacksmith, 'O blacksmith, why are you burning me? Why are you making coal out of me? The day

will come when I will burn your body and I will make your body also into ashes.' ”

Similarly, Kabir says the potter was making pots out of clay when the clay said, “Why are you playing with me and making vessels out of me? The day will come when I will also make you into dust; you will be buried in me and you will become my own. You should remember that day.”

So Guru Sahib says, “In this world we should not have any type of egoism nor should we be proud of anything, because nothing from this world will go with us. All this pride is false.”

*You are proud of the body, which is destroyed in a moment,  
O friend.  
One who sings the praise of God, says Nanak, He wins the  
world.*

Now Guru Sahib says, “Sitting in this human body you are having pride and egoism and you are not understanding other men as men. But you don't even know whether the breath which you are taking in will come out or not—whether you will die at this moment or what. You do not even know that and still you are having pride of this body.”

We are thinking this way because of our mind. Mind is our enemy and is residing within us. If with Simran we take our mind and leave it in the Brahm, its origin, our soul becomes free from the clutches of the mind. And that is why this is called victory over the world. One who has succeeded in controlling the mind, he has succeeded in controlling the creator of the world.

*In whose heart is the Simran of God, know him as the liberated  
one.  
Nanak says: Consider it as true: there is no difference between  
Him and God.*

Now Guru Sahib says, “Those who are doing Simran whether they are sleeping or awake, whether they are standing or sitting, those who are always remembering the Master, they have made their way to liberation and there is no difference between them and God because they are already liberated.”

*In whose mind there is no devotion of God—  
Nanak says: His body is like that of the pig or the dog.*

Now Guru Sahib says, “One who is not bringing his mind toward the

devotion of God; one who is not remembering Him; one who has forgotten Him and has no interest in the devotion of God—what is his condition? He is just like the pig and the dog.” Pigs and dogs have bodies and wander here and there without any meaning; in the same way, he has taken up the human body but he is useless.

Kabir Sahib says, “God was going to make an animal but by mistake he made a man, and instead of the tail and horns he gave him a beard and hair; in that way he made man.”

*As a dog remains at the door of his master and never leaves,  
Nanak says: In this way do the devotion of God and with one  
mind and thought.*

Now Guru Teg Bahadur tells us, “You see, God has made man the highest in all creation and He has given him everything he needs; but still he has forgotten God.” If any little bit of sickness or disease comes, then also man is abusing God. On the other hand, the Master is giving the example of a dog who never leaves the door of his master even if he is beaten or is not given any food. Such a dog, when he is rebuked by his master, just goes away for a few minutes and when his master calls him he comes back. We have not even reached the level of that dog. If we get any disease or whatever is created because of our own karma, still the first thing we do is leave our Master. If any bad things come over us we say, “This is Master,” and we leave Him. We are worse than that dog who at least comes back to his master if his master calls him with love. We are not even as good as that dog.

*After doing pilgrimages, keeping fasts, and giving donations—  
Nanak says: That is all useless, like the bathing of an elephant.*

Now Guru Sahib says, “If anyone, after doing pilgrimages and *japas* and *tapas* and *yajnas* and good deeds—giving donations and helping people—if after all this he says, ‘I have been doing all these things’—if he goes about advertising the virtuous deeds he has done, all the merit of those things is lost and he gets nothing.”

Master Sawan Singh Ji used to say, “It is just like making good food with flour and then putting ashes on it.” If we donate something with our right hand, our left hand should not know about it. There is no need to tell others, because God knows everything.

So Guru Sahib says, “After doing all these good things, if we are ex-

hibiting them to the world, our condition is just like that elephant who after bathing puts sand on his body." He is not satisfied until he has done that.

*The head is shaking, the foot is stumbling, the eyes have lost the light.*

*Nanak says: Even though this condition has come, still you are not tasting God.*

Now Guru Sahib describes old age. He says, "In old age the head starts shaking, the eyes refuse to do any work and we cannot see, and our whole body is weak; but still we do not remember God." The phlegm is coming from the mouth, our whole body is suffering, but still we do not remember God.

*Carefully I have seen in this world, nobody belongs to anybody.*

*Nanak says: Bear this in mind: only the devotion of God is permanent.*

Now Guru Sahib says, "Dear ones, I have gone over this matter very carefully and I have seen that there is no real companion and there is no one who can help us at the hour of crisis. All friends and relatives, all brothers and sisters whom we love, are not going to help us in our crisis. Only the beloveds of God can help us."

*The creation of this world is false, know this, O friend.*

*Nanak says: It is no firmer than a wall of sand.*

Guru Teg Bahadur says, "The world we are seeing is all going to be destroyed; it is not everlasting." The friends and dear ones who we hope will help us will not be able to help us. Because everyone has to leave this world. We even carry our friends and relatives on our shoulders to the graveyard. Think now: who can help us in that condition?

So Guru Sahib says, "This world is not everlasting. This world is like a wall made of sand." Just as children in their play make houses of sand which are not everlasting; in the same way this world is not everlasting.

*Rama has gone, Ravana has gone, although they had big families.*

*Nanak says: Nothing is permanent, the world is like a dream.*

Now he gives the example of two great personalities, Rama and Ravana. Rama, who was the son of King Dasrath, had sixteen supernatural powers and was an avatar, but even so he didn't live in this world forever. He also had to leave this world. Ravana was the King of Ceylon; he was very advanced in science and had a great family. [He was called "The Demon King" and was eventually destroyed by Rama.] In the *Treta Yuga* or silver age, Kabir Sahib came [in His incarnation as Maninder] and gave initiation to Vichitra Bhat. And Vichitra Bhat's wife told Mandodri, who was the wife of Ravana, "A great Saint has come to my house and if you also want to cross the ocean of life you should come and take initiation from Him." So Mandodri, wife of Ravana, got initiation from Him and when she returned she started praising Kabir Sahib to Ravana. She said, "One Mahatma has come who has a white beard and a turban and is wearing white clothes, and He Himself is God. If you come and bow down at His feet you will also become immortal and be free from the angel of death."

Ravana was a great egotist and he didn't want to go to see Kabir Sahib. Kabir Sahib waited for him for some time; then, because He was the Ocean of Divine Grace, He went to the palace of Ravana and told the door-keeper to go and tell Ravana that one Saint has come and he would like to see him. That door-keeper knew that Ravana was a great egotist and would not be happy to hear this. So he said, "Ravana is an egotist and very proud of his power and if I go and tell him this he will kill me." So Kabir Sahib replied, "Don't worry about that, he won't do anything to you. You go and give my message to him." So he went to Ravana and told him, "One Saint, a great person, has come to see you and He is standing at our door."

Ravana was very angry with him and said, "One beggar has come to you and you want him to come and disturb me? You have come to tell me that I should go and see him?" Going in anger he took out his sword and tried to kill Kabir Sahib. Kabir stood there with a small blade of grass, and Ravana struck with his sword seventy times; but he could not even break that small piece of grass.

Then Kabir Sahib said, "I have done this only to break your egoism. You should show the power of your sword when Rama comes to kill you; at that time you will see how powerful you are."

Kabir was the first Saint to come in this world and he came in all the four ages. In the *Sat Yuga* or Golden Age he was called Sat Sukrat; in the *Treta Yuga* or Silver Age he was called Maninder; in the *Dwapar Yuga* or Copper Age, Karunamai; and in the *Kali Yuga* or Iron Age His name was Kabir. And He never went below the human body.

So Guru Teg Bahadur says, “Neither Rama nor Ravana stayed forever in this world.” They also had to leave this world even though they were great personalities. Nanak says, “In this world nothing is permanent; everything is transitory and temporary; it is just like a dream.” When the dream of the night comes it is for five or seven minutes or even a few hours but the dream of this lifetime lasts for twenty or fifty years according to our age. So nothing in this world is everlasting. Rama and Ravana were great personalities, but when the time came they also had to leave this world.

*Worry about that event which is not in God's Will;  
This is the way of the world, says Nanak, Nothing is permanent.*

Guru Sahib says, “You should be worried about that thing which is not in the will of God.” But the thing is that everything is in the will of God; birth and death, coming and going in this world, they are all in the will of God. And only when God wills, does anything happen.

Nothing in this world is permanent. Bhagat Namdev says, “People are making great palaces with foundations deep in the earth so that they can live long. But consider Makunda Rishi, the oldest man in history: he spent his life in a small hut—not a great palace with a deep foundation.” So he says, “Why should we worry about the things of this world?” Our giver is that God Who has all our worries; why should we worry about these small things? Our sustainer is God, so why should we be proud of the things we have here? Not even our body is going to go with us!

Then Namdev says, “Saying, ‘Mine, mine,’ the Kauravas were destroyed.” Duryodhan was the oldest of the Kauravas and he thought that he should become the King of India. But he was not ready even to give two small villages to the Pandavas who were the rightful kings of India. So Namdev said, “The Kauravas were saying, ‘Mine, mine,’ and thought this world belonged to them. But their bodies were not even eaten by eagles.” When the battle of Mahabharata was fought many people died and not even the birds wanted to eat the flesh of those men. And their bodies did not go with them, but they stayed in this world.

Namdev says, “King Ravana made Sri Lanka into a country of gold. But when Rama came there, he destroyed Sri Lanka in a moment.”

*What is produced, that will be destroyed, either today or tomorrow.*

*Nanak says: Sing the praise of God and give up all entanglements.*

Now Guru Sahib says, “The country in which we are dwelling, that country is the country of our birth and death. One who is born in this country is going to die in it also. And rising above all these problems, we should do our meditation and earn our Shabd Naam.”

*My strength is lessened and I am caught up. There is no other way to become free.*

*Nanak says: O God, now I am in Your refuge, help me as You helped that elephant.*

Now Guru Sahib is begging God: “O God, we are feeble, we are weak; we have so many ties pulling us back into the world—how can we help ourselves? How can we get out of the ocean of life? Since we are in this condition, You must shower grace on us and help us in the same way you helped the elephant.”

Guru Teg Bahadur is referring to the elephant in the following story: In India there were two pundits or learned men named Brahma and Hota. In India it is generally the custom that people invite the pundits to their homes and give them good food like rice pudding. After they eat all the delicious food, they ask for money too. That money is for the wear and tear of their teeth.

Both the pundits, after being served, were given money by the host; but by mistake he gave more money to one pundit and less to the other. Brahma was very clever, but Hota was very humble and not clever. Brahma said, “You have got more than I have, so we should combine our money and then we should divide it.” But Hota said, “No, whatever we have, we have gotten by our fate. Whatever you have, you should be satisfied with that; what I have, I am contented with that.”

But Brahma said, “No, that is not good.” They started fighting with each other, and in the end they cursed each other. Brahma said to Hota, “You are so greedy you will become an octopus. You will have many arms and legs and in that way you will be able to get more, because you are very greedy.” So Hota in reply also gave a curse to Brahma: “You are very egotistical and you will come in the body of an elephant and then I will see what will happen.” So because of that curse, Hota became an octopus, and Brahma became an elephant. (Elephants, you know, have amity and friendship with each other, because of past karmas.) So once that elephant came to drink water from the river where that octopus was living. When he started drinking, the octopus came out and caught hold of him. He was trying to pull the elephant into the water, but because the elephant was very mighty he could not do it.

Now when the elephant was caught in this way, his brother elephants brought him food. Since the octopus was an animal of the water he was getting food from the water, so he had no problem; he was getting stronger and stronger because he was getting food from the water which was his home. But the elephant, because he was held by the octopus, could not go and find his food; he could only eat whatever his friends were bringing him. And in a few days his friends stopped bringing food and he became weaker and weaker and the octopus became stronger and stronger; and one day the octopus pulled the elephant into the water. And when he was pulled in all his body was submerged except his trunk. And then the elephant remembered God, and he said, "O God, all my companions have left me and they have stopped helping me. You are the only person who can help me at this time." So God showered grace on him and sent Sudarshan with a disc, who cut all the arms and legs of the octopus and the elephant was free.

So Guru Sahib says, "When You helped that elephant in that condition, You should also help us and cut free all the bindings and attachments in this world; in that way You will help us just as You helped the elephant."

*If we had strength, we could have found the ways to cut our attachment.*

*Nanak says: Everything is in Your hands, only You can help us.*

Now Guru Sahib says, "If we have strength we can remove all our bindings and attachments; but if we have no strength we cannot do anything. O God, You are the giver of all strength and You are the cutter of the attachments. If You shower grace on us, only then can we be free of all the entanglements of this world. Without You we have no place where we can go and take shelter."

*All my friends have left me, nobody maintained friendship.*

*Nanak says: In this hard time there is only one God Who helps.*

Now Guru Sahib is drawing the picture of our end-time very beautifully. He says, "When our end-time comes, the friends who are inspiring us to do bad deeds—the sense organs which we are using to do these bad deeds—they are also not even helping us at that time. Our ears stop hearing anything and our eyes stop seeing anything. Moreover our tongue, which

is tasting all kinds of tastes in this world, that also stops working and we cannot even speak. And in that way all the parts of our body refuse to work and our body becomes useless.”

Guru Nanak says that when we are in that condition, there is only one person who can help us and that is the Satguru. So Guru Teg Bahadur says, “At that time when no one from this world—no companions, no friends, no brothers and sisters—can help us, at that time we have only one refuge and that is our Master.”

*Naam is lasting, Sadhu is lasting, Master and God are lasting.  
Nanak says: In this world some rare one repeated the mantra  
of Master.*

People are bringing forth children in the hope that they will glorify their name. And some people are making buildings, some charitable buildings, with their names on them—because they want to glorify their name.

But Guru Sahib says, “You cannot glorify your name in that way, nor will your name be remembered by many people because the buildings will be destroyed either in this age or in another age; therefore your name cannot be everlasting.”

Whose name will be everlasting and whose name will be remembered by the people? Only the name of the beloveds of God; only the name of the Sadhu because he is doing the devotion of God, only he will be remembered as the holy person, as the great person of this world. When the world is not going to remain here, then what is the question, what is the possibility, of keeping the name of the people in this world? There is only one Truth and one Reality and that is the Name of God; and those who remember the Name of God and do meditation on the Name of God, they will be remembered after this world.

Guru Nanak says, “In our observation, in our experience, one Power has come Which is always there. *He was when there was nothing; He was before all ages began; He existeth now, O Nanak, and shall exist forevermore.*” It is not true that in the past there was some God Who was ruling over the world and now there is some other God and in the future some other God will come and rule over and take over this world. He says there is only one Truth and one Reality and that is God, Who is the owner of all this world in all times. Guru Nanak Sahib says, “He cannot be made by the people of the world, He cannot be made by parties and votes; He is enlightened by Himself because He is Light Himself; He Himself is Light.”

*The Naam of God is within me, and nothing is equal to it.  
Remembering that Naam, the danger vanishes, and Your darshan is obtained.*

Now, in the completion of this hymn, Guru Teg Bahadur says, “We should meditate and we should earn Shabd Naam, so much so that we unite with that Shabd Naam. We should absorb ourselves in that Shabd Naam, because by meditating on Shabd Naam we can be free from the fear of birth and death and in that way we can have the darshan of our Beloved God.”



## On *Sikhi* or Discipleship

June 12, 1977  
Nanaimo, British Columbia

*If I meet any gurusikh,  
I'll bow down at his feet.*

This is the bani of Guru Arjan Dev Ji Maharaj. In this hymn, he describes the condition of a person who desires to get initiated but has not yet received Shabd Naam and does not know anything about the Path. When he realizes that a *gurusikh* (a real disciple of a Perfect Master) does exist, he comes to see him and asks him, “How can one become initiated?” “How can one become a disciple?” “What do we get from discipleship?” One cannot become a disciple only by wearing certain clothes or by following certain rites and rituals. So here, Guru Sahib carefully makes us understand how one can become a real disciple.

In the satsang of Guru Arjan Dev Ji Maharaj, there were two persons named Rai Balwant and Satta Dum who were doing *kirtan*—that is, they were responsible for the music. As you know, egoism is a very bad thing, and they were caught up in thinking that the satsang of the Guru was successful only because they were preaching and doing *kirtan*. “If not, who would be aware of satsang and who would come?”

Once they told their Master, “We have to marry our daughter, so tell all the disciples to give us money. All the donations from one day will be enough to get our daughter married.” So Guru Arjan said, “From whom should we ask for money?—since some people give and some people don’t. I can give you whatever money you need for the marriage.” But Maya had made a home in their hearts and knowing that Guru Arjan had many disciples, they said, “We don’t want that kind of money. Let all your disciples give us just one *taka* each and that will be enough for us.”

The next day the Master brought them four and one-half takas and said, “One taka is from Guru Nanak, because he was a real disciple; one taka is from Guru Angad—he also was a real disciple; the third taka is

from Guru Amardas since he too was perfect; and the fourth is from Guru Ramdas. I am giving you half a taka because I am not perfect—I am not a full disciple, I am just half.” He had so much humility that even after reaching Sach Khand he was calling himself half a disciple.

Rai Balwant and Satta Dum were unhappy because the Guru had given them so little money, and they went back home very angry. In their minds they thought that people were coming to Guru Arjan Dev for Satsang only because they were doing kirtan—but that was not true. When they had returned home, Guru Arjan Dev called them for Satsang, but they would not come. The Master was so humble that he went personally to get them but still they would not come. Instead, they started abusing Guru Arjan Dev. And they also started speaking out against Guru Nanak and all the past Masters. Guru Arjan Dev told them, “You can abuse me and talk against me but don’t say anything about the past Masters!” He was so displeased that he said, “For doing such a thing you will get leprosy. Moreover, if anybody comes and requests that I forgive you, something awful will also happen to him: I will make him sit on a donkey and ride around the city with a black face and a garland of shoes around his neck. No one will want to request that I forgive you.”

After they had been rebuked and thrown out by their Master, nobody paid the slightest attention and no one cared for them. Sitting in their home without the Guru, they realized they had made a great mistake. So they traveled to Lahore, because they had heard of an advanced disciple there named Lada, who was known to help people in difficulties. When they found him, they told him the mistake they had made and also what the Master said would happen to anyone who asked that He forgive them. Lada said, “All right, don’t worry.”

Before Lada approached Guru Arjan Dev to ask for forgiveness, he first fulfilled the conditions of the Master. He got a donkey and rode around the city with a blackened face and a garland of shoes around his neck. Everywhere he went the people made a lot of noise. When the Master heard the shouting he asked, “What is going on?” Those who saw Lada replied, “Lada is doing all those things so that you will forgive Rai Balwant and Satta Dum.”

When Lada came to Guru Arjan Dev, the Master asked, “Why did you do that?” Lada replied, “That was your condition, so now please forgive them.” Guru Arjan said, “If you would have come to me without doing all those things I would still have forgiven them.” In that way Satta Dum and Rai Balwant were forgiven. But Guru Arjan told them, “All right. With the mouth that has criticized the past Masters and me, you should now sing the praise of the Masters.” Rai Balwant and Satta Dum did sing the praise of the Masters and those hymns are in-

cluded in the Guru Granth Sahib. However, because they were not going within and did not know the power of the Master they were not able to sing their praise correctly and fully. They compared the Masters only to Rama, Krishna and the other gods.

Very often I have said in Satsang that there was a time when the disciples of Guru Gobind Singh were always called to act as witnesses. This was also true of the disciples of Master Sawan Singh. But now, see how lacking we satsangis are and how many bad deeds we do.

During the time of Guru Gobind Singh, King Fruksir was ruling. He had taken a vow that he would destroy the name of the Sikh community and all the Sikhs. Every Sikh that he captured he would kill. He was paying money to those who would bring him Sikhs, dead or alive. In order to get more money, the people would kill the women of the Hindus and bring them to the king, saying they were the children of the Sikhs. In order to survive, the Sikhs began wandering around in the forest. Once, one party was captured in which there was a young Sikh boy whose mother was working in the home of the king's minister. She requested the minister to speak with the king in order that her son might be saved. The king said, "I need only one thing—that he should say, 'I am not a Sikh, I am not a disciple'—and I will release him." When the boy was brought before the king he said, "No, I am Sikh, my father was Sikh, my grandfather was Sikh. I am Sikh, I am Sikh, I am Sikh." And then he told that butcher, "If you want to have grace on me, you will kill me first so that my mother doesn't have to wait for a long time." This is the name of discipleship. This is called *Sikhi*.

The minister of that king restricted this word [*Sikhi*] so much the people were not even allowed to write the word *gur* (which means raw sugar). Instead, they had to write the word *phrodi*, because *gur* was too similar to the spelling of *Guru* and he was afraid that the people might still remember the Guru.

So, in this hymn he says, "I am searching for that disciple who is free from lust, anger and all the other passions; who has manifested the Guru within him, who has become the form of Guru and has attained the position of Khalsa." He further states, "If I get such a disciple, I will bow down to him and I will also learn the Path of discipleship."

Mahatmas say that when the disciple of a Guru, of a Master, meets another fellow disciple of the Master they both are happy and they both try to bow down to each other's feet. But the disciple who forgets to bow down to others' feet will not have the Master manifested within. Master will not be with the disciple who has this kind of pride and does not respect the other brother-disciple. The path of discipleship is sharper than a razor's edge and thinner than a hair.

*I will tell him the condition of my heart and request him to make me meet the Beloved.*

Guru Sahib says, "When a person who is not yet initiated meets a disciple who has these good qualities and who has manifested the Master within, he says, 'Brother, please help me to also meet the Master Who has given you this position and by meeting Whom you have achieved peace in your soul. Help me to get Him also. I am speaking from my heart about my own situation because I want to meet the Master.' " We know that one who is united will unite us and one who is not united will disunite us.

*Tell me such teachings, so that my mind may not wander about any other place.*

Mahatmas make us understand that our soul is covered by mind and that mind is covered by maya. Our mind is helpless because it is controlled by the senses and our soul is helpless because it is controlled by the mind. If there is any enemy, it is the mind which is residing within us. If there is any obstacle between us and God, that is our mind. That is why he says, "Brother, I want that teaching which can still my mind." The mind wanders in the forest of worldly pleasures just like a madman.

*I will give you my mind if you will show me the Path.*

I repeat that if there is one obstacle between us and God it is the mind. Mahatmas say, "One who has given up his mind has nothing left with him." Hazur Maharaj Sawan Singh Ji was conducting Satsang when Mastana Ji of Baluchistan asked him, "Oh True Lord, if a disciple desires Shabd Naam, what should he sacrifice for the Master?" Master smiled and said, "He should give up his mind to the Master." Maharaj Ji used to say, "A wife can give her body to the husband but she does not give him her mind. If she gave him her mind there would be no problems. It is because of the mind that we are having unrest in our homes."

Hazur Maharaj Ji used to give the example of King Janak in order to help us understand that the only thing required on the Path is to still our minds. When Janak began yearning to realize God, he set up a throne and announced, "I will give much wealth to the one who will make me realize God within the time that it takes to climb upon my horse." All the Saints and holy men were called. At that time there were only "so-called" mahatmas and saints (only a very few people had real know-

ledge of the beyond), and nobody was able to make him realize God. However, there was a very ugly hunchback named Ashtavakra who was a perfect Sadhu. Ashtavakra means "eight humps", and he had eight humps on his body. He came forward because he was afraid that if nobody made the King realize God the name of Sadhu would be defamed and he did not want the king to make trouble for real Sadhus. Because his body was very ugly the other "sadhus" sitting in King Janak's court began to laugh at him. He said, "Oh King, your court is made up of dancers and cobblers because the work of the dancer is to look at beauty and the work of the cobbler is to look at the skin. I don't have any beauty and my skin is not good so they laugh at me. But, do you want to realize God?" He said, "Yes." "Well, in order to realize God you have to make some sacrifice. Are you ready to do that?" "Yes." At that time, they did not sign any papers to make a promise. They would just put water in their hand and make a vow. Ashtavakra said, "Okay, you give me your mind, your body and your wealth." And the King said, "I give you all these things." And taking the water he made the vow and said, "All these possessions are yours." Then Ashtavakra told King Janak, "Now go and sit in the place where the shoes of the other people are placed." At first King Janak hesitated because he thought, "I am the King of all these people and I must go in front of all my subjects and sit with their shoes?" But suddenly another thought came and he realized, "I have given my body to the Saint and I shouldn't feel any shame about my body because it is not mine but the Saint's. If there is any shame for the body, the Saint will bear it." So, he went and sat in the place where the shoes of the people were lying. However, since he was using his mind, sometimes his thoughts would wander off to the palaces, the queens, the army or to other women in his court. Ashtavakra told him, "Beware, King! You have given me your mind. Now you don't have any right to use my mind. Remember, this mind is not yours, it belongs to me." When King Janak realized that the mind was not his but belonged to the Saint, he stopped all his thoughts. Once he stilled the mind there was no other difficulty and Ashtavakra gave him his attention and took the King's soul up. Then Ashtavakra told the other people, "Now you call him." But who could call him because he was not in the body? After the appropriate time he again brought the King's soul back into the body and said, "Did you realize God? Did you see anything?" And the King said, "Yes, now I realize the Truth." Then Ashtavakra told him, "All right, now you take back your body, your mind and your wealth and use this understanding as the Master's and as God's."

*I have come from far away seeking shelter in you.*

When that dear one who has the desire to become initiated meets the disciple he says, "I have come here—I have taken refuge in you. I have not come to question or debate with you. I have come from far away."

Master used to say, "One who is thirsty will drink the water with much appreciation and one who is not thirsty, even though the water is freely given, will not have any appreciation for it." So the dear ones, the lovers, are those who really have a yearning to meet God and are always waiting for initiation. They are always longing for the time to come on this Path and to begin the practice.

Hazur Maharaj Sawan Singh Ji used to tell an interesting story. Once a man was walking by an uncovered well and fell in. Another man who was passing by saw him in the well; he took mercy on the man and brought him a rope. He told him to catch the rope and climb out of the well. But instead of catching the rope, he started asking questions: "Who dug this well?" "How much money was spent on digging this well?" "How did I fall down in this well?" "If I come out this time will I fall in again?" "How many people can fit into this well?" He asked so many questions, but he didn't take advantage of the other man's mercy and didn't come out of the well. The man with the rope told him, "First come out of the well and then I will tell you all the answers to your questions. But first, you must come out." However, instead of coming out, he continued to ask questions. The other man became annoyed and said, "All right. If you want to continue asking questions, I'm leaving." In that way, he remained in the well.

So this is our condition: we are involved in lust, anger, greed, attachment, egoism and all the other evils of this world. One time we are given birth in this body, another time in another body—and in this way we are coming and going back and forth from this world. Whenever Mahatmas or Saints tell us the true knowledge or anyone talks about the true Path, we start questioning him instead of wholeheartedly practicing the Path and doing what is required. We become like the man in the well who was first requested to come out of the well and then ask questions. Mahatmas say that first you should practice the Path; do the things we are telling you. Then, after going within all your questions will be answered. After going within once, there will be no need for asking questions outwardly. Only those people who are not doing their meditations have many questions. How can we solve that thing by talking, which can only be solved by meditation? You can read the histories of all the Saints. Swami Ji Maharaj, the founder of Sant Mat in modern times, meditated in a small closed room for seventeen years. Baba Jaimal Singh began his search for God right from his childhood. After being initiated, he put in long hours in meditation. He used to bring chapatis from the Beas station to last

him for a week of meditating. Before eating, he would soak the chapatis in water. If sleep was bothering him he would stand up, stretch his arms and legs and continue meditating in that position. If sleep continued to bother him, he would tie his hair with a string to a nail in the wall and continue to meditate. And if this did not work, he would beat himself with a stick in order to stay awake. Similarly, Master Sawan Singh Ji meditated in the same room continuously for two or three days straight. If sleep bothered him he had a wooden bench called a *bairagam*. Standing and taking support of the bench, he would meditate. Hazur Maharaj Kirpal Singh Ji went to the bank of the river Ravi and meditated there all night. If he became sleepy, he would meditate standing in the water of the river. Similarly Guru Nanak Sahib sat on cushions made of pebbles, bricks and stones for eleven years in meditation. How hard he worked! These examples are to help us understand that without making a very great effort, we cannot achieve success.

Hazur Maharaj Ji used to give the example of Gunga who was a famous wrestler from Lahore. He used to stay awake all night and practice his wrestling. Only because of this effort, he became famous as a wrestler throughout the world.

In the beginning the practice of Sant Mat seems very difficult because we are not in the habit of doing meditation on Shabd Naam. Moreover, our mind is wandering here and there without any control. Because we haven't acquired the habit of sitting we don't get any interest even if we do sit. But by daily meditation a desire starts coming from within and in that way we can progress. That's why this dear one says to the disciple, "I have come so far and I have taken refuge in you. I'm requesting that you give me that teaching with which I can still my mind, in which I can have love for God and go back and unite with Him."

*I am longing to lose all my pains.*

*—Brother, practice this Path and obey the Commandments of the Master.*

Earlier the dear one who was longing for initiation gave his questions to the disciple, who listened with much love. Now the disciple gives his reply: "The practice which the Master shows to the disciple is the only Japa, Tapa or austerity. It is the rites and rituals. It is the religion. It is all and everything for the disciple." Swami Ji Maharaj says, "When a disciple comes to the refuge of the Master, whatever he was doing before that should be stopped. Whatever Master tells him to do, he should do that. He should lay aside all the practices which he was doing before being initiated and practice the teachings which Master has shown to him."

*Give up the dictates of mind—do not fear public humiliation.*

The disciple says, “First of all you have to give up the dictates of the mind and also the shame of this world.” What happens if we become a little sick and go to the doctor? The doctors of today are busily recommending that people eat meat and drink wine. They say that you cannot survive without these. We write to the Masters asking their permission to do that; but the Saints say, “Whatever Master has said at the time of initiation, you should follow very strictly, because meat, eggs and wine do not save anyone’s life.”

When Master Sawan Singh’s leg was broken the doctors said, “Unless you eat meat broth and drink port wine, you will not recover.” At that time he became worried because he was in danger of losing his work and he had young children to support. In his meditation the Negative Power came in the form of Baba Jaimal Singh and said, “During an illness there is no harm in eating meat and drinking wine. You should do these things.” Baba Sawan Singh used to say, “When I did the Simran of the Five Names in front of that form, the form disappeared.” He cabled Baba Jaimal Singh and asked permission to eat meat and drink wine but Baba Jaimal Singh said, “Whatever orders I have given you on the very first day—you have to be strict in following them and you should not do anything else.” You see that Baba Jaimal Singh didn’t allow Master Sawan Singh to eat meat or drink wine even though he was advanced on the Path and in a great deal of pain. So Saints say, “Whatever instructions the Masters tell you on the first day, you should be very strict in following them.”

*This way you will get the darshan of God; not even hot winds will affect you.*

The disciple now tells the seeker, “Brother, if we walk on the Path of the Guru we will definitely get God. One who is called the Sikh of the Master gets up early in the morning and the first thing he does is to remember the Naam of the Master. It is the work of the disciple to get up early in the morning at three o’clock and to try to reach Amritsar, the Pool of Nectar, and bathe in that pool.” Guru Sahib doesn’t mean any outward Amritsar. If he had meant the outer Amritsar, even all the people who are living in India would not be able to come and bathe in that Amritsar. Further, what about the other people who are living in Africa, America, and the other parts of the world? This would have been an injustice to them if he had meant the outer Amritsar. Guru Sahib says, “The Amritsar which I am talking about is not anywhere outside but is within your

body, within your existence. One who drinks from that Amritsar becomes immortal. That Amritsar is within your body.” Guru Nanak says, “Bathing in that pool of Nectar, in the Amritsar of the Satguru, the crow is turned into a swan.” Now our condition is like that of the crow which feeds on dirt. But when we reach the Daswan Dwar and bathe in that pool of nectar we will become like the swan who feeds on pearls. Our food will be the meditation on Naam and the remembrance of the Beloved.

The disciple says, “At sunrise you should sing a hymn or read something from the Master and after that you should do the Simran which the Master has given. You should not forget that Simran for even a moment whether walking, talking or doing anything. You should remember the Master with every single breath.” For such a person Guru Nanak Sahib says, “I ask for the dust of his feet who meditates on the Naam and the Simran given by the Master and who makes other people meditate on the same Naam.”

*I have nothing of my own to tell you.*

*Everything I tell you is coming from Him in His will.*

Now the disciple says, “Brother, I am not telling you anything from my mind because I am not sitting on the level of the mind. I am only telling you what comes from within, from the Master.” One who has contacted that Shabd and who has become one with the Shabd will never speak anything on his own. Whatever comes from within he gives out. Once when Guru Nanak was in Amnabad he began to speak about the future condition of the city. It was very terrifying because he said that the Mogul Emperor from Kabul would come and would punish, torture and kill the people. Bhai Lalo who was with Guru Nanak asked him, “Master, why are you saying such terrifying things? Why have you sung this hymn? Have mercy on the souls.” Guru Nanak replied, “Bhai Lalo, I am only telling you whatever is coming from within, whatever the Master is sending. You will see that Babar will come and through him God will punish those people who are not doing His devotion. Those who are doing bad deeds will be punished by him.”

Only one who has eaten rock candy can describe its taste. One who has never eaten it cannot tell you anything about its taste. Similarly, one who has done devotion to the Guru, who has seen the position of the Guru and who has manifested that Guru within him is the only one capable of describing the position of the Guru. Only he can say in which level, in which plane his Guru is residing. One who has not done the devotion of

the Guru and who has not realized the position of the Guru cannot tell the plane from which the Guru is coming.

*Guru has given the wealth of God's devotion—it is this that  
Guru Nanak has passed to his devotees.*

Now the disciple says, “Guru gives the wealth of devotion to his devotee and then the devotee gives forth that same wealth to the other people. How can the poor devotee give anything of his own? Whatever his Master gives him, he gives out the same thing to others.”

*I have no desire left.  
Now I am fully satisfied.*

Now he says, “Since I have found the Master and received the initiation of Shabd Naam from Him, I have meditated and earned that Shabd Naam. Now I have no hunger of desire for this world. Even if I am hungry I feel that I am satisfied. All hunger and desire for this world has left me.”

At the time when Hazur came to Ganga Nagar I had thousands of people who were following me. Many people taunted me when I became a disciple of the Master. They told me that people believed me to be a great man but they couldn't understand why I had become an initiate of Master Kirpal. They said, “Before you were free and now you are bound,” because, after initiating me, Master gave me the duty of meditating for seven years constantly. So I always remained in one room and meditated for seven years. Master himself was showering grace upon me and would come to the ashram to give me darshan. Thousands of people came to me and told me that they felt sorry for me. Some people were calling me mad. Others said, “Kirpal of Delhi has done some magic on his head and that's why he's gone mad and changed his position.” Laughing and smiling I would say to them, “Doing the Simran of Kirpal Singh, remembering Kirpal Singh, millions of sinners are liberated. Ajaib says that you should also follow Kirpal.” When I said this they would leave without any other argument.

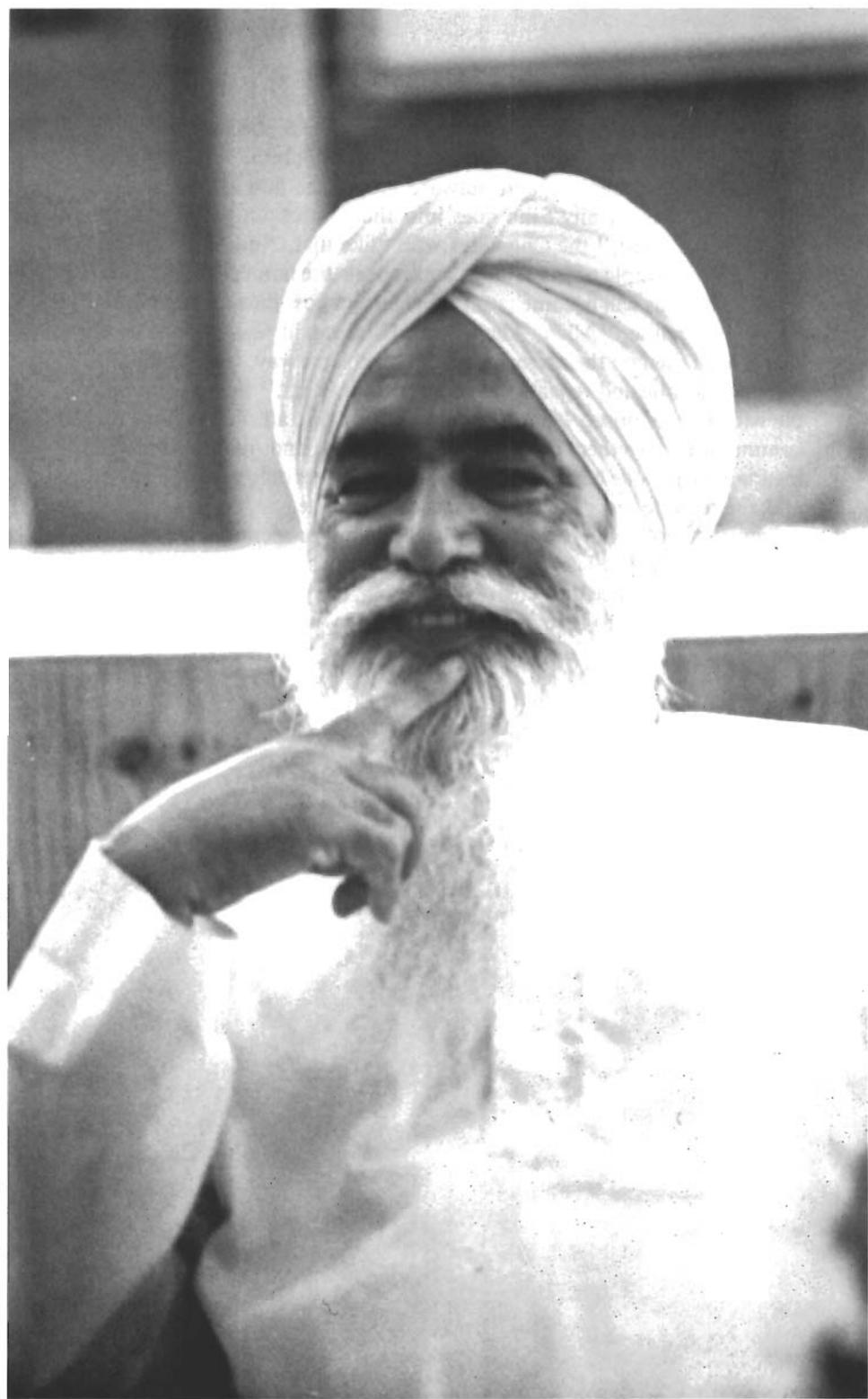
*Master, if I meet any disciple, I'll bow down at his feet.*

In this hymn the condition of the person who is desiring initiation and the good qualities of the Sikh, the disciple, are described. After realizing the truth, the person who came for initiation, the seeker, says, “From now on, if I meet any *Gurusikh*, a disciple of the Master, I will bow

down to him and understand him as the blessed One, because blessed is the disciple who has manifested the Master within him.”

Bound by the religions and outward labels, see how we are dealing with each other. If any Sikh goes into the Church and says, “Wahe Guru, Wahe Guru,” the Christians won’t like that. And, if a Christian goes into the temple of the Hindus and repeats the name, “God, God,” then the Hindus will become upset. If a Muslim goes into the temple and repeats the name, “Allah, Allah,” the Hindus will feel that the atom bomb has fallen on their temple. And, in the same way, if a Hindu goes into the mosque and repeats the name, “Ram, Ram,” the Muslim people will become upset. But the Satguru is bringing all the religions and communities together on a common ground and makes everyone meditate on the one Naam. He brings all four castes on one platform and makes everyone meditate on that One True Name.

Saints do not come to form any new religion or sect nor to break up the old ones. They tell us to remain in our religions. They say, “Religions are good for us, since they create the longing, the yearning within us and they teach us how to love and in that way they make us meditate.”





## Masters Come for Sinners

June 16, 1977  
Nanaimo, British Columbia

*Now, O God, pull me toward You.*

This is the bani of Sehjo Bai. The reason for taking the writings of different Mahatmas and Saints is to show that all Saints and Masters Who came in the past gave out one message. Mahatmas make us understand that the God for Whom we are searching and Who has given life to all of us is One. The God for the American people and the God for the Indian and all other people is the same.

Mahatmas say there is only one practice by which we can achieve that God, and that way, that Path, is within all human bodies. Up to this time, He has never been achieved from outside the human body; nor will He ever be achieved except in the human body. Guru Nanak says that those who are trying to realize Him outside of their human body are making useless efforts and are wasting their time. There is no question of man or woman. It is not true that only men can realize God and women cannot: both man and woman can do the devotion of God. There is no question of caste either; people of all castes can do the devotion of God. Many women have become Mahatmas—Sehjo Bai, Daya Bai, Mira Bai, and among the Muslims, Mahatma Gargi and Rabia Basri—all these people were perfect Mahatmas.

That's why Sehjo Bai's bani is presented to you. Sehjo Bai's Master was Charan Das. She was born in a Rajputana family and She was a perfect meditator; She initiated many people and made them cross the ocean of life.

Mahatmas come in this world carrying much humility with them. And they have only humility. Master used to say, "God has everything except humility; He is the All-owner—to whom should He show His humility?" So now with very much humility, She is begging God, "O God, pull me toward You and shower grace on me! Only because of Your pull can I create the yearning to meet You and only with Your

grace, love and help will I be able to do the devotion.”

*Do not count my bad deeds.*

*Forgive me, so that You will maintain Your reputation of forgiving.*

If the Guru only looked at our bad deeds and bad qualities He could not forgive us, and for the rest of our lives we would be able neither to come to the Satsang nor to get Naam from Him.

Kabir Sahib says, “The Saints come into this world as washermen. The washerman accepts everyone’s clothes. He doesn’t care if the clothes are from the oil merchant, or the baker, or the gentleman.” But the thing is that the clothes of the baker or the oil merchant will need more attention, more work, while the gentleman’s clothes will be easily washed. But, because he is proud of his honest skill and he knows that he can clean everyone’s clothes, he accepts everyone’s clothes.

Similarly, Saints know about Naam and rely on Naam. They know within whom they will keep that Naam and who will one day go back to Sach Khand.

Kabir Sahib says, “When Naam dwells in the heart all sins go away, just as a little bit of fire finishes the heap of hay.” Guru Nanak says, “We, the worldly people, committed many sins, but when we got the Naam, It worked like fire and burned our sins just as wood is burned by fire.”

Kabir Sahib says, “Even a leper who is meditating on Naam is better than a person whose body is made of gold.” Sehjo Bai says, “Ask God, ‘O God, shower grace on me and don’t look at my bad qualities, because now You are concerned about me and You are taking my care.’ ”

*Age after age Your glory is such,*

*As is sung in the Vedas and Puranas.*

Now Sehjo Bai says, “I am not requesting of You any new thing. The Vedas and Puranas all bear this witness: that God is always liberating the sinners. That’s why I am requesting You to liberate me also.”

Master used to say, “The Masters always come for the sinners.” There was one Udham Singh who was a very famous robber of Maza, and he used to torment the disciples of Master Sawan Singh who were coming to see Him, and sometimes he drowned them in the river. But when he learned the importance of the Saints, he came to Master Sawan Singh and got initiated by Him. After that he used to put a piece of cloth in his mouth and praise Master Sawan Singh constantly in front of the

Sangat. When Master Sawan Singh used to say to him, “Stop doing that,” he would say, “Let me remove all my sins, because with this mouth I have criticized You a lot—now let me remove those sins by praising You.”

Similarly, there was a famous dacoit in Rajasthan who had committed many murders. When he came to Master, Master asked him, “What is your profession?” He replied, “All my life I have been a hunter of men.” Master asked him, “Now what is your idea?” He replied, “That’s all over; now I have come to repent and take refuge at Your feet.” Master gave him initiation and he became a very good man.

In the same way there is the story of Ajamal. Ajamal was the son of a pandit, but he was caught up in adultery and was defamed in his community or caste. As you know in India, if anyone in a caste is doing bad deeds he is thrown out of the caste and the other people in the caste don’t have any relation with him and hate him. So that Ajamal was thrown out of his caste and he was thrown out of his village also. Outside of the village he made a small hut and lived there.

Once a perfect Mahatma came there and he was surprised to find a hut outside of the village. So he came to the hut and asked Ajamal, “Why is this?” He told him, “I am a sinner; this is the hut of Ajamal the sinner. I made this mistake in my youth and the people of the community have thrown me out. I am a very great sinner.” As you know, Saints have full power and have many sticks to rebuke the souls. They have Their own ways of liberating souls. It is not necessary that They liberate souls only by giving Naam Initiation. If They want, They can liberate souls only by looking at them once. They have many ways. Because that perfect Mahatma knew that Ajamal’s attention was scattered all over the world, He knew he could not be liberated by giving Initiation; He had to use other means. So He told him, “All right; whatever you have done in the past is done, now forget about that. But you will have one son and you should name him *Narayan*. (*Narayan* means “God”). And your son Narayan will liberate you.”

Now when that Mahatma told him, “You will have a son and name him Narayan,” all the bad thoughts that Ajamal had which were scattered in the world were concentrated on the name “Narayan” and he was always thinking of that soul, that son, who was going to come to his home, and he was very grateful to the Mahatma. He always remembered that Narayan. When his end-time came, he was still remembering that Narayan. When the angels of death came to take him and were giving him a very hard time, he cried, “Narayan, O Narayan, come and save me.” So Guru Nanak wrote in his bani of that occasion: “He did the devotion of God understanding Him as his son; repeating the name

‘Narayan,’ Narayan came to save him.” So he did the devotion of God understanding Him as his son, and still God came to liberate him.

That’s why Master Sawan Singh Ji used to say, “If you cannot meditate and your mind is not steady, at least you should love the Master.” And you *can* love the Master—the more you think of Him, the more you can love Him, and the more you will be inclined in His direction. The more you will remember, the more you will become His form.

*Your Naam is the liberator of sinners—  
Hearing this, my mind is determined.*

Sehjo Bai says, “When I knew that only Your Naam can liberate sinners, then I had determination and faith in You and believed in You. After having faith in You, I got Naam from You and now I am begging You to liberate me, because I know that Your Naam can remove all my sins.” Just as if we put soap or detergent to dirty clothes, all the dirt will be removed; in the same way, Naam removes all our sins.

Tulsi Sahib says, “Rust cannot eat gold; ants cannot eat iron. The devotee of the Master, whether he be good or bad, Kal cannot accept him and he cannot go to hell.”

*I am ignorant, You know everything about me.  
You are all-pervading, all-conscious.*

Very often I have said this in the Satsang: that those who are meditating according to the instructions of the Master, they have never said that their Master or this Path is untrue; because this Path is true and those who are meditating according to the instructions of the Master go back to God. This Path leads the soul toward God, because this Path has come from God and God Himself has made this Path.

We praise the Masters, but we understand Them only as men. As long as we are not doing meditation, we do not understand Them as more than human beings. Those who have gone within never ask any question of their Master, because they know that He is all-conscious. What question should I ask of Him Who knows everything?

Bhatt (a disciple) says to Guru Arjan Dev, “We are illiterate and foolish and have no good qualities. Because we left your nectar, the Naam, we ate poison.” What are the poisons? The poisons are the worldly pleasures. He said, “We learned about Your good path, and when we came to Your good path, we understood about You, and the fear of the angels of death was removed.”

Sehjo Bai says here, “I am asking You, even though You know everything about my heart.”

*I have taken refuge at Your lotus feet.  
O Kirpal (merciful), compassionate Swami (Master).*

Now Sehjo Bai says, “I have only the support of Your lotus feet and now You have to be gracious. You have to shower grace on me; now only You can help me.”

Guru Nanak Sahib says, “If that gracious Saint *Kirpal* (the merciful) showers grace on your soul, even critics can be liberated along with the dear ones.”

*Folding my hands I beg You:  
Please accept me, and let me sit in Your lap.*

Now Sehjo Bai says, “Folding my hands, I am begging You, I am praying to You: Please take me into Your lap, let me sit in Your lap so that I may know that I am sitting in my Father’s lap.”

My beloved Satguru Kirpal never allowed me to bow down to His feet. Always He was embracing me, always He was making me sit on His lap. I had never gotten such love and I can never get such love again in this life. He would not make me sit on His lap when alone only, but in front of all the people; and the people who were standing there, they would sing this hymn: *blessed are the souls whom the Guru embraces, very blessed are those souls whom Master allows to touch His body*. Hazur Maharaj Ji was the ocean of love, and according to the capacity of their vessels, everyone received.

Hazur used to say this also: “There is no problem for the giver. The problem is only with the receivers.”

*I have come to thy door, O Param Purush (supreme being);  
I do not have any good qualities.*

Now even after reaching Sach Khand, how much humility does Sehjo Bai have! She says, “I don’t have any good qualities. All the good qualities are in you, I am still full of faults.”

Kabir Sahib says, “Always sit at the door of the Saints even though you are pushed away from there and are always thrown out. Still you should be attached to that place.”

*All the wealthy people are unhappy, poor people are the form of unhappiness;  
Sehjo says: Sadhus, Who have known the secret of the unique path, are the only happy people.*

Now Sehjo Bai gives a very beautiful example to make us understand that it is not by collecting worldly wealth that we can get happiness and peace. She says, "The more you have worldly wealth, the more you collect money, the more you will become restless and the less happiness and peace you will have." She also says, "If you have collected a hundred thousand, you will want to collect millions; if you have collected millions, you will want to collect billions. In that way your mind will lose all peace and happiness."

Master Sawan Singh Ji used to say, "Only the desires of man keep him a pauper."

On the other hand, Sehjo Bai says, "The people who do not have any wealth, they are also not happy, because in the evening they need food to eat and also shelter. They have become the form of unhappiness. Neither the wealthy man nor the poor man is happy." Sehjo says, "Only those who have got the knowledge of the Saints, the knowledge of God, are happy."

Tulsi Sahib also says, "Some are unhappy because of their minds, some are unhappy because of their bodies. Everybody has one or another kind of suffering. But only the servant, the *dass*, of the Mahatma, who is doing meditation, is happy."

Guru Nanak Sahib says, "O Nanak, all this world is suffering. Only they are happy who have Naam as their refuge."

*Neither in reading nor in arguing is there happiness;  
Sehjo says: Sadhus Who have made the third plane their abode are the only happy ones.*

Now Sehjo Bai says, "Neither the learned man nor the illiterate ones are happy," because by reading all kinds of knowledge, we get the habit of arguing and debating. And there is no happiness or peace in that debating and arguing. Neither are the illiterates happy. But only those who have contacted God, whose connection is made with God—only they are happy.

I have had the opportunity to see many learned men and attend their meetings. I have seen that if any learned man is giving any speech or lecture, the other people who are sitting there also get something from within and want to speak. And if they don't get the opportunity to

Speak, they go away with anger in their mind.

Hazur Maharaj Ji used to say, "To come into Sant Mat even a person with a master's degree has to become a child five years old." Guru Nanak says, "Even if you read a million tons of paper, even then your mind will not get any peace. Those who are remembering the name of *Gobind*—God—they can have peace." There is no question of reading or illiteracy here. Those who are doing the meditation, only they can have peace.

*Just as the tongs of the blacksmith experience water one moment and fire the next.  
So are the pains and happinesses of this world.  
Sehjo, you give them up and run away from them.*

Now Sehjo Bai says, "We have come into this world carrying our good and bad deeds, carrying happiness and pain." If we had done only good deeds, we would have been allowed to stay in the heavens forever; if we had only bad deeds to our account, we would have been compelled to stay in hell forever. But because of the good and bad karmas, the good and bad deeds, we have been sent into this world and have been given this human body. And that's why you will not find anyone who has not enjoyed any happiness or anyone who has never suffered pain. Everyone enjoys happiness and everyone endures pains and sufferings.

Guru Nanak says, "This is the city of good and bad deeds and only by taking refuge in the Mahatma can one be liberated from this."

Now Sehjo Bai gives us this very beautiful example to make us understand that the happiness and pain of this world which we have got are just like the tongs of the blacksmith. You see, the blacksmith's tongs are in the hot furnace for some time and for some time in the cool water. So She says, "We are getting happiness and pain which are coming and going like the tongs of the blacksmith."

*Sehjo says: Live in this world as the tongue lives in the mouth.  
Even after eating Ghee [butter] it doesn't take on its greasiness.*

Hazur used to give a very beautiful example to make us understand: that we should be like that fly which comes and sits on the edge of the bowl full of honey, eats that honey and flies away with dry wings. But there is another fly who comes and sits in the center of that bowl of honey; but she can neither eat the honey nor fly, because when she tries to get out

her legs are stuck, and when she tries to pull out her legs her wings are stuck. So in that way she cannot eat the honey nor can she remove her body, and she dies in the bowl of honey without even tasting it.

Mahatmas do not tell us to give up the world and go into the wilderness. But They say, “Live in the world like that fly who ate the honey sitting on the edge of the bowl and flew away with her wings dry.” They say, “Whatever duties you have been given—taking care of a family and children—you live in this world and take care of those children understanding that as your duty. But keep your goal, always remember your goal, and always keep your attention toward that Shabd Naam.”

Sehjo Bai gives another very beautiful example: “The tongue is in our mouth but even if we are always eating the clarified butter [*ghee*] still our tongue will not get glossy or greasy from eating that *ghee*.” In the same way, if we always live in this world remembering our goal, we will remain unaffected by the pollution of this world.

Mahatmas go so far as to say, “This small tongue has thirty-two enemies to fight, but still she is always safe there.” We say, when we get free time, only then will we meditate. But the Mahatmas tell us, “You look at the condition of the tongue; she is living in the prison of the thirty-two teeth but still she is safe and doing her work.”

*We have to go; we are not to live here always; we are to go soon.*

*Sehjo says: For the pleasure of a moment, do not sacrifice your head.*

Now Sehjo Bai says, “We are like the travelers in this world. All our companions are fellow travelers and it is not wise to forget your goal when you stop and rest in the shade of a tree for a few moments. And if you start building any houses here, that is not good.” It is the work of the traveler that if he is resting he should always remember his goal and he should always keep his goal in front of him.

Similarly we are like the travelers in this world. Our work is to remember our goal and always go on proceeding toward that. Our work is not to dwell permanently in this world because we are not going to live in this world forever.

King Ibrahim Adham of Balkh Bukhara used to sleep on a very comfortable bed made out of tons of flowers. Once a man was sent by God Himself, and he was wandering about on the roof of his palace. So the King asked him, “Who are you?” He replied, “I am a shepherd.” So the King of Balkh Bukhara asked him again, “What are you doing here?” He said, “I have lost some of my camels and I am looking for

them here.” So the king said, “O foolish man, how can camels come onto the roof of a palace?” He replied, “In the same way that God can be realized by sleeping on a bed of flowers.”

And when that man went away the King thought, “Why didn’t I ask him how God *is* realized?” But anyway he went to bed and he slept and on another day when he went to his court, the same person came there without caring about any gatekeeper or anyone and came straight to the King, who was very surprised that he had made it through without the permission of the gatekeeper or guard. He said to that King, “I want to stay in this travelers’ inn; what should I do?” The King asked him, “Who told you this is a travelers’ inn? This is my palace!” So he said, “Who lived here before you?” The King replied, “My father was living here before me.” After that he asked, “Who was living here before him?” And in that way he counted many forefathers. So the man asked, “When the people are always coming and going from this place, is it not a travelers’ inn?” Then that person went away.

Then the King of Balkh Bukhara realized, “Really, this is a traveler’s inn; because people are always coming and going from this place. No one lives here permanently.” Again he thought, “Why didn’t I ask him how God is realized and what is our real home?”

Because he was yearning for God, he gave up all his kingship and started searching for God. He came to India and eventually to Kashi. Kabir was a Muslim and he was also a Muslim, so he thought he would get along well with Kabir. So he came to Kabir Sahib and he stayed with him. Kabir Sahib told him, “I am a poor man and you are a King. How will you be able to stay here?” So he replied, “No, whatever you will give me I will be satisfied with that only; please allow me to live with you.”

He lived with Kabir Sahib, Who was a weaver; His work was weaving and all day they were making threads and they were doing all kinds of weaving work. And in that way, serving Kabir Sahib, six years passed. Because women are always the soft hearted ones, Mata Loi thought, “He is the king and we are poor and he has been living here six years and serving us; Kabir should give him something.” So she asked Kabir to initiate him.

But Kabir Sahib said, “No; his vessel is not ready.” So Mata Loi said, “How can I believe that when whatever I am telling him he is doing? That means he is ready and you should give him something.” But Kabir Sahib said, “No, he is not ready.” But Mata Loi would not believe it. So Kabir Sahib said, “All right; we will test him.” Kabir Sahib told Mata Loi to stand on the roof carrying some fruit skins and other garbage. And when he called the king of Balkh Bukhara, she should throw the

garbage on him and they would see what would happen then. So Kabir Sahib called the king, "Come here!" When he was going out of the room into the street, Mata Loi, who was standing on the roof threw that garbage all over his head. He became very angry and looked at Mata Loi and said, "If we were in Balkh Bukhara I would give you a very good lesson and learn why you have done this!" And he spoke many foul things also. Mata Loi was very surprised because she had thought he was a very humble man. So then she believed, "Yes, he is not yet ready."

After that, similarly, six more years passed. But Mata Loi was afraid that whatever she was seeing was not true. She was seeing the King of Balkh Bukhara as he was before. So she didn't recommend to Kabir Sahib to give him Initiation. But one day Kabir Sahib called Mata Loi, "Now he is ready for Initiation, because his vessel is now ready." Mata Loi said, "How can I believe this, because I am looking at him and he is exactly as he was before? I do not see any difference." So Kabir Sahib said, "All right. This time you stand with a great basket of rubbish and dirt instead of those fruit skins. Again when I call him, you should throw that on his head and then we will see." So then Kabir Sahib called him and he came. And when he was coming Mata Loi threw that basket of dirt down on his head. When that happened, the King of Balkh Bukhara looked up and said, "I am grateful to whoever has thrown this because I am much more dirty than this dirt. I am very grateful to you."

So then Kabir Sahib said to Mata Loi, "He is ready," and then He gave him the Initiation. When Kabir Sahib was giving him the instructions and telling him about the Initiation his inner vision was opened, and in that way, right from his Initiation, he went up.

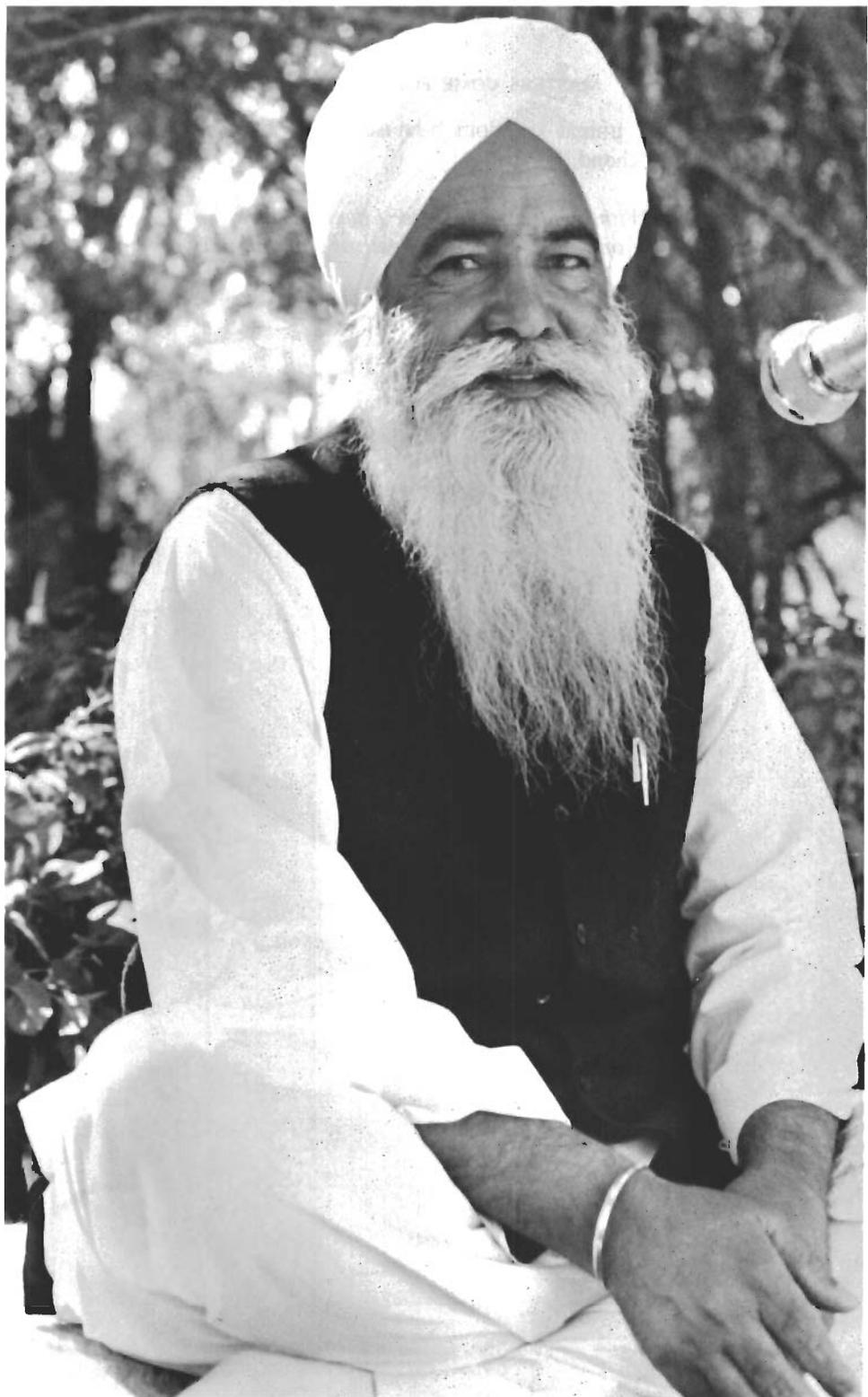
After getting Initiation, once when he was sitting on the bank of the River Dhajal and sewing a cushion, his prime minister came there and said to him, "O King, I took care of your children and I taught them how to fight in battle. Moreover, I have taken care of your kingdom up to this day. But now you should come back to the kingdom and you should be King. I will work under your guidance. Please return to the kingdom, because I don't want to manage the kingdom anymore."

So when that minister told him that, the king threw that needle with which he was sewing into the river and said, "Minister, bring me that needle." And the minister replied, "If you give me half an hour I can give you thousands of needles like that." But the King said, "No, I want the same needle." But he couldn't do that. Then the King applied his attention and a fish came out holding that same needle. And after that the King told his minister, "I don't want that unreal kingdom of yours. If you want to take care of that, do so; if you don't want to, don't. But I

don't want that unreal kingdom because now I have got the real kingdom, Sach Khand."

*Sehjo says: With the grace of Master I have learned:*

*"Do not rely on your breaths, as death is standing on your head."*





## O Man, Why Are You Afraid?

June 24, 1977  
 Sri Kirpal Ashram  
 Surrey, British Columbia

*Repeating the Name of God,  
 Namdev became one with God.*

This is the bani of Dhanna Bhagat. Dhanna Bhagat was born into a farmer family and he was not educated in any school or college. In the beginning he was an idol worshiper; but after that he became a *Param Sant*. He was born in the village Dhanna, province Rajputana [present day Rajasthan], in 1414, and he earned his livelihood by farming. When he grew up, after he stopped worshiping idols, he went to Kashi and he got the initiation from Swami Ramananda. He was an illiterate; but in the end he achieved high status and became a perfect Saint.

Once Dhanna Bhagat went to Trilochan who was an idol worshiper, and asked him, "What is all this?" Trilochan said, "This is *thakar*, (i.e., these are gods)." So Dhanna Bhagat asked him to give him one of those idols. But Trilochan said, "It cannot be given free. You have to give me one milk-giving cow and then I will give you one god." So Dhanna, who was a farmer and had many cows, brought one very good milk-giving cow and gave it to Trilochan and for that he got one idol, one *thakar*. And Trilochan gave him a thrown-away idol—not a good one.

But when Dhanna returned to his home, he put the idol aside. And when he saw Trilochan again he asked him, "Brother, do they ever speak, all these idols?" Trilochan replied, "How can the stones speak? How can the idols speak?" Dhanna replied, "But that *thakar* which you gave me speaks, talks with me, and is doing all my work: he is plowing my fields, he is looking after my cows, and he is doing every job for me." Trilochan was very surprised and he remembered that in order to get a cow from him, he had given him a thrown-away idol; so he asked, "Can you show me how your god works for you?" Dhanna said, "Yes, I can show you." Because one who has seen God, it is very easy for him to

make another person see God. So Dhanna Bhagat told Trilochan, "Come on! I will show you how the god is working for me." When both of them reached the field, Dhanna told Trilochan, "Look there, he is plowing my fields! Look there, he is taking care of my cows." And in that way he showed him at many places that the work was being done.

But Trilochan couldn't see anyone working there, so he was very surprised again and he said, "But I don't see anybody working there; I don't see any god working there." So Dhanna rebuked Trilochan and said, "You cannot see Him until you remove the dirt from you." And it is the law that when a doctor is treating any ulcer, first of all he removes all the dirt, all the pus, from that ulcer, and then he applies the medicine. So in the same way Dhanna told him, "You have the dirt of lust, anger, greed, attachment and egoism within you; how can you see that pure and high God? First of all you have to remove all this dirt from within and after that you can develop in such a way that you can see God."

So Trilochan made up his mind that he would give up all these evils. Then he said to Dhanna, "Yes, now I have given up all these things. Now you please make me see God." So when Trilochan made up his mind and Dhanna gave his attention he showed God to Trilochan; and the life of Trilochan was started.

And now in this hymn Dhanna tells us everything about his devotion: how he started doing his devotion. In the first line of the hymn, he mentions Namdev, who repeated the name "*Gobind, Gobind.*" Namdev was of the cloth-dyer caste. In India at that time people were believing much in caste and creed, and the dyer caste was very low. So Dhanna said, "I saw Namdev becoming one with God, becoming the form of God, after doing the meditation on Naam; and I saw that even the person of the very low caste, after doing meditation and the devotion of God, was also worshiped by the people."

Being intoxicated in the devotion of God, once Namdev went to a temple. And looking at him, the priests of that temple didn't allow him to come in because he was of such a low caste. So when the priest told him that he couldn't come in the temple, he went around the back of the temple and he sat there. When he heard the sound of the people playing the musical instruments—conches, harmoniums, and things like that—and they were singing devotional songs, he thought, maybe God is pleased only by playing musical instruments. He took off his shoes and started playing those shoes, as though they were a musical instrument. And he didn't even realize the difference between the musical instruments and the shoes because he was so intoxicated in the devotion of God and he was connected with God. So at that time the door of that temple was turned to the side where Namdev was sitting. And that's why that village

was named *Ghuman*, which means “turned around”; and Baba Jaimal Singh was born in that same village.

Namdev’s life was such that he had six brothers; and they were also doing the same business of dying cloth and selling it in the market. For six days of the week they would dye cloth, and on the seventh day they would go to the market place and sell what they had dyed. Namdev was working with them, and once it so happened that he went with his brothers to sell that cloth. When they came to the market place, the other brothers started doing their business, selling cloth, and he sat for meditation. So the other brothers came back after earning a great amount of money. But he came back carrying all the cloth which he had taken to the market, without selling even a single piece.

His mother asked him, “Why didn’t you do any business there? You should have given that cloth even for credit!” So he said, “If you want me to give the cloth for credit, I will go and give them now.” So he went out and spread all the pieces of cloth on stones; and he took one small piece of stone. And he said, “I have given all the cloth for credit, and they will pay after one week; and I have brought this witness also who is responsible for the payment.”

Then he sat for meditation for seven days. On the eighth day, when nobody came to pay that money the family members reminded him, “Nobody has shown up to pay you.” He said, “You don’t worry about that. I have this witness with me.” And that stone was turned into gold; and Namdev told them, “You take from this the price of all your cloth and give me what is left.” So in that way God protected him and in that way God was working for him.

*A person worth half a penny became worth millions of dollars:  
Rising above weaving, Kabir became attached to the feet of  
God;  
Thus a low-caste weaver became a high intellectual.*

Now he gives the example of Kabir Sahib. Kabir Sahib also came in a very low-caste family. the caste of the Muslim weaver or *julaha*. Especially at that time, when the Hindus were very strong in India, they were not happy even seeing the faces of people who belonged to the *julaha* caste. So he says, “Kabir Sahib was a weaver and throughout his life he wove cloth; when he withdrew his attention from the loom and all those things and connected himself with God and did the meditation of God, even the great kings and emperors came to him and got initiation from him. And getting the true knowledge of God, they also were liberated.”

In the time of Kabir Sahib, once on the banks of the River Ganga a person of low caste was bathing and a pundit was passing by. And it happened that one drop of water from the body of that low caste man touched the body of the pundit, and he became very upset because he considered himself polluted; but Kabir Sahib told him very lovingly, “Oh Brahmin, you also were born of a woman; how can you be called *brahmin* when we *shudras* [lowest caste people] came into the world from the same place and we were born in the same manner? How can you say that we and you are different? You have blood and we also have the same blood!” So Kabir Sahib lovingly explained to him that all men are the same.

*Ravidas, who carried the skin of dead animals and was detached from Maya,  
When he came in the company of Saints he got the darshan of  
God and God manifested within him.*

Similarly in Kashi [Benares], Sant Ravidas also came; and he was a cobbler by caste. The cobblers were considered much lower even than the weavers by the Hindus. He used to carry the dead bodies of animals in order to obtain the leather for making shoes. But when he did devotion, when he became the form of God, many kings, emperors, and great people came to him and were benefited. In the beginning he was a cobbler; but in the end he got high status and he also became a perfect Saint.

Hearing the praise of Ravidas, the queen of Chittor, Mira Bai, came to Kashi and got initiation from him. When she got back after getting initiation from Ravidas, all the pundits and other Hindu people abused Mira Bai saying, “You were a very high-caste Hindu and you have taken a cobbler as your Master.” And they were very upset with her. So Mira Bai invited Ravidas to come to her country and he held satsang there; and then she also invited everyone to the langar. Ravidas was also present and he was going to eat in the same langar so the pundits said, “Either you send this Ravidas away from you or you will have to leave this community and go outside the village and dwell there; because it is not a good thing for a Hindu to sit with a cobbler and eat.” When Ravidas heard this, he told Mira Bai, “Daughter, I don’t want to break anybody’s worldly ways and that’s why I am going. Because you’ve invited them, let them have food. I am going; I don’t want to eat food here.” But then he created such a will that there was no pundit in that langar with whom Ravidas was not sitting and eating. There was one Ravidas with each pundit. In that way everybody was surprised, and they got up, leaving the food and saying, “Ravidas was sitting with me and

eating with me." Others also said, "Yes, he was sitting with me also." In that way, people came to know about his reality and got initiation into Shabd Naam from him. So Ravidas was a cobbler by caste; but still a queen like Mira Bai came and got initiation. And other kings and emperors came to him and got initiation from him; he was a Param Sant.

So many people taunted Mira Bai, saying, "The disciple is living in big palaces and enjoying, but the Master is mending the shoes of other people and is living in a small hut." It is natural that no disciple will ever be happy in hearing abuse or anything against his or her Master. So Mira Bai came to Ravidas taking a valuable ruby and she told Ravidas, "Master, I have brought this ruby for you. And using this you can make big palaces and live very easily." But Ravidas replied, "Daughter, whatever I have gained in this Path I have gained that living in a small hut and mending the shoes and smelling the bad smelling water also. I do not need these things." But Mira Bai thought, "Maybe Master is hesitant to take this." So she left that ruby in the roof of the hut. And she told Ravidas, "Master, I am leaving this ruby here." So Ravidas told her, "All right, daughter, whatever you wish." And Mira Bai went back to her home.

One year after that, Mira Bai again came to see Ravidas and she thought that maybe her Master had spent that ruby in making big palaces, and maybe he was living his life very easily. But when she came there again she saw the same hut and Ravidas was doing the same business. So she told Ravidas, "Master, I left one ruby here last year." Ravidas replied, "That should be where you left it." Then she saw that the ruby was at the same place.

Similarly King Pipa of Gagaraungarh was an idol worshiper in the beginning. When he would go to the temples, the voice of God would come and would say to him, "Pipa, you go and search for a perfect Master. Otherwise Negative Power will take your skin off." In that way he became very afraid. So he asked his attendants, "Is there any perfect Master or Saint living?" They replied, "Kabir Sahib has left the body; but there is one Ravidas who is called a Param Sant, but the problem is that he is a cobbler by caste."

Now King Pipa was a *Kshatriya*, of very high caste. He thought, if I go to a cobbler, even if he is a perfect Saint, what will people think about me? All the people living in the kingdom will speak against me! So he was hesitant to do that.

But once it so happened that all the people (including those in the palace) went to the River Ganga to bathe, because of some festival there. Taking advantage of that occasion, King Pipa went secretly to Ravidas. At that time Ravidas was putting water from a water tank into a leather

bag. And when Ravidas saw King Pipa coming there, he thought, "Even though he is the King he has come to me. I should give him something." And when he cupped his hands Ravidas gave him some water to drink from his leather bag. But the King's mind—because you know that mind doesn't allow anyone to take advantage of the company of the Saints or take anything from the Saints, but rather becomes the obstacle between the disciples and the Saints—it came in the mind of King Pipa: "He is a cobbler and he is giving me water from that leather bag. Maybe I will also become a cobbler!" He was wearing a shirt with very open, wide sleeves. So he didn't swallow that water, but he let it all pass through into the sleeves of his shirt. And then he came back to his home thinking, "Thank God I didn't drink that or otherwise I would have become a cobbler!"

After that, he called a washerman and told him, "Go at once and wash this shirt. And nobody should know that I have given you this shirt." So that washerman went home and told his daughter to suck the stains from the shirt; because if a washerman cannot remove a stain by any other process, he sucks that stain with his mouth and spits out the dirt. So the washerman started some other work and gave that shirt to his young daughter, who began to suck the stain; but she forgot to spit out that water and she swallowed it instead. And because that water was blessed by the Param Sant and had become the parshad, when she swallowed it her inner vision was open and she started talking about meditation and acting like a Saint. And everyone came to know that "The washerman's daughter is acting like a Saint and is talking about God-realization." In that way many people started coming to her.

So King Pipa, because he was very anxious for God-realization and because he was searching for a Perfect Master, also came to see that washerman's daughter. And when he came there, the washerman's daughter stood up and treated him with respect. So the King said to that washerman's daughter, "Daughter, I have not come here as a King. And I have not come understanding you as a washerman's daughter, but I have come here understanding you as a Saint; I have come here to take initiation and the knowledge of God-realization from you." So that washerman's daughter replied, "King, I know that and I have not stood up to respect you because you are the King, but because I am grateful to you and I thank you. Because whatever I have achieved, I have got that only from your shirt. And this is only your grace because if you had not sent this shirt to us, I would have not been able to get this."

So when the King realized what a mistake he had made by not drinking the water given by Ravidas and when he thought that he did not drink the water because he was afraid of worldly shame, he started thinking ill

and abusing worldly shame. And he went again to Ravidas, saying, "Master, now give me that thing." But Ravidas said, "No, that was grace. Now you take initiation and work hard and meditate on what you are given. Eventually you will get that thing." So King Pipa received initiation from Ravidas and he worked very hard on his meditation; and he also became a Param Sant, and in the Guru Granth Sahib his hymns are also included.

Similarly, Hazur used to say, "When one Saint comes, He makes his disciple also of the same state—same position—as He is." He used to say, "When one is having the disease of itching he gives that disease of itching to other people who come in his company." The Saint who cannot make another one as a Saint—it is useless to worship him.

This is a very bad thing that we say that there is no successor of Master after He left the body. I didn't want to say this thing, but I am compelled to; that's why I am saying it. If we say that there is no successor, we are saying that our Master was not perfect and that He couldn't do anything. Because you see how Master Sawan Singh showered grace on Master Kirpal Singh and how He made Mastana Ji of Baluchistan. Our Hazur was also owner of the same status—same position. And those who did the meditation according to His instructions and obeyed His commandments, He made them also as His own form. I am saying this truly: that until there is a perfect disciple we cannot recognize whether the Master is perfect or imperfect. When a true disciple comes the fake master runs away; because he knows that he is going to ask for something.

*Sain the barber, who carried messages from house to house,  
Became the matter of discussion in all the houses;  
When Parbrahm manifested within his heart,  
He was counted with the devotees of God.*

Now Dhanna Bhagat gives one more example of a devotee who was of low caste—Sain the barber. In India the barber caste is also considered to be low. The people who belong to the barber caste go to other people's houses and work there without expecting anything from the owner. It is up to their worldly master whether to give them food or not; but still they work.

Sain the barber used to give massage to Emperor Akbar. And once it so happened that he sat for meditation and spent all his time that way; and he couldn't go to Emperor Akbar to give him the massage. So his Satguru, his Master, that God, He came in the form of Sain the barber and He gave the massage to Emperor Akbar. On the next morning when

Sain the barber came to Emperor Akbar asking for forgiveness because he hadn't come the night before to give him a massage, Emperor Akbar replied, "How can I believe that you didn't come and give me a massage? You came and gave me the most beautiful massage ever!" But Sain the barber replied, "No, that is not true. I did not come. How can you say that I came?" But Emperor Akbar told him, "No, you came. Maybe you have forgotten. You came." And Sain the barber realized that whatever was done, was done by his Satguru.

Emperor Akbar also requested Sain the barber to give him initiation. And when he got initiation from him, and when he did the initiation, after that he realized who Sain the barber really was. When anyone dies in the Muslim religion, they put the head of the dead body facing towards the *Kaaba*, towards Mecca; but Emperor Akbar told the people, "When I die you should put my feet towards the Kaaba because those things are all fake, they are not true." And the tomb of Emperor Akbar is made in the same way; his feet are towards the Kaaba.

*Hearing these things, a farmer got up and he started doing devotion,  
And he met God face-to-face; He was the blessed Dhanna.*

So the meaning of all these stories is that Dhanna Bhagat is saying, "When I heard all these stories, how all these people did the meditation of God and how they realized God, then looking at all these people the longing—the yearning—of doing the devotion of God also came to me, and I also started doing the devotion of God. And in this way I realized Him." He says that, "Even though I am a farmer and my brain is not very sharp and I am illiterate, when I saw that these people got God after doing the meditation and this way they realized God, I believed in them. And I thought that because I have the yearning, I have love for God, I also will get this. And in that way when I did the devotion of God I saw God face-to-face and now God is doing everything for me. I am seeing God."

*O being, why don't you remember the Gracious Lord.  
Is anyone else like Him?  
Wherever you go, in Brahmmand or Khand, you'll find  
everything happening in His Will.*

Now Dhanna says, "When we read all these stories of the people who realized God and who did the devotion of God we also think in our mind, 'What is difficult in doing the devotion of God? What is difficult

in realizing God? I can do that.' ” But Dhanna says, “No, that is not true. Because this is all in His hands to make us do the devotion. Because only He knows and it is in His hands who He is to bring in the company of the Mahatma, which body He is to bless and to dye in the color of Naam, and whom He makes united with Him.” He says, “We cannot do anything in this direction. Our effort will be of no avail because this is all in His hands.”

*In the womb of the mother He creates the body of nine openings;  
Keeping it in the fire, He gives it its food. Such is our husband  
[God].*

Now Dhanna says, “My God has given life to everybody. You see how He is creating the child in the womb of the mother; how he fixes the nose, the eyes, the ears and all the parts of the body, and prepares the bones in unbearable fire for ninety days. And even then, when that unbearable fire is burning in the womb of the mother, then also God has arranged to supply food and water for the child who is going to get birth.” He says, “Within the mother all this creation is going on; but that woman doesn’t even know what is going on.” He is taking the picture in such a way without a camera; whatever shape He wants He makes that shape.

*The turtle lives in the water and she doesn’t have any wings or nipples; still her babies are fed.  
O man, look within and see how that almighty, bliss-giving Lord works in you.*

Now Dhanna Bhagat says, “Now you see one more play of my God, you see one more grace of my God. The turtle is living in the water but she lays her eggs in the sand. While she is living in the water, the eggs are hatched; she doesn’t have any nipples; moreover she doesn’t have any wings to fly to the babies and give food to them. But still God supplies them with whatever they need.”

*The insect, which lives in the stone, doesn’t have any way to come out;  
Still God sends him food.  
Dhanna says, “O man, why are you afraid?  
God gives to everybody.”*

Now Dhanna Bhagat says, “My God, my *Wahe Guru*, my Master, that *Akal*—that timeless Lord, what does He do? If there is any worm, any insect living in stone, surrounded by the stone on all sides and with no inlet or outlet to go in or come out, still God supplies food and everything which that insect needs to survive at that place.”

Kabir Sahib says, *Don't criticize the Saints, don't understand them as men; because "Saints" and "God" are the name of one and the same thing.*

Guru Nanak says, *He Himself takes the form of Sadh.* He says, *Whenever God wants to give light to the souls He goes in the form of a Sadh.*

Guru Arjan Dev Ji says, *I am the dust of the feet of the Saints and I am in the refuge of the Saints.* Then He says, *My protection is of the Saints and Saints are the ornaments of my body.* Then He says, *My give and take is only with the Saints and my only concern is with the Saints. Whenever I talk or deal with anything that is only with the Saints. When Saints gave me that wealth the deception was gone.* He says, “When the Saints gave me the wealth of Naam the deception of the mind, which was from ages and ages, was gone.” Then He says, *What is the Lord of Judgment going to do? The Saint has torn the page of my accounts.*

Sunder Das was a disciple of Sawan Singh. And when Hazur Maharaj Baba Sawan Singh was making the Satsang Hall in Beas, He graciously gave Sunder Das the *seva* or service of supplying water to the workers. It took one year to complete that Satsang Hall; and because he did that *seva* Master Sawan Singh was very pleased with him and graciously He told him, “Sunder Das, your son will die, your wife will die, your daughter will also die. And because all your family will die, you will go mad. And in your madness you will commit murder and they will try to release you, saying that you are mad and have done this murder in madness. But you should not let them release you; you should confess that guilt and go to prison. You will be sentenced for twenty years, but you will stay in prison for only six years; after that I will look after you. You confess that guilt; and you go to the prison; and after that I will look after you.”

So whatever Master Sawan Singh told him about his future that happened, in God's Will. First his son died; then his wife died; and after that, when his daughter died, he went mad. And in that madness he committed murder. Master Sawan Singh had told him, “The King of Fruksier will try to set you free; but you should not take his help and you should confess.” When he was brought in front of the judge, the King of Fruksier, who was a dear friend of Sunder Das (because Sunder Das belonged to a very high family) requested the judge, “He has done this

murder in madness and he should be set free.” But Sunder Das didn’t agree with that and he said, “No, I am not mad.” He told the judge, “I will recite the Jap Ji Sahib and you tell me if I make any mistake or you recite the Jap Ji Sahib and I will point out your faults. If I am mad I will not be able to recite the Jap Ji Sahib very well. I am not mad. Why are you not giving me punishment; why are you not sending me to jail?” And there was one Muslim man standing there and he said, “Sunder Das, tell them that you are mad.” So he said to the other people, “Look at this Muslim. He is telling me not to confess.” And in that way he confessed guilt and he went to prison.

But after six years of his imprisonment the independence of India came and the partition of India and Pakistan happened, so all the prisoners who were supposed to be in prison for twenty years were set free. And Sunder Das was one of them. So when he came out of jail he was carrying bones and doing crazy things. When he was coming down the road, the children were throwing stones at him because he was doing crazy things. But as soon as he saw me, he threw away the bones, and after that he behaved like a good man; after that he didn’t have any problem of madness. Because he had full faith in Master and he did whatever his Master told him to do, that’s why the disease of madness was removed from him.

He had so much faith in the Master that once a man came to him and told him, “Sunder Das, you should learn to ride on the cycle.” But Sunder Das said, “This thing comes in my mind, that I should break the legs of the persons who are riding on the cycle; because why has God given us legs—to ride on the cycle or to walk?” That man replied, “What will you go and tell the Lord of Judgment when he will ask you, ‘Sunder Das, why didn’t you learn cycling?’ ” Sunder Das said, “What have I to do with the Lord of Judgment? I am going to give him a beating with my shoes because my Master Sawan Singh is going to come; why should I bother about the Lord of Judgment?”

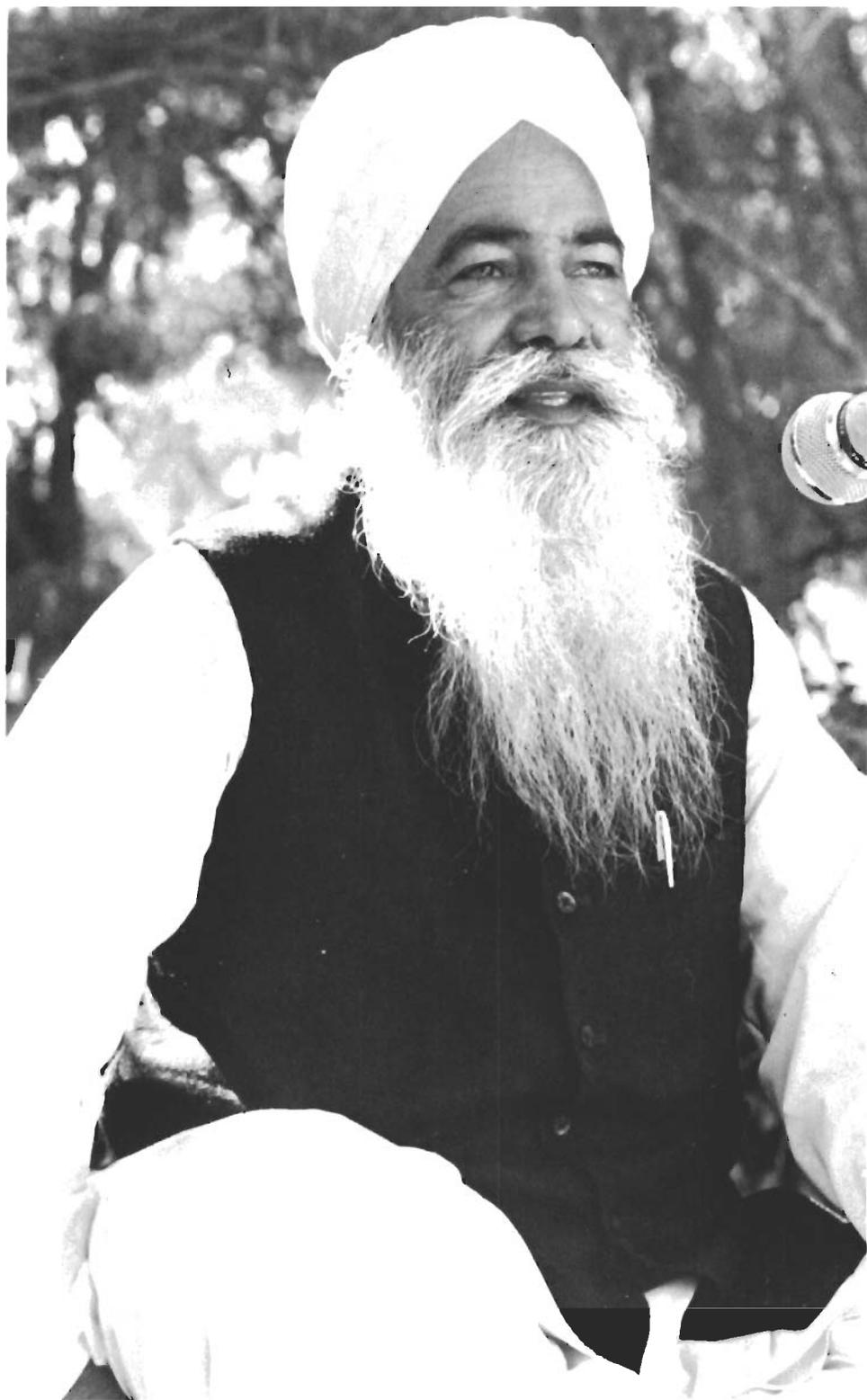
And it so happened that when he left the body, Master Sawan Singh came with Master Jaimal Singh. And I was sitting with a lot of sangat like this and Sunder Das had told me that he was going to leave the body then. Twenty days before, he had purchased his coffin and had made all the arrangements for his departure from this world. So before he left the body we made parshad and it was served to all the people. And I asked him at his last moment, “Sunder Das, do you have any desire? You tell me. Don’t take any desire with you.” So he said, “I have only one desire: that my sister who is ninety-five years old and is very much suffering in this world, that she should now stop suffering in the world and she should also come with me. Master Sawan Singh should take her also

with me, she should leave the body with me.”

So I called his sister and when we were talking about that she was very afraid of death and she left that place; she sneaked away without our knowledge. After that when he left the body he said, “Now sprinkle the water because Master Sawan Singh has come with Baba Jaimal Singh and I am going with them.” So when he left the body in his full glory both Baba Jaimal Singh and Baba Sawan Singh came to liberate him. So after he left the body his sister came back there. And holding the hand of Sunder Das’ dead body, she started weeping, saying, “Brother, why didn’t you maintain the religion of brotherhood, why didn’t you take me with you?” And in that way she started weeping. But I told her, “At the time he was telling you to come, you were afraid of death; now you are lying.”

So I am talking about the faith of Sunder Das: how much faith he had in the Master and how much he was devoted to Sawan Singh. Because of his faith all his sickness was removed. And in the end Master Sawan Singh—because he had promised that he would come to liberate him, he would come to take his soul up—He came. He not only came, but He came with Baba Jaimal Singh to take him. So this is the result of having full faith in the Master and being devoted to the Master.







## The Pain of Separation

July 9, 1977  
 Shamaz Meditation Retreat  
 Potter Valley, California

*The separated soul calls: "Listen, O my Beloved:  
 How can a fish live without water? Its life is the water!"*

To meet God, first of all we need to create yearning within us. Until we have that yearning we can never realize God. When the yearning for lust comes up within the unchaste man, until he satisfies that he has no peace; in that condition sleep and rest become illegal. In the same way, until the devotee of wealth collects that wealth he cannot sleep, and he doesn't enjoy anything of the world. And those who want to get knowledge, they also have the yearning within them; that's why they go to schools and colleges, because of this yearning to get knowledge.

Naturally the problem of realizing God is very difficult, because when we have never seen God, to create longing to see Him is very difficult. Hazur used to say, "You can love only your fellow beings, the ones you are seeing." So when many souls cry and plead for God, that God comes from Sach Khand, and from Sach Khand He comes into the world in a human body to liberate the souls. He comes here after hearing our requests. Guru Nanak said, *They come for the people's sake, and after coming here they impart the Life Impulse to us. They have taken up the body only to do good for people and they give us the donation of their own Life.*

Kabir Sahib in this hymn says, "The soul which is in the pain of separation is beseeching and crying for God, and is saying, 'Oh God, without You I am suffering.' " He gives the example of a fish to describe the yearning which the disciple is having for the Master. If the fish loves the water, the water is her life; as long as she is in the water she lives, and as soon as she is separated from the water she dies. So such a yearning or longing should be between disciple and Master.

*The separated soul's body burns in the strong fire; it becomes restless.*

*Within she is empty, she is searching for her beloved.*

*Death also goes back after searching for her; she is not there.*

Within that body where the soul is in the pain of separation, the fire is burning so much that you will not find any other fire in this world which can be compared with it. Because of that fire of separation, the bones are burning like sticks, like firewood. And even if Death comes to take the soul at that time, He will not find her there; because the soul in the pain of separation is searching for her Beloved.

*Seeing the separated soul burning, the Lord came.*

*Sprinkling a drop of love, He extinguished the fire.*

Beloved Hazur always used to say, "It is the law of nature that it supplies the food for the hungry and water for the thirsty." Whenever our soul is burning in the pain of separation from God, and we cry out to Him, that God also cannot bear our pain, so that's why He comes; and, giving us a drop of His love, He extinguishes the fire of separation which is burning within us.

*Eyes are tired, looking in His direction.*

*Tongue is blistered, repeating His name.*

Now Kabir Sahib says, "The soul who is in the pain of separation, her eyes get tired looking for her Beloved to come on the way, and her tongue gets blistered because she is always repeating the Name of her Beloved." When I was searching for God, I made a rosary, and people told me to repeat some name for 24,000 times a day. But, in the love and the pain of separation from God, I did double amount: I did 48,000 repetitions. And I got blisters in my hand, and I did many other practices to realize God. And when I was searching for God in such a difficult way, then God Kirpal, He also couldn't bear my pain, and that's why He Himself came to my ashram and, giving me a drop of His Love, He extinguished the fire of separation which was burning within me right from my childhood.

Suppose anyone loses a great amount of gold and is wandering here and there outside of his home like a homeless wanderer, getting nothing to eat or drink. But, if someone who knows about his wealth, and who knows the secret about his hidden treasure, comes and helps him to regain that wealth which he had lost, and after getting that wealth again,

if that person makes a good residence and if he lives his life very comfortably, then whom do you think he should thank? Should he thank that gold which was lost? Or should he become thankful to that person who helped him to regain that gold?

In the same way, my Lord was also separated from me for ages and ages, and that God Kirpal came, and He helped me in regaining my God, Who was within me. So to whom will I be grateful? I will be grateful only to God Kirpal, because He came and He made me realize the God which was within me. And that's why I am always thankful to Hazur Kirpal. That's why now I am saying that on the land there is Kirpal, in the water there is Kirpal; there was Kirpal, there is Kirpal and there will be Kirpal. Kirpal is the creator; Kirpal is the destroyer. Everything is Kirpal. And those who remember Kirpal with love, they will be liberated by Him. Hearing our request, that God came in the form of Kirpal in this world, and He extinguished the fire which was burning within us.

*Water is flowing from the eyes as it does from a Persian wheel;  
In the hope of meeting her Beloved, she repeats His Name like  
the rainbird.*

Now He says, "What is the condition of the soul which is in the pangs of separation? From her eyes the tears are coming out just like the water is coming out from a well with a Persian wheel. And, as the rainbird is constantly searching for rain, and repeating the name of its Beloved, in the same way she is also repeating His Name and she is waiting for Him."

*Separation is very pain-giving;  
Heart gets no consolation.  
Until she meets One Who is the form of Shabd, the pain cannot go.*

Now Kabir Sahib says, "Such a soul who is in the throes of separation is having much pain. But, until she meets the Person Who gives her the Shabd, she cannot get any peace of mind." And it is only that Shabd Who comes, taking birth among us, and He gives us the message of Shabd: "I am sitting within you in this form."

*Separated soul stands on the path and asks the traveler:  
"Tell me, when will my Beloved come and meet me?"*

Now He says, "The soul who is having intense longing and yearning, she

will never go to many people and talk with them or chat with them, but she will always sacrifice her own being and her everything if anyone makes her hear anything about her Beloved.” One who is thirsty will never talk a lot, and will never ask whether the water is salty or whether the water is sweet or bitter. He knows only to drink the water to quench his thirst. But, one who is not thirsty will ask many questions about the water: what it tastes like, and many things about it. But in that way he will never be able to quench his thirst.

In the same way, the persons who are yearning to realize God, and those who have real intense longing to see Him, they will never have any doubts or suspicions. They want only to realize God and they ask to be shown the Path and that’s all; and after that they don’t have any doubts. In our ashram many people asked Master many questions, but I didn’t ask Him any questions. On the contrary, I became only grateful to Him. “I am thankful to You because, from ages and ages—who knows from which age?—I was separated from You. But, now when I have seen You again, my every question is answered.”

Once a man came to Master and he started talking with Him just like he would talk with an ordinary man. At one time, he said that he wrote Him a letter and in the reply Master wrote him, “You do this and that thing will happen,” but that never happened. And then he said that he wrote Him a letter about a disease, but he was still suffering from that disease. And he was talking like he would talk with an ordinary man. At that time, even though I was not initiated, I still couldn’t bear that. Holding his hand I told him, “You come with me and I will tell you all about that letter.” And then, taking him to the door of the ashram, I told him to leave the ashram. I asked him, “How do you understand Him? Do you understand Him only as a man?” Then he realized his mistake, and he fell down at my feet, saying that he didn’t understand Him.

So, those who have real longing to realize God, they will never ask any question to the Master. To whom will you ask any question? What question will you ask of the Master—the Master Who knows everything of your heart? How can you ask anything from Him?

*I have been waiting for you many days, repeating your name;  
My soul is longing to meet you; there is no rest or peace in my  
mind.*

Now, when such a soul gets the Beloved, how can she ask any question of Him? She will only say, “I am very grateful to you because I was burning in the fire of separation. Thank God that You have come and

You have brought peace to my mind.” Where is the place for asking Him questions?

*Separation bites the body as the snake bites; no remedy helps.  
One who is separated from Naam doesn't live; if he lives he  
goes mad.*

Now Kabir Sahib says, “The separation, or the intense longing, bites a man just as a snake or a scorpion bites.” The body cannot bear that bite. He will just become unconscious. In the same way, the soul which is in the pangs of separation or of intense longing within him, what will he do? No matter what people are saying about him, whether people call him mad or crazy or a fool, still, wherever he will find people talking about his Beloved, he will go there and he will sit there.

The same thing happened with me also. People used to call me mad, and some people came to me with sympathy for me, and they told me that they wanted to take me to Amritsar where there is a mental hospital and where they treat the mentally ill people by giving electric shocks. So with much sympathy for me they came to me and told me to go to that place, but I told them, “The One Who is giving me electric shocks, the One Who is going to treat me, I have Him and I don't need your sympathy.” Lovingly I used to say, *Remembering Kirpal Singh, many sinners have been liberated. That's why Ajaib says, don't give up the company of Kirpal Singh.*

*Entering the body, the snake of separation has made a wound  
in the heart.*

*The separated soul doesn't move the body; whatever that  
snake wants to eat, he can eat.*

Now, when the pain of separation controls the heart, the whole being, and after that, when it starts eating up the body, the soul which is in that pain will never say anything to the Beloved. He will always say, “I have surrendered to You completely. Now it is up to You: to eat me from my feet, or to eat me from my head. Whatever You want to do with me, You can do with me.” After that she doesn't mind anything. Whatever her Beloved does, she is happy in that. Those who have such pangs of separation, they do not need to do anything; because for them everything is all done.

Baba Sawan Singh Ji used to say, “A wife gives her body to her husband, but she never gives the mind; but in Sant Mat, one has to give his mind.” Between disciple and Master there is the wall of mind, and when

we give up our mind, the wall which is between us and the Master goes away.

*God says to the Sadhu: "Go and give peace to him who is remembering Me in separation;  
And he who has the yearning within him, search for him."*

Now, when we have the yearning within us, what happens? That God comes in the form of any Sadhu, and that Sadhu comes to such souls which have intense longing to realize God. And, giving the key to open the door, He takes the soul back to the place from where it was separated; to our Beloved. Guru Nanak says, "God has taken up the form of Sadh." Whenever that God wants to give the Light and Life to anybody, He comes in the form of a Sadhu.

*O Kabir, the wife says, "Listen, my Beloved Husband,  
Come soon to see me or I will leave the body."*

Just as if any wife's husband goes to a foreign land, and she is separated from him for a while, she writes him a letter; in the same way, the soul which is separated from God, and which has the longing to meet Him, she also writes such letters to God. She also requests God: "If You will not come back, if You will not take me again to You, I will die."

Hazur Kirpal promised me: "You don't need to come in any society or any conference or any meeting. Whenever you will need, I will come to pay a visit to you." And Hazur kept His word, and when I was doing meditation, many times He would come physically in His private time to see me. That was a distance of three hundred miles; but many times in His sickness even, He came to see me. He used to come there by Himself to take care of me, to see how I was sitting in His Remembrance. And in that period of seven years when He told me to do meditation, I left all the world, and I was not meeting anybody from the world. I made an underground room in an orchard to meditate in.

So this is my personal experience: that Master knows everything without requesting. To ask Him anything or to tell Him anything is just like showing a little lamp to the sun. Guru Nanak says, *Without knowing, He knows everything; to whom are you praying? If He doesn't know anything, then we need to tell Him.*

*Either finish this pain of separation, or make me see Your face;  
I can't bear this burning twenty-four hours a day.*

*The separated soul makes her heart a begging bowl; tears come out from her eyes—  
She begs for darshan, which is everything for her; she lives on it day and night.*

Now what is the separated soul doing? She is making her heart as a *kamandal* or sadhu's begging bowl; and tears are constantly coming out of her eyes; and what is she begging for? She is asking for the darshan of her Beloved. She says, "Your darshan is everything for me; it is my food, it is everything." Very often I say this thing: that I never asked any outer or worldly thing from my Satguru Maharaj. I asked only Love from Him and I got only Love from Him. *Because, except for You, whatever we will ask, O Lord, we are asking for pain.* Whatever we will ask from the Master, except Him, is going to give us suffering.

*I'll make a lamp of my body, and a wick of my tongue;  
I'll use blood instead of oil, and by that light I will see my Beloved's Face.*

What is the separated soul saying? "I will make a lamp of my body, and I will put a wick made out of my tongue in that." Because a lamp needs something in which the oil can be stored, and it needs a wick also. But she says, "My body will become that lamp, and my tongue the wick. And instead of oil, I will use my blood, so that I may have the darshan of Your beautiful face in that light."

*O Kabir, give up laughing, and love weeping,  
Because without weeping one can neither get love, nor our Beloved Friend.*

Now Kabir Sahib says, "Leave laughing and take up weeping, because without weeping you can never reach God." When the baby cries, the milk of the mother also starts flowing, and she comes after leaving all other work aside, and starts nursing the baby. Weeping doesn't mean that we should show people how we are crying and acting or taking out tears from our eyes. "Weeping" here means to give up attachment to worldly pleasures, and to divert your mind, your attention, toward God. Only the heart of the lover is weeping. What is the use of outward weeping? Because the One Who is going to see that is within you.

Truly speaking, one doesn't get any interest in weeping if there is nobody there who will remove the water of the tears coming from the eyes. That's why, when we will weep with the inner eye, at that time,

because Master is sitting there, He will come to our comfort, and He will remove the water of our tears with His handkerchief.

*Laughing doesn't finish pain. Weeping makes one lose strength:  
Weep in the mind, like ants eat up wood from within.*

So Kabir Sahib says, "Laughing doesn't decrease the pain; moreover, if we will weep we will lose our strength. So it is better to spend that moment which we are going to spend laughing or weeping in the remembrance of God." Then he says, "The separated soul, within whom the pain of separation is going on—if she forgets God, forgets the Beloved, even for a moment, what happens to that body? That body has become eaten up from within; just like ants eat up wood from inside and make it hollow. In the same way, such a body also becomes hollow from inside. Outwardly people see that the body is as it was, but from within, it has become hollow."

*Nobody saw the ants eating up the wood,  
But when the skin of the wood was lifted, only sawdust was found.*

Now Kabir Sahib says, "When the insects or ants are eating up the wood from inside, nobody knows when the ants came and when they started eating that. But when we are cutting that wood, then we find only sawdust there and no wood there. In the same way, the soul which is having the pangs of separation, outside people see that the body is all right, but from inside that body is eaten up by that separation, and it has become hollow in the remembrance of God."

*By enjoying, no one has got the Beloved; anyone who got Him has done so by weeping.  
If by enjoying and playing one could get God, then who would not want to have Him?*

Now Kabir Sahib says, "Enjoying the happiness of the world, nobody has received God. Those who have received God have done so only by weeping and staying awake and working hard to meet Him. If by only enjoying the worldly happiness one could achieve God, in that way everybody would have got Him; but that is not the way."

Once the King of Balkh Bokhara was taunted by one man who asked him, "Have you ever experienced happiness since you gave up your

kingdom?" The King replied, "Yes, twice after giving up my kingdom I have felt a lot of happiness and joy. Once I was traveling on a ship, and there was one very wealthy merchant who had some servants who, in order to please him, were putting on a show and doing imitations and different kinds of comedy. Because I was the lowest person on that ship and I was very poor, after doing all types of comedy and funny things, they would come to me and hit me on the head; and at that time I was feeling a lot of joy, because that gave them pleasure and that merchant was pleased when I was hit on my head. And later, when the ship was having trouble, the captain said, 'The load is too heavy and we have to throw one man in the ocean if we are to save our ship.' So, because I was the only person there who was not having any heir or any family, they chose me to throw in the water. And at that time I remembered my God; and since there was no more danger to the ship, I experienced a great happiness.

"And once, when I went into a mosque to spend a night there, the Kazi of that mosque, looking at me, got very upset and thought, 'Who has come in this mosque to spend the night?' So he pulled my by the leg, and threw me out of the mosque. And when he was pulling me down the stairs, and my head was hitting on the steps, at that time my inner vision was opening and I was getting the secret of God from inside. As my head hit one step I got one secret, and as it hit another one I got one more, and in that way, on every step I got the knowledge of God. But when I reached bottom I felt very unhappy, because I thought that if there had been more steps, I would have got more knowledge of God."

*All the people are happy—they eat and sleep;  
The servant Kabir is unhappy—he weeps and doesn't sleep.*

Now Kabir Sahib says, "The people are living easily in this world and they are happy, because they eat and they sleep. But Kabir is unhappy, because I am always staying awake in the night and I am weeping for God. I am saying, 'O God, I am awake in Your Remembrance. Come and meet me.' "

A healthy man doesn't know what the pain of sickness is. Only the sick person can know the pain of sickness. In the same way, if you want to know what the pain of separation is, you go and ask him who is having that pain.





## Make Your Heart Like a Mountain

July 10, 1977  
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*A lover should develop his love and keep his heart like a mountain.*

To meet God, to realize God and to do the devotion of God, we need to make our hearts as big as a mountain. Many storms come, but that mountain does not move from its place; the storms come and go, but the mountain is still there. In the same way, we need to make our heart that big. When we are doing the devotion of God, our relatives, even our friends, taunt us, and our family members and parents also say that “our son has become a renunciate.”

So when we are doing the devotion of God, everybody comes and taunts us, and whatever religion or atmosphere we have been brought up in, people try to enforce that religious belief on us and compel us to follow the religious practices that they do. But if we have a very strong and big heart, no matter what comes in the way, we will still go on doing our devotion.

Master Sawan Singh was once troubled by this problem of public shame. After he took Baba Jaimal Singh as his Master, he invited Him to do Satsang in his own town. Because Master Sawan Singh was born in a Sikh family, he brought the Guru Granth Sahib and requested Baba Jaimal Singh to comment on that, so people should not realize that he is no longer taking the holy book as his Master, and he has taken another man, Baba Jaimal Singh, as His Master. But after the Satsang, Bibi Rukko went on the rooftop of the house and started singing the hymns written by Swami Ji Maharaj. And Master Sawan Singh used to say about this experience in His own words, that when Bibi Rukko started singing the hymns of Swami Ji Maharaj, all the problem of public shame went away, and after that, Master Sawan Singh was not troubled by this problem. He couldn't stop Bibi Rukko from singing the hymns of Swami Ji Maharaj as she was the cook of Baba Jaimal Singh, and in that

way, when everything came out in the open in front of the world, Master Sawan Singh was no longer worried about public shame. This worry about what other people think is an obstacle on the path of spirituality.

Master Sawan Singh Ji used to tell about an uncle of his who taunted Baba Jaimal Singh very much. And whenever Sawan Singh would talk about Baba Jaimal Singh, he would tell him not to; but when at his end-time he saw that Master Jaimal Singh had come to take him, he said, "You help my brother-in-law to take initiation from Baba Jaimal Singh."

Master Kirpal Singh also had to face the same problem when he took Master Sawan Singh to his village, Sayyad Kasran. At that place, the Sikh people, the Akali people, were opposing Master Sawan Singh so much that they told everybody—those that were living in that village—not to give anything to Kirpal Singh, not even salt. A special gathering was called to oppose Master Sawan Singh because he had come there, and they were making decisions and planning how to disturb Master Sawan Singh during his satsang, and how to bring him out of the home of Kirpal Singh and give him a very hard time. So Master Kirpal Singh Ji used to relate this incident, telling it in His own words, that once when Master Sawan Singh was taking his morning walk, and they were coming back to the house, they reached a crossroads: one street went straight to the Guruwara, the religious temple of the Sikh people, and the other street went to the house of Kirpal Singh. But He said that Master Sawan Singh, when they arrived at that place, expressed his desire to go to the Gurdwara, and He asked, "Should we go to the Gurdwara?" Kirpal Singh's brother, Jodh Singh, said, "But there are many opponents at the Gurdwara, and they are all gathered there only to criticize you and oppose you, so it is not a good thing to go there." But Master Kirpal Singh, who knew the inner secret of Master Sawan Singh, told his brother, "How do you understand my Master? Do you understand Him only as a human being? He is *almighty*! Let Him do whatever He wants." So Master Sawan Singh went to the Gurdwara, and because He remained within the limit of society, He bowed down to the Guru Granth Sahib. At that place, a group of Akalis were giving a long talk, and they were talking about Master Sawan Singh and opposing Him. So when Master Sawan Singh went there, the leader of the Akalis came to Master Sawan Singh and asked Him, "First of all, what is your religion?" So Master Sawan Singh replied, "My religion is the same as God's. But I was born in a Sikh family, and I am called a Sikh." And the next question that the Akali leader asked Him was, "Who is your God?" He replied, "I take Guru Granth Sahib as my God, and Gurbani is my Master. But this Gurbani is talking about some other Bani also, and that

Bani is my Master, that Shabd is my Master.” Then the Akali leader asked Him, “Why are all these people calling you the Master?” Master Sawan Singh said, “This is up to them, whether they call me Master or friend; but I understand myself to be the servant of the Sangat.” So when Master Sawan Singh replied these words to the Akali leader, he was very much impressed, and asked many other questions which were beautifully answered by Master Sawan Singh. And hearing all those answers, all those who were present were also much impressed. Finally, the same leader who had first opposed Master Sawan Singh came down from the dais and said to Him, “This part of your teaching is very good, that part of your teaching is very good, You are very good.” And he started praising Him. He said, “Now I understand that You are the Perfect Master, and now You are shining in your full glory.” Another Akali brother came up and said, “Once we were opposing Him, once we were saying that He does not believe in Guru Granth Sahib and does not take our Bani as His Master, but now you are praising Him; why is that?” The leader said, “That was my mistake. Until one sees with his own eyes, He cannot realize what is what.” So, he was also troubled by public shame, and once he realized the truth, he had no problem shouting from the rooftops that Sawan Singh was the perfect Master. The problem of public shame comes to everybody.

When Guru Nanak Sahib started doing the devotion of God, in the beginning His own parents were telling Him not to. (Masters say that if a mother wants to give birth to a baby, she should give birth to either a brave man, or to a giver, or to a Saint. Otherwise, what is the need for a mother to spoil her own body if the child who is getting birth from the womb is not going to become one of the three?) All the past Saints who have come in this world, they all have had to face this problem of public shame, and they all have had to face the worldly-minded people also. Paltu Sahib says, “The devotee and the worldly-minded person are enemy to each other, and all the four ages will bear testimony to this.” Guru Nanak Sahib also says that the devotees and the worldly-minded people cannot get along with each other. Once Guru Nanak came back to His village after doing Satsang at some other place, and looking at Him, some people called Him mad, some called Him a ghost, and some people felt sympathy for Him and said that He was poor Nanak, the son of Kalu, and nobody is taking care of Him. So Guru Nanak, at that point said this: “Some people call me mad, some people call me a ghost, and those who feel that I am dear to them, those who have sympathy for me, they call me poor Nanak, the son of Kalu. They also add this: that no one is taking care of me, as I have gone mad.” Even though we know that in any family, if any devotee comes from

them, that family is always respected in the world.

So in this hymn Hazrat Bahu says that if you want to practice the path of devotion, you need to make a big heart; and only after thinking a lot, and thinking very carefully, should you start on the path of devotion. Because the path of devotion is not easy. It is not like taking a piece of rock candy and eating it. To practice the path of devotion one has to struggle with the mind, one has to dominate over the organs of senses, and in that way, one has to do very hard work. And after doing this hard work, if anyone becomes successful in this Path, what does he get? He gets the highest status from God.

*He should understand blame and taunts as comfort and enjoyments.*

Now Hazrat Bahu says that this world never allows any devotee to do the devotion of God easily. It always gives a very hard time to the devotee. Consider Mansur: first His eyes were put out and after that He was hanged, but still people were not satisfied, so they stoned Him to death. Hearing these things, we also feel ashamed at what the worldly-minded people have done to the beloveds of God.

Guru Arjan Dev Ji was tortured in Lahore. They made Him sit on hot coals, and after that burning sand was thrown over his head and then He was given a cold shower, so that He might have more pain. While He was being tortured in this way, Mian Mir, who was a very advanced disciple of Guru Arjan Dev, came there and said, “Guru Dev, if You will let me I will raze the city of Lahore to the ground.” But Guru Arjan Dev said, “No, this is the will of God, and we have to accept it happily. I like the will of God more than anything. I can also do what you are saying you can do, but to be in the will of God or the Master is the best thing for a disciple.”

Guru Arjan Dev was opposed by both the *Pundits* and the *Maulana* [Hindu and Muslim leaders]. When Satgurus come and do their Satsang, those people who are bound to their religious beliefs, or who are bound to the laws of their religion, or those who are afraid that people will go to that Saint, attend His Satsang, and become His disciples, so that their business will lose—all these people oppose the Sant Satguru and teach people how to give a hard time to the Masters.

Thus Hazrat Bahu says that if we are doing the devotion of God, no matter how many complaints come to us, no matter how much of a hard time people are giving us, still, just as when the flowers are coming into blossom, they give out their fragrance, in the same way, even after hearing the doubts of the worldly people, we should keep on doing the work,

the devotion of God, and always the fragrance of that devotion will come out from us, and we should not stop doing it even after hearing people's taunts.

In the beginning, when I was starting my search for Saints and Mahatmas, and when I was visiting many Mahatmas, the same thing happened to my family also. Unrest was created there, and my relatives came to me and gave me a very hard time. They told me, "By going to Saints and Mahatmas you are bringing disgrace to the family and you are giving a very bad name to the family. What do you have to do with going to the Saints?" Once I went to the Punjab to do the Satsang. And sitting in that Satsang was one of my uncles; but I did not know that. He was hiding himself, and he came only to see what I was doing there. So after Satsang, when he saw that I was not collecting money from anybody and that people were coming and going after hearing my Satsang, he felt very sorry for me that I was unnecessarily doing service for the people without taking anything from them, so he came to me. He couldn't bear that people were using me without paying me anything, so he asked me, "Without getting any payment, you are working for the people?" I told him, "Uncle, when I am not taking anything from the people, then you are saying, 'You are not doing a good thing.' If I start taking money from the people, then you will say, 'You are begging, and you are bringing a bad name to the family!' How can I please you? Because from either side you are not pleased. You tell me the way in which I can please you!" Later, when my foster parents were leaving the body, I was cabled; this uncle, who was present there, saw that Hazur Kirpal came to take both of them. Then he said, "Now, I believe in you: you are doing a good thing, and your Master is perfect."

My father was ninety-five years old when he left the body, and his body had become very weak. But a few days before he left, he started believing in our Master, because Master came to him many times. So when I went there, he told me, "Tomorrow I am going to leave the body at twelve o'clock." At eleven o'clock he called me and told me to sit with him. After that he took me in his lap, and caressed me, and he told me, "I made a great mistake. In the beginning I told you not to do devotion, but now I am seeing that your path is the true one and whatever you are doing, that is the Truth, because your Master is here. I am seeing Him in front of me, moreover within me also I am seeing Him." So I was very glad to know that at least at his end-time he had accepted his mistake, and now was believing in our Master. So, when he left the body, and Master took care of him—Master came to liberate him, even though he was not an initiate—the other people of the family, who were present there, they also praised the Master, and said,

“He is a great Master.” And they got initiation from our Master.

Master Sawan Singh used to say that a Master has to liberate even the relatives of Satsangis. He is going to liberate the Satsangis, but he also has to liberate the relatives of Satsangis. In our family, there was one young boy of 14 years, and he was suffering very much from smallpox. Whenever I would sit near him, he would say, “Now I am feeling some relief.” But whenever I would leave him and his parents or anybody else were coming in and sitting near him, he would say, “Why are you not taking away the insects which are eating up my body? The snakes are coming and they are biting my body!” In that way he would tell about his suffering. But there were no insects—nothing on his body—but this was always going on within; he was getting suffering from within. But in that village there were four or five Satsangis and with Master’s grace—Master was so much gracious on that boy and He gave darshan to all the four or five Satsangis in that village, and Master told them that on the fourth day He will come take that boy at midnight, and to that boy’s mother Master also gave an experience. In her vision, she saw that the Master had come and told her, “Don’t worry, I will take your son up on the fourth day at midnight, and you should make tea then, and after he drinks tea I will take him up. But take care that you do not weep after he leaves the body.” So on that day, at midnight, everybody sat there in meditation, and Master came to take that boy up. The mother of that boy had been asleep; but at 11 o’clock Master came in her dreams, and told her to get up and make tea for him. When she did, she was singing hymns, and she was not at all worried about her son’s departure, as she was feeling very happy that Master was coming to take him. Even though she was not an initiate, she was having faith in the Master. So when the time of 12 o’clock came, she was still singing hymns; she knew that until her son drank the tea he will not leave. She just wanted to delay that, and at 12:15, when I saw that she was delaying the departure, I called her and said, “Why are you not giving tea to him?” So when she gave tea to that boy, after drinking it, he said, “Now Master has come here and I am going with Him.” Then he suddenly left the body. And all the people who were present there, they all saw Master within and how He was taking the soul up. And in the dream, Master had told the lady that she should not weep because now that soul was under His protection —“Now I am going to give him one more birth, and at such-and-such place he will be born ten months from this date. You can go and see that your son is born at that place, and after that, keeping him there, I will take him to Sach Khand, because now that soul is under my protection.” So Master is so gracious—he even liberates those souls who are not even initiated by Him. How can we sing the praise of that Great Master? Even

a single word? We can't begin to sing his praise in completeness. He was so great.

Hazur Maharaj used to say that to give Naam is not only to give the knowledge of a few words. To give Naam is not only to make one understand the theory. But to give Naam initiation is to take over the responsibility for the soul—to take it back to Sach Khand. Once the soul of one of Master Jaimal Singh's disciples went into hell by mistake, and Master Sawan Singh Ji used to tell this incident: that when he was ordered from within by Baba Jaimal Singh to go into hell to liberate that soul, Master Sawan Singh went there. At that time, the soul had forgotten everything about the Master, and the Simran, but she was suffering there. Master Sawan Singh asked her, "Do you remember the Simran?" She replied, "No, I don't remember any Simran." Then He asked her, "Do you remember the form of the Master?" And she replied, "No, I don't remember that." Then Master Sawan Singh asked her, "Can you hear my voice?" and she replied, "Yes, I am hearing your voice." So Master Sawan Singh told her to follow that voice, and she was following the voice of the Master, and in that way, Master Sawan Singh liberated her. So, the Saints, those who are initiating souls—the perfect Saints—they never leave their souls, even in hell, or any place the soul goes, then also they are liberated by the perfect Master. If you want to experience this, you can see this at the time of death of any Satsangi. Take out all the non-initiates from that room where the Satsangi is who is going to die, and ask him, "Is Master there? Has Master come to take you or not?" Definitely he will report that Master has come to take him, and he is going with his Master. If there is any non-initiate there, he will never say anything about the Master; even though Master will come there, he will keep that thing within him and he will not give it out.

In one village where Master Sawan Singh was doing Satsang, one Satsangi was going to leave the body, so Master Sawan Singh sent both his *pathis* to go and see what happened at the time of that Satsangi's death, whether Satguru came to take the soul or not. Both his pathis went there, and they saw that Master was there to take the soul up. Hazur used to say that only He can be called a Master who is understanding others' pain as his own, and those who are not understanding others' pain as their own, they are without Masters and are called *Kafirs* [unbelievers]. Hazur used to say this much: "If a Master is not coming at the time of death, what is the use of taking that person as a Master? You should fold your hands to that person from far away."

On the other hand, the disciple should not always expect that Master will come there, and he should not spend his life in worldly pleasures and in sensual enjoyments and not do meditation. If, after doing all these

evils during his lifetime, he thinks that Master will come to liberate him at the time of death, that is not a good thing for him. His duty is to meditate, to make his life pure and to make his receptacle ready for Master's spirit. Kabir Sahib says, "What can the poor Master do if the disciples are going away from the Path? Just as the blind man doesn't understand any signs, or if you blow into a bamboo pipe, the air will come in on one end and go out the other—in the same way, if we are hearing the Satsang with one ear, and letting it go out the other ear, and not putting that work of Satsang into practice, what can Master do?"

*They persecuted Mansur, who knew all the secrets of God;  
Bahu says, "He should not take his head away from the  
Master even if people call him Kafir."*

Now Hazrat Bahu says that once a disciple has bowed his head at the feet of a Master, it is not good for him to take that head away from the feet of Master, or to bow down at any other person's feet; if he has once bowed down his head to the Master's feet, always his head should remain there—at the lotus feet of the Master. Many dear ones come to me and they say that their mother is saying that this Path is not good, or their father is saying, or their relatives are saying, or some people are saying that the Path is not good, so they might leave the Path; but this is not the way of discipleship. The real way of discipleship is that once we have bowed down at the feet of a Master, we should never take our head away from there; and it is not good for a person to believe in the Master, and then, being troubled by other people, to go away from the Path.

Bulleh Shah was of Sayyad caste, the highest among the Muslims; the ordinary people worship the people of Sayyad caste, as they worship any high person. So when he took Inayat Shah who was of Arai caste, a low caste among the Muslims, as a Master, his mother and father told him, "People are worshipping us, but you are now going and sitting with such a person who is of low caste." But Bulleh Shah told his family, "Those who are looking at Inayat Shah from the outside, they see that he is a dirty rag and that he is wearing dirty clothes; but those who are seeing Inayat Shah from within, they are not even tempted by the heavens, because Inayat Shah is the owner of all creation." When they asked, "What is the glory of Inayat Shah?" he replied, "The glory of Inayat Shah is more than God, more than the messenger of God. What can I say about the glory of my Master?"

Kabir Sahib also said, "Both the Master and God are standing in front of me. To whom should I pay homage?" Now He Himself says, "I will respect my Master; because without Master I would not have been able

to realize God.” The disciple was doing meditation, and in his meditation, both Master and God came to him, so he got confused as to Whom he should respect and at Whose feet he should bow his head. But then he himself decided, “I will definitely sacrifice my whole heart and being to my Master, because if I had not had Master, there was no question of realizing God.”

Once two people came to Sheikh Silvi to get initiation, and He told them to come separately; to the first person the Sheikh said, “Repeat this, please: ‘There is only one God, and Sheikh Silvi is the messenger of God and He Himself is God.’” But the person said, “I repent, I repent.” And then Sheikh Silvi also said, “I repent, I repent.” After that, Sheikh Silvi asked that person, “Why did you say that you repent? What are you repenting?” He said, “I was going to make a great mistake, because I was going to understand you as God. You are only a man, but you are calling yourself God, and that is impossible. That is why I am repenting, because I have made a mistake in coming to you.” Then he asked Sheikh Silvi, “Why did *you* repent?” He replied, “I repented because I was going to give you the great gift of Naam; the great gift of the wealth of Sach Khand; I was going to put that wealth in one dirty heart, but thank God that I have not made that great mistake; and that is why I said, ‘I repent.’”

When the second person came to Him, He told him the same thing, saying that, “there is only one God, and Sheikh Silvi is the messenger of God.” But before repeating that, the person said, “Just wait.” And Sheikh Silvi also said, “Just wait.” Then Sheikh Silvi asked, “Why are you saying to wait?” and he said, “because I came here understanding you as a *Param Sant* and you are saying that you are only the messenger of God.” So Sheikh Silvi said, “I was testing you, to see how far you have kept your heart open to me, how you understand me. I am going to reveal all my competency to you, but I wanted you to wait for a minute while I tested you. That is why I told you to wait.”

*Lovers never go away from God and Master.*

Now Hazrat Bahu says that those who are fond of their Master and those within whom the love of the Master has been created never go away from the Master. If they are asleep, then they are seeing the Master in their dreams; when they are awake, then also the Master is in front of them. They see the Master’s Form in all the particles and in all the creatures of this creation. Even in all the leaves of any tree, they see the Master’s Form.

There was one advanced disciple of Master Sawan Singh, whose name

was Phajita; and he used to embrace the trees and even the animals, saying that Master Sawan Singh was in them also. Many times when Master Sawan Singh would do Satsang, he would not come to attend the Satsang. The people would ask him, “Why are you not coming to the Satsang?” He would reply, “Whatever Master is telling there to do, I am doing that here, so what is the use of going to the Satsang and just hearing what He wants us to do? It is better to *do* what He wants us to do.”

There was one disciple of Master Sawan Singh named Lehna who was a *harijan* or untouchable. Lehna was always in dirty clothes and did not look like a gentleman, and he was not allowed to sit in the front row in Satsang, so he would always go and sit in the back. But he was a very advanced disciple, progressing very much in meditation, even though nobody would let him touch their body; so once Master Sawan Singh called him and said, “Lehna, you come and sit in the front row.” So the people who were hating him, they went away from the front row and from the Satsang. And some people went and sat in the back. After Satsang was completed, Master Sawan Singh invited him to speak; He said, “Lehna, you come, and you also throw your bomb.” So Lehna came, and he said to all the people, “For the sake of such a Master you all have been gathered here and you are always trying to have one brief glance of that Master. But that Master is always residing within me, and He is spending all His nights within this dirty body which you are hating.” And Master Sawan Singh said, “That is enough; now you sit down.”

*Sleep becomes unlawful for those who earn the real Love.*

Now Hazrat Bahu says that for those who become the real lovers of the Master, rest becomes illegal—they are not controlled by sleep, but sleep is controlled by them; they are not the slave of sleep, but sleep becomes their slave.

Kabir Sahib says, “You are asleep—your God is awake; then what kind of love is this that you have for your Master—when you are asleep and your Master is awake?” But if by mistake we get up any day at three o’clock, and sit for meditation for two hours, then we will sleep for four hours; whatever we earned in two hours we lose in four hours.

But Hazrat Bahu says that the real lovers are not attached to sleep. Hazur Maharaj used to work twenty hours a day.

*They do not rest even for a moment; day and night they weep  
for darshan.*

Now He says that the lovers of the Master never rest, even for a moment.

In the nighttime they do their Simran and in the days also they do their Simran and they beg for the darshan of the Master. And just like the mad people—those who are wandering in the streets, unconcerned about what other people are saying about them—they also have become mad in the love of their Master, and no matter what people say to them, they go on doing Simran and the devotion of their Master.

But what is our condition? Some people got initiated ten years ago, twenty years ago, thirty years ago; still they ask, “What should we do? Simran first or Bhajan first? How much time should we put in for Simran and Bhajan?” So I tell them, “You should weep for the Master in the daytime, and at night also you should do His Simran. This is the devotion of Master, and not any merchant’s shop, that if you do more Simran it will have an effect on your business. That is why in the days you should cry—do Simran—and at night also you should do the Simran. If you are bothered by sleep, you should get up, and while standing, do the Simran of Master.” Guru Nanak Sahib says, “O Lord, if I forget you even for one second, that will make a gap of fifty years of separation.” He says that if a Master is forgotten even for one second, one moment, then it makes a gap of fifty years.

*Those who realized God are the fortunate ones, says Bahu.*

Now Hazrat Bahu says they were having very great fortune, and blessed are those lovers, and I sacrifice myself on those lovers, because those who understand their Master in His real meaning are those who go to Sach Khand.

*Lovers remain always near Him with intoxication in their heart.*

Now He says that those who have real love for the Master, and those who are attached to the love of the Master, and after that, those who have gone in the court of Master, those who have been to the home of Master and those who go to the tavern of Master, those who drink the wine of Master, they get such an intoxication from that wine that they are never feeling any tiredness—day and night they are always singing the praise of the Master.

*Those who would have given their life to beloved while living, they live in both the worlds, always.*

Now Hazrat Bahu says that those who have surrendered their souls to

their Master completely while they are living, they will live in this world as well as in the beyond. They will become immortal, their grave will become immortal, and in all the world people will remember them. Such a disciple brings glory to the name of his Master. From his side, he is coming out in the world to sing the praise of the Master, but Master gives name and fame to that disciple. Master Kirpal Singh told me this interesting thing, that He had in His mind to sing the praises of His Master Sawan Singh and to tell about Master Sawan Singh. He wanted to sing the glory of Master Sawan Singh to all the world. But when He came out in the world, what happened? People started repeating, "Kirpal, Kirpal." So He said that He came out to praise His Master, but people started praising Him.

*Those who have big lamps burning always in their home, why should they burn candles?*

Now Hazrat Bahu says that those who are awakened, and within whose souls the light has been manifested, for them it doesn't matter if it is night or if it is day. They do not need any special time to burn lamps, because the light is always shining within them. When Master Sawan Singh was sick, at that time, Master Kirpal Singh was also present there, and Master Sawan said, "The sun has risen; are the people of Jullundur seeing that?" Master Kirpal Singh knew the inner secret of Master Sawan Singh; but the other people present did not know that, and they thought that Master Sawan was saying an insane thing. But Master Kirpal Singh said, "What to speak about the people of Jullundur, even the people of America, Africa, and all the countries are seeing that that sun has risen. Those whom You are making to see this thing, they are all seeing the sun." Those who did not know this inner secret of Master's, they did not know what Master was trying to say in that statement; they said, "The mind of Master has gone mad; and He is no longer in a good state of mind." But Master Kirpal knew the inner secret; that's why He understood the real meaning of that.

Guru Nanak Sahib also said that same thing to His son, when He was leaving the physical world; He said, "The sun has risen," but at that time it was actually midnight. So His son said, "It is midnight. You have gone old, and that's why your mind has gone bad, and you are mad. That's why you are saying that the sun has risen, but you see, it is midnight." But Bhai Lehna, who was later called Guru Angad, the successor to Guru Nanak, because He knew the inner thing, that is why He said, "Yes, Master, the sun has risen. Is there anything that I can do for You?" So Guru Nanak gave Him some sheets and told him to go and

wash them. Because He was going within, and knowing the inner secret, that is why He accepted the statement of his Master that “the sun has risen.”

*O Bahu, intellect and worries don't bother them; only love pervades there.*

Hazrat Bahu says that love and the intellect are enemies of each other, because where intellect is working, love cannot be successful there, and where there is love, there is not room for intellect. In the Path of the Masters, one who appears very intellectual to us, one who has attained a master's degree in any skill, he also has to become like a child of five years, an innocent child, to succeed on this Path. Mahatmas say, “O man, you are talking from the book. You are saying what you have read in the book, but we are saying what we have seen with our own eyes—our own experience.” Guru Nanak Sahib said that the souls who are repeating the name of God, who are doing the devotion of God, whether they are illiterate or learned, they are all going to go back to their home. What are all these religious scriptures and all these holy books? Rishis, Munis, Mahatmas, the Saints, the Masters, the Beloveds of God, and those who came on the Path, after coming in this world they wrote down whatever obstacles they had to face, and how they removed those obstacles; how they left the Pind and went to Brahmand; how they rose above body consciousness, and whatever came in their meditation, in their practice, in their experience—all this they wrote down in the form of scriptures or Vedas and Shastras, for our benefit, for our guidance. But by only reading those holy books of the religious scriptures we cannot have that experience of the Saints which they had. We will have that experience only when we do the work of that holy book, or the work of those religious scriptures, by putting them into practice. Otherwise, only by reading, we cannot enjoy the experiences of those great souls.

In all the religious books and the holy writings of the Mahatmas, the Mahatmas have laid stress on three important things; one is Satsang, because without Satsang we cannot achieve the yearning, we cannot have the intense longing to meet God; and without coming into Satsang we cannot know about our thoughts and in that way our self-introspection is not completed. Another thing which they talk about is Naam and the third thing is Master: because without Naam, there is no liberation, and we cannot get Naam without a competent Satguru, without a perfect Master.

*The love of my beloved has started the fire within me;  
Who else but Him can extinguish it?*

Those who are having the fire of love of the Master within them, who can extinguish that fire? Only the One Who has created that fire can stop it. Sadhu Sadaran says, "If there is anyone who is having the same pain as I am, only he can understand my pain." Those who are not experiencing the pain, how can they know the real meaning of pain? Only he can know the love for the Master within whom the love for Master is awakened, otherwise, how can the worldly-minded people know what the love of the Master is? Guru Arjan Dev Ji Maharaj says, "The face of my beloved is so beautiful, and I like it so much, that it comes to my mind that I want always to go on looking at the face of my beloved." And He said, "If at any time He goes away from my sight, and I am not having His darshan, at that time, I become mad. And when again I start having His darshan, I again become like a normal man." Swami Ji Maharaj says, "If anyone sees the beautiful face of my Lord, he will not even look at the beautiful faces of the fairies and the beautiful faces of the angels."

In our Ashram, when Hazur Maharaj came, He told about His experience when once He felt like going to see His Master and having His darshan. At that time, it was the hottest month in India (the month of August) and it was noontime, and Master Sawan Singh was resting. On the one hand, Master Kirpal Singh was worried about His health, and He didn't want to disturb Him; but, on the other hand, the fire of separation was burning, and He was feeling like going and having the darshan of His Master. But those who have real love for the Master within them, that love is respectful love, and they remain within limits. So Master Kirpal Singh told me that He stood there on the hot, burning floor all day, waiting for Master to open the door and come out and give Him darshan. And in the evening, He was satisfied when Master Sawan Singh came out. Master Kirpal used to say that when He was going to His Ashram to see His Master, He became half-mad. So when Master Kirpal came down from Master Sawan's room, after having refreshment, He again felt like going and having a quick glance at Him. So He again went back, and Master Sawan Singh rebuked him and said, "Are you mad, that you have come again? You just went and now you have come again, to disturb me?" So Master Kirpal said that only he knows within whom the fire of love is burning, only he knows Who has created that fire. And only He can extinguish that fire Who has created that.

It was only 25 minutes drive from Kunichuk Ashram to Gunganagar where Master was staying once, when He came on tour there. And I came to my Ashram to get milk for Him. Although it was only 25 minutes since I had seen Him, I felt so much yearning to see Him again that I didn't wait for the bus driver to come and take me to Gunganagar, but I myself kidnapped that bus, and without the notice of the bus driver

we took that bus to Gunganagar. And when Master saw that a bus had come to the place where He was staying, He thought maybe a lot of people had come to see Him. But when He came out, He was surprised to see only two people coming out from the bus, and I told Him, "This bus is always meeting with accidents, so I advised this person who is with me to come and request You to please bless this bus." And even though we had stolen that bus, still we said, "This bus has been brought here to get Your blessing."

*I don't know how is that love, which makes one bow down to everybody.*

To have faith in anyone is very difficult. But without having faith in anyone, one cannot get anything. So Hazrat Bahu says, "What is this Path teaching? What is the love of Master teaching? The love of Master is teaching us to have faith in Him, and to bow down to Him."

*He neither sleeps nor does he let others sleep. He awakens from slumber.*

One who has love for the Master is always having the presence of Master within him. During the daytime, he is feeling the presence of Master, and when night comes, then also Master comes and sleeps within him. If the disciple is sleeping in deep sleep, then Master wakes him up. That Master doesn't sleep, moreover, He never allows a disciple of His to sleep in a deep sleep.

If a disciple is sleeping, how can we say that he is in the love of Master? How can we say that one is a Master Who is not waking His disciple up? It is my personal experience that if the disciple is doing the work of Master and he is feeling hot, Master comes and fans him to make him cool. I have not got such a Master who is not taking care of me. Our Master is Almighty, He is taking care of us every single minute. How can he be called a disciple who is sleeping always in the nighttime? Paltu Sahib says that if the disciple is sweating, Master feels as if He is shedding His blood.

Once when Guru Arjan Dev Ji went to Lahore, everybody requested Him to allow them to do all the arrangements of the langar and to prepare food for all the sangat. And there were two disciples, Saman and Musan, father and son. They were very poor and whatever they earned in a day they ate it that night, and they were not very rich. But they also felt like doing this service of the sangat, so they gave their names to the

list that on such and such date, they will serve the sangat and they will make food for the sangat. But it so happened with God's will that a few days before their turn was supposed to come, both of them got very sick, and whatever money they had saved for serving the sangat, that was spent in taking medicine. So they didn't have any money. On that day when the cooks came to inquire what arrangements they had, and what they could do in cooking food for the people, both Saman and Musan said, "At this time we don't have anything, but please come tomorrow morning and we will have everything for you to cook." They did not have any money, so after thinking a lot, they decided that they should go and steal some foodstuff from some merchant's shop. So both of them went into one shop, and they took all the foodstuff from there which was needed in the langar. But afterwards they realized that they had not stolen the salt. So first they thought that maybe they should forget about the salt, but then they thought, no, without salt they could not make good food. So they went again into the shop to get that salt.

But when they were stealing the salt, the merchant woke up, and he came there in the shop. And he found one man who was taking some foodstuff from his store, and his head was out of the window, but his legs were in the shop. So he held that person by the legs, and on the other side, Saman, the father of Musan, was holding him by the hands. And from both sides Musan was being pulled. So Musan said to his father, Saman, "Father, please cut my head off, and go to your home and do the arrangements for the sangat. Please cut my head off, because if you will do that, people will not know that I am a disciple of Guru Arjan Dev. And if you will not cut my head off, and I am caught by this merchant, that will bring a bad name to my Master also. And what will people say? That a disciple of Guru Arjan is stealing? So please cut my head off." But Saman didn't want to, because it was his son's head. But finally, in order to save the prestige of his Master, he cut the head off his own son, and taking that head he went back to his home.

When the merchant saw that there was no head to the body he was holding, he became very afraid; he thought, "When people come and see the dead body in my shop, what will they think? They will suspect me, that I have murdered this man. And I don't know who this man is!" So he called Saman, and asked him, "Please come and take care of this dead body lying in my shop; go and take it any place where nobody will know and bury it. If people know that this body is lying here, they will suspect that I have murdered this man, but I have not done that. And whatever wealth you will need, I will give you that."

So Saman didn't find any difficulty in taking the dead body, because that was the body of his own son. So happily he came back to his home,

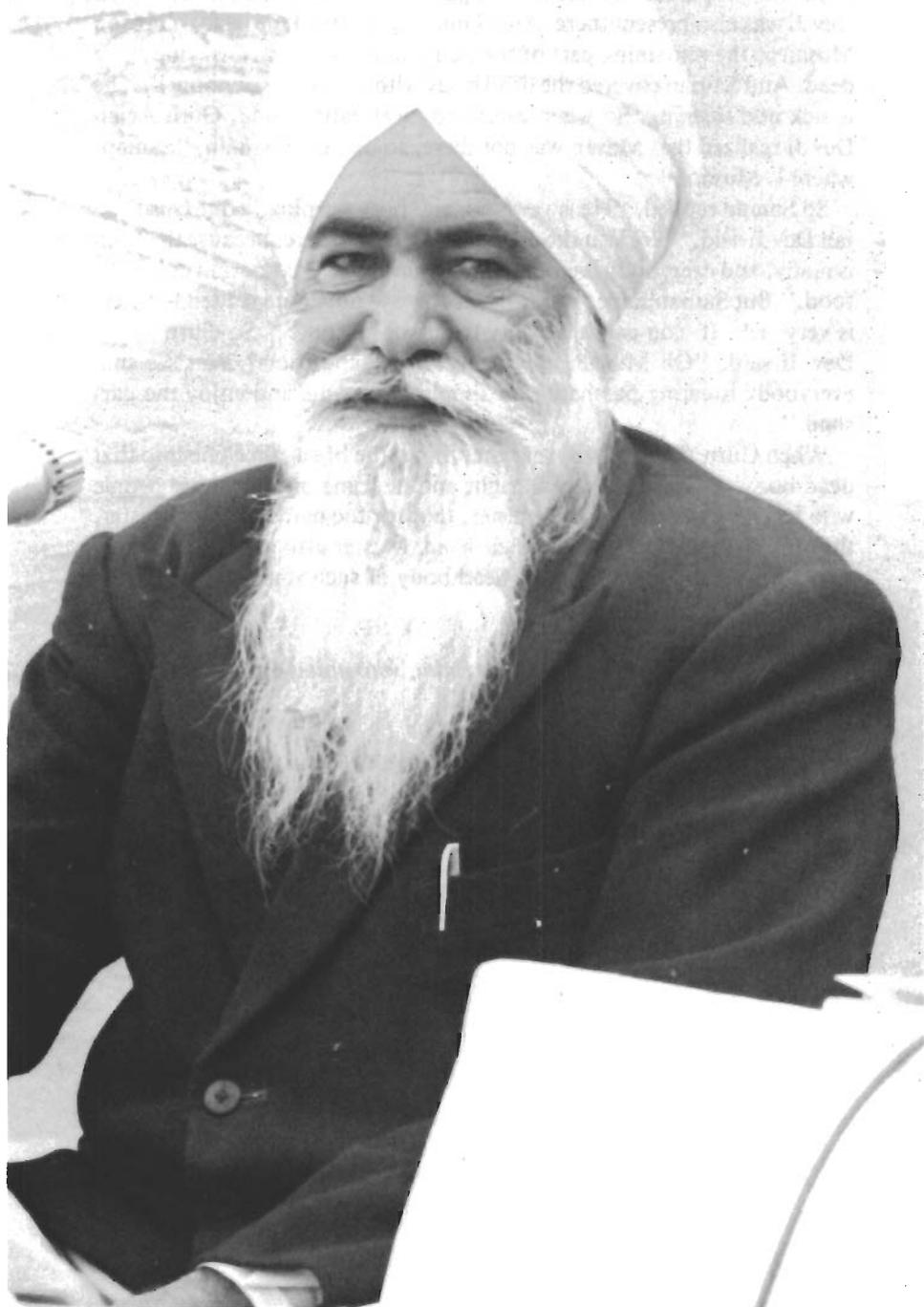
bringing his son's body with him. And on the next morning, when the food was prepared, and all the Sangat came there to eat, Guru Arjan Dev Ji was also present there. And Saman again fixed the head of his son Musan to the remaining part of the body, and that body was lying there dead. And Saman covered the dead body with a sheet, pretending that he is sick and sleeping. So when everybody was eating food, Guru Arjan Dev Ji realized that Musan was not there, so he called Saman, "Saman, where is Musan?"

So Saman replied, "He is very sick and he is sleeping." But Guru Arjan Dev Ji said, "No, you should tell him to come here, because the food is ready, and everybody is eating, and he should also come and enjoy the food." But Saman said, "No, Master, he will not come if I tell him. He is very sick. If You call him, only then will he come." So Guru Arjan Dev Ji said, "Oh Musan, why are you sleeping there? You see that everybody is eating parshad; you should also come and enjoy the parshad."

When Guru Arjan Dev Ji said that thing, the life again came into that dead body, and Musan was all right and he came out. So those people who have such a love for the Master, that for the name of their Master, they are even ready to cut off their head, Master also gives them something. Master can put life in the dead body of such souls who are really the beloveds of the Master.

*I sacrifice myself for Him, says Bahu, who unites the separated ones.*

Now Hazrat Bahu says that I sacrifice myself for such a person who makes me realize my separated God.





## When the Longing Arises

July 29, 1977  
Bucaramanga, Colombia

*Give me thy Darshan O Form of Naam,  
Without You my body is in pain.*

This is the bani of Sant Kabir Sahib Ji Maharaj. In this hymn he talks about yearning and love. Love is that Almighty God, that timeless God which is all-pervading. When the intense longing arises within us, at that time the soul wants to meet that love. Just as before it starts raining, the clouds come together, in the same way when that yearning is created within us, then no doubt remains within us that now our soul is ready to meet the love.

The same yearning was created within Queen Indra Mati, who was the queen of the kingdom of Garh Girnar, and whose husband's name was Chandra Vijay. In the olden days Hindu ladies were not allowed to come in front of the other people with their faces unveiled. They would always hide themselves in the palaces or homes. Because Queen Indra Mati had the yearning to meet God, and because she could not go outside the palace to search for any Mahatma or Sadhu, she would go and stand on the roof of the palace, and all day she would look in all directions to see if any Sadhu was coming. She had so much yearning to meet God within her, that even though at that time there was no perfect Master living on the earth, still Nature was firm in its law. As Master used to say, it is the law of Nature to supply food for the hungry and water for the thirsty. So when the desire within Queen Indra Mati grew more and more, that desire was heard by Kabir Sahib in Sach Khand. This took place in the Third Age. So Kabir Sahib came down in the form of a Sadhu named Karunami to quench the thirst of that Queen Indra Mati.

One day when Queen Indra Mati was standing on the roof looking for any Sadhu that might be coming that way, she saw one approaching, and it was Kabir Sahib. Because ladies were not allowed to go outside their houses Indra Mati sent her slave out to call that Sadhu. But when her

slave went to call Kabir Sahib, he refused to come in the palace, saying, "I am a renunciate Sadhu. What have I to do with palaces and kings and queens? I have never been to any palace or any kingdom."

When that slave brought back this message to Queen Indra Mati, she was very surprised to hear that, because she had thought that after one message that Sadhu would come to the palace. Who wouldn't like to come and enjoy the company of kings and queens? But when she heard that that Sadhu was not going to come, she thought that there was some greatness in him. And because within her the desire to meet God was so tremendous, she couldn't stop herself; breaking all the limits of public shame she came out of the palace and bowed down at the feet of Kabir Sahib. She requested him to visit her palace and eat food with her. But Kabir Sahib said, "I have never gone to any palace and I will not go to your palace either."

Again Indra Mati was very surprised to hear that, because she had thought that this Sadhu would not refuse her invitation. But when Kabir did so, she had much faith in him. And she thought that maybe this Sadhu was a real one. Anyway, after giving many requests to Kabir, he finally agreed to visit her palace. When Kabir came in the palace, she fixed a small tent-like covering over his head, and after making him sit on a dais, she washed his feet. Then she told Kabir, "Now I am going to make food for you." But Kabir Sahib said, "No, my body has not experienced the taste of food, because my body is not made up of the five elements as other people's bodies are."

When Indra Mati heard that Sadhu say that his body was not made up of five elements and that he had never eaten any food, again she was very surprised; and after that, she had full faith in him. She came to the conclusion that he was a perfect Sadhu.

Queen Indra Mati begged Kabir to give her some knowledge about God. So He gave her initiation and told her to do the meditation. He gave her one word, and also taught her about the Negative Power. He told her that the Negative Power can come in His form also, "but he cannot copy my forehead and eyes." And he said, "You should always use this weapon of Shabd before the Negative Power." So Kabir Sahib left that place after giving initiation to Queen Indra Mati. On the next morning when the Queen got up, after bathing, when she was just going to wipe her face, the Negative Power came in the form of a snake and bit her on the forehead. As the queen was very dear to the king, he called all the doctors to remove the poison of the snake. Queen Indra Mati was lying on the death bed, and when all the doctors came and they examined the queen's body, they said that there was nothing they could do for her because the snake was very poisonous and there was no medicine to

remove that poison. They even told the king that anyone who sat near the queen would get the effect of that poison and would probably also die.

Because Queen Indra Mati had so much faith in Kabir and Sadhus, and because Kabir had told her not to worry and to use Simran as a weapon, she kept on doing Simran. She told her king also, "Don't worry about me—I'm not going to die, because I have such a weapon given by my Master which can prevent the effect of the poison." And after that, because she was doing Simran, the poison of the Negative Power didn't have any effect on her, so the Negative Power went back to Lord Vishnu and told him the whole story. And he said, "Not even my poison works on her, because within her there is the kingdom of Shabd, and I cannot be effective in the kingdom of Shabd."

Lord Vishnu replied to him, "Now you go in the form of the Sadhu, and in that way try to deceive her." So the Negative Power came in the form of Kabir Sahib. But the Negative Power cannot copy the forehead and eyes of the Saint, so he had all the parts of the body of Kabir, but not the eyes and forehead. When he came to Queen Indra Mati, he told her, "You see I am your Master and when the snake tried to harm you, I saved you. So now you should respect me and bow down at my feet." Queen Indra Mati knew that he wasn't the real Master, so she didn't pay any homage to him. Again that Negative Power who had come in the form of Kabir insisted that she should respect him, repeating that he was her master and that he had saved her from the poison of the snake. He even told her, "In the future I will also save you. Because you are under my protection, I am worried about you; you should pay respect to me."

But Indra Mati told him, "No matter how beautiful a crow's face is, still he cannot become a swan. That's why you must go back, because I know your reality." When Queen Indra Mati did not obey the Negative Power, he kept on coming nearer and nearer to her. And she kept on doing Simran more and more. In the end the Negative Power left her, saying, "You obstinate woman, you are not even believing in your Master." Then Queen Indra Mati got a great slap from the Negative Power and she cried for help from Kabir Sahib, saying, "Oh Satguru, please come and help me." And at that moment, Kabir Sahib appeared there. As soon as Kabir appeared the Negative Power who had come in the form of Kabir disappeared. Kabir didn't care about the meditation of Queen Indra Mati; He didn't even see whether she was vacating the nine openings and leaving the body or not. But He took Queen Indra Mati right up to Sach Khand at that moment. Before that Queen Indra Mati was not believing, because she didn't know that Kabir Sahib was Sat Purush and the owner of all creation. She was just understanding

Him as the ordinary Sadhu or Mahatma. But when Kabir took her right into Sach Khand, and when the queen saw that He and Sat Purush were one and the same she asked Him, “Even after become the All Owner of Sat Purush, why did you like to call yourself as the *dass* or servant? Why didn’t you tell me that you were Sat Purush?” Kabir Sahib replied, “If I had told you before, you would not have believed in Me. You would have said, ‘How can an ordinary sadhu become the owner of the universe?’ ”

On the way to Sach Khand, Queen Indra Mati had seen how the Negative Power was giving troubles to the souls who were not under the protection of the Master. So because she loved her husband very much, she requested Kabir Sahib to liberate him also. But Kabir Sahib replied, “He is not believing in Me, and he is not going to take initiation from Me. Until he believes in Me and takes initiation from Me, how can I liberate him?” But Queen Indra Mati requested Kabir Sahib, “By using any means you will, please liberate him.”

So Queen Indra Mati was authorized by Kabir Sahib to come in this world and liberate her husband. When she came, she was not in her original body, having come in the form of soul. When soul reaches to Sach Khand its radiance becomes equal to sixteen outer moons of this world. That’s why when she came to this world to liberate her husband, she was so radiant.

When Queen Indra Mati told her husband to follow her, he didn’t believe her. He said, “I don’t see your body; how can I believe that you are my wife?” Gurumukhs are given full authority from Sat Purush to liberate souls any way they can, so Queen Indra Mati told her husband, “Contemplate my original form as your wife.” The king had spent all his life with his wife the queen, so that contemplation was easily perfected in him. As soon as he remembered the form of his wife, Queen Indra Mati took him right up.

Because of that great yearning within her, Queen Indra Mati had gone on the rooftop every day, looking for a Sadhu; and after taking initiation, she had realized the true greatness of the Master. That’s why in this hymn she says, “Oh, form of Naam, give me Your darshan, because without Your darshan, my body is in pain.”

Without you I am always unhappy, and am repeating  
“Give me Thy darshan face to face.”

She says, “There is so much pain in my body that I cannot sleep at night; neither do I have any peace in the days. I feel just like one who has a deep knife wound; he has so much pain that he cannot sleep. He is always crying in pain. In the same way, without your darshan my body is in so

much pain that I cannot rest day or night. Always the call, 'Oh, Satguru, Satguru,' is coming out of my mouth." She says, "I am not asking for any worldly thing from you. Just give me your darshan, face to face."

*Listen to my prayer, O beloved Master,  
I sacrifice myself on you. Do not delay.*

"Oh Satguru, listen to my request. Do not delay, because I am sacrificing myself on You." All public shame falls away from one in whom the fire of love starts burning. Just as the rainbird is calling for the raindrop, so such souls always cry for darshan of the Satguru.

*Neither do I desire food nor can I sleep.  
Always this separation gives me pain.*

Now she says, "I have no desire to eat. I don't want sleep either, and sleep does not come to me. In your separation day and night I am waiting for Your darshan."

Mahatma Chatardas says, "For the darshan of the Beloved, the beautiful Master, thousands of people have become fakirs living in the jungles. For the darshan of that beautiful God, their body has become thin and dry. But still He has not given His darshan to them." In that way, thousands of hearts are unhappy, waiting for His darshan.

Kabir says, "All the world is happy because they all eat and sleep. Only servant Kabir is unhappy because he always remains awake and doesn't eat much food. He always weeps for the Darshan of the Beloved."

Kabir Sahib says, "Nobody gets the Beloved through pleasure. Those who have got the Beloved, have done so only by having pain. If the Beloved could be achieved by enjoying pleasures, then what was the use of working hard and experiencing pain?"

*Trying every means, I've failed in getting peace of mind;  
Without seeing you my soul cannot survive.*

Now the soul says, "Remembering you, all peace of mind has left me. Without seeing you, I cannot get that peace."

*The body is burning and the soul is experiencing much heat.  
Now who can bear such hard pain?*

Now the soul says, "There is such a great heat in me that cannot be cooled by any man. It is like feeling cold inside from the fever of

malaria. No matter how many blankets or comforters you put on, still that cold cannot be removed. There is no one but you, who can remove that.”

*Streams of water are coming from my eyes;  
Daily I look your way.*

Now the soul says, “Whenever I remember you, tears come from my eyes. My eyes are in pain, because I am always looking to the way where you come. I am waiting for your arrival.”

*Forgive my sins, my bad qualities;  
Don't look at my faults.*

Now the soul says, “Don't look at my faults, because I don't have any merits in me. Whatever sins or bad deeds I have done, forgive me for that.”

*You are the liberator of sinners.  
Don't forget I'm yours.*

“You are the liberator of the sinners; forgiving their sins you are giving them liberation. Do not look at my sins, but maintain your reputation by liberating me.”

*Home, courtyard, nothing brings me pleasure—  
I've become stone and cannot even walk.*

Now Kabir says, “My body has become of stone. I don't like anything—not my home, not outside.”

*Looking at the Way my eyes are full of tears and pain.  
Do not break Your relation with me.*

“I am looking at the way you are to come. I am trying to keep my Simran going constantly so that I will not forget you even for a moment.”

*Give me your hand.  
Cut down all these chains of attachment.*

Now the soul is crying, “Hold my hand. Up till now You have been

releasing sinners. Cut the attachments for me also.”

*As the fish dies without water,  
My body is in pain without You.*

Now he gives a very beautiful example to make you understand our condition. He says, “Just as the fish out of water flops and dies—in the same way, without your darshan, I’m also flopping, and I’m also going to die.”

*Das Kabir makes this prayer:  
Please listen to my plea, O great Master.*

Now Kabir Sahib says, “Oh, Sat Purush, listen to my request and take me out of this suffering world.” Because few saints of the present time have these qualities, it is not easy to find one. Nevertheless, only the judge of the time will settle our lawsuit and solve our problems. The living teacher can give us knowledge, and the living husband can produce children. In the same way, the Saint Satguru of the present time can give us the knowledge of Naam and connect us with it.

The religion, community or group which says that there is no living Master, or that there can be no Saint, does not want to realize God; because Saints have come in all the religions, and nowhere have they written that there will be no Saint after them, and that nobody will come into this world to liberate the souls. They have never written that books or scriptures will guide you and that only by reading them you can attain liberation. But they have always emphasized the importance of the living Master. The Masters always tell us, “Before us many Saints came in this world and after us many other Saints will come to liberate you.”

If we wish for the school teacher who left school fifty years ago to teach our children, that is not possible. In the same way, Dhanwantri and Lukman were two famous doctors of long ago. They could even put life into the dead body. But if we get sick and say that they should come and give us medicine, that is not possible. We need to go to the present doctor. And only by taking his medication can our sickness be cured.

It is the same with the Mahatmas and Saints of the past. There is no doubt that we have love and respect for them. We understand them as God. But still, if we say that they should come and connect our soul with Shabd, that is not possible. It doesn’t matter how much we love and respect them, or how much we do for them, still they will never come to connect our soul with the Shabd. We need to go to the present Master. Only He can connect our soul with the Shabd.

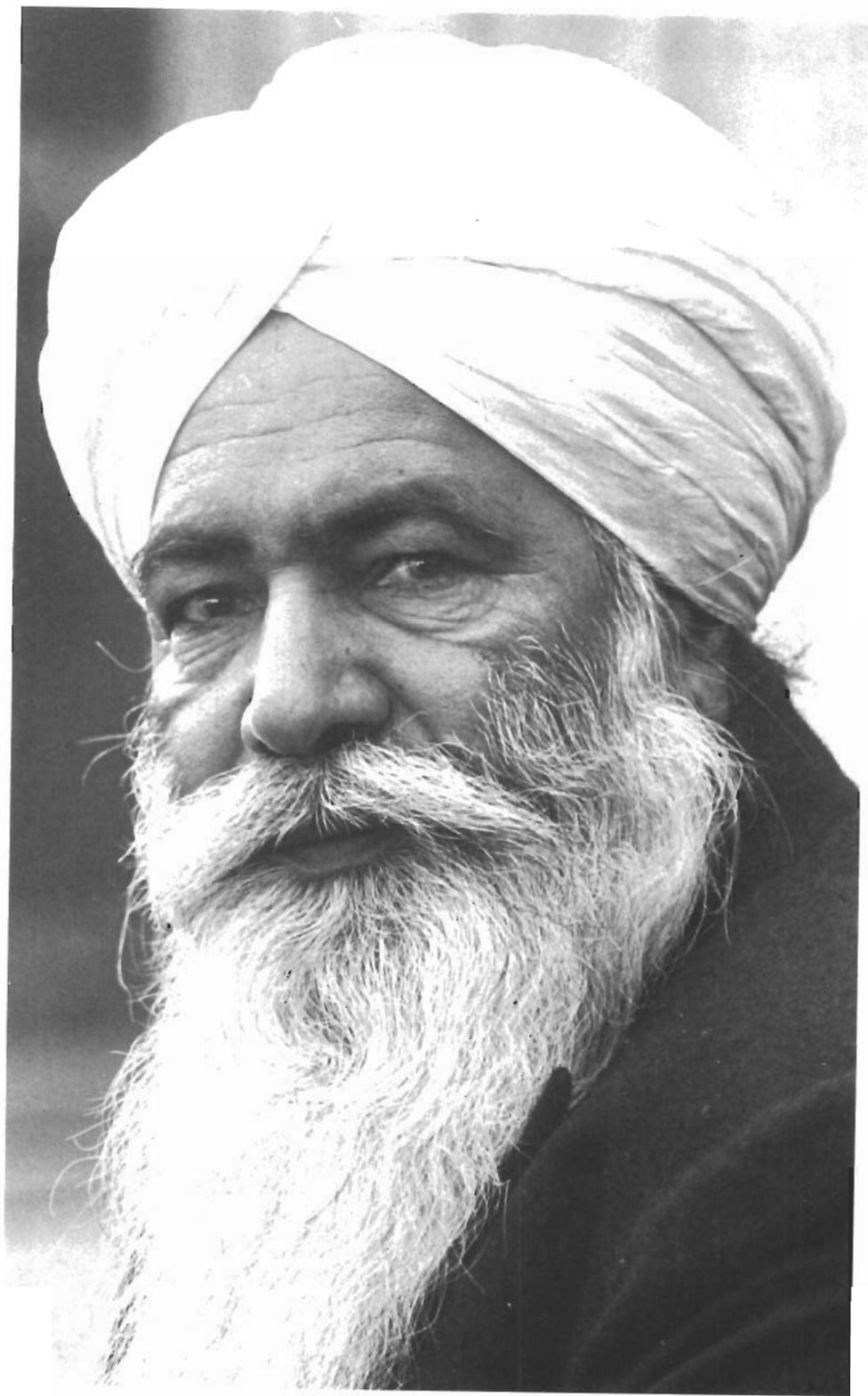
Swami Ji Maharaj says, “Don’t rely on the past Masters. I am telling you this for your own good.” And then he says, “Go and search for the living One. I’m telling you this for your own good.”

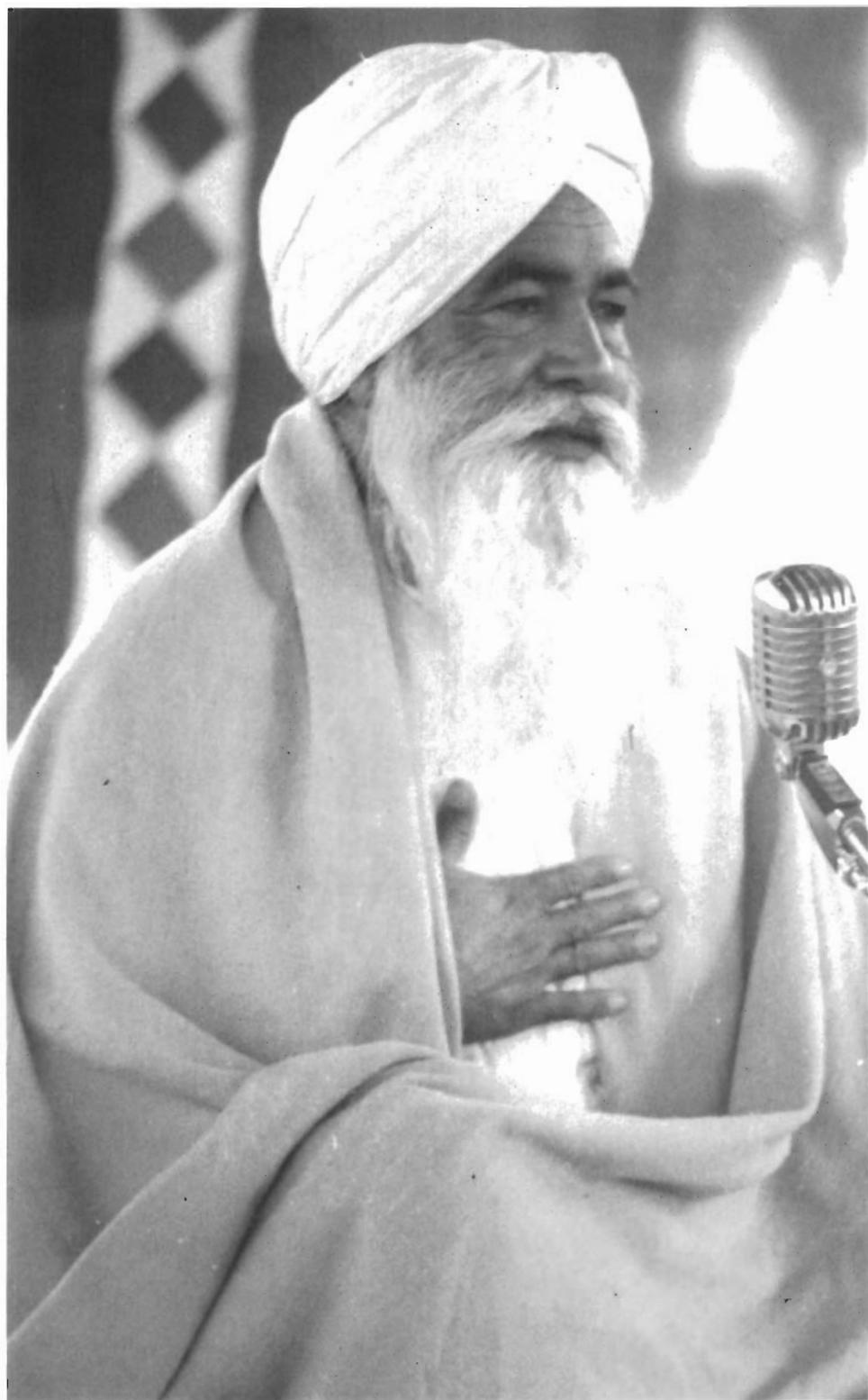
But what is our condition? Reading their praise in the books, we are relying on them. But still our mind is in illusion. We have never seen them, nevertheless we firmly state that they will come and protect us. But in that case we cannot have full faith in them, because our mind will be thinking about whether they will really come and protect us or not. Who knows what the result is going to be?

Negative Power will not let us go free if we are relying on anyone. He will punish us for every single bad deed.

Once there was one old Muslim man from a place called Dhaba, and he could not do meditation. He came to Master Kirpal and asked him, “If I go on repeating ‘Kirpal, Kirpal’ will I get liberation, and will I be free from the angel of death?” So Master replied, “There are thirty-five hundred Kirpals wandering in this world. If the angel of death comes to disturb you and asks you, ‘Which Kirpal?’ then what will you say? At that time you should say, ‘The Kirpal of Delhi.’ Only then will they leave you.”

Only Saints can liberate us from this world. Kabir says, “The sky is on fire, and that fire is coming down. If there were no Saints in this world, it would have been burnt.”







## The Fire is Burning

August 3, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*I am waiting for you, come visit me.  
 I have told you: send me some message!*

Majnu and Layla were in love with each other. Layla was a Princess, and her father, who was the King of that place, announced in the town that if anyone came calling himself Majnu, they should give him whatever he wanted without asking for payment. The King would be responsible for it. So when this was announced, many people came to ask for things, calling themselves "Majnu." Millions of Majnus were born in that town. But in fact there was only one real Majnu, who was in love with Layla; and he never came to ask for anything in the name of his beloved. So when millions of Majnus were born in that town, all the merchants of the town were surprised and they came to the King to find out whether there was one Majnu or many. The King told them, "All right. Tomorrow I will tell you exactly how many Majnus there are." He asked Layla, "How many Majnus are there?" She said, "There is only one Majnu. Tomorrow I will do something so that only the real one will come and the so-called Majnus will go away." Layla put one knife and one small bowl at all the shops in town saying: "Layla wants one piece of flesh from the heart of Majnu." When the people calling themselves "Majnu" were told, "Layla wants a piece of flesh from your heart, and she has sent this knife and bowl," they all ran away, and nobody came to take anything.

When the real Majnu came to know that in his name many so-called Majnus were born, and they were cheating the shopkeepers and taking things because of what the King had announced, he was very surprised. He was the only Majnu who came in the evening and was ready to give his flesh. He said, "If Majnu had known this earlier, what is the question of only a piece of flesh from his heart? He would have given all his body."

Similarly in the court of our Master we are all becoming the so-called Majnus, drinking milk and other things. But the real Majnu who gives pain to the body is only one.

Once Guru Gobind Singh Ji was giving Satsang before five thousand people. From that gathering he wanted to test how many real disciples were there. So He came out and set up a tent on one side, and nobody knew what was going to happen. He stood there with a naked sword and said, "I need one man. I want to kill him." Nobody stood up; everybody was thinking: the previous Masters took care of their disciples, but this Master has changed; has He gone mad? But nobody knew His real will. When Guru Gobind Singh said this, that he needed one head, only one stood up, and said, "Yes, my head is ready." He was taken into the tent, and he saw that five goats were kept there. Guru Gobind Singh killed one of the goats and with the blood-stained sword he came out and said, "I need one more head." When the people saw the blood on the sword, they were fully convinced that He was killing disciples; and nobody stood up. But one man who had completely surrendered to Guru Gobind Singh stood up and said, "My head is ready." He was also taken into the tent, and another goat was killed. In this way the Master found five people in that gathering of five thousand who were ready, who had completely surrendered themselves to Him. The Master gave them His full attention and made them perfect disciples. When they were brought out alive, people saw that this was a test and that they had failed and they started defending themselves, saying, "If we had known this before, we all would have been ready to go to Guru Gobind Singh."

Similarly, Guru Nanak tested His disciples to find out how many in His sangat knew the inner secret. He showed them a dead body and said, "Who is ready to eat this?" Now even to touch a dead body is understood as inauspicious, so what is the question of eating? How could we eat a dead body? But when Guru Nanak asked Bhai Lehna, who was later on called Guru Angad, His spiritual successor, he accepted it and he said, "All right, I will eat it." He started looking at that dead body. Guru Nanak asked him, "Bhai Lehna, what are you doing?" He answered Him, "I am wondering from which side I should start eating." And in that way he passed the test which was put up by Guru Nanak;\* and after that he became the successor of Guru Nanak Sahib. And when Guru Nanak left the body, in intense longing and pain of separation, Guru Angad said, "It is better to die before our Beloved leaves, because whatever life we live after him is all illegal; it is a sin to live after our Beloved dies."

\* According to the story, as Bhai Lehna took the first bite, the corpse changed into sweets, which had been its real form.

When Hazrat Bahu's Master left the body, in the same way He also sighed and wept, and he said, "Oh, Bahu, I will always have this pain and with this pain I will leave the body. Whatever life I have to live without my Master will always be spent in the pain of separation." When Master Sawan Singh left the body, Hazur Maharaj Kirpal Singh had his own house in the Dera. What was the question of taking the property of the Dera? But He even left His own house in the Dera and He went into the forest of Rishikesh to spend His life there.

The disciple who has perfected his meditation will not see anything except his Master. He will not look at the property of His Master because he is in the pain of separation. When Master Sawan Singh left the body, at that time our troop was stationed at Beas. And I saw this with my own eyes: there were approximately two hundred people—some of them jumped from the walls, some of them jumped into the river—who left the body, because when they heard that their Master had left they could not bear the pain of separation.

Similarly in this hymn, Bulleh Shah pleads with His Master, in the separation and love for Him. When Hazur Kirpal left the body, the dear ones who came from the West know what my condition was at that time. I also had the same thought: "O Kirpal, I am waiting for you, I am hoping that one day You will again come to my house, You will come to me." Whenever we were sitting in His remembrance, when anyone was talking about Him, I had this in my mind: "I am begging You so much, I am sending You so many messages—but You are not sending me anything. At least send me the message to tell me where You are now."

*I have made bedding of my eyes and have made my heart a  
courtyard,  
O, my Shah Inayat, \* come to me soon!*

I have only one request to Hazur Kirpal: "Just as You were coming before, now also You come into my ashram. I have laid down my life as Your bedding. For the road I have laid down my life so that You may walk on that and I have made a courtyard of my heart for You to come and dwell there. You are my God, my Master, my everything."

*Who is like Him, who can tell me about Him?  
What fault do I have? I am Your servant.*

Now how can we find anyone like Sant Kirpal, Who could give us so much love and could assure us? We received only love from our Sant

\* Bulleh Shah's Master.

Kirpal. When I came to know that Master Kirpal had left the body, one police inspector was sitting with me. All thoughts were gone and only this thing came out of my mouth: “What fault did I have that You have left me? I was Your servant and I did not ask any worldly thing of You. So why did You leave me?”

*Without You, who is mine?  
Do not break my heart.*

Only this sigh was coming out of me: “Who is there except You for me in this world? Don’t stab my heart. And again come into this world for me.” Only for this poor one Hazur called the president (of a community) of Rajasthan, and only for this poor one He ate a lunch with him and said, “This is my task, to take his care.” There was no Satsangi in Rajasthan who went to visit Master without Master first of all asking them, “Have you seen him before coming here?” Master was concerned about me from within, but outwardly also He was concerned about me, very much. That’s why when Master left the body, all the world became empty for me, and only this thought came: Now who is there who will ask about my happiness or pain in this world?

In India it is the custom that when any girl is going to get married she will accept food and fine clothes. I told Hazur, “My condition is like the bride and I am also wearing the ornaments, the jewels of Shabd Naam. I have not even satisfied my desire for this and You have left me in between.”

*My husband has left me weeping.*

From within, so many times this sigh was coming out: my husband has left me and all my ornaments are dead. If any woman’s husband leaves the body, how the wife weeps, carrying the vessels and the jewels. My condition was like that wife whose husband has died.

*I’ve wept a lot for You, but (it seems) your heart is made of  
stone.*

At that time there were many people who were reasoning with me, and they were saying, “Once you were telling us it is not a wise thing to weep after anyone leaves you, and now what is happening to you? Why are you weeping so much?” So I told them, “I know that my Master has not left me; but physically He has put a veil between Him and me and now I cannot talk to Him with my physical tongue. His heart has become stone; that’s why I cannot see Him physically.”

*Didn't you put the red powder on my forehead?  
Didn't you give me the red wedding garment?*

Only this voice was coming from the heart, "Didn't you marry me? Didn't you become my husband? Am I not your wife? Now you have left me, making me a widow."

*I weep like Sussi wept, saying, "Beloved! Beloved!"*

The voice was coming from the heart. Just as Sussi was repeating the name of Poono while waiting for him, in the same way, I am also weeping and repeating the name, "Kirpal, Kirpal."

Sussi was a Princess. The astrologer of her father, the King, told him, "This girl is going to be a great lover, and she will defame you: she is going to be in love with someone you will not like." The King did not want his name to be defamed, so on the advice of the astrologer, he put Sussi in a box, along with the money that would have been her dowry, and a locket with his picture; and he put it in the river. The astrologers had thought that they would go and remove that money (because astrologers have this in mind: how to deceive people) but unfortunately for them they weren't able to get that box, and it was found by one washerman. He found the small girl, and using that money he raised her; and she was very beautiful.

Years later the King, Sussi's father, came to the same place. When he saw that girl he fell in love with her, and he told the washerman to give the girl to him because he wanted to marry her. The washerman said, "All right, we will ask her, and then we will tell you." When the washerman told Sussi, "That King wants to marry you," Sussi answered, "Father, whatever you tell me to do, I will do it; wherever you send me, I will go." (In India, whatever the parents say, the children do. Wherever the father wants the girl to go to get married, she will not have any objections.) When Sussi was brought back to the palace by the King, he went to enjoy with her; but he recognized her necklace and locket which had his picture. He realized that this Sussi was his daughter, and he realized his mistake. To repent for that, he gave a big garden to Sussi, and from that time on he treated her like his daughter—because she was his daughter.

Once Sussi saw the picture of Poono—Poono was a young man from a town named Kisham—and he was very beautiful. When Sussi saw the portrait of Poono she fell in love with him. She had never met him physically, but she was always dreaming of Poono and for twelve years she waited for him to come even though she did not know who or where

he was. Even so, she did not sleep for twelve years because she was always waiting for Poono to come.

On the other side, because heart talks to heart, Poono had started having dreams of Sussi and he also had fallen in love with Sussi. In both their hearts the fire of love was burning. At last, one day, after waiting twelve years, Poono came to Sussi. And when Poono came into the garden of Sussi, someone went and told Sussi that Poono was here. When the lovers met, Sussi, who had not slept for twelve years, when she found the lap of her beloved, she fell into a deep sleep; she didn't remember what was going on and she slept for a long time.

Now when the parents of Poono came to know that he was mad in the love of one girl, they thought, "He won't do any work, and he won't come back." They were afraid they would lose him. So they sent for some people to bring Poono back. When they arrived, both the lovers were sleeping in deep love. When Poono awoke, they gave him wine; and, in the intoxication of that wine, Poono was brought back on a camel to his home.

When Sussi awoke the next morning and did not find Poono there, she went mad and started weeping and pulling out her hair. Her father, her mother, everyone came to reason with her, but she said, "Don't try to make me understand because I am separated from my beloved." She started searching for Poono, following the footsteps of the camel across the desert. The sand was burning, and in the burning sand she followed those footsteps. She became very thirsty but she kept repeating, "Poono, Poono," calling to him. She saw that there was an oasis nearby, and one shepherd was there. But she was afraid that if she left the footsteps to go and drink the water, the footsteps would be blown away and she would not be able to follow them. So she said to the footsteps, "You are afraid that if a storm comes, you will cease to exist. And I am afraid that if you no longer exist, I will not be able to continue my search. So give me your promise: if you go away, you will have committed a crime and you will have to pay for that in the court of God. But if I go away from this path which is leading me to my beloved, then I will pay for this in the court of God; because it will mean that my love was not true."

She went to the shepherd to ask him for water. But he wouldn't give her any water because of her condition. She did not look like a woman, but like a witch. The shepherd, who was very afraid, refused her water and also ran away. When Sussi got back she found no footsteps there; because of the wind blowing all the footsteps were gone. She was stunned—now where should she go? She had lost her path, and she started weeping. And repeating the name, "Poono, Poono," she left her

body in the pain of separation of her beloved.

Meanwhile, when the intoxication of the wine had passed and Poono realized that he had left his beloved there, he started back on the same camel to meet Sussi. On the way he also came to that oasis, and he saw a fresh grave—because when the shepherd came back, he saw Sussi as a woman (not a witch) and he dug the grave and placed her in it. So when Poono saw this grave, he asked the shepherd, “Who has died here? Whose grave is there?” He answered, “I don’t know who she was. It was some woman who was repeating the name, ‘Poono, Poono,’ and she was weeping like mad, and she left the body.”

So when Poono knew that it was Sussi, his beloved, and she had left the body for him, he got down from his camel. Because his love was real and he also was in the pain of separation, the grave was torn apart and the earth gave way so that he could join Sussi, his beloved.

So, in the same way, I was always weeping for my Poono, for my Kirpal, since I was six years old. For thirty-five years my search for Him was always going on. Just as Poono came by himself to quench the thirst of Sussi, that God Kirpal came to me by Himself, to quench my thirst. But when He left the body, when He left me alone in this world, at that time not even this earth gave way to let me go and dwell in it.

So all the disciples of Kirpal—everyone—should have such a love for the Master as Sussi had for Poono. Without love for the Master one cannot progress.

Sussi and Poono, Layla and Majnu—all these lovers—their love was not full of lust, it was chaste. Their love was not like the worldly people’s love, and that’s why the Saints and Mahatmas very often speak of Layla and Majnu and Sussi and Poono. In *Gurmat Siddhant*, Master has frequently used stories of Layla and Majnu to demonstrate real love.

*Numerous wounds have come to me and I’m surrounded by those who have wounds.*

This is why, when Master leaves the body, numerous problems come up for the disciple. He cannot sleep. Whether he is sleeping on the ground or on a comfortable bed, he always feels that he is on a bed of rocks. No bed is comfortable for him.

The disciple who has realized that his Master is the All-Owner, will not accept any kingdom of this world, and he will not accept any worldly wealth from the Master—the disciple who knows that his Master is Almighty.

When Hazur came to our ashram [in Kunichuk], at that time I owned that property. I offered Him all that property and land, and told Him,

“Please accept this.” He told me, “No. I have come here only for you and not for all these things.” And that property is now deserted; nobody goes there. Now I am living in one small hut. Those people who have visited me in India know what kind of place I am living in now.

*I thought that only I had this pain, but there is pain everywhere.*

*Everywhere the fire is burning and all are weeping.*

Now when I was weeping in the pain of separation for my Master, I was understanding myself as the only one whose condition was like this, as the only one weeping in the pain of separation. But my Master had told me that when His Master left the body, He left his own house in the ashram, and how He was weeping; and when I remembered this, I realized that everyone in this world whose Master leaves the body has the same condition.

Bulleh Shah says, “I thought that only I had this pain, but when I looked, I saw that in every house the same fire is burning; the same fire of separation.”

*When I had to suffer the pain, then I realized how difficult it was.*

Hazur took two hours to tell me about His condition when His Master, Sawan Singh, left the body. And at that time, I felt that what He was telling me was ordinary; I didn't understand its real meaning. But when the same thing happened to me, and I went through the separation and all the things He had told me about when His Master left the body, then I realized how difficult it becomes for the disciple when his Master leaves this world; how difficult it becomes for him to bear the pain of separation.

On the day when Master told me about the pain of separation which He had when His Master left the body, I had this in my mind: that I should not go with Master at that time because He had given Satsang and time to many people and He had worked hard all day. I thought that maybe Master should go alone in the car so that He could rest on the back seat. I could go in some other car. But Master called me and said, “I want to talk with you about something important.” I told Him, “Master, please rest because You have given so much time to other people for these two hours. You should rest.” But He said, “No, you come. I want to talk with you about something important.” What was the important thing He talked about with me? For the whole two hours He

talked about separation and what His condition was when His Master left the body. And when He left the body, I realized that I was experiencing that and that Master wanted to tell me then, "This will come on you also and you will also have to bear this pain."

*Those who enjoy in their in-laws' house, enjoy in their parents' house too.  
Those with whom their Beloved is pleased, sleep on comfortable beds.*

Those who have real love for the Master here, only they will be able to have real love for the Master in the beyond. Those with whom Master is pleased, only they can enter This Kingdom; only they can enter Sach Khand; only those souls can be happy.

*The house where the owner doesn't speak is an empty place.*

The body in which the Master is not talking with the soul—in which Master is not manifested—is empty, because the owner of the body is not there.

*I have searched for you in all the cities.  
Where should I send you the letter?*

Now from inside the voice is coming: "I have searched for you in all the cities, in all the towns. To what address should I send your letter? You have not even told me where you have gone."

Many dear ones come to me and say they have some difficulty in loving and in thinking of me. But I tell them, "I don't have any difficulty in loving you or in thinking about you. Within all of you, even in the animals, the birds, the trees and the leaves, within everything in this world, I am seeing my beloved Kirpal everywhere. So I don't have any problem in loving all of you."

In the time of Master Sawan Singh there was one disciple named Wazira. Whenever he walked, if he found any animal or anything, he would embrace it saying, "Sawan Shah lives in this."

*My heart throbs restlessly as it climbs the cart of love.*

When the soul is climbing on the cart of love, it has to experience a lot of pain. Only those can climb on the cart who are able to undergo this pain and bear it. Those who say they have sat for so many hours, or have pain

in their knees, or pain in their legs—they cannot climb on the cart of love.

*O Mohammed, Gracious One, hold my hand.*

This is a request in front of Hazur Kirpal: “O Almighty Kirpal, owner of all this world, all this creation, don’t leave hold of our hand—catch our hand and save us.”

*Taking the first step is like crossing a bridge over a river of fire.*

I am telling you daily that the practices of Sant Mat are difficult in the beginning. At first it is just like crossing a river of fire. But for a lover there is no difficulty, no pain, no problem, nothing.

*A Haji does the pilgrimage to Mecca, whereas I see Your Face.*

Now people say they have difficulty in doing Simran, they have difficulty in fixing their attention, they have difficulty in one thing or another. But for the complete lover there is no difficulty. He says, “There is no need for me to do Simran, because I am seeing Your beautiful face and all my meditations are done. My meditation is only to look at Your beautiful face.” Only Master has seen and manifested Naam, and those who become in love with the Master, they get everything; because in Master there is Naam.

Mastana Ji of Baluchistan told Master Sawan Singh: “For me *Akal Guru, Wahi Guru, Radhasoami*,\* are all dead. Only You are life for me.” But Sawan Singh said, “Mastana, don’t talk like that.” But he replied, “No; I have seen You and only You, and Radhasoami and all of them are dead. Only You are for me.”

*Come, O, merciful Inayat, as You have attracted my heart.*

The timeless Lord came in the body of Kirpal and He quenched the intense longing which I had had from my childhood.

*I am not like Him—the veil of egoism is there.*

But the love which my Master gave me—I was not able to love Him in the same way. I had the veil of egoism in me. When Hazur first came to my ashram He planned to stay only a few minutes because He had to go fur-

\* Various names of God.

ther. But He was there five or six hours. When Master told me He had to go, I told him, "You have pulled me using the hook of love. Now where are You going to go?" I told Master, "Just look out there." There were 20,000 people waiting for Him, not one of whom was initiated. When Hazur saw the yearning of those souls sitting there, He felt very gracious and he showered much grace on them, so that everybody saw Light instead of Hazur there, and everybody said that it seemed to them that Master was talking only with them. That was very great Grace that Master showered on them all.

*Look at the condition of my poor soul—I'm drowning.  
I'm afraid in this first night in Your union.*

Now in the beginning, when we are starting our meditations, if our body becomes numb, we feel we are going to die and we are afraid of death. We feel that one night is one year. But later, when our *Surat* is connected inside, we start getting interest in our meditations. If we are awake at night, we request the night, "Please grow longer and don't end: because if day comes my love with my Beloved will become disconnected. So grow longer, please."

*Going within, the glory of Master is reached.  
Removing the first cover, my face is diverted towards Master.*

When the disciple is meditating according to the instructions of the Master, and keeping the commandments of the Master, and practicing whatever the Master has told him to do, when he reaches the first plane, what happens to him? His face is diverted toward the face of the Master.

*I've received the Sound of God, and so the flower of my heart  
has blossomed.*

In the beginning we hear the Shabd, but it doesn't pull us up. But when we forget our mind openings and come to the eye center, we hear the voice of God Kirpal. Then our hearts blossom like flowers, because we hear the Sound of Kirpal. Then the dear one doesn't even know Who is calling him and Who is sounding the Sound within him; he only understands that the Master is there Who is pulling him up.

Only to make us understand that Sound is there, the sound of bell or conch will come. The big bell will come. But when he goes within, the thing which he experiences cannot be described. His condition becomes different. Outwardly Saints say, "God is within you," but when one

goes within, he sees only Master there. Then He realizes that nobody is God except his Master.

When Kabir Sahib took Indra Mati within and she saw that Sat Purush and Kabir Sahib were the same, Indra Mati said, "Why didn't you tell me before that you were Sat Purush?" And Kabir Sahib said, "If I had told you this before, you would not have believed me. You would have said, 'How can this ordinary man be the owner of Sach Khand? How can he be Sat Purush?' "

*I am Your servant. I am at Your service, whenever You call me.*

When he goes within and listens to Kirpal there, after that he says to Kirpal, "I am always at your disposal. Whatever work You tell me to do in this world, I will do it. I see only You everywhere."

*To be present always in Your court is my prayer.*

O Almighty Kirpal, I am always present in Your court and this is my only prayer: Whether I am asleep or awake, let me be always in Your court.

*O, Bulleh, the heart is burning with the fire of separation from the Master.*

In the heart of Ajaib the fire was burning, of the separation from Kirpal. You know that if by mistake we step on a small spark of fire, how much pain we feel. In the same way, so much fire, so much heat, was burning in the heart of Ajaib for his beloved Kirpal.

When Hazur left the body, people were very concerned, not about His death, but about His property. Everybody was asking, who is going to be the successor? Whose name has Master nominated? But the real lovers are not concerned about wealth or successors; they are in the love of their Master, and they only sigh and weep because they have been separated from their Master.

*The path of love is very difficult; it does not decrease.*

The path of Love is very difficult; it never decreases, it always increases. Everybody calls himself a lover, but we don't know that lovers can cross the ocean in the wink of an eye, but we are not even ready to cross a small stream.







## On *Sheel* or Continence

August 9, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

Many times the subject of *kam* or lust has been commented on in Sat-sang. The Rishis, Munis, Saints and Mahatmas have written a great deal about *kam* and the maintenance of chastity in their scriptures, and they always emphasize the importance of preserving the vital fluid. I have said before that the vital fluid is a precious element in our body, and everybody has to preserve it. It doesn't matter if we are man or woman: this fluid is precious for everybody. Men and women come together not only to enjoy *kam*. They come together to make their worldly life happy, and our companion is chosen for that reason.

The Rishis and Munis taught us that up to the age of twenty-five we should get our education and observe *brahmcharya* or chastity. Don't be involved in unchaste practices. After that, get married and have intercourse with each other only to have children. Once you know that the wife is pregnant, don't have intercourse for at least three years. Why? Because if a nursing mother becomes pregnant, that affects both the quality of her milk as well as the development of the coming child. He may suffer from some disease, or may have a deficient body, or he may go bad when he grows up. This is why most children in this present time do not care about their parents.

Not long ago [in India] not even grown-up people were obsessed with *kam*, and they never thought about unchaste practices. But now even small children are aware of unchaste practices and all that follows. This is because the limitations the Rishis and Munis made for our benefit, and whatever they told us as to the maintenance of chastity, are not being followed by the parents. Observing them, their children also go bad.

One hundred parts of food is equivalent to one drop of blood; one hundred drops of blood equals one drop of vital fluid; one hundred drops of vital fluid makes one drop of the Great Vital Fluid or *Ojas*.\* It

\*See "Ojas—The Power of Chastity," Sant Kirpal Singh Ji, *The Light of Kirpal*, p. 235.

is to preserve and take care of that *Ojas* that yogis stay awake all night and perform their practices.

Preserve that vital fluid at any age. You will find happiness in preserving it; your body will remain in very good shape and always you will feel happiness within your heart. If we give up the lust within us, then continence comes. If we weed out anger from within, in its place comes forgiveness. In the same way, in the place of greed, contentment comes; in the place of attachment comes right understanding; and egoism is replaced by humility. All these evils go; all these five passions leave us from within, and the other five qualities come instead. We can say that the agents of the Negative Power go away, and instead of that, the Positive or Master Power resides within us.

Here some words of Charan Das, in which he is talking about continence, are presented to you. Charan Das was a perfect Mahatma.

*Now I sing of Sheel [continence], listen, O learned saints:  
All men and women, listen attentively.*

Now Mahatma Charan Das Ji says, “I am telling you about continence and the maintenance of chastity. I will tell you the advantages of preserving your vital fluid, and disadvantages of losing it. This is not only for men; women also should listen.” Everybody should listen to this very carefully.

*Even if one is beautiful, virtuous, of noble family and rich—  
Without Sheel there is no glory; he will go into hell and eat dirt.*

Now Charan Das Ji says, “No matter how beautiful a man is, how wealthy he is, how much power he has, if he has not created the element of continence within him, if he is not chaste, he has to go into dirt, take birth in dirt, and eat that dirt.”

*One who performs tapas [austerities] without Sheel, who  
donates without Sheel,  
And who practices yoga and meditation without Sheel, is  
called ignorant.*

Now Charan Das says, “If anyone is giving donations and his life is not chaste, or whatever yogas or practices he may be doing without continence—all that is useless; his donations will not be accepted, nor will he succeed in any of his practices. Until he becomes chaste and gives up *kam* he cannot become successful in anything.”

*Sheel is the greatest of all Yogas for those who can maintain it. Charan Das says, "One who forgets Sheel can never be liberated."*

When Saints and Mahatmas give out Their *Bani*, They do not spare anyone and They always speak the Truth. They do not say things indirectly. Most of the time they speak to the point. That's why Charan Das Ji says, "Continence is the crown of all yogas. It is the greatest of all practices." And He says, "Until we maintain continence we cannot get liberation, and there is no question of reaching the court of God."

*Even if one has all good qualities but does not have Sheel, Charan Das says, "Calculating his japas and tapas is useless."*

Now Charan Das says, "This is my personal experience: no matter how many good qualities a man has, if he does not have that element of continence within him, all his deeds and qualities are useless."

*Even if one wholeheartedly performs Yajna, worship, abstinence and regularity (of worship), Charan Das says, "Without Sheel they are all useless."*

In India, people ordinarily perform the *Yajna*,\* and they consider that as the highest religious or spiritual practice. They also go into temples and offer prayers and worship idols, and think that by doing all these things they are doing the devotion of God and will be liberated. But Charan Das says here, "No matter how much *Yajna* one performs or how much worship he does, if he is not chaste, that devotion and those practices are not counted."

When we get sick and go to a doctor, he gives us some medicine, and he also gives some instructions and tells us to abstain from some things. If a patient uses the medicine, and if he keeps the abstinence which he has been told to do, he recovers. In the same way, our soul is suffering from many diseases. It is suffering from lust, anger, greed, attachment and egoism. When we come to the Master, and He gives us initiation, at that time He gives us instruction. He instructs us to abstain from some things, and He tells us, "If you meditate on Naam, and if you abstain from the things I am telling you to abstain from, you will be able to remove the disease from your soul." But it is a matter of great regret that I have to say that nobody keeps the abstinence which they have been told

\*An ancient Hindu institution of religious sacrifice and oblation.

to do, and still they have questions like: "We have been initiated for many years, but still we have not seen anything inside; we have not progressed much." Their mind puts forth all these questions, but they do not put this question before the mind: "Have you ever kept chastity? Have you ever obeyed the commandments of the Master?"

Hazur used to say, "Lust brings the soul back in the body. We are supposed to go up, to rise to the higher planes, but because of lust, we are coming back in the body."

*He is Sati, he is brave, and he is a great donor  
Who always maintains Sheel. He is never unsuccessful.*

In the olden days, when any husband would die in India, his wife was burned along with the dead body of her husband. She was called *Sati*. The pundits believed that a woman who burned herself with the dead body of her husband would go into the heavens and get liberation. This evil practice was ended by Guru Nanak and Kabir Sahib. They taught that by burning oneself on a dead body, or on a grave, one cannot get liberation. There is no liberation in practices like this.

So Mahatma Charan Das Ji says about this, "The qualities which a *Sati* has, or the qualities which a brave man has, or the quality which a donor or giver has, all these qualities can be achieved if one maintains continence. If one has not maintained continence, then it does not matter if he is *Sati*, or a brave man, or a donor; those good deeds which he or she is doing are not going to be counted anywhere."

*Sheel doesn't grow in the field, nor is it sold in the market.  
One who is firm in making the promise, creates the element  
(of Sheel) within him.*

Now Charan Das says, "This element of continence is not produced in any field nor is it sold in any merchant's shop. If a person is firm in his promise—whatever vow he has made to the Master—if he keeps that promise, he can create this element within him." Only those who love their Master can create this thing within them; only they can maintain continence.

*Without Sheel one falls into hell, without Sheel one gets punished by Yama.  
Without Sheel one wanders here and there in seven islands and  
nine Khands.\**

\*Divisions of the universe.

Now Charan Das Ji says that there are some responsibilities which a human being is supposed to carry out. If a human goes below humanity and the deeds of humanity, many punishments await him. Even the angel of death, Yama, gives him punishment. And then He says that if we do not have the element of continence within us, the Lord of Judgment sends us into all the divisions of the universe, so that sometimes we get birth in this body and sometimes in another body.

*Without Sheel one wanders in the wheel of eighty-four.  
There is no doubt of this: He gets his first birth as a ghost.*

Now Charan Das Ji says that without a life of continence he goes into the cycle of eighty-four lakhs and wanders from one to another body, and he gets the body of a ghost also. There is no doubt of this fact.

There is one incident of a town named Malot in the Punjab State. There was a dear one whose name was Roshan. His wife was controlled by a ghost. Always that ghost would come and enjoy with the wife, and because the ghost was not in the physical body, she did not know how to get rid of him. They tried many types of medicine and different methods, but to no avail. Then somebody told them about our Master. And when they came to our ashram, as soon as that lady was brought in front of the Master, the ghost who was controlling the lady started weeping and said, "Now You leave me alone. Don't give me any punishment. I won't come again and disturb her. This is because in my past life I was a man. I was very unchaste and I was obsessed with the desire to enjoy lust with women. That's why in this body I have become a ghost, and because I am a ghost, I can control any lady, and enjoy with her. But please forgive me. I won't come and trouble her again." So, in this way, those who are not having a chaste life may get the body of a ghost. And this type of soul—those who enter the bodies of ghosts and other spirits—they themselves are suffering, and they disturb other souls also.

*Giving up all other things, one who worships Sheel, and keeps  
his attention on the Name of Lord,  
He is praised in the world while living, and at the time of  
death he gets liberation.*

Now Charan Das Ji says that before even thinking about doing meditation, before starting it, you should have the element of continence and you should be very chaste; if you do, you will progress in your meditation by leaps and bounds. Moreover, in this world, people will love you because of the good shape of your body. You will get high status.

Only a few days before we came to this country two incidents happened in which people who were controlled by ghosts or wandering souls came into our ashram; and as soon as they stepped into our ashram, the ghosts left them. One was the niece of Pathi Ji, and she had tried all sorts of medicine. They went to many people, but they were not able to get rid of her ghost. When they came to the ashram, the ghost left her, because whenever these souls come into the atmosphere where a pure soul is residing, they leave the person they are controlling.

The other girl was from the village called 10 RB, and she had met one of our dear ones named Hari Ram in 64 RB; he is a satsangi. He told them, "You should go to 77 RB and see Ajaib Singh if you want to get rid of that ghost." He knew that not even the Angel of Death comes near a satsangi, so what is the question of a ghost coming near the perfect Master? When he told them to come to me and get initiation, they didn't believe, and they said, "We have done many types of *yantras* and *mantras* and we have gotten nothing; they were all useless. We don't want to go there." But they finally came, and as soon as that woman came near me, she started saying, "Now, don't give me any beating, don't punish me, because now I am going away from this body."

This is not a miracle. You should not think that this is a miracle. I am telling you about the advantage of keeping continence. If you will also keep continence, what I am talking about will become an ordinary thing for you. If anyone who is suffering from a ghost or an evil spirit comes near you, and you are chaste, that person will be free.

*Those who have the character of Sheel, all their problems  
go away.*

*Listen attentively to his words in the world.*

Now Charan Das Ji says, "Those who maintain continence, get praise, name and fame in this world; moreover, they themselves find happiness."

*If Sheel is kept, all other good qualities remain with us.  
Where the King is, the army remains.*

Now Charan Das Ji says that if we keep continence, we will be less angry, and the other passions—greed, attachment and egoism—also will come in less intensity within us. Where the king is, the army remains. When we observe continence, which is the king of all these passions, the other passions will trouble us less. We will have the guards—the other four virtues—to keep these four passions away from within us.

*If truth is gone, what is left? If Sheel is gone, all is gone.  
When the fence is broken, how can the field of devotion be  
saved?*

Now Charan Das Ji says, “If the truth has gone from within you, what do you have left?” Then He says that if continence is gone from you, your body is like an empty cage. When there is no fence around the field, how can one save it?

*In youth Sheel was not maintained, so the body is spoiled.  
What is the use of repentance now, when your face has become  
like ashes?*

Now Charan Das Ji says that in your youth when you should have maintained continence, you gave no attention to it and enjoyed *kam* as much as possible. Now, when old age has come, and you cannot still your attention, you cannot control your thoughts, your eyes are not working, and your face has become like ashes—what is the use of repenting now?

*If Sheel is gone, respect in this world decreases.  
One becomes like a dog who is rebuked by everyone and is  
not respected anywhere.*

When you have not maintained continence, and when that element has gone from within you, what happens? The good shape of your body goes away. You do not get any respect. Your friends—even your wife—don’t like you, because when your body has become hollow from inside, and when it is not in good shape, who will care about you? The same pleasures which once we felt were giving us enjoyment and happiness, now become the reason for our pain.

*When Sheel goes away one turns away from Master and be-  
comes hostile towards the Lord.  
Charan Das says, “Maintain it—even if you have to lose every  
other thing.”*

When continence is not maintained and the vital fluid is lost, that person often turns away from the Master also, because the vital fluid within us is the cause of creating more love for the Master. When that is lost, what is left? That’s why He says that we should not lose that vital fluid. When it is lost, God is lost from us, Master is lost from us. He says, “We should preserve that vital fluid at any cost.”

*There is a curse on their life—those who lose Sheel.  
They are cursed in the world, and when they die no one pays  
homage to them.*

Now Charan Das Ji says, “There is a curse on their life, those who are not maintaining continence. They do not even get any lasting enjoyment or happiness in this world.” I have seen many people who were controlled by lust, who enjoyed lust so much that they ruined their life. I have seen them suffering very much.

*Sheel, Anvla fruit, and the words of elder people—  
Charan Das says, “These give their taste afterwards.”*

Now Charan Das Ji says that no doubt, in the beginning when we are maintaining continence, we feel that it is very bitter, and we don’t find any taste in it. But it is just like a bitter fruit called *anvla*: when we eat it, we don’t like it. But, when that fruit is digested, it works like a medicine in our body and many diseases are removed. So Charan Das Ji says that the words of wise people and the eating of the *anvla* fruit taste very bitter in the beginning, but when they work, then people realize that they were good for us. In the same way, even though it feels very bitter in the beginning, when we get the fruit of the maintenance of chastity, we realize how good it is.

*Dear ones, this is the only teaching, maintaining Sheel.  
Charan Das says, By this, our life is improved and we meet  
God.*

Now Charan Das Ji says, “I have only one teaching to give out, and that is much better than millions of other teachings. That is: maintain continence. If you do, you will improve your life—you will become successful in this world—and moreover you will meet God.”

*If one takes the water of the feet of one who maintains Sheel,  
His disease and pains go away and the fear of Yama dis-  
appears.*

Now Charan Das Ji says that if you wash the feet of those who maintain continence and drink the water that their feet were washed in, that water will work within you in removing diseases, and it will also open your inner vision. In that way you can realize God, and you can also obtain all knowledge. But those who have maintained chastity never allow any-

body to wash their feet and drink that water. [*laughter*]

*Those who have Sheel within them, have eight other qualities also.*

*Charan Das says, Such a person's Darshan is rare to get.*

Now He says that he who maintains continence has the good qualities of the giver, of the brave person, of the *Sati*. He is everything. He is the perfect man. If by good fortune we get to have the darshan of such a person, we should take advantage of it. Only if we are fortunate can we have the darshan of such a person.

*By having the darshan of a chaste one, all sins are removed.*

*By hearing His words, mind becomes pure, and the misuse of sight ceases.*

Now Charan Das Ji says, "The darshan of a chaste person is so precious and valuable that your misuse of the seeing faculty leading to lust will leave you—if you are having His darshan with full love and devotion." You can be free from lust.

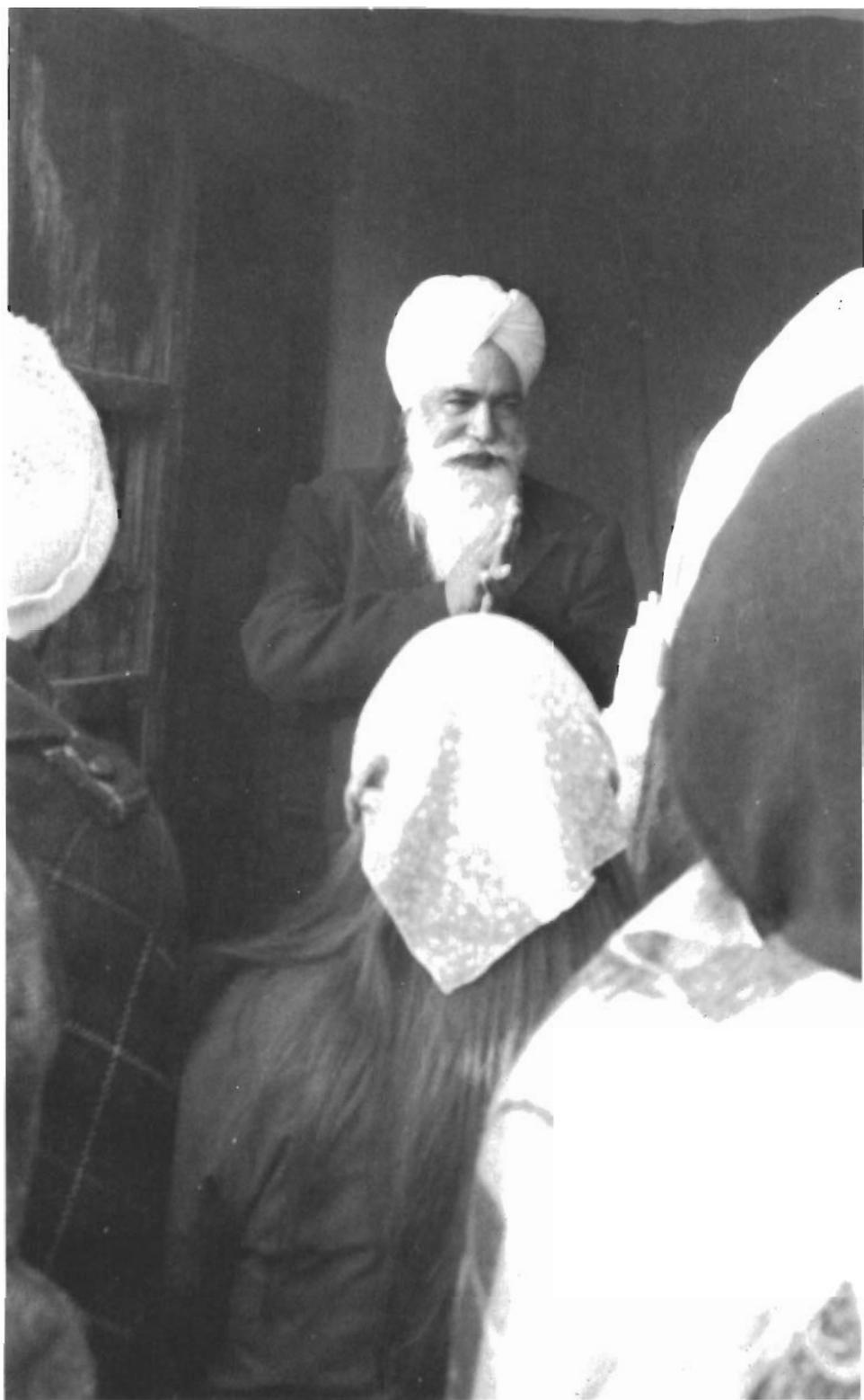
*After bathing in the pool of Sheel, serve the Lord.*

*There is no other pilgrimage like this, said Guru Sukhdev.*

Now Charan Das Ji says that there is no pool equal to that pool of continence. If you have that pool of chastity within you, if you will bathe in it, you can be free from all bad habits and sins. In that way you will become so pure that God will manifest within you. Then He says, "Whatever I have told you about the maintenance of chastity, I have not said any word of my own. I got this teaching from my Master Sukhdev, and I maintained chastity and practiced His words. I have become successful in all these things, so you should also maintain chastity as I have told you." Guru Arjan Dev Ji Maharaj also says, "Oh man, you are involved in unchaste practices and therefore you will dwell in hell and wander in many bodies." And Guru Nanak also said, "For a little bit of enjoyment, we suffer for many days. Only to enjoy for a few moments, we suffer many diseases for many days." And Guru Teg Bahadur also says, "Within the heart of the sinner dwells lust."

All Mahatmas have laid much emphasis on the maintenance of chastity, and all of them have said to abstain from lust, because chastity is not only good for spiritual progress, but in the physical life also, it will help make our life happy.

What do people do? First they enjoy *kam* or lust, and in that way they lose a lot of vital fluid. Then they try to get their strength and power back by taking medicine and by other means, and this is never possible. The vital fluid which you are losing through unchaste practices cannot be replaced by using any medicine which exists in this world. That's why all satsangis should make their life pure. From their life, from within them, the fragrance of purity should emanate. This is good for you.







## He Never Leaves Us

August 12, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*Those who turn away from the Satguru,  
 It is not good even to see their faces.*

This is the bani of Sri Guru Amardas Ji Maharaj. Right from his childhood he was longing to meet God. He always lived a very simple life. He had only one pair of clothes, although he was a clothes merchant. Many times he visited the Hindu places of pilgrimage, including the River Ganges, but he didn't find any peace of mind there. But when he met the daughter of Guru Angad Dev Ji, and heard Guru Angad's bani from her, he went with her to Him. After taking initiation from Guru Angad, he meditated on that and brought peace to his soul. He loved to do *seva*, and he was full of humility. He brought firewood to the langar, and cooked food also. Whatever *seva* he was given, he would do wholeheartedly. Guru Angad Dev Ji was so pleased with his *seva* that He made him His own form and gave him the authority to give initiation.

Now in this hymn Guru Amardas is telling us what He achieved from the Path of the Masters. He talks of the advantages of meeting the Master, and the disadvantages of becoming antagonistic toward the Master. He talks about Naam: who gets Naam, and what the advantages are of getting Naam. Lovingly He explains to us that only they get Naam, and only they come into the Satsang, on whom God has been gracious. God inspires them from within, and then they come into the Satsang of a Mahatma; and the Mahatma creates the yearning to meditate on Naam through the Satsang. Only when God is gracious can anyone come into the Satsang. If God is not gracious on us, we will never come in contact with the Master. Even if He lives in our neighborhood or He takes birth in our own home, still we will not believe in Him. And the Master will never say, "I am the Master," or "I can give you this thing."

Guru Nanak says, "If it is not written in our destiny, we will not

believe in the Mahatma or go to Him. Even if He is sitting next to us, we will not believe in Him.”

I have seen in the time of Master Sawan Singh that many Westerners, foreigners, and people from different parts of India came and took advantage of His presence and His work. But the people of the nearby villages—Balsarai and Baraich—were always fighting with Him. The Akalis of those places opposed Him so much that they would send some of their men to take Initiation and then they would write the Simran on the wall and say, “He is only giving knowledge of these few words.”

Master Sawan Singh used to say, “If a dog passes through a cotton field he cannot come out wearing a coat. If he shakes himself, only a little cotton comes out.” The knowledge of the words is not Naam. Naam is the attention of the Master. Saints are almighty; no one can deceive Them. At the time of Initiation, when They give Initiation, They know everything. They see how much Karma the soul has to pay off to the Negative Power. Those who come to the Master in this way—playing tricks—get only the words from Them and not Their attention.

So here Guru Amardas is saying that it is not good even to look at the faces of those who are going away from the Master after taking Initiation from Him.

*They get punished constantly, and when they repent,  
They don't get the time back which is lost.*

Now He says that even the Negative Power punishes them. It is like the criminal being beaten by policemen before appearing in court. Then they repent; but the time that has passed cannot be gotten back.

*O Hari! Keep your grace on us.*

Now the Mahatmas, Whose eyes are opened, know it is all in the hands of God—Their Satguru. Only He can bring the people to Them; only He knows whom He has to bring and whom He has not to bring. That's why Guru Amardas says, “Oh Satguru, if You are gracious, only then can the souls remain attached to You.”

*O Lord! Bring us in Your true Company,  
So that we may have the essence of devotion in our heart.*

Now He talks about that deed by doing which we can always be attached to God. That deed is Satsang. In those on whom He is showering grace, He creates the yearning to go into Satsang.

Paltu Sahib, Who has written a lot about the importance of Satsang, says, "Run, run, oh disciple of the Fakir! Here there is the fear of women and wealth." If you will not run away from these things they will ruin you and then you will weep. These things have ruined even Siringi Rishi and others who proclaimed themselves renunciates; they were destroyed by women and wealth.

Siringi Rishi lived in the forest for a long time and he had been doing meditation there. King Dasrath was childless, and the astrologers told him, "If Siringi Rishi comes into your home and performs the *Yajna* (a certain ritual), only then will you have children. But Siringi Rishi was not ready to come into any village, and it was difficult to bring him into the world to make him perform the *Yajna*. So King Dasrath announced that he was offering a big prize to anyone who could bring Siringi Rishi into his village.

There was a woman who accepted that offer, and she said that she would be able to go and bring Siringi Rishi. She went to the forest where Siringi Rishi was living, and she disguised herself as a lady sadhu, and watched what Siringi Rishi was doing. She came to know that he was not eating any food and was always remaining in meditation. But once a day he would come to a particular tree and touch that tree with his tongue; but he was not eating or drinking any other thing.

So at the place where Siringi Rishi was touching the tree with his tongue, that woman pasted some honey. And on the next day, when Siringi Rishi came and put his tongue on that part of the tree, he found the honey there; and it was very tasty. Before that, Siringi Rishi had never tasted honey. So when it tasted very sweet, instead of touching his tongue once, he tasted it two times. On the next day, that woman pasted some nourishing food there. In that way, Siringi Rishi started eating the food which was pasted there, and as his body got strength, desires also were awakened. He felt like enjoying lust; and the woman was there. Eventually they produced some children, and the woman said to Siringi Rishi one day, "You see, once we were alone here, only the two of us were living. But now we have children and we should move to some place where other people are living, because the forest is not a good place to bring up our children."

So at that time Siringi Rishi had three children, and it was decided that they would move into the city. So it was announced that Siringi Rishi was coming to the city where King Dasrath was living and everybody gathered there to have the darshan of such a great Mahatma. But people saw that Siringi Rishi was coming carrying one child on his shoulder; another in a backpack (like those in which the American people put their babies); another was holding his finger, and last was the woman. So

when the people who were gathered to have darshan of such a great Mahatma saw that he was coming with three children and a wife, they felt very bad and they said, “Who will call him the Mahatma? This Mahatma’s condition is worse than the worldly people.” When they taunted Siringi Rishi, then he realized that he had been deceived by that woman; and then leaving the children and the woman there, he went back to the jungle.

So that’s why Paltu Sahib says, “They have destroyed even people like Siringi Rishi and others who were renunciates.” Those who have left these things and said they were renunciates, they didn’t escape either. So Paltu Das says, “Only he will escape from these things who remains awake in the Satsang day and night.” Because only he can escape if he goes into a place where he is constantly reminded of his faults and his mind is rebuked and he sees his weaknesses in front of him. That’s why Guru Sahib says here, “O God! Shower grace on us. Bring us to Your Satsang so we can remember You and do Your devotion.”

*The devotees who work according to the Gurumukhs, win the favor of the Lord.*

No matter how much devotion we do according to our mind and intellect and according to our own will, and no matter how large a donation we may give—none of those things count, because they can all be found in the Vedas and Shastras. That’s why Guru Sahib says here, “Who are the devotees of God? Who are the beloveds of God? Those who are walking on the path shown by the Gurumukhs.”

*They serve the Master, giving up egoism, and they die while living.*

Now Guru Amardas Ji says that those who follow the Path of devotion shown by the Gurumukhs know they have to become free of egoism. They know how to collect their scattered thoughts with the help of Simran, and how to rise above and come to Tisra Til.

*The one in whose body we are living is ruling over us.*

Mahatmas make us understand that we are under the orders of the government who owns the city and we are under the orders of God Who owns this body. But there is another government in our body—lust, anger, greed, and egotism, and attachment—and we are under its control. If any soul wants to become liberated from this, that government

becomes very forceful with him and, becoming very hard, it makes him do what it wants him to.

Swami Ji Maharaj says, “Sometimes coming as our friend, it persuades us to do what it wants. And sometimes coming as our enemy, it frightens us, and in that way we do what it wants.” Sometimes these passions come to us as our friend and they say, “What is wrong with enjoying lust? What is wrong in doing all these things?” When we do them, then they make us realize that these are bad things we have done. But what can be done then?

*Why should we forget Him Who sustains us?  
Keep Him always in your heart.*

We know that we need some power or current to run the parts of any machine. If we do not give any power or current to that machine, those parts never move. In the same way, our body also has parts: legs, ears, eyes, etc. The Negative Power makes all of the body and fixes all of its parts. But until the current or the soul, which is supplied by Sat Purush, enters into it, its parts cannot operate. As long as that Power is working in us, our friends and relatives love us, they kiss us, they appreciate us; they are all very fond of our body. But when God withdraws the ray of Light, or soul, which He has put in our body, and makes our soul leave the body, no relatives or friends come and appreciate this body. The bad smell starts coming from it and nobody wants to give any attention to that. That’s why Guru Amardas Ji Maharaj says, “Why are you forgetting Him? Why are you not remembering Him, Who is the only reason for glorifying our body?”

*By getting Naam we get honor;  
By believing in Naam we get happiness.*

Now Guru Amardas Ji talks about the advantages of taking Naam: because of the Naam we will be respected in the court of God. If we don’t have Naam, the messengers of death will come and give us trouble. And then He says that after drinking Naam, to believe in Naam—that means, to manifest that Naam within us—only in that lies our bravery. Only They know how, through getting Naam, we can get real happiness after manifesting Naam within us.

*From Satguru we can get Naam—Only if we have good Karma  
and His grace.*

In the lines above, Guru Amardas Ji told us the advantages of Naam. He

said that only because of Naam, we will get repute in the court of God; and by manifesting Naam within us, we will get the real happiness. Now this thought comes in our mind: What is the difficulty of getting Naam? What and where is that Naam? This question does come up. So He says that Naam is not in any book, any holy scriptures, or any place like that; it is not written in any particular language: Hindi, Sanskrit, Gurumukhi, English or any other. That is an unwritten law and an unspoken language. About it, Guru Sahib says, "That Naam has created the whole creation; because of that Naam the Khands and Brahmands (the divisions of the world) are existing. Who gets that Naam? Only they get Naam on whom God is very gracious. The One Who owns this body, He Himself has locked it and given the key to the gurumukhs. Try any means, oh brother, on the level of the mind and intellect: still you will not get the knowledge of the Naam which is residing within you." But God, Who owns this body, Who has created this body, has kept that Naam within us. He Himself has locked that treasure within us and He has given the key to the gurumukhs—to the beloveds of God or the Master. And no matter how much we search for that Naam, doing all kinds of practices on the level of mind or intellect—still He says that until we go to the gurumukhs we cannot get the real knowledge of Naam: Because God Himself has made the Gurumukh the treasurer of this Naam. The infinite *bani* is resounding within us.

God has given this wealth also to the Saints. The reality is that whenever God showers grace on the souls, He Himself comes down in the form of a Master. Guru Nanak says, "God Himself takes the form of a Sadh. Whenever He wants to shower grace on the souls, he comes down in the body of a Sadh." Kabir Sahib says, "The Creator is speaking through the human body. Without a body how could He speak? If God had come in the body of a buffalo or cow or any other animal, how would we understand His language? If He had come in the form of a spirit or god or goddess, how would we see Him?" Until He takes up the human body, we cannot understand Him, we cannot see Him.

No doubt He has the human body, but still He is more than man and He is above all men. There are many people sitting in the Satsang. Some of them are clever and some are not; but still they are all called humans. In the same way, the Master has the human body, but He is above the limits of man and He is above the limits of mind and matter.

Kabir Sahib says, "O Kabir! We have the knowledge of our real Home and we are bringing the message of the Creator." They have the secret knowledge of the real Home and They come down here carrying the message from God. That's why He says here, "We can get that Naam from the Satguru." Who can get Naam? Only they can get Naam

on whom God has showered much grace and mercy. If God is not gracious on our souls, we cannot get Initiation. There was one well-known instance of a man named Bhagirath who came to Master Kirpal in Ganganagar in order to take Initiation. Just as Initiation was starting, he told me that he felt as if his body were breaking down and his clothes were on fire, and he could not stand it. So I told him, "This opportunity will not come again and you should try and sit here and take this Initiation." But he said, "No, this is not in my control and I am going home." A very muddy road led to his home, and one small bus used to run there. So he sat on the bus and requested the driver to drive very fast so he could get home as soon as possible because he was not feeling well. And as he stepped into his home, he fell down; and he told his wife, "Now I am going. And those who have come to take me, they have very dangerous faces—I don't know whether they are going to punish me or what. But I am also seeing one old man—the Master—with a white beard. He looks very kind and is going to help me." Then he left the body peacefully. His name was Bhagirath.

The next day when I came to know about him, I reported it to the Master. And Master said, "It was not in his fate and God was not gracious on him so he didn't get Initiation. Even though he came here, was accepted, and sat here, it was not in his fate to get Initiation in this lifetime." That's why he got up and left. But he was taken care of by the Master. He had come in contact with the Master once, and he will not go below the human body. Once again he will get the human body in which he will get the perfect Initiation. So if God is not gracious on us, even though we come to the Initiation, still we can go back—God can take us back—if He has not written the Initiation in our fate.

*Those who turn their faces away from Satguru do not get any rest and they remain in illusion.*

*Neither in the sky nor on earth do they get peace; always they are born in the dirt.*

Now Guru Amardas Ji is describing the condition of people who take Initiation from a perfect Master, but afterwards criticize the Master and talk against Him. He says that those who are going away from the Master remain in illusion and do not get peace in the sky nor on the earth. They go on wandering from one body to another, and they get so much suffering that sometimes they even have to come as insects of the dirt.

There was an initiate of Baba Jaimal Singh who used to live in the town called Dhariwal. After taking the Initiation from Baba Jaimal

Singh, he started talking against Him and slandering Him in front of all the people. When he was criticizing Baba Jaimal Singh personally, Baba Ji didn't mind that and He kept quiet. But when he started talking against Swami Ji Maharaj, Baba Jaimal Singh's Master, Baba Ji couldn't bear that. One can bear criticism of himself. But if Someone is criticizing his Master, if he is a dear lover, he will never bear that and will definitely do something. So Baba Jaimal Singh, because He couldn't bear the criticism of Swami Ji Maharaj, made him leave the body.\* This is the law of the Masters: that anyone who criticizes his Master will definitely get the body of a leper. In his next life, he did get the body of a leper and he came to live in the leper colony at Taran Taran (a town near Amritsar).

Now this man was an initiate of Baba Jaimal Singh, and once the Saints give Initiation, They definitely liberate the initiate, although if he makes mistakes, They may punish him. But only Saints can liberate. So Baba Jaimal Singh ordered Baba Sawan Singh (from within), "Go to the leper colony at Taran Taran. There is one dear one there. Go and liberate him."

When Baba Sawan Singh expressed his desire to go and visit that leper colony, the dear ones around Him were surprised. They said, "Why should you go there? The lepers are dirty and the flies are sitting on their faces! Those flies will sit on Your body! They are suffering and You will have to take on their karmas. They are very dirty and sick. You should not go there! Why should you go there?" Baba Sawan Singh replied, "No, I have to go there. Saints have to take on the karma of the world. That's why I should go there." So when Baba Sawan Singh Ji went there, He took a lot of sweets with Him, plus many shirts and pajamas. He gave the sweets and one pair of shirt and pajamas to every leper who was there. He was distributing those things with His own hands, and the people came and took those things from Him. Some of them would look into His eyes, smiling, and some people would not look into His eyes; they would take their things and go away. Finally, there was one man, who, when he saw Baba Sawan Singh as he was coming to take his things, smiled and said, "Now You forgive me." And Baba Sawan Singh said, "Yes, I have come here to forgive you."

When Baba Sawan Singh came back to the ashram, the dear ones asked him, "Was there a secret behind going to the leper colony? Why did you go there? Did that dear one know You?—The one who requested You to forgive him, and You replied You had come to forgive

\*By manipulating his *prarabdhi* or fate Karma. Masters have the power to do this, although They do not ordinarily exercise it.

him. Did You know him? Had You ever been to that leper colony before?" So Baba Sawan Singh replied, "Yes, there is a secret. He was a dear one of Baba Jaimal Singh and in his past life he criticized Baba Ji's Master. That's why he got the body of a leper. Now his punishment is over, and Baba Jaimal Singh ordered me to go and liberate him. That's why he said, 'Forgive me.' " So only the Saints can liberate the critics of Saints.

*The deception of attachment has deluded the world.  
Those who have met Satguru, Maya cannot come near them.*

Creating this world, the Negative Power has thrown the souls into the illusion of Maya. But this snare of Maya cannot do any harm to those who are doing the devotion of the Satguru.

In our previous village there was an initiate of Master Kirpal named Jagroop Singh. But after taking Initiation, he went away from the Path and started eating meat and drinking wine. Once it so happened that another initiate in that village accidentally ate meat and drank wine; but afterwards he realized his mistake. When Jagroop Singh came to know that he had taken meat and wine after Initiation, he taunted him and said, "Either leave the Path, or don't eat and drink these things." (Ordinarily people have this habit of finding fault with others; they don't think about what they are doing or have done.) So that dear one replied, "I did this by mistake and now I realize it. You should not taunt me like this, because you also eat meat and drink wine; you have also made a great mistake." So Jagroop Singh said, "Yes, I also have done that; but it is not a mistake. I left the Path, and then I started eating that. You should also leave the Path."

I was turning in my place and I heard this conversation. I said, "Jagroop Singh, you should not talk like this. You say you have left the Path, but Master has not left you. Definitely at the time of your death He will come to take you. And then you will realize that this was your mistake. At that time you will be so ashamed that you will not be able to look at the Master. 'You bring the promissory note and I can write on that that you have left the Path,' you say. But in reality Master will never leave you because when Saints initiate any soul they always stay with him and They never leave him until the end of the world." So when I said that, he said, "No, I don't believe in that; this is all bogus." After that, whenever I would see him, he would say, "I am waiting for that day. Whatever you said, it is all false." But I said, "No; wait for the time and you will realize this."

Because he had made that mistake, he was given punishment on his

body. Before leaving the body he got sick. And once, it so happened that he murdered a person and was sent to jail. It was while he was in jail that he left the body. There were many locks and guards there, but still Master appeared at that place to liberate him. At that time Jagroop Singh said, "Now my Master has come. But with which face can I stand before Him? How can I reply to Him?" But still Master came there. Once Master has initiated any soul, no matter if he has done bad deeds, still Master comes at the time of death to liberate them.

Because this thing happened, many prisoners who saw it were very impressed. They understood the importance, the greatness of the Master Power. They wrote us many letters that they would take Initiation when they got out of jail. Master left the body and they are still in jail; but still they have the desire to get Initiation.

*Those who serve the Satguru are beautiful as they have removed the dirt of egoism.*

Now Guru Amardas Ji Maharaj says that those who are doing the devotion shown by the Master, and those who have love for the Master, only they have beautiful faces and they get much respect in the court of God. In this world, people praise them. And people praise them saying they are devotees because they are doing such good things.

*Those who merge in Shabd become pure, and always remain in His Will.*

One who merges himself in Shabd, only he is pure, only he is holy. Those who are doing everything within the Will of God, only they are pure.

*Only You are the Lord, the Giver, You Yourself graciously forgive and unite us with You.*

Now Guru Amardas is praying to Almighty God. He says, "Only You are the Giver; only You are the Emperor; You are Almighty God. Only You can liberate those on whom You are gracious."

Guru Arjan Dev Ji Maharaj says, "O God! If it were in our hands to come to You by ourselves, then who would want to be separated from You?"

*Nanak says, "We are in Your refuge; liberate us as You wish."*

At the conclusion of the hymn, still He prays to God and says, O God!

Whether You give us happiness or pain we are happy in that. Do one thing for us: Make us free from the Angels of Death and from the Negative Power; and take us to our real Home. Because ever since our soul has separated from Shabd it has not experienced any peace, it has not gotten any happiness.





## Dance, Mind, Dance

August 14, 1977  
Sant Bani Ashram  
Sanbornton, New Hampshire

*Dance, O mind, dance in front of the Satguru.  
Sing the praises of Satguru so that you may cut the sin of birth.*

This is the shabd of Kem Chanda who was given the name "Mastana Ji" by Baba Sawan Singh. He was born in Baluchistan and from the beginning he was fond of spirituality. He used to worship an idol of the god Sat Narayan. He was so fond of worshiping idols and doing devotion that he made an idol out of gold with his own money, and he used to worship that. But a voice was coming from within: "Kem Chanda, go and search for the perfect Master. Otherwise the Negative Power will take your skin off." He became afraid; and he started searching for a Guru or Master. He became the disciple of nine masters, but his mind didn't get any satisfaction. So, again from within the sound came, and Master Sawan Singh gave him darshan in Baluchistan, saying, "I am sitting in Punjab; you come here."

So Kem Chanda started searching for Master Sawan Singh and he came to the Punjab. At that time Master Sawan Singh was making people work in the fields in His own property at Sikandarpur. And when Kem Chanda came to Him, He said, "Kem Chand, you go and get me that Sat Narayan whom you are worshiping and I will give you a living God instead of that." Mastana went back to Baluchistan which was five or six hundred miles from Beas; he smashed the temple which he had built in his home and he brought that golden idol of god Sat Narayan to Baba Sawan Singh; and Baba Sawan Singh really did give him the living God.

He used to meditate a lot; for many days he would do meditation. He would remain hungry and thirsty for many days, and he would practice what Master Sawan Singh taught him. One great specialty he had was that whenever he would see Master Sawan Singh he would tie some tiny

bells on his feet and dance in front of Him.

He used to say that once, in one village, a drought came and everybody left except one couple; and they were also dying of hunger. That wife told the husband, "You take me to some place and sell me, so that you can get some money and that way you will be able to eat something. And you should say to the people that I am your sister and not your wife. If you tell them that I am your wife, they will criticize you, but if you will say, 'I want to sell my sister,' they will believe that." And in that way she was sold as his sister, and was taken to another town.

After a few days the clouds came together over that town and it looked as if it was going to rain. So that woman stood on the roof and said, "O clouds, it doesn't matter if you shower rain here or not, because here everybody is filled with food and they have everything; but you should go and shower rain at that place where someone has sold his wife and called her his sister." So in the same way Mastana Ji used to tell this story and then he would stay awake all night, requesting Master Sawan Singh, "O Master, whether You meet anybody else or not, definitely please meet me, so that nobody else should sell or marry his wife to any other person for the sake of the Master."

When Mastana Ji used to come to have darshan of Baba Sawan Singh he had to cross the border between Baluchistan and India. Once it so happened that Mastana Ji was coming with many other initiates, and they were stopped by the customs people and police inspector. Mastana Ji said, "You should not stop us because we are doing the *hadj* (pilgrimage), and our Master Sawan Singh is perfect. You should not stop us." That police inspector didn't care about that and he put all of them in jail. Mastana Ji told all the other initiates to sit for meditation, and as soon as they sat that police inspector came; and he said, "Please leave this jail right away, because I am dying. I feel like my life is going to go out." That was the will created by Master Sawan Singh, so that he was compelled to set free all those people. Then Mastana Ji said, "I told you in the beginning that my Master is perfect and you should not stop us."

As he grew closer to Master Sawan Singh, the other Beas people started hating him and became very envious of him. When Master Sawan Singh saw this, he said many times in Satsang, "Mastana, should I make you the king of Baggar?"—at that time our area of Rajasthan was called as "Baggar." When Master used to prophesy in this way in front of all the Sangat nobody believed Him; because when Saints or Masters prophesy, people say, "Can this come true?" and nobody believes them at that time. But when it is fulfilled, then people realize that whatever Master said was true. So in the same way, when Master Sawan Singh used to say in front of all the people, "Mastana, now I am

making you the king of Rajasthan," nobody understood what He was saying.

And when He saw how the Beas people hated Mastana Ji so much that sometimes they even put boiling water on his body—looking at this condition of Mastana Ji, and because he was a very dear lover, Master Sawan Singh made him one cave. He Himself made the cave two hundred miles away from the Dera for Mastana Ji and told him, "Mastana, now you should go and do your meditation there and you should not come in the ashram, even to see me. You should not even come to my cremation when I die. And these people will weep because they are doing very bad things to you; but I am giving you such a thing which will work for you and will do all your work."

Mastana Ji had very much love for Master Kirpal Singh also. Whenever he would see Master Sawan Singh and Master Kirpal Singh going for a walk, he would come and start dancing in front of them saying that Master Sawan Singh was God and Master Kirpal Singh was the Son of God. He used to say that those who want to see the earnings of meditation should go to Delhi, because he understood Master Kirpal as the great meditator. And then he would say, "Those who want to see the grace of the Master, they should come to me."

Our area of Rajasthan was very poor; and in those days, before the canal system, it was poorer than it is now. That was the place Mastana Ji was given duty by Baba Sawan Singh. He used to distribute a lot of money among the poor people; all day he would distribute new currency notes. That wealth kept on coming, and he would say, "This is the treasure of Baba Sawan Singh." Many times government people caught him and searched for the money and they would think, "Maybe he has a printing press"; but whenever they would search they would find only pebbles, and cushions full of pebbles, and nothing else.

He was an intoxicated fakir of Master Sawan Singh, and he was an illiterate. He didn't even know how to write his name in Punjabi. In 1960 he left the body. And in this hymn he has proved that the rishis and munis—those who came and did meditation or devotion—were all caught in the trap laid down by the Negative Power; they were all deceived and they all fell down. But those who practiced Sant Mat and became Saints never fell down. He used to say, "O man, you are dancing in front of your wife, you are dancing in front of your children, you are dancing in front of your family, community, religion; you are dancing in front of your worldly work—but it would be better for you to dance in front of the Satguru." Here "dance" doesn't mean that you have to go and move your body and dance in front of the Master. "Dance" means to deal with Him, to work for Him. He used to say, "I am saying this by

God: that he will not displease God who knows the trick of pleasing God; and he who knows the trick of pleasing the Master, with him God cannot be displeased.” On one side he is talking about the rishis, munis, those who lengthened their lives and lived for 60,000 years or more and did austerities, *tapas*, etc.; and on the other side he is saying, “At least, hail the Satguru. Thank your Satguru, and be grateful to Him. And in that way also the angel of death will not come near you.”

*There is no liberation without the meditation of God; dwell on Him within your body.*

*You are not leaving gold and women—why are you involved in this Maya of the three gunas?*

*Without Satguru, no one is your companion—neither the son nor the father.*

*Sing the praises of Satguru so that you may cut the sin of birth.*

Now he lovingly makes us understand that without Naam there is no liberation, and if we already have Naam we should dwell on the Naam within us so that it becomes as the blood within our body—just as the blood moves continually in our body, in the same way we should keep Naam moving continually in our body. It is a pity that we people copy them outwardly—those who have made the Naam within them just like the blood in their body. Our love for woman is not less, nor has our love for children or other worldly things become less, but still we copy them, those who have become perfect.

He says that without Naam there is no liberation and you are trapped in the snare of the three gunas: *raja guna*, *tamsic guna*, and *satvic guna*. And then he says, “At least, hail Satguru: in that way the sin of taking birth and death will leave you. You will be free from the sin of birth and death.”

*The market of greed and egoism is set up; the drum of the god of lust is being played, and Dame Attachment is dancing.*

*Breaking your love with the five thieves, do the remembrance of the Satguru.*

*Sing the praises of Satguru so that you may cut the sin of birth.*

Now lovingly he says that the Negative Power has created this creation very carefully, just like any big building in which are many types of businesses, fairs, etc. Here also the Negative Power has set up shops or stores of lust, anger, greed, attachment and egoism. We are all involved in the business of indulging in all these things.

The five passions are thieves. So here he says, “Give up the company of these five thieves. Stop doing the business of these five and take your attention to the Satguru.”

*Gorakh Nath and Machinder were defeated when Maya's eyes flashed anger.*

*Maya climbed up on Gorakh Nath and applied the spur, making him her horse.*

*And then she said, "Hurrah! Hurrah! My beautiful horse is dancing by himself!"*

*Sing the praises of Satguru so that you may cut the sin of birth.*

Now he is talking about the greatest among yogis—Gorakh Nath and Machinder Nath, who had achieved the power to change their bodies and to enter into others' bodies also. Machinder Nath was the master of Gorakh Nath, and once when a wave of lust came within him, he thought, “Now let me go and enjoy lust also, so that I may know the taste of that.” At that time one king had left the body, and because Machinder Nath knew how to enter into another's body, he left his original body and entered into the body of the king. And when he was going he told Gorakh Nath, who was one of his favorite disciples, that he was going there; and he gave a mantra and said, “When you come to me repeating this mantra, I will leave that body and I will return to my original body.” So when he entered into the body of the king, that king got up and people were very happy to see that the king was alive; but nobody knew what was really happening.

So that Machinder Nath was enjoying with the queens and doing all types of things. But he was afraid of Gorakh Nath; so he announced that if anyone finds a yogi who has only one ear he should be captured (because Gorakh Nath had only one ear). He was afraid that if Gorakh came there and repeated the mantra, he would have to leave that body and not be able to enjoy that lust and all those things anymore. He told his police to search for such a person.

Meanwhile, another man, Telandri Nath, taunted Gorakh Nath by saying, “You are becoming very great, but your master is enjoying lust even after becoming a yogi!” Gorakh Nath couldn't bear that, and he wanted to teach a lesson to Machinder Nath, his master. But he couldn't go to him because it had already been announced that if anyone sees him he should be captured and put in jail; so he learned to dance and disguised himself as a dancer. And, along with some other dancers who used to go to the court of that king, he also came to the court. When Gorakh Nath and his party were playing the music and dancing, in that

melody Gorakh Nath (in the form of a dancer) said, “Awake, O Machinder Nath, Gorakh has come!” As soon as Machinder heard that, he was very much afraid and he knew that now he would have to leave. In that melody Gorakh Nath repeated the mantra and Machinder Nath had to return to his own body. This story means that, when the wave of lust came, Machinder Nath, who was the greatest of the yogis, fell down. So, Mastana Ji says, this is the condition of the yogis.

In the same way, when Gorakh Nath left his home and became a renunciate, Maya thought to teach him a lesson and test him. So Maya came in the form of a woman while Gorakh Nath was sitting doing his practices, and she requested him to allow her to spend one night in his hut. Gorakh had never seen a woman at any time; and he said, “No. I don’t allow any woman to stay with me at night.” But that woman said, “Mahatma, sadhus are very gracious and you should be merciful on me. I live in a nearby village, but a storm came and I have lost my way. Just allow me to spend one night here.” So because she praised Gorakh Nath, he was caught up in that praising and he said, “All right, go and stay in my hut and lock the door from the inside—even if I call you, don’t open that door.” So that woman went in the hut and Gorakh Nath started doing his practices.

But as soon as he closed his eyes he was seeing that same woman in his meditation also, and he was very disturbed. He became full of lust. So he called that woman to open the door; but she replied, “Mahatmaji, you have given me the order not to open the door even if you call me; so I am not going to open it.” But the wave of lust was so much in force that Gorakh Nath broke the roof and from the roof he came in the room and then he enjoyed with that Maya, that woman.

Then Maya said, “All right, now I am going back to my village. If I stay here until morning and people see that there is a woman in the home of the Mahatma, what will they think about you? But I cannot cross the river by myself because people will see my wet clothes and will realize from where I am coming; and this will bring a bad name to you also. You should carry me on your shoulders and take me across the river.”

So Gorakh Nath carried that woman, that Maya, on his shoulders; and while he was carrying her, she kicked him with her feet and said, “In the beginning you were not in my control; but now you see, I have made you my horse and I am dominating you.” So in that way Gorakh Nath also fell down when lust came.

*Brahma, Vishnu, and Shiva Ji were defeated when Maya showed her beauty;*

*Disguising herself as Bhasma Sur, she caught Shiva Ji and shook him.*

*Shiva's trident—the mightiest weapon—broke when he was pushed by the god of lust.*

*Sing the praises of Satguru so that you may cut the sin of birth.*

Now he is describing the condition of the gods, by worshiping whom people think they will be liberated. First of all he is telling us about Brahma who has the duty of creating the world. Once Lord Brahma was holding his court, and at that time Saraswati, his daughter, came in front of him. And she was so beautiful that, looking at her, Brahma who was her father, thought very bad thoughts about her; he thought of enjoying with her. She said, “You are my father and still you are having these thoughts for me?” and she turned her face and went behind Brahma. But Brahma was still having that feeling, and created one more face on the back of his head; because he knew how to do that. And when Saraswati went on the right side of Brahma, he made one more face on that side. And when she went on his left side, he made one more face there. And when Saraswati went above him, then also Brahma looked at her. So Shiva Ji, who felt very bad looking at all these things, gave Brahma a great blow on his forehead and said, “You are her father and still you are having these thoughts for her?” and in that way he committed the great sin of killing Brahma. In repentance for that, he went on all the pilgrimages in India. And in the end he did one pilgrimage which is still called *Kapal mochan*, which means “repentance for hitting on the forehead”; after that he became free from that sin. Mastana Ji is saying that even Brahma, who has the duty of creating the world, also fell down.

There was a king named Bhasma Sur, and somebody told him, “If you will worship Lord Shiva, he will give you many boons.” So King Bhasma Sur worshiped Lord Shiva, who was very pleased with him and gave him one bracelet. And Lord Shiva told him, “If you will put this bracelet on anybody's head and say ‘Basum’ (which means ‘turn into ashes’) that person or that thing will turn into ashes and die.” So when Lord Shiva gave him that boon, King Bhasma Sur was looking at Parvati, the wife of Lord Shiva; she was very beautiful. So King Bhasma Sur thought, “Let me try this bracelet on Lord Shiva himself so that I can get this very beautiful Parvati”; because he was also caught up in lust. So when Lord Shiva came to know this, he started running to prevent Bhasma Sur from putting the bracelet on his head and saying, “Basum.” Because he was so powerful, Lord Shiva hid the upper part of his body in a great mountain. And Bhasma Sur tried that bracelet on other parts of his body, but it wouldn't work except on his head.

Now when Lord Vishnu saw that Lord Shiva, the giver of boons, was having such a hard time, he came to his rescue. He came in the form of a very enchanting lady, more beautiful than Parvati. And he said to Bhasma Sur, "Now that he has died, let us mourn him. Since he is dead, we should not worry about all this." When King Bhasma Sur saw another lady more beautiful than Parvati, he forgot Parvati, and he said, "I don't know how to mourn over a dead body; you teach me." So Lord Vishnu (who was in the form of a woman) taught him: "First of all you have to hit here on your knees, and after that on your chest and after that on your cheeks; then you have to hit like this on your head." When he was doing that he had that bracelet in his hand and when he placed his hand and bracelet on his head, at that time Lord Vishnu said, "Basum" ("turn into ashes") and Bhasma Sur became dead ashes. And Lord Vishnu told Lord Shiva, "Now he is gone; you come out now. He will not do any harm to you."

So Lord Shiva came out; but he was full of lust. He saw the beautiful woman, whom he didn't recognize as Lord Vishnu, and he thought of enjoying with her. When Lord Vishnu understood that, he started running; and Lord Shiva was chasing him. But Lord Vishnu rebuked him: "Oh Shiva, think what you are doing! I am not any woman, I am Vishnu!" And then Shiva realized that he was making a mistake. So even these great gods Vishnu and Shiva were also caught up in lust, and when that lust came, they also fell down.

*Siringi Rishi and Durbasa Muni were also defeated after doing their austerities*

*Many great and mighty men came into this world, but were stalked by the Hunter, Kal.*

*Ved Vyas asks Para Rishi, "Should I call you 'Father' or 'child'?"*

*Sing the praises of Satguru so that you may cut the sin of birth.*

The day before yesterday I told the story of Siringi Rishi; maybe you people remember that. Durbasa Muni was a Guru of Lord Krishna. When he went into the heavens, he saw Fairy Ulwashi there, and he was deceived by her; and enjoying with her he produced Shakuntala (there is a great Sanskrit drama on Shakuntala, which is still performed in India). So Mahatmas say that many great people came into this world but the Hunter, the Negative Power, finished everybody. In the same way Parasur Rishi did austerities for 88,000 years; but when he was coming back to his home, on the way there was one river. He told the ferryman, "Take me across the river." The ferryman was eating his food and he said, "Mahatmaji, wait for a few minutes and let me finish this eating;

after that I will take you across." But he said, "No! Take me right now, otherwise I will give you a curse." Because those who are practicing this hatha yoga, they only know how to curse people, and they use their powers only in this way. So the daughter of the ferryman said, "Father, I will take him across the river; you keep on eating." Whatever work the parents are doing, children also learn that. So the ferryman's daughter told Parasur to sit in the boat, and she started taking him across the water.

Now Parasur had never seen a woman before in his life; he had always spent his time in the forest. This was the first time that he had seen the woman. As he looked at her he was caught up in lust and he felt like enjoying with her. He expressed his desire to do that, but the ferryman's daughter replied, "We eat fish, so from our mouth the bad smell of fish is always coming, and you are a great Mahatma; if you smell that, it is not good for you." He said, "Don't bother about that!" and using his supernatural powers he removed the bad smell of fish from her mouth and replaced it with a beautiful fragrance.

Then he was going to enjoy with her, but she said, "You see the sun god? He is a god, and he is looking at our bad deed; that is not a good thing for you." So he said, "Don't worry about him either!" And taking some water in his hand and using his supernatural powers, he created such a fog that nobody could see them, not even the sun god.

Then she made another excuse and said, "Now that water god is looking at us; he will witness our bad deed, and that is not good." He said, "Don't you worry about him either," and using the rest of his supernatural power he turned all the water into sand; and nobody was left to look at them. He enjoyed with the ferryman's daughter, and in that way he spoiled all the fruit of his austerities for 88,000 years.

So Ved Vyas, who was Parasur's son, when he wrote this story of Parasur, said, "What shall I call you? Son or father? Because caught up by lust and controlled by it, you spoiled all the meditation of 88,000 years, and that is not a small time."

*In one moment Narada lost the fruit of the austerities which he had performed for sixty thousand years.*

*When he was hurt by the god of lust, he cried, holding his head.*

*Then he caused his own face to be made into that of a monkey —and he cursed Vishnu.*

*Sing the praises of Satguru so that you may cut the sin of birth.*

Now Mastana Ji is presenting the example of Rishi Narada, who did austerities for 60,000 years. But the Negative Power is very great, and in

his will Maya came in the form of a woman to Narada. She had a sign on her arm saying, "Whoever marries this woman will become immortal." So when Rishi Narada read that, he thought, "If I marry this woman it is just like killing two sparrows with one stone: I will enjoy with her and I will become immortal too."

But then he thought, "I have done the austerities and practices all my life; my body has become weak; who knows whether she will like my face or not?" So he went to Lord Vishnu and requested him to make him so beautiful that that woman should garland only him and should marry only him. But Vishnu thought, "This foolish man is going to fall down"; and he didn't want him to fall down, so he turned his face into the face of a monkey instead of a very beautiful face.

So Rishi Narada came to the place where that woman, that Maya, was going to garland and choose her husband. And when that woman passed by Rishi Narada without garlanding him, he thought, "Maybe she has not seen me; because I am very beautiful, she should have put the garland on my neck and made me her husband, but maybe she has not seen me." So he left that chair and he went and sat on another chair and she passed by without looking at him; she didn't even look at him because he had the face of a monkey, and who would look at the face of a monkey? But Narada thought, "Maybe she has forgotten this time also to look at me; let me go and try on the other side." So again Narada went and sat on another chair, but still that lady passed by him and didn't give any attention to him.

He got very upset when he saw that she had chosen someone else as her husband, and came to her in anger and said, "Why didn't you look at me? You have made the wrong selection. You look at my face: I am the most beautiful person in this meeting!" She said, "At least, go and look at your face in the mirror." And when he did, he saw that his face was the face of a monkey.

Then he came to Lord Vishnu and gave him a curse. He said, "Only for the sake of a woman you have given me this hard time. You have played a joke with me; and I am giving you a curse: that for a woman you will get much blame and you will wander here and there—only for the woman." And that curse came true when in his next incarnation, Lord Vishnu came as Lord Rama. When Sita was kidnapped by Ravana, Lord Rama had to fight many battles and wander here and there in the forest only for her.

So here Mastana Ji says that Rishi Narada did austerities for sixty thousand years and, at first, thought that he was above lust. But when lust came, he changed his mind: because when he saw that woman, that Maya, he also fell down.

King Voj was a very prominent king in India, and he was a very learned scholar. His prime minister, Kalidas, was one of the wisest prime ministers in India and he was also a learned scholar. So once the wives of King Voj and Kalidas were talking with each other and they were saying how much their husbands loved them. The wife of King Voj, Queen Panavati, said to the wife of Kalidas, "My husband loves me very much; whatever I want him to do, he will do it." And Kalidas' wife also said the same thing. So the Queen said, "All right; we will test them and see what they will do for us."

When the King came home, he saw that the Queen was lying on the bed; she didn't say anything to the King and she didn't welcome him. He thought, "What is the problem? Maybe she is upset with me." He asked her, "What is the matter? Why are you lying down? Are you all right?" She said, "What is the use of becoming a queen? I have not even seen a donkey in your kingdom. What is the use of becoming a queen?" He said, "Where is the difficulty in bringing a donkey? There are many donkeys. I can bring thousands for you tomorrow." But she said, "I am dying now, I am thirsty now. If you are telling me you will give me water tomorrow, how can I survive till tomorrow? I want to see a donkey *now*." So he said, "I can't bring any donkey now, but I can show you how a donkey looks." He became like a donkey, putting his hands on the floor, and he said, "The donkey look like this; he has four legs and a tail and all these things."

But she said, "Only by looking at you becoming a donkey, I cannot enjoy *riding* on the donkey." He said, "All right, come and climb on me and I will walk as the donkey walks." She did that; but even then she was not satisfied. So King Voj started making a noise like the donkeys make, braying loudly. Then the queen was satisfied. And the King told her, "You see, I love you very much; because whatever you told me, I did. I am a very faithful husband. Nobody else is as faithful as I am." But Queen Panavati replied, "You will see that Kalidas also is faithful to his wife. Tomorrow you will see his beard, his very beautiful beard, all clean shaven."

Meanwhile, when Kalidas came home, the same drama was played by his wife also. He asked her, "What's the matter? Why are you not talking with me?" She said, "I know how much you love me; you won't even shave your beard if I tell you to!" He said, "This is a very small matter. Tomorrow I will go to the barber and shave my beard." She said, "No, I am thirsty now. If you won't give me water till tomorrow, how will I survive?" So he said, "All right. If you want my beard to be shaved, bring scissors and cut my beard." So she did.

Now King Voj thought that nobody knew that he had become as a

donkey, and Kalidas thought that only because of obeying his wife he had shaved his beard. So next day when King Voj and Kalidas met, and when the King saw that Kalidas had his beard and head shaved (in India, the sons shave their heads only when the parents die), he said, "At what place have you shaved?" (meaning, "At what place have you done the funeral rites of your father?") He replied, "At the same place where you became the donkey."

In the same way, we people do meditation and we people understand ourselves as chaste also. But we never think that there is Somebody else Who knows us, Who is seeing our every single deed. We should also try to abstain from lust because there is Somebody Who looks and Who is watching our every single thought, word and deed.

*In this dark Kali Yuga, the True Satguru, the True Power has come.*

*O Living God of the Param Sant, You caught Maya and made her dance.*

*Mastana Ji says, "Deal in the True Merchandise: Truth knows no fear!"*

*Sing the praises of Satguru so that you may cut the sin of birth.*

In this Shabd, Mastana Ji has not criticized any rishis or munis. In their histories, as recorded in the Hindu scriptures, these stories are told in the same way as in this shabd. But he is talking about the Satguru Power. He says, "By getting that Power, we can be free from all these five dacoits: lust, anger, greed, attachment and egoism." In this dark Kali Yuga or Iron Age, our thoughts are scattered very much, and we are indulging in the worldly pleasures very much. Here he is referring to the histories of the Perfect Saints who came in this world. Guru Nanak went to Bengal, where women knew black magic. He was accompanied by his friend and disciple Mardana, to whom the women were very attracted; and through the power of their magic they turned Mardana into a sheep. All day they would kept Mardana in the form of a sheep, and all night they enjoyed lust with him. When Guru Nanak saw that his friend, his disciple, was being tortured like this, he came there and gave good teachings to those women. After giving Initiation to them, he improved their lives. And this bad practice which was going on in Bengal was stopped.

When Emperor Jehangir came to know about Guru Har Gobind, the Guru was very young, and many young women were coming to him. And the Emperor thought, "How can he be free from lust?" So to test him he sent many prostitutes to go and see what Guru Har Gobind was doing. But after having the company of Guru Har Gobind for a few

days, they would also get Initiation: they would leave the business which they had been doing.

Similarly, Guru Gobind Singh was very handsome and very young when he became the Master. And one of his lady disciples, whose name was Anukar, became fond of him and she had some bad thoughts, of enjoying lust with him. Many times Guru Gobind Singh tried to tell her that she should forget this, but she would always think like that. She was living in the Ashram where Guru Gobind Singh was living, and once when she saw that nobody else was around, she tried to embrace Guru Gobind Singh; but he gave her two slaps and rebuked her.

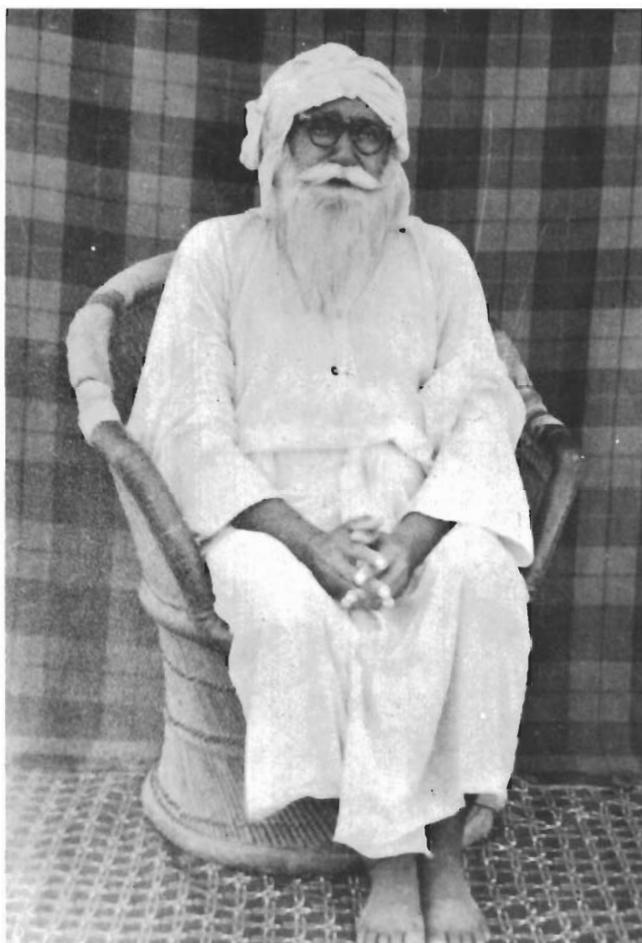
So those who are Perfect Saints, this Maya or this lust cannot do any harm to them. That's why Mastana Ji says here that in the dark Iron Age, the real Satguru, the real Power, has come. Because in the Iron Age we are very much indulging in worldly pleasures and our thoughts have become very swift and very scattered in this world. That's why, to help us to control that, the real Power of the Sat Purush has come down in the world in the body of the Mahatma. And that Sat Purush Power comes to us and explains that the physical knot of lust, anger, greed, attachment and egoism is at the eye center and the astral knot of all these things, or astral residence of all these things, is in Trikuti. And until you cross Trikuti, until you go beyond Trikuti, you cannot be free from all this. That's why they tell us to rise above and go beyond Trikuti, the second plane.

We know that when we are living in America, we have to obey the rules and regulations of America, and the American government also has some claim on us. But when we go and take citizenship of any other country, America will not have any power, or any claim on us, and we will not have to follow any rules and regulations of this country. After that, the rules and regulations of the other country will be applied to us. In the same way, as long as we are in the kingdom of the Negative Power, that Negative Power has a claim on us and we are easily trapped by him. But when we rise above the kingdom of Negative Power and go into our real kingdom, after that there is no question of having the danger of all these things: lust, and all the other passions.

In the same way, Maya came in the form of a woman customer to Kabir also, who was working as a weaver; she requested him to make a piece of cloth for her very soon. Kabir Sahib said, "No, this is my rule: that I work for each customer in turn. Wait for some time until your turn has come, and I will do your work." But Maya started tempting Kabir Sahib. She said, "I will give you two rupees more if you will do my work first." And Kabir Sahib knew that this was Maya and she wanted to tempt him. But Param Sants are never trapped by Maya. So he said,

“All right. You wait here, I am just coming, and I will do your work very soon.” He brought a sharp knife with which he was cutting thread, and he cut her ears and nose. And then he wrote this hymn: *I have cut the nose and ears of Maya and told her, “You are the enemy of all Saints and beloved of the three worlds; you should go to the worldly people and not come to the Saints.”*

Whenever Maya came to the perfect Saints, the perfect Saints punished her; they were not affected by her. That’s why Mahatmas tell us that after getting Shabd Naam, you should not only sit there, you should meditate on that and rise above and become one with Shabd Naam. And then you will have risen above all these five passions and all this worldly pleasure. And then you will realize how that real Power has come in this Iron Age and how that real Power, that Shabd Power is working.



MASTANA JI



*Masters Kirpal Singh and Ajaib Singh, Ganga Nagar*



## In the Remembrance of Kirpal

August 20, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*Whether You know me or not, come into my courtyard:  
 I sacrifice myself on you. Come into my courtyard.*

Whenever we desire anything in this world, we cannot have any satisfaction until we achieve it. To fulfill our desire, we stay awake at night and use any means. If anyone desires wealth, he will keep on trying to get more until he gets a lot of it. If he loses any, his desire for getting more still goes on. If anyone desires a son, until he gets one he will not have any satisfaction; he will stay awake at night and pray to God. The unchaste man also prays to God, and is not satisfied until he enjoys lust.

So in this world, when we are in the grip of desire, we cannot be satisfied until either we control it or we fulfill it. We pray to that unseen Power, God, and we do anything necessary to fulfill that. Our worldly desires are very strong. So if we have the same strong desire or yearning to realize God, then until we are satisfied, until we realize God, we are unable to sleep, and for such a dear one sleep becomes an illegal thing.

Just as there is restlessness in the unchaste man, the greedy man, or the angry man, until he satisfies his desire, in the same way, the person who has a real desire to realize God cannot be satisfied until he fulfills that desire: always, day and night, he remains restless. Just as we are restless within when we desire the worldly things, if we feel that some great Power has been separated from us for ages and ages and that He is the Supreme Thing, and that by getting Him one can get the real happiness—if we come to know about that unseen Power, that hidden Power, and we have the real desire to realize that, then we will not get satisfaction until we do. In this world we see what we think are happinesses, and we feel we will get rest in that. But neither in pain nor in happiness can we get rest in this world, because this world is full of suffering.

Right from childhood the desire was within me to realize that sepa-

rated Kirpal Who was separated from me for ages and ages. I did not know Who He was or where He was living, but still that desire for realizing that hidden Power was going on within me. Nothing looked good to me—not even bed gave me any comfort. My parents were afraid and worried about what had happened to me—because this was at a very young age. I would try to sleep but I was not able to. My parents thought that maybe something had gone wrong with me; maybe some ghost or something had control of me. They used many amulets and other things to remove the fear of that ghost or spirit. But there was nothing like that. When I was trying to sleep and the sleep would not come, I would think, “What is that thing which is lost from me?” I always felt some loss, because that unseen Power would not come before me; He sent restlessness within, because I was not one with Him and I had not realized Him.

So to that Power, day and night, this request was going on: “Even though You do not know me and regardless of whether I know you or not, today or anytime, please come to my door and please show me where You are and Who you are.”

There was a Baba living in the *gurdwara* [Sikh temple] of our village and he was not liked by many people, especially by my father, because he used to drink wine and smoke tobacco. But I liked him, because I thought—at that time I was nine years old—this man has left his home and everything, and he has colored his clothes, and he is sitting here in remembrance of God. I thought that that meant that he had realized God. So I had respect for him. Even though he was not liked by other people, I used to go to him. Whenever I had a chance to get some money from home, I would bring it and give it to the Baba; and he would buy intoxicants with it. Father was very strict and I couldn’t ask money from him; but mother was very soft and whenever I would ask her to give me money she always would, because she knew that I had that desire. I thought, maybe this Baba will give me something of God; and maybe he can help me. But he didn’t give me anything.

Once it so happened that I was sitting with him in the night-time. My father came there and caught me, and he was very displeased that I was sitting there. He used to ask me, “Why are you going there?” But even though he would rebuke me, still I had faith that someday maybe that Baba would teach me about God; and I was not afraid of the rebukes and beatings of my father. That night when he caught me sitting there, he gave me a very severe beating and took me home. I was not upset with him for the rebuke and the beating; I was very happy that at least I was getting a beating for the sake of God! And that desire which was burning within me didn’t stop until I realized God; until I got the real knowledge of God. So even though my father stopped me many times, even though

he gave me beatings, my desire went on and on and I searched for many other people also who might give me some knowledge of God.

When I was eighteen years old, I was in the army. Some people came to entertain the soldiers. And among those people there was a man who was wearing the clothes of a woman, and he was dancing and making people happy. I thought, "She is very great." I was so innocent that I didn't know that this could happen in the world: that people would even change their forms for getting money and making other people happy. I thought he was a woman. In those days it was very difficult for a woman to come and dance among the men. I thought, "She is very brave and I should also give her something," because other people were giving. So I asked one man, "How is it that she is so brave that she is dancing here among the men?" He said, "Oh no, she is not she. It is a man who has changed his clothes and is dancing there; it is not a girl." I was very surprised, and I gave ten rupees instead of one rupee to that man. I learned a very great lesson from that: I thought, This man has changed his clothes and has become a woman only for the sake of money—for one rupee. And we don't even know how valuable that God is Who is separated from us. If for getting rupees, people change their forms—a man becomes a woman—so also one should become something to realize that most valuable God. In this world, what people will not do for the sake of money! So if we change ourselves—if we become something—to realize God, only then can we do it.

Again the desire to realize God started within me, and I continued to search. I met many Mahatmas, and they were gracious to me because I served them. But whenever they taught me anything, it was only about outer things—to tell fortunes and other things like that. I was not satisfied. Once I came across a Mahatma who knew how to change the human body into the animals, birds and other forms of life. He told me he could teach me that. But I told him, "No, I don't want that. If you know anything about how to realize God, teach me that." But he said, "No. I don't have any knowledge like that. But I can teach you how to change your body into that of a snake, or a tiger or other animals." But I told him, "No, I want to go above the human body; I don't want to go into the lower bodies." But I told him, "I am pleased with you." And after serving him, I left him also because I was searching for God and nothing else.

Kabir Sahib says, "Those who are doing that which is false, definitely they will go to Hell and definitely they will wander in the wheel of eighty-four lakhs births and deaths." So He says, "Beware of these false people. If you have got to get anything from them, first think deeply and be careful how you learn from them."

Once I knew a broker who failed in his business. He lost one and a half lakh [150,000] rupees and his heart failed, and he left the body as soon as he knew that he had lost that money. When I heard about that, again I was very sad; because I felt that his heart failed and he left the body only for the sake of those rupees. But my heart never failed even though I had lost that most valuable and precious God. Whenever I saw an incident like this—that people were losing in the worldly things and becoming sad or detached—I would always relate that incident to my own life because I was still feeling the loss of God.

There was a merchant in the town of Shergarh who lost his son when he was very young, and he went mad because it was his only son. Always, day and night, he was calling his son's name, and he was weeping and all that. My father came to know about that man; and because I was very much detached from the family, because I wanted to do devotion, and because I had told my father, "I am not your man," he wanted to show me what that pain looks like—the pain of the father when his son is not with him. He wanted to show me so that I would change and become attached to him. He brought me to that person and told me, "You see, his son left the body twenty years ago, but still he is remembering him and he is suffering so much that he is calling his name day and night and waiting for him to come. Do you see how much pain a father experiences when he has lost his son?" He did this only to teach me that he also had that pain. I told him lovingly, "Father, there is something more precious than a son which a man has to realize and which is separated from him for ages and ages; and that is Almighty God." When my father heard this reply, he didn't have anything to say; he understood what I meant.

In that way, although I had not seen that Power and I knew nothing about that Power, still I was waiting for that Power to come. I did not even know whether or not that Power was manifesting in this world or not; but still I was waiting for Him to come. Always, day and night, this request was going on before Him: "Whether You know me or not, whether I know You or not, still please come to my door and quench my thirst." And just as children play with toys, and in the temples people worship idols, I also used to make some doll-like thing, thinking, This is my God. In those days there were no plastic dolls or anything like that in India; so I made a doll or idol or something like that from left-over pieces of cloth, and I would bring sweets and other things in front of him and request him, "O God, first you eat this, then I will eat." But nobody came to eat there; and when people found out about that, they laughed at what I was doing.

So this was the request and the prayer which I made in my childhood; I

requested that unseen Power, that God, to come to my door, and I told Him, "Whether You know me or not, whether I know You or not, please come to me. I will sacrifice everything—my whole being—for You, if You will come to me." Now we people have the yearning to realize God, and we say that want to realize God. But we are not ready to give up the desire of the worldly things. We yearn for them also. We never see whether we have decreased lust, or anger, or greed, or egoism, or anything like that. But we are always expecting our vision to open, and expecting to realize God. And that is not possible. Both these things cannot go together. First of all we have to become a man if we want to realize God. Hazur Maharaj, our Master, always used to say, "God is in search of man. If anyone becomes a man, God will come to him by Himself."

*For me there is no one like You. I have searched for you in  
forests, seashores and deserts.  
I have searched for You in the whole world. Come into my  
courtyard.*

All night I would beg Him, "O Unseen Power, come and meet me. I have wandered here and there, in the forests, to the ponds, to the rivers, to all places, but I have not seen a hint of You." I didn't wander here and there in India to see sights; but as soon as I came to know that there was some Mahatma, some beloved of God, living anywhere, or whenever I came to know even that there was someone who was talking about God, putting everything aside, I went there to see. In that way I traveled a lot in India, but I didn't find any trace of that hidden Power.

In 1947, when India and Pakistan were formed and the war happened, we were fighting on the borders of Kashmir and it was very cold and snowy. Because we had spent a lot of time in the cold, the doctors recommended to the government that we should be kept in some hill station for a year, so that we could maintain our good health. They thought that if we went suddenly into the hot parts of the country, there would be danger of sickness.

So we were given orders to stay one year in the hill station of Shimla. But the desire for God was still within me, and somebody told me about one Mahatma. I went to him and I requested him to tell me something about God. So, because he wanted to get rid of me and he didn't want to tell me anything, he told me, "You can only realize God by performing austerities." That is the hardest of all practices, and he thought that I would not do it. So just to get rid of me, he told me, "Until you perform the austerity of the five fires, you cannot realize God."

On one hand the government had told us not to go in the hot parts of India because there was danger of getting sickness. And they had given us many conveniences and comforts to maintain our good health. But on the other hand, the fire which was burning within me—the desire of God—was so consuming that I did not find any comfort in that hill station, and I went to that Mahatma who taught me to do the austerities. And I have told many times how that austerity is performed. One has to sit in the middle of four fires, under the fifth fire of the sun. From noon till evening, when the sun is hottest, one has to sit, for five or six hours, repeating some names. This is done for forty days continuously, in the hot season. I did that because I had the desire to realize God, and I thought that if I could get God by sitting in the fires, then I would understand it as the cheapest bargain. I did that austerity, but I got nothing from it except the burning of the body. And the desire which was burning inside me again started burning in its full force, and again I was disappointed; because I didn't get anything from that Mahatma regarding God.

*[His] Parents call Him "Pal," people call Him "Sant Kirpal."  
You are my faith and morality: Come into my courtyard.*

So when that Ocean of Grace saw this yearning, He couldn't stop Himself, and He came to quench my thirst. His parents used to lovingly call Him "Pal." And people of this world used to call Him "Sant Kirpal." But when He came to the ashram, I told him, "It is all right that your parents used to call you 'Pal,' and people are now calling you 'Sant Kirpal.' But for me, you are my religion, my morality, my everything. So please come in my door." I requested Him, "I have waited for You and now You have come. Please come in my eyes so that you will not go away from me and I may not see anybody else."

People say that love is very easy. But it is not; it is very difficult. Those who are shot down by the bullet of love, only they know what it is like. They become useless for this world. Mahatmas say, "People are understanding love as easy, but it is very difficult." Once the poisonous snake bites, the person who was bitten loses all the consciousness of this world and enters the next. When the tiger grabs any animal, one grab is enough: the animal is killed. The love of the Mahatma or the love of God is like the bite of the snake and the grab of the tiger. Once the Master gives His Love to anybody, He makes him useless for the world. Towards the world he sleeps; towards the Master he wakes up. And he within whom the love is coming up, he is not aware of the world; always he has the inspiration of love, and always from his tongue the name of his beloved comes out and nothing else.

*Leaving my parents I have caught hold of you, O Emperor  
Kirpal, my beloved.  
Maintain the honor of those who are attached to You, and  
come into my courtyard.*

At the age of seven I told my father, "I am not your man. I have not come into this world for you, I have something else to do." I did not have any attachment for my parents. So when Kirpal came, I requested Him, "I left my parents and now I have taken refuge in You. You are the Emperor of Emperors, You are my Giver, You are my everything. And now that I have taken refuge in You, You should take care of me. If you will not take care of me, what will people think? People will call me mad, because I left my parents and property and everything. If after doing that, I still don't get you, people will think: 'For whom has he left all this, if he is not getting anything?' So I requested that Emperor of Emperors: "You are my everything, You are the Giver: please take care of me because I have come to You and taken refuge in You. I left everything and now I only have You. You are my husband and I am your wife; please take care of me."

So here it says, "Leaving my parents, I have taken hold of You. And because I have taken refuge in You, You must take care of me and You must please come to my door." The opportunity was given to me by Hazur to sing this hymn to Him, before getting initiation. I used to sing this hymn whenever He told me to sit with Him on the dais and to say something. So this is what I requested from my Master.

*I have searched for you in all the cities; which messenger should  
I send?  
My heart is throbbing as I have climbed onto the sedan chair  
of love.  
O husband Kirpal, catch hold of my hand.*

So I begged that Kirpal, "Searching for you I went to many cities, many forests, many rivers. But I didn't know what Your address was or where You were residing, so how could I write You any letter? How could I send any message to You? Now You have come here." When I read in the bani of the past Masters, how sitting in the sedan chair of love, they went to Sach Khand, my heart also throbbed and I also felt the same yearning. But I used to think that I had used up this man-body, because a lot of time was spent in His search but still there was no hint of His coming. So I requested Him, "I am afraid that this man-body has gone. Hearing that people could sit in the sedan chair of Love and go to Sach Khand, I am very much afraid that maybe I will not be able to do this. So

I am requesting You, Kirpal, that now that You have come, You take care of me and You hold my hand and in that way You make me cross the ocean.”

*We want Your darshan always—by any means.*

“O Kirpal, O Emperor, I am not asking any worldly thing from You. I only want Your darshan by any means. And I want Your darshan always—I want You never to go away from me.”

*O True Emperor Kirpal, the Lord, You are my support.*

“You are Emperor, and people call You ‘Emperor Kirpal,’ and there is no doubt about that. You are the only support, the only way, for me to realize God. You Yourself have said that You are the only way for me to realize God. But I do not understand You as the way; I understand You as that Almighty God. And tonight I will sleep, because today, when You came, I found peace. I was separated from You for ages and ages and I haven’t slept; tonight, when I have found You, I will sleep a very deep sleep. Now all my worries are gone.”

*Poor Ajaib has met beloved Kirpal, and I thank Him millions of times.*

That Almighty Kirpal was the only way for me to realize God. And when I understood that I had found God, then I became grateful to Him and thanked Him thousands of times. I was very happy because that Kirpal, Who was separated from me for ages and ages, today had come and had come into my courtyard, and now I was seeing my God. Master used to say, “If anyone becomes poor, that Giver, that God, is always ready to fill his bags.”

We are full of “I” and “Mine.” There was a fakir named Suthra. Somebody asked Him, “What is the best way of making a building strong?” Suthra replied, “Pillars will make a building strong.” So that man started putting pillars in the house. He filled up his house with pillars and he didn’t have any place to stand. It started raining, and Suthra came there and asked him, “What is the matter? Why are you not going in and standing inside? It is raining.” But the man said, “If this house had any room I would have put one more pillar there.”

In the same way, this is our condition; within we are full of “I” and “Mine.” We say, “This is my wife, this is my community, this is my family, this is my property.” And, “I am this, I am that”—like that.

Our within is full of "I" and "Mine," and if we have any little bit of room within us, then also we try to fill up that place with something else of this world. In this way, how can we develop that poverty and humility in which we can make some room for God to come and reside within us?

Once Prophet Mohammed asked his disciples what possessions they had. Hazrat Omar stood up and started counting, saying, "I have a camel, I have a wife, I have a grandson, I have this much money in the bank, and I have loaned this much money to people; I am the owner of this thing, I am the owner of that thing." He took one hour to count all those belongings. But when Hazrat Ali's time came, he stood up and said, "I have only two things in this world which belong to me; one is You, O Master, and the other is Almighty God."

That was Prophet Mohammed's way of explaining this to his disciples. He wanted to show them who was desiring what and who was deserving what. So when Hazrat Ali replied, "One is You, O Master; the other is Almighty God," Prophet Mohammed was very pleased with him and he gave him his spiritual power.

*Remembering Kirpal Singh, many sinners got liberation;  
Ajaib says, "Do not give up the hold of Kirpal Singh."*

So after showering Grace on me, when Master went back, He gave me the duty of keeping quiet and doing meditation. He told me, "You are not to worry about the world. You are not to come out in the world, and I will come by myself to see you. You should not even come to see me; you should do the work which I have told you to do." So, because I was in His refuge, I dug out one cave there and I started doing meditation without caring about the people. He had told me that He would come there by Himself, and He showered Grace in that way also. He used to come to see me in His private time. He used to say, "The owner of the cattle knows what the cattle need. Whenever a cow needs water, or anything, He comes out by himself and gives that. The cattle do not have to ask for it." So in the same way, because I also was tied up at the door of the beloved Kirpal, He was worried about me, and He used to come to take care of me. I relied on Him and He kept His promise—He kept His Word—He used to come to see me. So I was doing meditation, and this was a sudden change: before that I used to see people and talk with them and do all kinds of things. But suddenly when I started doing meditation, I was cut off from all the world. So those dear ones who were having sympathy for me—worldy sympathy—they thought that maybe I had gone mad, and that Kirpal Singh who came, maybe he put something in my head: "That's why this wise man who was doing well before

he came, now has gone mad.” And because they were having real sympathy for me they thought of giving me shock treatments and medicine to remove my madness. But I used to tell them only one thing; “Dear ones, I have not gone mad. I am telling you that repeating the name of Kirpal Singh, many sinners have got liberation. That Almighty Kirpal, who has given me His Naam—doing His Simran, many sinners have got liberation, and this has come in my experience. That’s why lovingly I am advising you that you should not give up His company and you should trust Him. That means that you also should have faith in Him. And taking initiation into Naam from Him, you should also meditate and you should also get liberation.”

And now also, my message is the same for all the dears ones: Doing His Simran, many sinners have got liberation. Those who were full of faults, they also have become good men. That’s why Ajaib says, “You should not give up the company of Kirpal Singh. From within, He is always calling us and He is waiting to welcome us, so that He may take us to the higher planes, to our eternal Home.”

So we should empty our mind to make some room for His arrival. Until we empty our mind, where is the place where He can come and dwell? When we are full of other things within, there is no place for Him to come. In that way He cannot come to us.

Tulsi Sahib says, “Clean the chamber of your heart for His arrival. Take your attention off other people and give your attention to Him.” Clean your heart of all worldly things, give up all worldly things, and always keep purity within you so that He may come and dwell there. Only in purity will that Pure God come and manifest. Then He says, “Cut off the attention from all outer things and go on giving attention to your beloved Master, so that He may come and manifest within you. There is one heart but there are thousands of desires.” So you tell me—if we don’t do this, where is the place for Him to come and dwell?







## Being Separated from Kirpal, I Wept

Delhi, India  
March 22, 1978

*After separating from the Beloved I came into this world.  
I wandered here and there and was kicked and knocked.  
No one came to my rescue.*

*Being separated from Kirpal, I wept.*

*Without my Beloved, I am writhing in pain.  
I am longing for His darshan,  
This world has become my enemy.*

*Being separated from Kirpal, I wept.*

*I come and go in this world and suffer much.  
Separated from the Lord as I am, I repent;  
I am lost in the realm of the Negative Power.*

*Being separated from Kirpal, I wept.*

*He resides within me, but how do I know?  
I am mad and do not recognize my Master.  
Oh, I didn't get to talk with Kirpal!*

*Being separated from Kirpal, I wept.*

*Nobody knows me here. This is a foreign land for me.  
He sent me here but has not come to take me back.  
I am neither dead nor alive.*

*Being separated from Kirpal, I wept.*

*O Merciless One, You forgot me.  
I didn't want to be separated from You!  
Without Kirpal, who else is my supporter?*

*Being separated from Kirpal, I wept.*

*I have forgotten the path. Which way should I go?  
I request You to come and take me,*

*As it is now very difficult to live without You.  
Being separated from Kirpal, I wept.*

*O Kirpal! Shower grace on me and listen to me.  
O Giver of Grace to the miserable ones! Listen to me.  
I am also miserable and crying for Your help.  
Being separated from Kirpal, I wept.*

*I am a sinner. Embrace me;  
Make me sit in Your boat of Naam.  
Ajaib has now become of Kirpal.  
Being separated from Kirpal, I wept.*

Shabda takes on the human form and dwells among us. We are all beggars and He is the giver. He always comes as a giver. He gives whatever is asked of Him. Last year, when I went to America, I met many dear ones of Master. They all talked about their experiences with Master and how He fulfilled their wishes. Some dear ones told me that before taking Initiation they had a certain disease and as soon as they got Initiation they got rid of it. Some said they had family problems and when they requested Master their family life became harmonious. Some had a problem of unemployment which was cured when they prayed to Master for His help. Some said they were not doing well in school examinations and when they requested Master for help, He Himself came there to solve their problems. And so it went; if I told you all the experiences of the dear ones, it could become a big book. Anyway, when everybody told me their experiences, I also told them my own experience with Great Master Kirpal. What was it? It was this: I never asked for anything of this world from my Master. If ever I asked for anything from Him, it was only Him.

In my life I had never wept. I had never felt sad enough, because there was nothing of this world which my father couldn't give to me for my comfort. When I left my property in the Punjab it didn't affect me; I was very happy to leave it. When with the Master's orders I left my property in Rajasthan, then also I didn't feel sad, even though it was worth lakhs of rupees. But there was one moment when I did feel sad, and I did weep. I wept so much that it became an important part of my life. In this hymn it is said, "Being separated from Kirpal, I wept." Guru Angad also wept when Guru Nanak left from His physical vision. He said, "It is better to die before the departure of the Beloved. Curse on the life lived without Him." When Hazrat Bahu's Master left, He also wept and said, "This pain will always remain with me and I'll die weeping."

Now you see, no doubt the Master Power gives you whatever you ask

from Him. Some ask for name and fame, some ask for wealth and things like that; but the lover asks only for His darshan. He says, "I want only You and nothing else." Master used to explain it this way: Once a king went to a foreign country. His queens sent their messages to him in which some requested him to bring cosmetics, some asked him to bring good clothes, some asked for this thing and some asked for that thing. But the youngest queen, who was not well treated by the others, sent a message saying, "I want nothing except you." So when the king came back from his trip he brought all the things that the queens had requested, and he himself went to the youngest queen who had asked only for him. Now you know that where there is the king, there is everything. Master Sawan Singh Ji used to say, "It is better to have a carpenter in your house than to have to go to him for every single thing." If you want to make a cupboard, table and chairs, or other things, why don't you go to the carpenter and tell him to come to your house for making those things, instead of taking material to his shop day after day? When once you have brought the carpenter to your house, he will make you all the things you tell him and in that way you will be saving time and money. In the same way, how good it will be to manifest the Master Power within and ask only for Him. Then whatever we will need, He Himself will do for us. Then it won't remain our need, it will become His need, for when we become His, ours becomes His. We know that a mother never gives poison to her child. In the same way, Satguru never gives us things which can delude us, which can keep us tied to this world. We, the worldly people, do not know what to ask from Him.

Further in the hymn it is said, "After separating from the beloved I came into this world and was kicked and knocked! No one came to my rescue." So after separating from that Power we came into this world. Many times we came in the body of a dog, many times in the body of a cat, many times we became ghosts wandering here and there, suffering many hardships. In the end when we came in the human body, which is called the highest in all creation, where one can get all the comforts, there also you can see: how much happiness have we got? If we see a little bit of happiness in anyone's life, it is only for a few days. If we have a lot of wealth and good name and fame in society, even then we cannot be happy forever. Who knows when the call of death might come and we may have to leave this world empty-handed? If this is the condition in the human body—the highest in all creation—what to speak of lower bodies? How can they dream of happiness when they cannot even drink water at their own will? You see the animals: they cannot come into the shade by themselves, they cannot tell their pains to others, they cannot ask for medicines. When the souls who understand that there is no hap-

piness in this world, come into this world, they ask only for God from Him, leaving all the things of this world. Even if they are offered the kingdom of the whole world, still they won't take it. They always say, "I want only You, my God, my Master." What do they have to do with this world? They say this because they know that ever since the soul has been separated from Shabda she has never had any peace or happiness. She is lost in the realm of the Negative Power. The world in which we are now living is the creation of the Negative Power. Saints come into this realm of the Negative Power only to make the souls free from the clutches of mind and matter. They tell us, this is not our true home, it is not our own, not even this body is our own—this also is a rented house, which we'll have to leave some day.

God lives within us but the soul doesn't know that the Oversoul is within. That is why we search for Him on mountains and in temples and mosques. Many people go on very difficult pilgrimages. It is just as though the needle were in search of iron, not knowing that she herself is made out of iron. It is as though the fish in the water is thirsty, not knowing that she needs only to open her mouth. In the same way God is within us, as the butter is in the milk, and the fragrance is in the flower. But we don't know this and therefore we search for Him outside. If anything is lost in our house but we go on searching for it outside, how can we find it? So this world is not our home. Our soul is entangled here. She is suffering and begging to the Almighty, "You have sent me here, but You haven't come to take me back to my eternal Home. The Negative Power pleased You and as a reward You gave us to him. I am neither dead nor alive."

You know that when the soul leaves one body, another one is being kept ready for it. As soon as she enters in that body, the fear of leaving it is there. So always the soul comes and goes from one body to another, and that is why she is neither living nor dead. So the soul cries and says, "You are merciless, You didn't come to take me even though you know that I'm in pain. I don't like to remain separated from You, my Lord." This is true: when the souls were separated from God, they didn't want to leave Him, but as He promised them that He would come to take them back, they obeyed Him. And only because of that promise Shabda comes in the human body, and as He comes in different times in different bodies, that is why He is called by different names. Guru Arjan says: "The Light is the same, the practices are the same, only the body is changed." It is not true that Guru Nanak taught something different from Baba Jaimal Singh or Master Sawan Singh Ji brought a different message than our Master Kirpal Singh Ji. The Light is the same, and the method of realizing the Almighty is always the same.

So the soul says, "I don't know how to get to You—please come and take me home!" If the soul had known the way, why would she have remained separated from God for so long and suffered so much? Soul doesn't know the way back to her Origin. God Himself comes to show her the way. He comes and tells her, "I am within you in the form of Light. Come and meet Me so that you may return to your Home." That is why, in order to receive His help, the soul is begging the Satguru to come and shower grace on her. She calls Him Gracious and Giver. "If *kirpal* [gracious] saint showers grace," Nanak says, "not only the dear ones but even the critics can be liberated." No matter how bad we are, if He showers grace on us we can surely get liberation. Further Guru Nanak Sahib says, "Whosoever comes in the refuge of a Saint, no matter who he is, whether he is a sinner or a good man, he gets liberation." Saints never say that only good people should come to them and sinners should not come. They say that anyone can practice the Path, but at least he should be human. Because Saints are always gracious, they accept everybody. So the soul says, "I am a sinner, please have mercy on me and, showering grace, embrace me." Now the thing is, who will embrace us? Only our friend or our Beloved. So with much humility she confesses that she is a sinner. Until we develop such humility He won't open His door to us. Master Sawan Singh Ji used to say that those who pretend to be a good man in front of the Master, no doubt they get much respect and fame from the Master outwardly, but from within, as He knows all, they remain empty. So here she says, "Embrace me. I'm a sinner. Make me sit in your ship of Naam. I completely surrender to you."

So we should also make such a request to our Master in His love. In the separation of beloved Hazur our eyes should always remain wet; until He Himself comes to console us, we should go on weeping for Him. What happened if we got Initiation from Him? It is not enough to be initiated by Him if we are very far from His Radiant Form, which we were supposed to manifest within us. Until we reach Him inside, our devotion to Him is not completed. Our soul is diffused much in this world. We have to withdraw it, not only from the body but also from the outer world. With the help of Simran collect it and bring it to its seat in the body and then by itself it will go towards Shabda and will enjoy the Elixir of Shabda. So we should also ask only Him from Him instead of requesting the worldly things. Have we ever shed a single tear in His separation? Have we ever left sleep even for one night in His separation? We never weep. Sometimes the soul feels the yearning for Him but the mind makes many excuses and takes her to other things which are easy for us to practice, which do not ask us to leave any pleasure. For example: from the books we take statements like, "Master liberates all His

disciples whether they progress or not.” But we do not pay any attention to the statements such as, “Nanak has come to this conclusion after researching a lot: that without meditation there is no liberation.” Once some sevadars requested Master Sawan Singh Ji to liberate them without asking them to meditate. Master was displeased and said, “No, this is not the way it works. It is your work and you have to do it. Either now or then. Wherever you leave off, you will have to start from there. You people want things ready-made and you are demanding your transportation as well. This is not the rule.” When Master initiates He tells us to do certain things. If we work according to His instructions, He certainly helps us and take us back to our home. Suppose we are lost and someone shows us the way; the right thing to do is to be grateful to him for his help. If instead of being grateful to him, we tell him to carry us on his back to the place where we want to go, you see it is not good in any sense. However, if he graciously carries us on his back to the place we want to go, it cannot be called our bravery. We should not become a burden on our Master. Our doing daily meditations makes Master’s work easier. Those who do not meditate become a burden on the Master. We shouldn’t remain spoiled children of our Father. We should meditate and make our body work.

In this path those who have wanted only Master have succeeded. If we ask for other things, of course graciously He will give them to us; but what is the use? Everything of this world will remain here. “Without Naam no one is our friend.” What is the use of asking for things which are not going to accompany us or help us? Ask for that which will help you at the hour of crisis. Ask for the Master. Ask for the gift of Naam. Those who catch the Master go to Naam, as only Master has seen and manifested Naam. So if you do not catch the Master you cannot succeed. What does it mean when I say, “Catch the Master”? It doesn’t mean to catch the Master’s body. It means to do the things He has told us to do—to go within and contact Him. Do more Bhajan and Simran. Knowledge gained from books alone won’t do any good. It won’t help you. Kabir says, “Copying from many books you have come to debate, O pandit; how long will you live eating from others’ dishes?”

People take a few things from one book, a few from another, a few thoughts from this talk and a few from another talk and then they pretend that they are very learned. They are praised by others but as far as their meditation is concerned their report book shows no progress. No meditation do they have in their account. They sleep earlier than others and wake up later than others. Excuse me, but I’ve seen that those who talk much sleep earlier and get up very late. They do no meditation—in fact they do not love to meditate and don’t have any love for the Master.

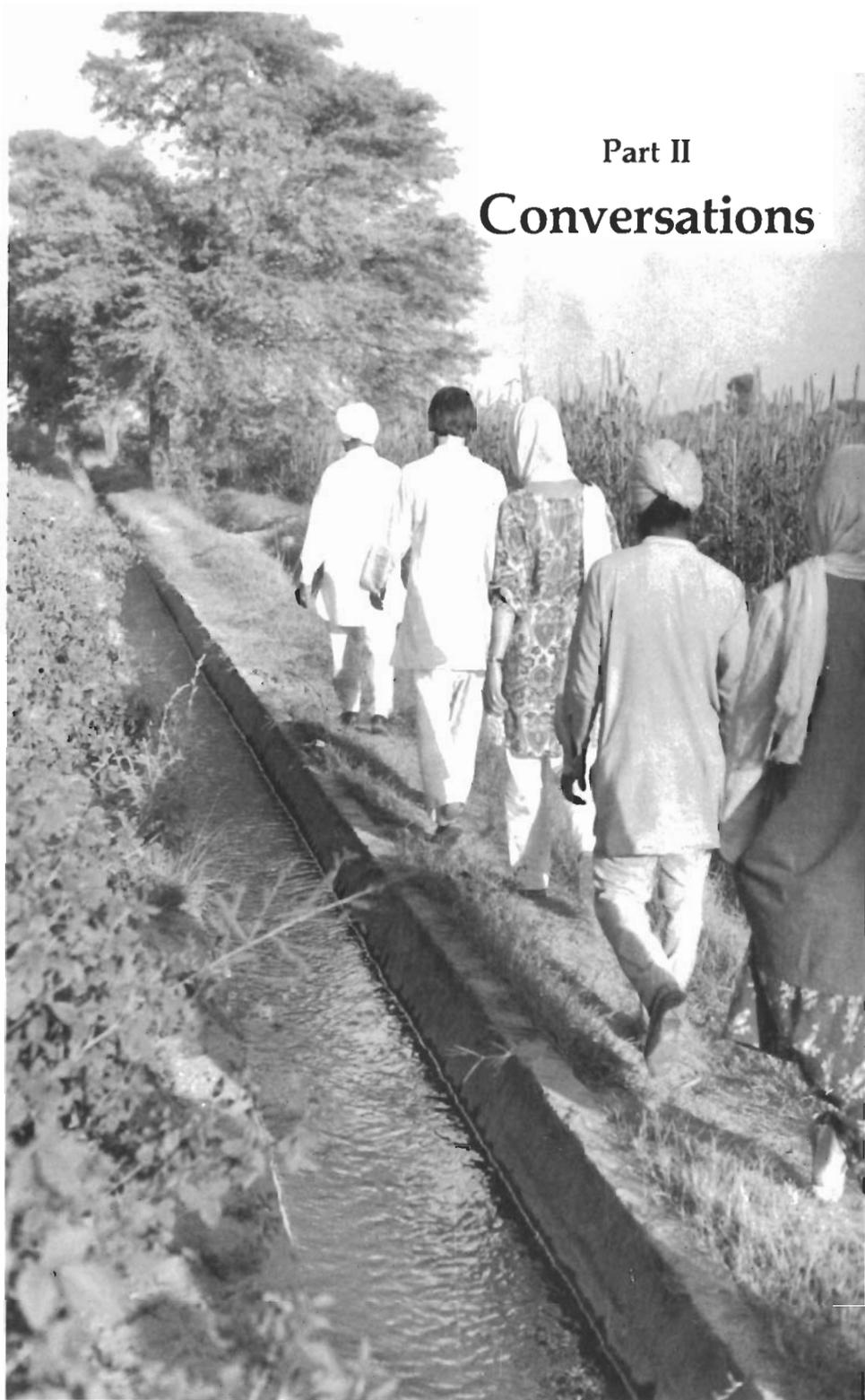
Tell me, will He ever be pleased with those who talk only and do nothing? No father is pleased with the talkative idle son. Rather he will be pleased with his son who works. So if you want to please the Master, give up sleep, do more meditation, remember Him as much as you can instead of talking and sleeping. Doing nothing, those who talk much not only deceive others but they themselves also remain in the deception of mind. They remain in darkness. They never try to understand what *bhakti* is. Kabir says, "Bhakti is the ball on the playground. One who is mighty can make his ball reach the goal." You know that in the game of football the referee doesn't give the ball to any particular person. He simply puts it in the center and one who is clever and mighty takes it to the goal. In the same way, in this field of devotion no one is given any concession or preference. No particular religion or sex has the rights controlled for this game of realizing the Almighty. Those who say that women cannot become Masters are under a grand illusion, as they do not know how far the difference of sex exists. Sehjo Bai, Mira Bai, and Rabia Basri were perfect Saints Who practiced and preached Naam. There is no difference in the inner world. God has put the same type of arrangement within the woman for His realization as He has put within the man. Both man and woman take birth and die in the same way. In fact, in this world, only He can be called truly male who has conquered lust, anger, greed, attachment and egoism. All others are females. Guru Nanak Sahib says, "Only God is male, we are all His women. His woman never becomes dirty or a widow." Guru Nanak isn't talking about the worldly women; He says that one who considers himself as His never loses his character, and only such people can feel that their husband, God, is always with them.

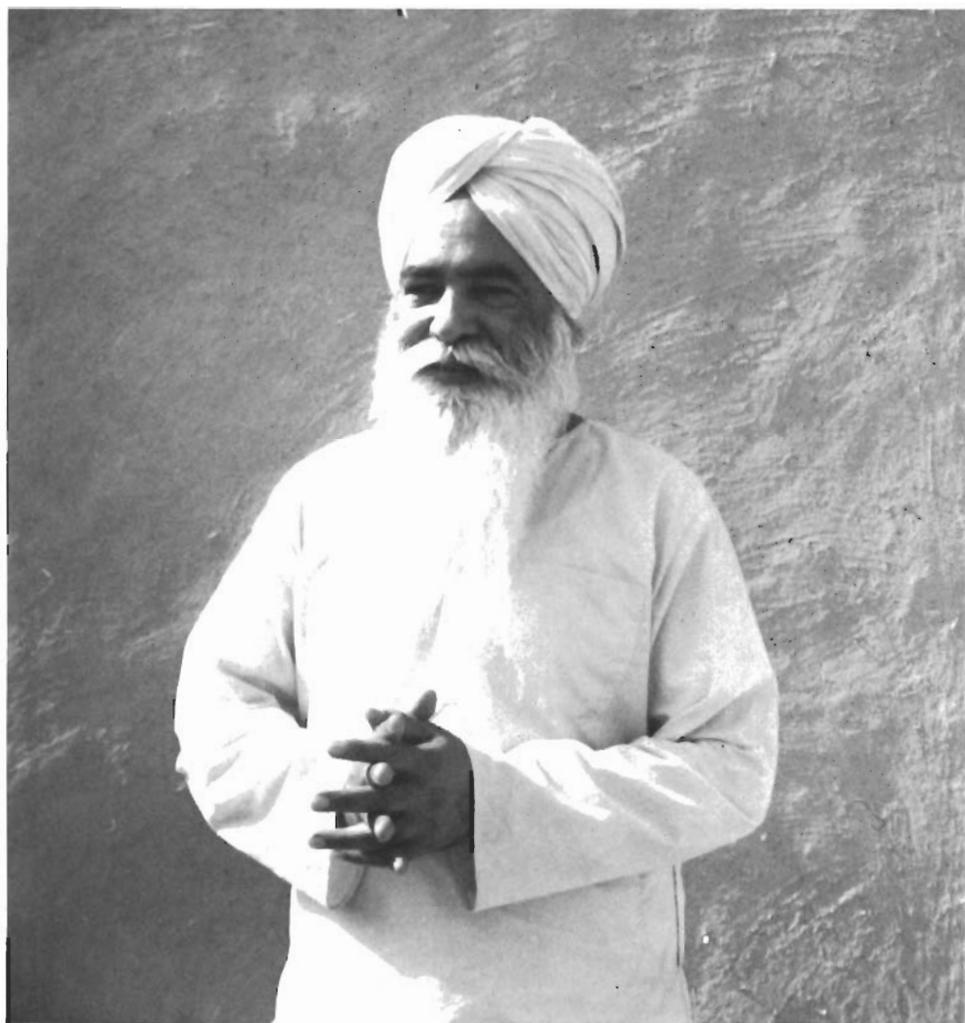
So we should meditate on Naam. Rise above the body and appreciate the time you have got. It is a beautiful occasion for you to remember Him and have mercy on your soul. If you will not appreciate the time, who knows when this good health will change to disease? When this voice will stop working and we'll have to leave the body? So do not waste time in praying for worldly things. Whatever is written in your fate will be given to you. Master Sawan Singh Ji used to say that everybody comes into this world carrying six things to suffer or enjoy: wealth or poverty, good health or disease, happiness or pain. We have to deal with them at any cost. So we should meditate. We should have so much yearning for Him in our heart that sleep will not come to us. Do the Simran as much as you can. While sitting, sleeping, standing or walking or doing any work, your attention should be in Master's beautiful Form. If you will develop such remembrance you will see Him with you doing your work while you are awake, and during sleep He will give you His

sweet darshan. You will always feel Him as if He were your shadow. He will never leave you.

So make the best use of your time. God bless you all.

Part II  
**Conversations**







# The Essence is Meditation

Sant Bani Ashram  
Village 77 RB, Rajasthan  
April 3, 1976

*May I ask you some questions, Sant Ji?*

Whatever you like.

*I have general questions and personal questions. I'll just start with personal. When I sit for meditation Master is very loving to me and He gives me something, but I'm not worthy of it. I have difficulty with being chaste, with brahmcharya. I have trouble being pure. For a short period, a few days, I am okay. I remember the Master. And I have no desire for sex, for kam—lust. But then after a few days my mind demands and I am weak. I need help. My wife is very beautiful and she has no trouble with this problem. So it is really my problem. I want to become pure. But it seems . . . I don't try hard enough. I lack the strength. I lack the love for the Master. So I am praying for that.*

Well, when you are feeling *kam* [lust or sexual desire] you start meditation. You have mind on one side and Satguru on the other side. If you are diverted toward mind and your own feelings then you are going to be a slave of mind. And if you divert your attention toward Master then you can get Master.

Meditation is just like lighting up a light within. And if you go to the light that will go on increasing. And in the place that is full of light, no thief is going to come. The thief of *kam* will not come to you if you are meditating properly and meditating for a long time. If you are going to meditate continuously for a long period then you will be getting more love from Master. And if you have left meditating after ten or fifteen days that will not bring so much love.

Unless you give time for meditation, two and a half hours or three hours, you don't get to eat anything. As it is necessary for our body to have diet it is also necessary for our soul—the diet of meditation. So first you give food to your soul, then afterward to your body.

The knot that is tying up all those things, *kam*, or lust, *krodh*, or anger, etc., that knot lies behind our two eyes, where the soul resides. And when the soul gets free from this body and we rise above Trikuti, then this *kam*, *krodh*, are not going to destroy anything. They are not going to come attack our soul. That stage has nothing to do with these things. All these things are tied at that place behind the eyes. If you go riding up and up by doing meditation daily you are not going to feel anything about *kam*, or *krodh*, or the other passions. And it is necessary for a satsangi to do meditation and to be free from these diseases: this is one type of disease, having *kam*, and *krodh*.

Because of *kam* or lust the souls comes down again in the body. And because of anger the soul spreads all around. Where there is *kam* there is no Naam. Where there is day there is no night and when there is night there is no day.

So one who is desirous of *kam*, *krodh*, or one who is greedy, he can never do meditation. Meditation is done only by the brave people. In meditation we have to give up all our mind and our heart to Master. We have to wander in search of Master. And if you have given up your heart or your mind to Master then why do you think about *kam* or *krodh*? Or why do you give your mind to *kam* or *krodh*?

If you want to be a true disciple of Master you will be away from this *kam*, and the way of being away from *kam* is meditation. If you meditate you will be heading away from *kam*. And if you are going to meditate for two and a half or three hours in the morning and the same time in the evening also, three hours; if you are going to give that much time for meditation you will be happy. And you will not be having any desire of *kam*.

If you are doing meditation properly you will not be getting anything in dreams also. When you are not stable in this world, then what are you going to do on the inner planes, where there are temptresses and spirits who are very much more beautiful than anything in this world?

So there is one shabda of Kabir that says, if you are going to do *kam* with your own wife, or with any other's wife, or any other woman, you are definitely going to suffer. It is the same thing: if the fire is burning then if you put your hand inside, definitely you are going to burn your hand. All fire is one. So if you put your hand in fire you are definitely going to burn. This was said by Kabir.

Woman is a life companion but not for *kam*. We can get children by having it once. Afterwards you are to clean your mind and go towards the path of Truth. And neither the woman should look at you in that way nor you should have any desire after having the child.

Take the example of a dog. He is desirous of *kam* only at certain

times, and the other times he doesn't go to any bitch. But man is always desirous throughout the year. It is a very dangerous disease. And to prevent this disease, whenever you have desire of *kam* you sit for meditation. If you meditate you will never have such problems.

*I have difficulty taking more than three hours a day for meditation because of all the things I'm involved in. Should I leave off some of the things I'm involved in?*

If you're going to take time for all these worldly things then you should also have time for meditation. You can carry out the things in which you're involved and side-by-side you can also do meditation. There's no need to leave off these things.

*I also have trouble with lust, and with my mind. Sometimes I don't seem to have any control over my thoughts, or very very little. And I'd like help with that.*

Well, the helper is residing inside you. And if you are going to give attention to Him He is going to help you. Whenever a Sant initiates us, the Sant always resides above all the nine openings of our body. If you take your soul above these nine openings, then you will meet the Satguru. When you get above the nine openings it's the duty of Master to take care of you, just like a good mother cares for her child, that he should not put his hand in the fire or go out. She looks after him.

Once somebody came to Master Sawan Singh and bowed down at his feet and the Master told him to go away. The other devotees said, "Master, give mercy." But the Master said, "At three o'clock in the morning I go to each and every door with a basket full of mercy but everybody's sleeping then and there is nobody to receive mercy from me." That is the time of giving mercy, early in the morning.

There is one verse of Kabir: "A Satguru is always meant for giving and not for taking. He always gives all things to others, to His devotees." Master used to say that the Saints are always coming for giving to people, not to take. And there are very few people to receive from them.

We see the physical body yearning in this world. But that is going to be destroyed one day. And if we go and see in Sach Khand, we see the form of Word, the form of Naam. Because we are the slave of our mind and of our body we think that Sants and Masters are also slaves of their bodies when we see them in the same form. But they are entirely different from us. They go to Sach Khand and come back while living in the body. So neither the body of a Sant nor the body of a devotee is going to remain for a very long period.

The form of Satguru is *Shabda* or *Naam* and the form of the devotee is

soul. So our soul is the servant and our Guru is the Shabda. The soul and the Naam are not going to be destroyed anytime. They are immortal. The Kal power has attached mind to the soul; and the reign of mind is given to all these *indriyas*, all the organs and faculties of our body. Whatever the mind wants us to do, we do. And it doesn't allow us to take the name of Satguru or to do meditation.

Whenever Satguru comes to this world, He always teaches how to fight against this Kal power. The biggest enemy in this world of all mankind is our mind. There is nobody else who is the enemy of man. So we are not to bow down to our enemy. We are to fight against him. You be brave and fight with mind. So the weapon to fight against the mind is the Naam. Satguru is always ready to help you. Remember Satguru, every difficulty will be removed. So you are to give more time for meditation. Any other questions?

*I have some questions about meditation. Master said that we should meditate two and a half hours a day. But I'm not initiated. So when I try to meditate for a long time I get very bad headaches and have to stop. So one question is how should I meditate? What should I use for Simran and how long should I sit at a time? Also, sometimes the sound comes in to my right ear or it just seems to pour down from the top of my head. Should I try closing my ears and listening to that sound even though I'm not initiated?*

You will be initiated before long—I promised to Russell and all other satsangis, so at that time all your difficulties will be removed. Because you don't have that inside you right now, the power which is to guide you is not residing in you just now, that is why you are having some difficulties. Don't leave this sitting for meditation, just remember the form of the Satguru. And if you are going to sit daily you can control your mind or you can divert your direction of mind towards Satguru. And if you sit daily you will be helped within yourself.

*I will be helped within?*

It is just like working. If you are working for a man or if you are working in a company, the company owner is going to give you some wages. And it's just like if you're going to work for Master, that is you're going to sit for meditation, Master will also pay you for your sitting in meditation. If you are getting desserts, if you are getting fruits of doing sins, then you will also be benefited by the fruit of doing bhajan. Don't think you are simply sitting and the Master is not listening to you. Each and every one of your feelings is listened to by Master and He does reply to your questions. But as you're not guided by that Power you are unable to hear that. He is replying to each and every thing. Any other questions?

*I'm so happy to be sitting here and looking into your eyes.*

[Laughter and some conversation ensue.]

*Well, they are saying that before you get to Sant Ji you have many questions arising in your mind but when you see Sant Ji you forget all these questions.*

Jim Russell also told me that, "When I'm not with you I have many questions to ask you and I make up my mind that I should ask each and every one of the questions which I have. But as soon as I see you I forget all these questions."

*Oh, I have another question. [Much general laughter] I just looked in my book where I wrote some. Should people who are not initiated try and keep the diary daily the same way that initiates do?*

It's necessary. It's good for each and everybody. To raise the spirit is the goal of education. Everybody knows how to read and write. But in the old days there was a Moslem Saint. He used to throw one stone in a ditch whenever he did any wrong thing. And once he got a lot of stones. And he tried to reduce them. Diary makes the man perfect; it makes the man's life. Because we are not remembering the Saints, that's why we are going on doing sin. And diary is the thing which can tell us the part we are doing wrong. If we are noting down all the sins which we are doing by mistake, knowingly or unknowingly, then we are going to reduce or at least we are going to prevent ourselves from doing those mistakes. And when we are going to write down with our pen what mistakes we did we will be ashamed to think that, "I am so much downward that I am doing this type of mistake." So that's why you keep writing diary.

*I have a question. Master Kirpal Singh said that it was important to try to have a ruling passion in one's life. And I'm wondering if you could say more about how to develop a ruling passion for God . . . a controlling desire for God?*

The essence of it is meditation. You develop after meditation. The answer to all questions is meditation. The more time you give to meditation the more happiness you find.

Master Sawan Singh used to say to his servant, "You prepare my food and put it on the shelf and whenever I would like to I would have that food. No need to ask me for eating." And whenever he came from his office he started on meditation. After four or five hours his mind asked him to eat some food, and he started eating. This is how he controlled His mind—first He gave diet to His soul and then to His body.

We are like dead bodies before our mind. Whatever mind wants us to do we do. And the work of the Satguru is to give life to us so that we can

fight against mind. Because life comes from life. If we are going to remember the true holy man we can at least get some of his qualities. We can get radiation from him.

Well, there are a few who are slaves of Master or are like a dead body before Master; they are doing what Master wants them to do. But there are many who are dead bodies before the mind and they do according to the mind's will.

So there is one verse of Kabir that says there are many people who are working according to their mind's will. And there are very few who are working according to the desire and will of Master. So we eat, we drink—whatever we do in our daily life we are all doing according to our mind's will.

Meditation is the medicine to control mind, or to destroy your mind's feeling. We have got this man's body, and we have to use it in diverting our attention towards Satguru. It is the form in which we can get Satguru, and not in any other form. There is a verse of Guru Nanak that says: *You have wasted your day in playing, you have wasted your night in sleeping, and this life is as precious as a diamond.* You have to use it in meditation and searching for God.

There is a verse of Kabir Sahib: *The birth as man is very precious to us; in the same way that if fruit falls down from the tree, it is not going to get again to the tree*—it is very precious. If you are not using this body for meditation you don't know where you are going to go in another life. It may be possible that we will not be diverted towards Satguru in that form. So these *devis* and *devtas* (gods)—they are also waiting for this man-body so that they can meditate and get Satguru. So the only benefit, the only special thing about having man's body, is the search for God and getting Satguru. You can get everything else in any other form. If we are beasts, wild animals, we can still eat and sleep, and we can do all these things—*kam, krodh, lobh, moh* [lust, anger, greed, attachment]—but we don't have such a mind—such a feeling—as will enable us to get Satguru within us. That we have only in the man-body.

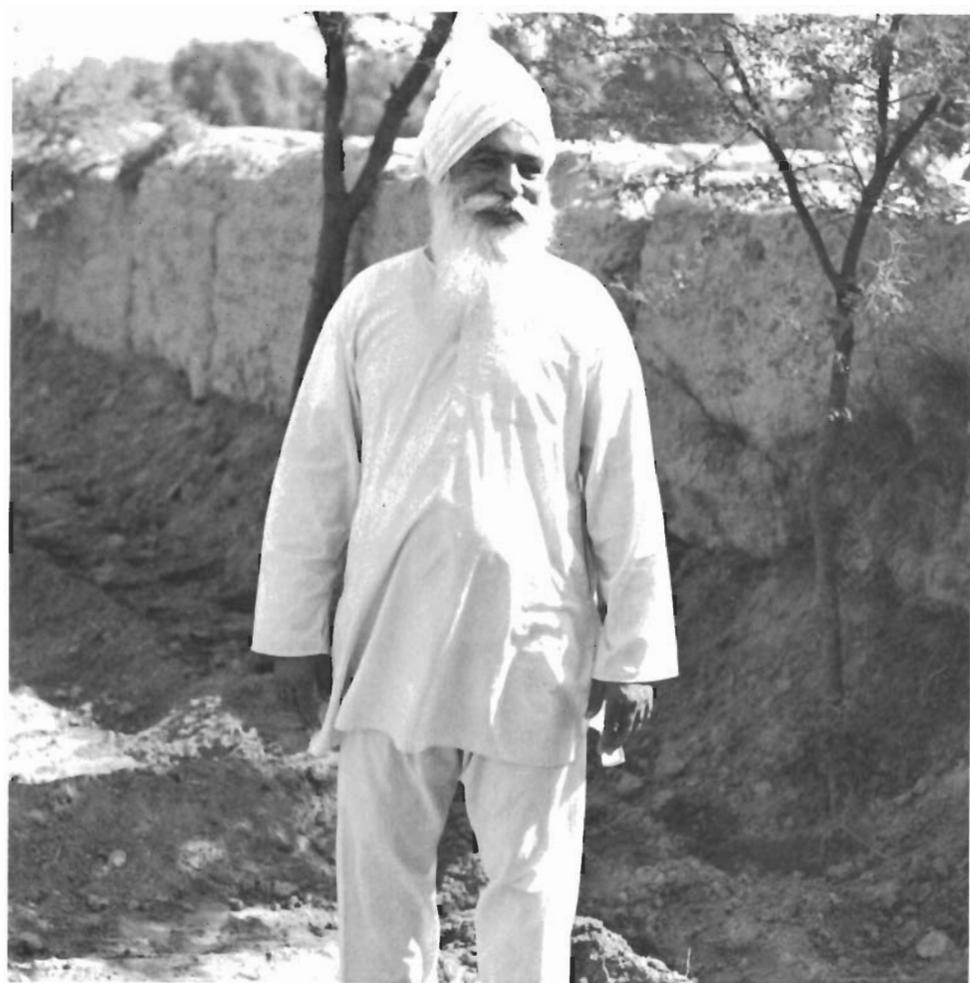
Kabir described the form of cattle: they have four legs, they are dumb—they don't know how to speak, how to remember—they don't have such type of mind. So how can they get God? How can they get Satguru within? The owner of a cow will always give a strict blow in order to make the cow stand up, or sit down, or in order to carry the burden. In that situation, how is the cow going to remember God? The owner puts a ring in the hole in the nose; and the cow has to carry a plow with its shoulders. They have to do a lot of hard work, and in that situation they are unable to remember Master. It gets cattle feed for eating, and not good proper food. After working for the whole of the day on the farm,

he is tied up in the owner's house—then also he doesn't have any free moment. So he is always bound just like a slave. He doesn't have any special mind to think about Master or anything else except his work. The form of that cow is got because in the former life he did not work according to the will of Satguru, so he is now getting such troubles.

Kabir used to say to one old man who was sitting there, "Old man, you go and meditate." That old man always had some work at home to do first: "Well, I should give water or feed for the cattle." He always put his cattle before meditation. So in the next life, when he died, he came in the form of a calf in the same home. Kabir was a very knowing man and he saw that that was the same old man in the form of a calf. He told that calf, "Well, now you have become a calf. As soon as you will be grown up you will be sold away to another man to pull a cart so that he may ride. And you will have to carry heavy burdens. And afterward those people will sell you to those who take oil from seeds, so you will have to go round and round on a treadmill. And afterwards, when you will be useless, they will sell you to the butcher. The butcher will cut you up and will sell your skin to the drum makers, and they will beat you every morning, playing the drum." So Kabir told him that, "Well, you have earned so much bad karma that after you have died, all of your flesh is eaten up. Then also you are getting a beating daily."

So we have to use our human body for meditation because we can get each and every thing in any other body, but not this gift of meditation. We can get children in each and every form. When we are going to die then nobody will come to our rescue—neither wife nor our sons nor our brothers—nobody else. Moreover all our wealth will remain here—no one is going to keep us from dying. The One who helps in crisis is the true friend; Satguru is the true friend. That's why Guru Nanak said that you don't make friends of this type of people—you make only one friend, and that is Satguru. And that true friend will never leave you even after you die. All these worldly friends are going to leave you when you die, but will continue in the other world also. Whoever is an initiate of the Master will go to Sach Khand. Masters come into this world with responsibility to carry people to Sach Khand. They don't come to build any new religion. They only come to unite the soul with the Oversoul.

The false gurus teach us to attach ourselves to all these temples. They teach us that you go to temples, gurdwaras, and churches, etc. So Satguru sends his man (the Guru) to prevent us from attaching ourselves there, because if we go to the temple and do this sort of thing, we are not giving any time to our soul. That we are doing because our body needs it. So the Satguru sends someone in the form of Master for us—to take us to Sach Khand. So that's why the Master always used to say, "Oh man,





## You Can Control Your Mind

August 23, 1976  
 Sant Bani Ashram  
 Village 77 RB, Rajasthan

*So we can say that the effect of the mind is very powerful on the body, and this is why we should practice chastity, love for all life, etc.: so that we can transform our habits to where the mind will always be directed towards God in this practical sense—and not merely for social benefits.*

Yes. Chastity and the other things will help in every aspect of life, and also in the worldly affairs to which you have to attend.

*In the West they sell commercial products by appealing to our sexual desires. In the entertainment shows, and in commercial advertising, they are using our sexual desires to make money, and so it is everywhere we look.*

In the army there are various types of people: some of them drink wine and go to prostitutes. But I was never affected by them, and I was never worried about them. In the evening some people used to drink wine and come to my bed, dancing and using very bad words, but I used to sleep like this [*sheet up over his head*] and I never paid any attention to them. Sometimes they would pull the sheet from my body [*laughter*] but I never allowed them to take it from my eyes. So in the same way in the West: if people are doing such shows or things which give rise to lust, then you don't look at that. You can control your mind. At that time you should have your Guru on one side, and your mind on the other side. If you will obey your mind—if you will become the disciple of your mind—you will have to watch the shows and television and things like that. But if you will become the disciple of your Guru or Master, you will have to do Simran. That you have to choose; and you can do it . . .

What do we have to take from the world? The life of a satsangi is different from other people. Guru Nanak also said that there is no comparison between those who are doing *bhakti* or meditation and those

who are living a worldly life. That is why I was asking you about your intention for marriage.

*Well, the ideal that I have is to have control, because Master Kirpal has said marriage is no bar to spirituality. But it is a bar if we are not in control of our desires, emotions and our senses.*

Those who are the slaves of mind and senses, how can they control their senses and outgoing faculties? Saints never say that you should leave everything, or that you should leave the worldly life, but they teach how to control the mind and senses and your outgoing faculties. Many boys come to me and ask whether they should get married or not, and I tell them they should. And many boys come saying that they don't want to get married, and I tell them, "If you can control yourself, then it is all right. But first you should see whether you can control yourself or not." If you are very pure in your mind, and if you are chaste, then it is all right to be single. But if you are not chaste—in thought also—then you should get married. It is better to have your own woman in your house than to look at other women. Many people do not get married but still they are not controlling their minds and their senses and desires. What is the use if they are not married but still they are repeating women's names like a rosary? In the Vedas also it is written that the sexual act in marriage is only for the birth of a child, not for pleasure. Guru Nanak Ji—He was also married and he also led a worldly life—but what has he written about lust? That "for the pleasure of one minute you have pain for a long time."

*In my case, and I know many other Americans who try to improve themselves through their spiritual practices, it has been a struggle because we want to love everybody, and we want to love also women. At the same time we want to have pure love and not be lustful towards them.*

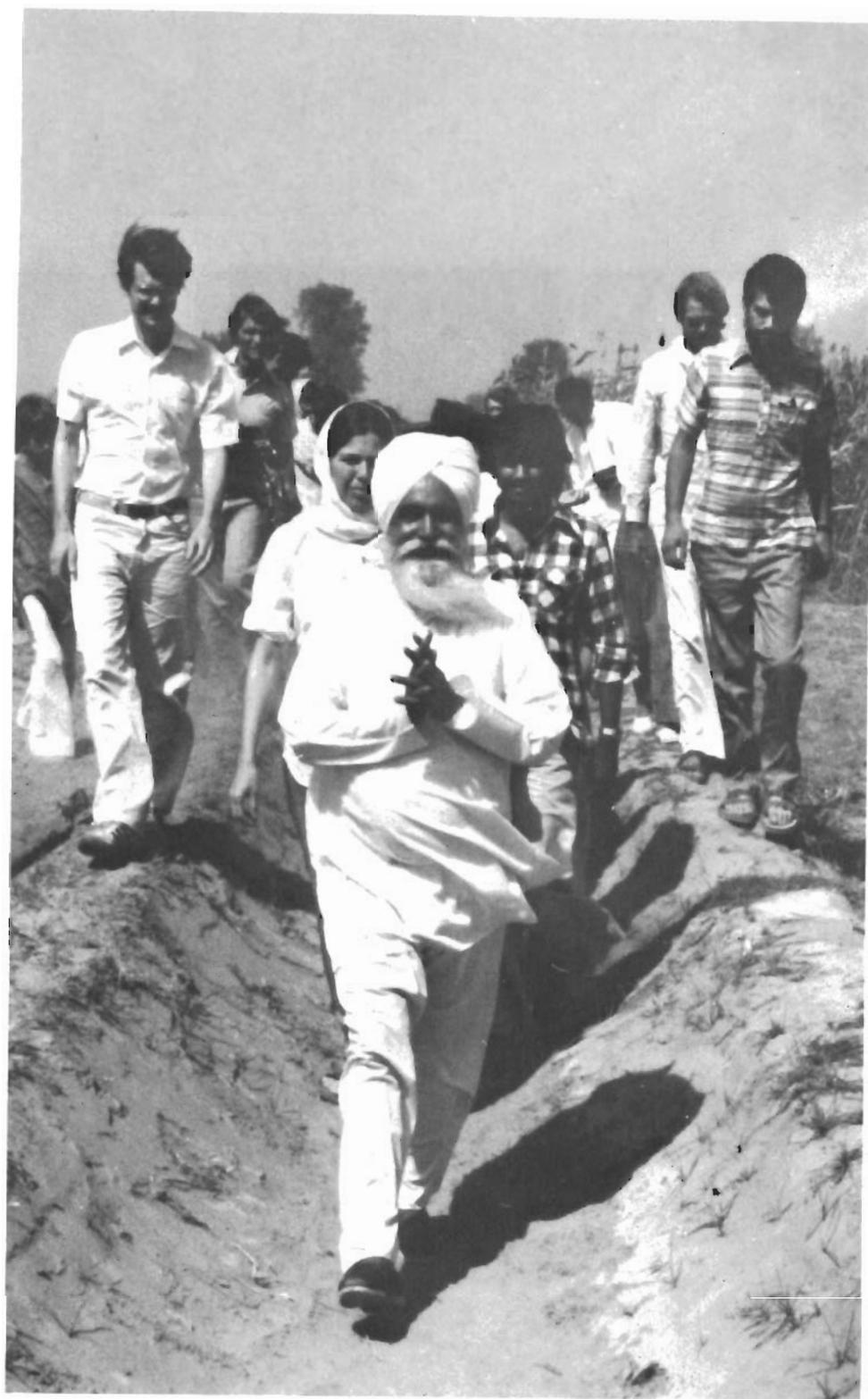
Mind is only pulling you toward your desires. You are thinking that when you are loving all—and especially women—your love is not remaining pure; but your thinking is wrong. Because that is also of our own feeling. If we understand that someone is our sister and she is beautiful, then also you are loving your sister, and Indians embrace their sisters; but their feelings are not polluted. If the woman is younger in age you understand her as your daughter, if she is of your own age you understand her as your sister, and if she is older than you, you consider her as your mother. It doesn't matter to a father if his daughter is beautiful. She may be loving her father, but he will not have any feeling of lust—even if she puts her head on her father's breast. The feeling of lust arises in your mind when you have not controlled your mind, and

when you are not seeing that woman as your sister, mother, or daughter.

The love of Satsangis is different from the love of the worldly people. You see, the body with which we are enjoying the pleasures is not going to last long, and the pleasures will not have the same enjoyment if you enjoy them daily. They will lose their interest. Nobody's body is going to remain as it is now. When time passes by and old age comes, the face of the woman grows bad, and it is the same with the face of the man and the body of the man. They will not like each other, and they will hate each other [if physical desire is their only bond]. And they will also not enjoy that pleasure anymore. They will not like it.

*I found that I could not make a total commitment since I still had the attachment for women.*

Men are not loving women, but they are loving to lose vital fluid. If they love women, they will never enjoy pleasures with women. As it is, unless a woman satisfies the feelings of lust in a man, the man will not be happy with her. And women also are not aware that we should preserve our vital fluid. They are also doing the same thing.





## The Struggle With the Mind

May 1, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*After a while I had excruciating trouble with my mind and very much pain in my body.*

Try to forget the pain. I think that if you had opened your eyes, your pain would have gone right away. To concentrate your attention at the third eye is to struggle with your mind. This battle goes on throughout our life. If we win this battle, we get the prize offered by God: the highest position. So we should not open our eyes only because of a little pain. Don't even think of the time. Everyone knows you have to sit for one hour; yet many dear ones are opening their eyes before I tell them. Within us, God has put the Infinite Light. If millions of outer suns were brought together they could not compete with the Light which is within us. But we are habituated to seeing the outer light so we do not see the inner Light.

When we are sitting for meditation, our mind is telling us to look outside. A dear one should never be aware of how the time is passing. One hour is the minimum time; it is not very much time to sit in meditation. In the Iron Age to meditate is the best thing. When we are sitting for meditation even the gods and goddesses appreciate us. They say, "This man is doing a very good thing. He is progressing even more than we." In the Heavens, there is no higher position. There is only convenience and happiness there. But still, birth and death are there. Those who are doing good deeds and helping others in the world, to them the Negative Power gives for some time the facilities and happiness in the heavens. But the time given to them is limited. After that, they have to come again in this world. In the same way, after we have been to school and have studied, we become a lawyer, doctor, engineer, and lead our life happily. But the government has limited the time of our job. After some limited time, the government retires this man and he has to

live a worldly life. The government gives him a pension on which he lives. In the same way, the souls which are coming from the heavens are given only one concession: the human body once again. They are given that because they must do the work which they have not done earlier: the work of Shabd Naam.

Kabir Sahib says, “The human body is appreciated by the gods and goddesses. They also long to have the human body so that they may meditate on Shabd Naam.” Then, after getting the human body, what should we do? We have to do the meditation of Shabd Naam. Then He says, “When you’ve got the human body, don’t forget it. Do the devotion of God, meditate, because this is the only profit of getting the man body: the devotion of God.”

[Asks someone else] How was your meditation?

*Good. I saw the Master. It was a while since I’d seen the Master within and it made me very happy. I had some pain.*

[Sant Ji points to another]

*I had some trouble with sleep, then pain. The pain became unbearable and I couldn’t sleep or meditate either.*

Many dear ones sitting here are having the problem of sleepiness. After half an hour of meditation, many people are trying to sleep here. But they should not sleep. When sleepiness comes while sitting in meditation, they should try to take advantage of it. When you are feeling sleepy while sitting in meditation, at that time your soul wants to leave the body. So, instead of sleeping, you should try to become stronger and do Simran.

The time when you are feeling sleepy in meditation can be the auspicious occasion of your soul leaving the body.

*When I sat before, it felt much different from yesterday and today. I had no control yesterday and today . . . it was so strong.*

Try to avoid sleep. Because you are sitting in meditation, you must struggle with your mind. We should always be aware of what work we are doing. When we do our worldly work, we don’t sleep. It is because we do not understand meditation as an important thing that we sleep while doing it. When you are sitting for meditation, you should refuse your mind; tell him that for one hour you will not obey him.

*I was struggling with sleep and then, finally, It came at the end of sleep.*

It is the mind’s habit to distract us from meditation. He will bring either sleep or pain. Our work is to defeat the enemy either by making

friends with him or by doing anything to stop him. Our struggle is with a great enemy. This is our battle. Try not to surrender to him, but to win over him. The hard struggle is only for a few days; after that you will start getting strength from the Satguru Power within. Just think: when you are sleeping, what can He do to help you? Hazrat Bahu has said, "Where there are only stones, what can the rain do for them?"

Hazur Maharaj Sawan Singh used to say, "When I go to the Sat-sangis, everyone is sleeping. Only a few people are awake." And all the dear ones who are sitting here, for them I can speak—those who have meditated remaining wide awake, they have seen at least something in their meditation.

Now anyone can ask anything about meditation.

*I had a little pain when I first started meditating, but after a while the pain became intense and I felt wave after wave of energy, like my whole body was breaking apart. For a while I thought I was going to pass out. I just couldn't get control over the energy.*

Our soul is in every single cell of the body. When it leaves the body [at death], we will have to bear even more pain than this. If you will do Simran, you will bear this pain easily and you will feel less pain.

Master used to say, "If we try to remove a silken cloth from thorns by moving it quickly, there is a possibility it will be torn apart. But if we move it easily and very slowly, it may come off without tearing." In the same way, if we will do more Simran, our soul, which is spread throughout the body, will leave our body very easily and we will not feel much pain. But if we do not do Simran, we will have to bear much pain. So we should do more Simran in order to decrease the pain.

Once Guru Nanak's mother asked Him, "Son, why are you sad? There is everything in the house." So Guru Nanak replied, "Mother, to meditate on Naam is very difficult." He was not defeated by this difficulty, but he worked very hard and strictly for eleven years sitting on cushions made of pebbles. Today you are seeing me sitting on a piece of cloth, but in my life, I never sat on such a piece of cloth. I always used dry hay or bushes or things like that when I was sitting for meditation. And the people who were visiting me very often used to say that Kirpal Singh of Delhi had made me mad. And many people thought of a scheme of taking me for treatment. But I never went away from the Path.

In Rajasthan it is very hot, and I was spending the whole day on only one kilo, about two pounds, of water. I didn't pay much attention to bathing and cleaning my body, because I was giving importance to meditation. You will find many people who will tell you how hard that

time was. Here you have many trees and shaded areas. But in Rajasthan there are not many trees. Now there is a canal system and there is water, trees and shaded areas. But when I was meditating, there was no water, no trees, nothing was there.

The lovers are never afraid of the pain. No matter how much pain comes, they are never afraid. The dear ones who are experiencing pain while sitting for meditation, but as soon as they get up from meditation, the pain goes: they should understand from this that there is some other power which is creating the pain within them to distract them. When you are sitting for meditation you should understand it as two wrestlers coming to fight with each other. When two wrestlers are coming to fight with each other, neither is coming to surrender to the other; they are there to conquer the other.

But when we are sitting for meditation, always we are completely surrendered [to the mind]. We are not thinking that we have to fight with a great wrestler. Guru Nanak has given a very good example, saying, "I am a wrestler of the Satguru and I have to work hard."

When a wrestler is looking at another wrestler, he is challenging him, saying, "Come on, fight with me." The worldly wrestler only dares to fight with one wrestler at a time. But we have to fight with the five wrestlers of anger, lust, greed, attachment and egoism. Guru Nanak says, "No matter if we have to fight with the five wrestlers, we have the hand of the Satguru on our back." The Satguru is always giving us inspiration, saying, "Become strong, be strong." If you will do Simran and bear the pain, you will see how the Satguru Power is helping you from within. And the time will come when we will dominate over all these five wrestlers.

*Is all pain the pain of withdrawal, or are there different kinds of pain?*

The pain of withdrawal always starts from the bottom of the leg and rises above. The pain which you experience sometimes at one place, sometimes at another, is only to distract you from your meditation.

*Is it necessary to sit in the cross-legged position? I find it uncomfortable. Will those in cross-legged position make greater progress?*

Everyone who is meditating will get a chance to go back to Sach Khand. Even the people who sit in the cross-legged position are troubled with sleep. If they sat on chairs in a comfortable position, sleep would conquer them easily. There is only one defect in sitting in a comfortable position: that is, sleep conquers us easily and we cannot succeed in meditation.

Masters say you have to collect your scattered thoughts. You can do it in the cross-legged position, or you can do it sitting in a chair, or you can

do it while you are walking. You can do it in any position you like. But the question is one of collecting the thoughts which are scattered in the world, and connecting with Shabd Naam. Many dear ones are coming to me and telling me they are doing Simran when they are lying down. I tell them, "How can you do Simran when you are lying? Even when you are sitting, your mind is not allowing you to do Simran. How can you do Simran lying down when there is so much danger of sleep? Your mind is deceiving you." When they obey my advice, they become successful in meditation. If you practice any work, it is not hard to do it. In the beginning, you will have some difficulty, but after practicing, it becomes easier.

When we started building this Hall,\* we had to face many difficulties. We had to work very hard and bring all the material together. But now that this Hall is built, how much facility we have! We can all sit together here.

Similarly, when we try to collect our scattered thoughts, we face many difficulties. We have to struggle with our mind. But after we have collected our thoughts, we get much happiness and bliss from it.

You will see many people who meditate only once or twice in a month, two months or four months. But many other people are regular in their meditation, just as they are in eating. As food is necessary daily for our body, they understand that meditation also is important for our body. They are getting interest in their meditation; and if they are not sitting for meditation, even for a day, they are not getting that interest and they feel as if their body is being torn apart. Unless they sit for meditation, they cannot feel satisfied.

Very often I have given you an example from Guru Nanak's writings, where He says, "Just as an addict lives on intoxicants, in the same way, once we have developed interest in Shabd Naam, if we are tasting Shabd Naam, only then are we living; otherwise we are dying."

Try to practice and the pain and other things will go away. Everything will become all right. And you should not open your eyes before the time is up. As long as you are sitting for meditation, you should not open your eyes.

*Should we give the same importance to doing Bhajan as to doing Simran?*

In the beginning, when you are starting out in meditation, if you are sitting for one hour, you should try to put one fourth of the time in Bhajan, and three fourths in Simran; that is, one quarter of an hour in Bhajan and three quarters in Simran. When your Simran is perfected and

\*The Satsang Hall at Sant Bani Ashram where this talk is being given.

your soul starts leaving the body, you can always be doing the Bhajan practice; you can always be connected with Shabd.

Now we are doing less Simran, and sometimes we are going towards Simran, and sometimes towards Bhajan. Shabd comes within us just as the worldly thoughts are coming, without remembering them or making any effort. In the same way, Simran should always come within us and we should not have any worldly thoughts.

The meaning of doing Simran is forgetting the worldly thoughts. It is only because of simran of the world that our soul is entangled in this body. When we will concentrate our soul between the eyes with the help of Simran, we manifest many infinite powers within us. Man is the treasurer of many powers. But the practitioner of Naam will never use supernatural powers, because if he uses supernatural powers his progress will be stopped.

*Sometimes, when I look into the middle of the Light that I see, it fades away.*

This is because of lack of Simran. Thoughts are coming there. Do Simran and the Light will become clearer. Now also the Light is clearer and brighter, but the thoughts are coming in between us and the Light and that's why we see It as dim or pale.

*I'm experiencing a lot of frustration in the quality of my meditation. Now You're here, and the thought occurred to me many times yesterday: what was the point of meditating when You are right here in front of me? Your presence gives my Simran the power to overcome sleep and pain. But I dread the moment that You leave because I know that Power is going to go with you.*

No. The Power which you are receiving will always stay here. There is no doubt that when you are sitting in the presence of any Saint you will get Power.

Master Kirpal told me that once Master Sawan Singh came to visit His house. The room in which Master Sawan stayed Master only opened for special occasions. Whenever He went in that room, His soul went right up.

The Power is always there within us, but the mind sometimes shakes our faith; the mind plays tricks on us. In the presence of the father the child behaves well. But when the father goes away, his bad friends teach him to do bad things.

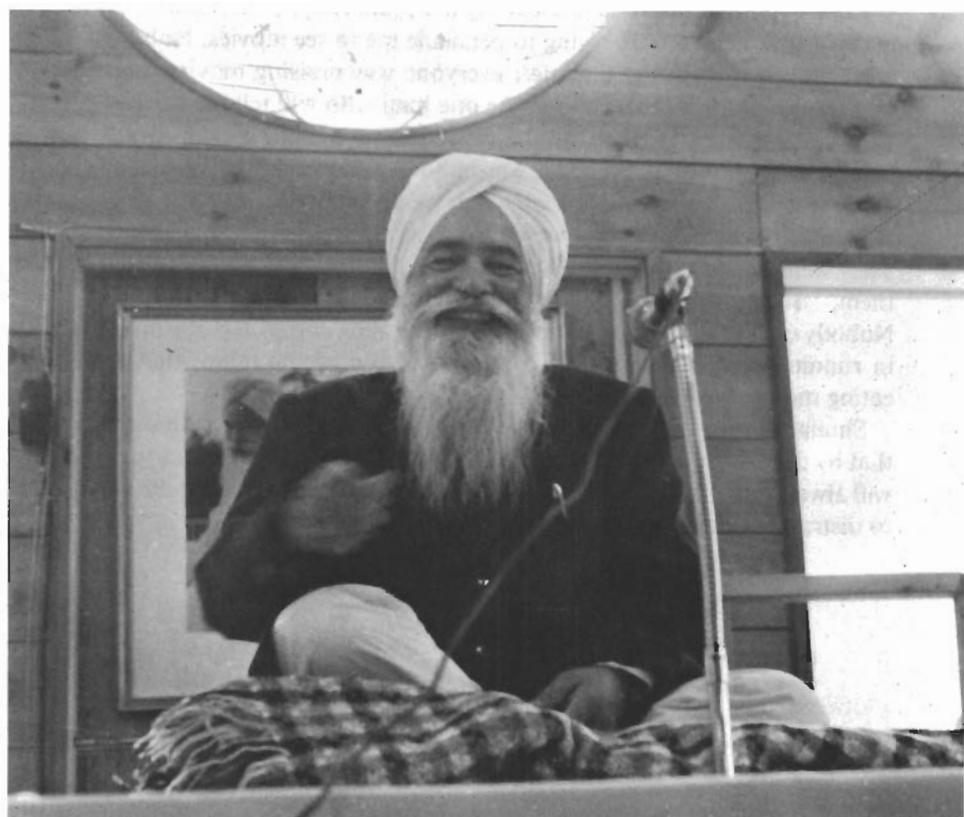
When Hazur came to our ashram, similarly, like you, one man told Him that in His presence he was seeing much Light and it was easy for him to meditate. He was not even aware of the time. But when He was not in His presence, it was hard for him to sit still for that much time. So

Master gave him the same reply, saying, "When you are not in my presence you are obeying your bad friends and they overcome you."

I know that because I have spent my life practically, even when I was in the army. People were trying to persuade me to see movies. Nobody was telling me their bad qualities; everyone was praising movies. So I told them, "At least there should be one man who will tell me the bad qualities of this thing!" The drunkards were always telling me the advantages of drinking wine, but there was nobody telling me that it is bad to drink wine, or that after drinking wine, we become mad.

Similarly, the meat eaters were always praising the eating of meat. They were telling me that much strength is obtained that way. So I told them, "If you are proud of your strength, come and run with me." Nobody could beat me. I was very good at running and won many prizes in running competitions. This is just an excuse of the mind, that by eating meat we get strength.

Similarly, our mind will never tell us the advantages of meditation: that by doing meditation we can go to Sach Khand. On the contrary, he will always say that it is not good to do meditation and he will always try to distract us from meditation—because it is his duty.





## To Solve the Mystery

May 4, 1977

Sant Bani Ashram

Sanbornton, New Hampshire

*I thank Thee so much. Thou hast returned me to the Light. Thou art our new-old doorway back to God. My conflicts are resolved. The Light was fantastic. I kept rising from one level of light to another. It was all scintillating Light, it was more tremendous than I can say. I thank God for having sent Thee. And I thank Master for being in such close communion with Thee. I thank Thee again for being our guide. I want to thank Master Kirpal for giving You so much love that You can give it to all of us. I want to thank God for giving You the strength that we all need.*

Yes. Anyone can ask any question about meditation.

*Since I've come here, every day my right knee becomes more sore, and this morning I sat, and within two minutes the pain was excruciating. I wonder if Master would recommend anything in particular? If I should sit less times? I'm sitting more times than I usually do. And when I walk the knee is sore, and when I sit the knee is sore, and it just seems to be sore all the time. What would you recommend?*

You can sit on a chair for some time, that will help.

*My knee is sore, but my heart is happy.*

It will go away in a few days.

*Master used to say to do Simran very, very slowly. Is it all right to do it very fast, if you feel that the pain is strong, and you can keep it away?*

Master used to say this thing also: That when the worldly thoughts are coming in your mind very fast, at that time, to control those thoughts, do the Simran very fast. But when you are not having any worldly thoughts, when you are not having any thoughts which are disturbing you in your meditation, at that time you should do Simran neither very fast nor very slow.

*I sometimes have problems with being sleepy. And sometimes taking a shower or taking a walk, or standing up, helps. But often it doesn't help, —and as soon as I've stood up, I'm falling asleep. I'm wondering if there is anything else I can do?*

I have told the dear ones who have been to Rajasthan, and those who are having the problem of sleep, that after doing all of the things you have mentioned, if still sleep is bothering you—I told them about Harmel, who is a sevadar there in the Ashram; he used to put a seed of black pepper in his mouth. And further, if sleep is still bothering you, you can carry a heavy weight on your head. Some people in our Ashram had a difficulty with sleep; in the morningtime when they were meditating and sleep was bothering them, they carried a heavy burden on their head, and when they had practiced this for one or two days, sleep was not bothering them. And don't sit on any comfortable cushion or place. Then sleep will not come. Whenever we are sitting in a very comfortable position, no matter if we have taken a cold shower, or any other thing, when our body is getting any slightest comfort, then it feels sleepy, and sleep comes.

*Master Kirpal used to say that if there is any tension in the body, our attention will go to that, and He used to say that there should be no tension in the body.*

Daily I am telling everybody: “Don't make your body tense.” If you are feeling tense at any time, you should not give any attention to that tension, and go on doing Simran.

*On the subject of sleep, how long does it take the body to get out of the habit of sleeping about eight hours at a time—eight hours a night—and get into the habit of meditating more and sleeping six or less? And also, this morning, during the beginning of the meditation I was able to shout down the pain with Simran, as I had done before but towards the end of the meditation, the pain was so bad that I was actually shaking. And what would be the reason that before I was successful in subduing the pain and today I wasn't?*

There is no fixed time for changing the habit of sleeping less and meditating more. It just depends upon your devotion. You can change your habit in one month, or if you don't want to do it, you cannot change, even if you are trying for all your life. Very often, not only today, but very often I have told everybody this thing: that sleeping after twelve-thirty or one o'clock in the night—it is not written in my heritage.

Regarding the pain: When your attention is only on Simran, then you are not feeling the pain; but if the pain is coming, and you are giving

even the slightest attention to the pain, and if you are losing your Simran, you are feeling much pain. Sometimes it happens with a practitioner that all the attention goes toward the pain, and he himself becomes a form of pain. At that time, he needs to do more Simran. Right from the beginning, if we keep our attention on Simran, we will never feel pain. And the practices which you are doing, if you do regularly, the pain goes away for all time. One main reason for getting this pain is that we are not regular in our meditation; we are meditating for ten days and then giving up for two days, and then again starting the meditation. Try to be regular in meditation without missing it.

*Does it matter if we should get so absorbed in focusing our attention that we forget the order of the charged names?*

Yes, it does. In that way, we will only be able to sit—our soul will not go up. Daily I am telling every dear one that you perfect your Simran in this way: just as the worldly thoughts are coming within you, without thinking of it, or without making any effort for it. If you will perfect this type of Simran, then you will not have any problem, because you will not be aware whether Simran is going on within you, or whether you have to start doing Simran. If we perfect our Simran so that it becomes just like those worldly thoughts, there is no power within us that can stop us from rising above. As soon as we sit for meditation, our soul will go right up. You can perfect this type of Simran very easily. During the daytime, when you are thinking about the worldly thoughts, give up that, and instead of that, always do Simran.

*I would like to ask Master—this morning during meditation, my body was vibrating a lot, and it seemed like I was frozen in one position with my head thrown back and I just felt a lot of energy to my throat, and I didn't know what to do, I just kept saying Simran more and more and focusing my consciousness on my third eye. Is there anything I can do when that happens to me? I get like wave after wave of energy. . . .*

Yesterday also I told you to do more Simran. Today I was looking at your body again, and I saw that you were having the same problem, of getting jerks, choking, just like you were having yesterday. For two times your body felt a jerk. When thoughts are concentrated and Simran is lost, at that time one feels a jerk. The key to success is only Simran. And if you want to succeed in doing constant Simran, always keep your thoughts pure. Maharaj Ji used to say that the key to Sach Khand is Naam, and you can manifest Naam only with purity. With the devotion and love with which we are doing meditation and practices—with the same love and devotion—we should try to abstain from the retarding factors of which Master has told us.

*I like to wake up at three o'clock. Normally before you came, I would go to bed at nine, and get up at three, so I would get six hours of sleep. But since you're here, I don't get to bed till around ten, and get up at three, and I think that with five hours of sleep I have less control of my mind. Should I continue to get five hours of sleep or should I get six, and wake up at four, and have more control of my mind?*

This is up to you. If you want to sleep for one more hour, you can sleep. But I am telling you about my own life. Unless I achieved the goal, I was not thinking about whether I slept for three hours or five hours or one hour; and I was always keeping this in my mind: that to rest is illegal. In God realization, we are not to keep any fixed accounts like a merchant; that we are to do only this fixed amount, or we are to do this practice only for the fixed amount of time. The man who cannot give up sleep for what?—for one hour for the sake of God, what else can he do for that God?

*Sant Ji spoke about doing Simran with love. I think He said that you can't progress by doing Simran without love. You must create love within you. And I was wondering how we create love within us. Is it by obedience? or just doing Simran? Is it by Grace? I don't think I could create love within me. . . .*

Always frighten your mind, saying that the worldly things to which you are attached now, you have to leave these things—and they are all giving you pain and suffering. Always tell your mind about your real home, Sach Khand, and always frighten your mind with the torments of hell; tell your mind, “If you will not obey Him and if you will not do Simran, obeying your soul, you will have to again go into the earth.” And always tell the uses of his real home to the mind.

*Many times, when I start to concentrate, I feel like my body is falling backwards, and I'm afraid it's going to fall over, so I divert my attention to my body, and feel more pain. What can I do not to have that thought that it's going to fall over backwards? And the second part: Will you please repeat what you said about sleep after twelve-thirty or one at night?*

If you don't give up the Simran, your body will never fall. Regarding sleep, I would like to tell you that right from my childhood I was feeling that I had lost something. And I was feeling this lacking always, in the days, and in the nights also. When my attention first went towards that, at that time I was seven years old. I was thinking, “Where does a man go after dying?” Sometimes I would meet one old man who was sitting on the way. He was always sitting in this position, leaning forward. He was

very old. So I asked my mother, that "Why is that old man leaning forward?" So my mother replied, "This stage comes in everybody's life. Everybody has to become old some day." And that affected me very much. And I thought, "Why is man always changing? Why is man not remaining permanently in one position?" Then I felt sorry for my own body also, for when we cannot maintain our body for a long time, then what is the use of being attached to this body? And I saw that old man sitting in that way for one year, and after one year he left the body. And again when I saw that he was not there, I asked people, "Where has he gone?" So my mother told me that he had died. And I asked my mother, "Where does a man go after dying?" My mother replied, "I don't know." And in that state of innocence, I questioned myself: "When a man does not know where he goes after death, and when a man does not know whether he is coming back in this world or not, then why does a man like to be attached to this world?"

This mystery of death troubled me always, day and night. My father had provided many facilities for my convenience, and he tried all his tricks, because he wanted to trap me in this world. Because I was troubled by this mystery of death, I was always sleeping alone, so that I could think over this problem very deeply. But because I was a child, my mother used to come into my room, early in the morning—two o'clock, three o'clock—and she would find me sleeping on the floor, instead of in the bed. She rebuked me many times, "Why are you not sleeping on the bed?" She used to tell me that children should not think about devotion, that that was the work of old men. But the day before I had been thinking that when fires burn, the smallest sticks caught on fire very soon, and the bigger ones later. So I told her, "I understand that maybe I am going to die before you," and I was afraid that I should die without solving this problem of the mystery of death.

Because I was thinking about this question so much, I lost my sleep. And I didn't like any worldly pleasures. Only to solve this mystery, I started off in search of Saints and Mahatmas. There was one brother-in-faith of my mother, who was living in our home; and when I asked him about my mystery, he told me to contact any Saint or Mahatma, because only they could solve that mystery. That's why I went to see many Saints and Mahatmas in India. I went to see all the Sikh so-called "Mahatmas," and many different types of Sadhus.

At that time I was understanding that God was residing only in the holy temple of the Sikhs, which was a very costly building, and at that time I was understanding that the priest of that temple was very much respected by many people who were going there, so I thought that he would have met God or known God. But I was not satisfied with him; I

was very much disappointed. Then someone told me about a mahatma in the Punjab who could transfer from his body into the body of a lion or tiger or any animal, and he could fly also, after transforming his body. I spent six months with him and I served him daily with my whole heart and being. And when he was pleased with me, because of my *seva*, he wanted to teach me his skill, without my asking; but I knew his real state. I told him, “I want to rise above the human body; I don’t want to change my body into the bodies of animals. If I don’t make the best use of this human body, then naturally I will come back in a lower body; but I want to rise above.” So I didn’t like the skill of transforming the body, and I didn’t learn that. After that I was going to see another Mahatma, who had some knowledge of higher consciousness. And to whomever went to him, he would tell what was in that person’s heart. But there also I was not satisfied, because I thought, “What is the use of doing the practice from which the soul gets no peace?”

After that I went into the refuge of Baba Bishan Das. Baba Bishan Das had many qualities. He was very strict; not everyone could go and stand in his refuge. And many times when I went to him, he did not treat me well; but when I came out of his room, feeling sad, I would see an old man sitting outside, who would sing a shabd about the diamond hidden within each of us. He was always telling me, “Maybe he will shower grace on you.”

Baba Bishan Das didn’t allow me to wear any good clothes and he didn’t allow me to eat any good food, because in those days I was a young man.\* And when the Second World War started I joined the Army, with God’s grace, because at that time people were not happy joining the army, and the government was putting them in the Army by force. But even after joining the army, I didn’t like to go into cities, and I didn’t eat any meat, or drink any wine. And the duty of the Army was very strict. But there also I had the same problem, that is, the mystery of death. I met a Mahatma there who told me that if a man dies in the Army, he goes to the heavens. That is why, even though I was not ordered to do so, I gladly accepted the offer to go into battle—because I wanted very much to see the heavens.

But when I again came to Baba Bishan Das, he asked me, “What is there in the heavens?” He told me very clearly that in the heavens, birth and death are there also; fighting and enmity and love are also there—everything is there in the heavens. And whatever money I was getting from the Army, I was giving all that money to Baba Bishan Das and he was giving me only five rupees for my personal expenses. And whatever

\*At this time, Sant Ji would have been in his late teens.

property I had of my own, from my family, I was giving that also to Baba Bishan Das, and he was making an Ashram of that.

When we came back after fighting, after the war was over, we were posted in the hills of Simla for resting. One night, I felt a great longing to see Baba Bishan Das, and I started out at midnight to see him. At that time I was feeling that I was doing a lot of work—I was doing the work of bravery for Baba Bishan Das. And in the village in which he was living there were many relatives of mine living also. In order to get to his ashram, I had to go through that village, after getting off the train. Because I was a Sikh gentleman, and because I was a military man, and in the military they have orders that you have to fix your beard and mustache very well, using some fixer, because of all this I was well-dressed and I had fixed my beard and mustache; I was looking just like a gentleman.

So when I was going to see Baba Bishan Das, and the villagers, because they knew how Baba Bishan Das was going to treat me, were very curious, and started talking with each other: "Look at this man! Now he is well suited and booted and when he goes to Baba Bishan Das, let us see how he will treat him." And when I went to see Baba Bishan Das, and I bowed right down to him, he pulled my beard and mustache down, and he removed all that fixer I had. My relatives who lived right there felt very sad, and they rebuked me. But my heart was not affected by any public shame. I understood this: "I am lacking in Karmas. My Karmas are not good, that is why the Mahatma is not gracious to me." And after some time, he gave me all he had, with very much grace.

After showering grace on me, he told me, "The Ashram that you have paid for—you have no right in that Ashram." He told me, "You are not to get attached to this place, because you have to travel a lot. Your goal is a higher goal." And he told me, "The One Who has to give you the rest of the thing, He will come to you by Himself."

Before getting initiation from Baba Bishan Das, I had the confusion, the problem of solving the mystery of death, and I was not sleeping much. In the same way, after Baba Bishan Das told me that my goal was higher, I was always waiting for the Person Who was to give me the rest of the thing. For that reason also I didn't sleep very much and I built a big Ashram in Rajasthan, and spent lots of rupees. When I sold my property, and started building the Ashram, many people were upset with me, but I was building the Ashram with full enthusiasm. Day and night people were working there, because I was telling everyone that a Maharaj would come there. But I did not know who the Maharaj was who was going to come. But that God Kirpal was gracious upon me, and

he Himself made up His mind to see me. And showering much grace, that God Kirpal, my God Kirpal, Who was separated from me from ages and ages, He came into my Ashram by Himself.

When He came, I didn't put any question to Him, I didn't even ask Him, "Who are you?" Once Master asked everybody: "Do you want to see God?" And everybody raised their hands and said, "Yes, we want to see God." Then Master told them, "Those who want to see God, close your eyes." Everybody closed their eyes. But I didn't close my eyes. There were some dear ones who complained that I wasn't closing my eyes. Hazur smiled, and he told them, "Yes, he has understood." Because I said, "You have told them that those who want to see God should close their eyes, but I am seeing my God with my open eyes. Why should I close my eyes when I am seeing my God walking and all other things?"

Once I was sleeping in the room with Master Kirpal, and we were both lying down, and I was looking at Master Kirpal and Master was looking at me. Suddenly He asked me, "Are you awake?" and I answered, "No, I am sleeping from ages and ages." Then Master called me near Him. He told me, "Come on, come here," and He sat on the bed, and he told me to sit on the chair. And then He looked into my eyes, very deeply. He awakened my soul with that one look only.

So, if you also feel as I did, that you are missing something, and you are lacking in something, I am telling you that if you are feeling like that, what is the question of staying awake for one night? Or for one more hour? You will never sleep if you feel that lacking in you. If you are losing something in your work, you are not sleeping—you are always worrying about that—we are not sleeping in the nighttime. I have seen many businessmen who, when they had to face any loss in their business, went mad. But we do not understand the loss which we have—the loss of, the separation from, God. We are not even taking that as equal to a worldly loss. If you understand that God is the precious thing—just think, if anybody offers you 10,000 rupees for your eyes, you will not be willing to give them even for that much money. Similarly, if you offer any amount of money to anybody to get any part of another's body, then also, nobody will be ready to sell it to you. But that God has given us all these things, all parts of the body, free of charge. And even after getting so many precious things from Him, we are not grateful to Him.

That is why if some of you also feel that you are losing a great deal because you are separated from God, if you feel like this, you will never have any problem of sleep. In the Way of the Saints, one has to become Majnu. Majnu was very much in love with Laila. She was a princess, and it is said that she was black. So people taunted Majnu and asked, "Why

do you love Laila, who is black?" But Majnu replied, "You are not looking at her with my eyes." Majnu was so much intoxicated with the love of Laila that he was not eating good food, and he was not sleeping in the nighttime. Because everything was Laila.

Once, for the convenience and facility of Majnu, Laila told all the shopkeepers that if Majnu came to their shop, they should give him anything he liked. So, hearing that announcement, there were many "Majnus" who came there to get things from those shops. So when there were many "Majnus" instead of one coming in taking things from shops, saying that they were Majnu, the shopkeepers went to the King, and said, "Tell us whether there is one Majnu or many." So the King, Laila's father, said, "All right, I will ask Laila how many Majnus there are . . . whether there is one Majnu or many." When Laila was asked that, she said, "Yes, I will decide this very soon." So she gave bowls to all the shopkeepers, saying that when Majnu comes tell them that Laila wants one cup of blood from him. The so-called Majnus were coming to the shops only to take the goods away, or to eat the food, but when this was announced, that Laila needs one cup of blood from Majnu, all the false Majnus went away—nobody came there. When the real Majnu was told that the other people were doing this in his name, but that now Laila needs one cup of blood, even though he was very thin—he was dry in the love of Laila—whatever blood he had, he sent that blood to Laila.

In the same way, we all want to become Majnus, but when we are experiencing a little bit of pain—as you know, without experiencing pain, we cannot give our blood. When Master tells us in the Satsang, "Get the Naam initiation and you will realize God," at that time we understand that it is a very easy thing. But then they tell us that our work, our responsibility, is to collect our scattered thoughts and bring our attention in between and behind the two eyes; they tell us that if we will succeed in concentrating the attention between the two eyes, the prize for that is a high position from God. But what are we doing when we are sitting for meditation? If we are collecting our thoughts a little bit, then also we are having the problems of sleep and pain, and things like that.

Majnu loved that thing which was not everlasting and which would go from this world one day. Love for a body is just like crossing any river. When Laila died, at that time Majnu realized what he was doing—He was attached to the body only. That's why Masters tell us, "Don't be attached to the body—don't love the body."

Kabir Sahib says that no one's body is our Guru; but we are getting only the body. The Power Which is working in the body of that Guru, we are not catching that. So Kabir Sahib says that we have made the body as Guru, but we have not realized the Satguru. And in that way, we

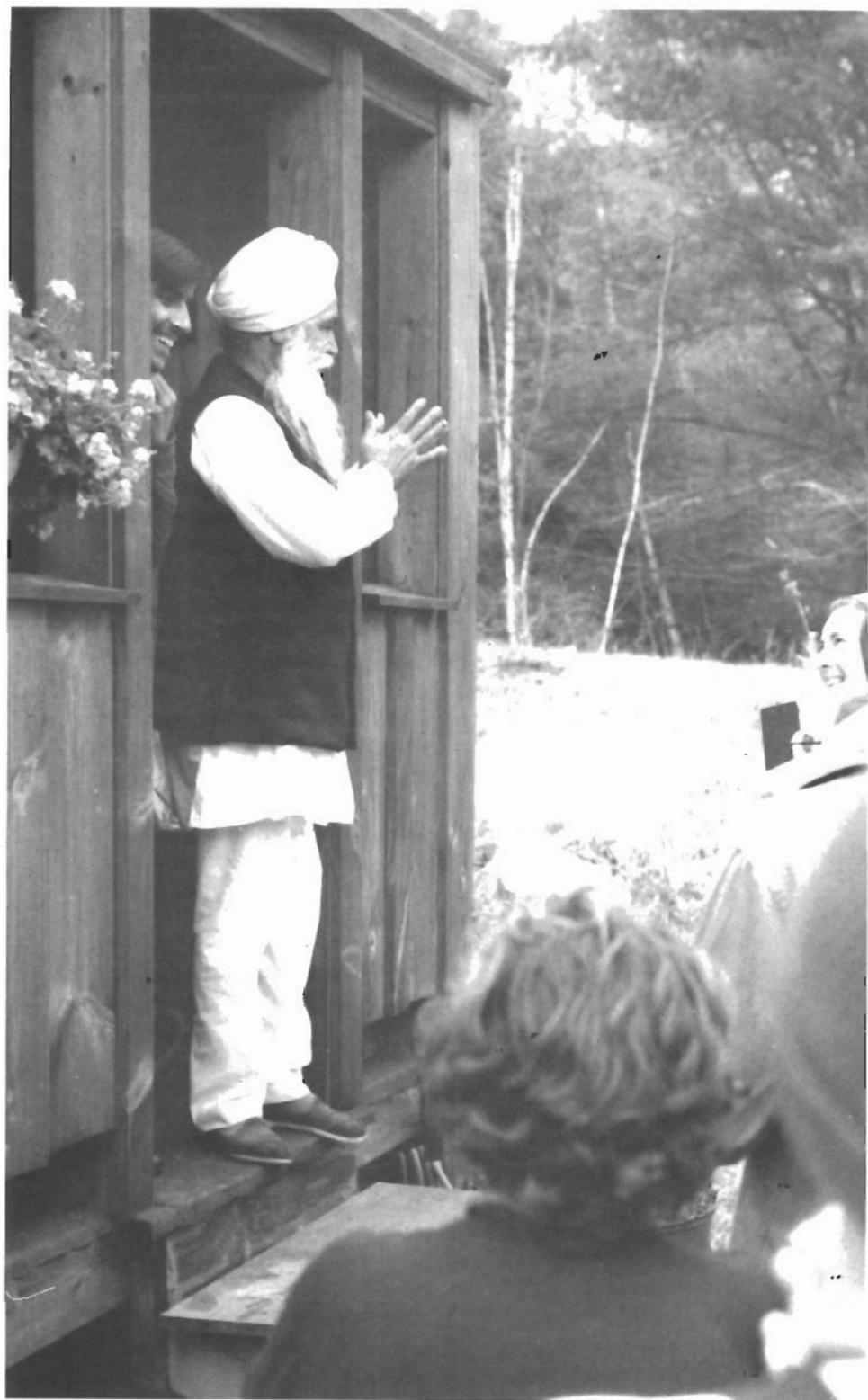
are always coming in the cycle of births and deaths, of 84 lakhs of incarnation. Because as long as that body is standing in front of us, we are happy, but when that body goes away from us, we become unhappy, and we go astray. But the Power Which is assuming the body to explain to us, if we catch *that* Power, all our doubts and suspicions can be cleared while we are living in the body.

There was one disciple of Master Sawan Singh named Mastana Ji, and he was from Baluchistan. And when Master Sawan Singh left the body, the other people at the Ashram at Beas celebrated the death anniversary of Master Sawan Singh. They announced that on April 2nd, Master Sawan Singh had left the body. But on that date, Mastana Ji celebrated Master Sawan Singh's birthday. Because he was saying, "Those who say Master Sawan Singh is dead, people should go ask them in the court why they had taken Him as Guru who is subject to birth and death? Because our Sawan Shah is never dying." He was saying, if Sawan Shah himself is involved in births and deaths, what good can He do for us? Because Shabd is our Guru, Naam is our Guru; Shabd or Naam has assumed the body—has come into the body—only to make us understand the reality. That's why Master never told us that He is our Master or He is our Maharaj. That's why Saints tell us, "Your Guru is within you." But we are not catching the Guru Which is residing within us. Whatever sacrifice we have to do to meet that inner Guru, that is little in Sant Mat. And those within whom the love is created for that inner Guru, they are not sleeping much, they are not eating much, unless they are meeting their Guru within.

When I was meditating in 16 PS Ashram, I had a sign put outside the Ashram saying that those who want to be crucified while living, only those should come in this Ashram. There was one more sign board there: "Rest is illegal. Those that want to rest, they should not come in the Ashram." Those that wanted to stay there and meditate, I had told them to sign a paper that they had to be up before three o'clock. In the beginning some agreed that they would get up at twelve o'clock, some agreed to get up at two o'clock (at that place we were not ringing any bell. Because it is our responsibility to get up—why should we ring a bell?—we are getting up for God.) According to his promise, if one was not keeping his promise—not getting up at the scheduled time—he was not allowed to sit for meditation. He was not even allowed to come into the Ashram again. Nobody was allowed to sit after taking tea. We were throwing out their bedding saying, "You are not the lover of Hazur. You only know how to talk."

But now, you see, after sleeping for all night, if we are sitting for one hour then also we have so many complaints for our Master. Someone is

complaining because of the pain, someone is complaining because of sleep—just think of how many complaints we have. When you go within you will know how much our Hazur is waiting for us. When He was living in His physical form at that time we didn't have so much responsibility to go within and see Him, but now that He has left the body, He has left the physical plane, now it is our responsibility and duty to go within and see Him, as soon as possible.





## Weed Out Your Faults With Love

May 8, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

Yes, now you can ask any questions about meditation.

*Very often when I'm reading the teachings from this Path I come across the statement that the Master is always protecting the disciple, and I find this difficult to reconcile with the statement that if the disciple does not do certain things, there is only failure.*

If after going to school, we will not study what our teacher is teaching us—if the teacher tells us to change our habits and study, but we do not do that, we will not progress or succeed very soon. Similarly, when we come to the school of Masters, that is Satsang, Masters tell us to change our habits and do what they are telling us; if we do not do that, they are telling us that we will not progress very soon. Once a girl asked Master Sawan Singh, “What is the need of doing meditation when Satguru is going to liberate us?” Master replied, “There is no doubt that Master will take you, but, at that time, you will have much pain, because you will be involved in the world, in the habits of the world, and you will find much pain in leaving all that.” Hazur Maharaj Kirpal Singh Ji used to say that if you want to take off a piece of silken cloth from a thorny bush, if you take it up at once there is some possibility that it will be torn, but if you take it off slowly, easily, it can be taken without tearing it. I have seen with my own eyes in my area that the people who do not change their habits and do not meditate even after coming on this Path, no doubt Master is coming to take them at their death time, but, still, because they have not changed their habits, they cannot stand in front of the Light, the glory of Master, and they suffer much pain at that time also.

If we will change our bad habits, our worldly life will also become easy. Master Sawan Singh Ji used to say that a satsangi should prepare himself as an example to others. Once there was a time in India when the

disciples of Guru Gobind Singh were called as witnesses because people knew that the disciples of Guru Gobind Singh would never speak lies. And there was a time when Maharaj Sawan Singh's disciples were also called as witnesses, for the same reason. Just think: because they had good habits and qualities people understood them as good. It is a proverb in India that if the dog becomes mad, the master is blamed. If we have bad habits, what will the world say? That's why we have to change our habits.

If a child says, "My father has a lot of wealth, why should I work?" that son's heart is dead. And people also criticize him because he is idle.

Similarly, we should try to carry our own burden. We should not give our burden to Master. If we give all our work to the Master, it is not our bravery. Master Sawan Singh Ji used to say that people who are repeating, "Master will take, Master will take," that condition is just like saying, "You give us the wealth, then give us the cart to carry that, you should give us everything."

There was one satsangi named Labh Singh in our area. He was initiated by Baba Sawan Singh. After getting initiated, he was drinking wine and eating meat. And in his last days he suffered for three years. He couldn't turn his side. He was not even aware of the call of nature. When he prayed to Master Sawan Singh, always a voice came from within: "I have to take you after purifying you." I went to see him a few hours before he left the body, because his house was just opposite to the ashram. He asked me whether he would be liberated, whether Master would come to take him. I told him that the brave Satguru has promised you and He will come, but now He is finishing your karmas. That's why the mistakes, the things which we have done throughout our life, become a problem at the time of death. Similarly, there was a Master Kirpal satsangi in Ganga Nagar who sold vegetables. When his death time came, one month before he left the body, he said, "Master is now meeting me, and Master is telling me, 'you were putting water on the vegetables and you were cheating on weight.' " For one month he requested like anything, "Please forgive me this time; I will not do it again." All his family came to 77 RB, Sant Bani Ashram. They said, "We are promising, if Master forgives him, we will never do it again." He was in the body for 15 days after that, and he didn't get anything from inside.

I have seen in my own life that those who are doing mistakes have to suffer; they have to finish off reaction of that mistake in this world. Guru is not soft-hearted, because he is determined to take us back to our home. With whatever way we can go back home, he uses that way. You see if a cloth is very dirty, the washerman is even striking that cloth on the stone; but still it is removing the dirt from that cloth. Similarly, there

is no doubt that Satguru will take us. And when He's purifying us, definitely we will have pain. And that's why to bear that pain we are told to meditate; and we have to meditate. Master Sawan Singh Ji used to say that the Negative Power is fighting with the Masters for every single account of karmas of the disciple. That's why we should never have bad habits within us; instead, we should have good habits.

*Master, the things that we do suffer, are they always from the Negative Power or is it the Master's way also, helping us to pay the karma that we owe?*

That is because of our own karmas. Neither Master is giving us any pain or happiness, nor God is giving us any happiness or pain. Whatever karmas or whatever actions we have done in our past life, we are suffering or enjoying the reactions of that. This is the *pralabdha* karma. It is predestined and we have to suffer or enjoy that. Saints never touch anyone's *pralabdha*. But they extend all feasible help.

*The five dacoits have made a wreck of my life to say the least; but, since I have been in Your presence, near You, anywhere near You, I feel Divine protection, like a big bird protector. And I have no question; just a statement that I really feel protection from my own lust, anger, ego and I'm very glad that You have come.*

The five dacoits are giving troubles to everybody. That's why we are going to any person who is free from all these five dacoits so that we also get some protection from them. Kabir Sahib says that the beating of Yama, the Angel of Death, is very bad. He says that it is very difficult to bear it; but, He says, I got one Sadhu and He has saved me from it.

*Master, when I am near You I feel very much love for You, but when I'm not near You I feel a loss like it is gone. I want more love for the inner Master. Will You give this to me?*

Yes, I am telling you, I have nothing except love.

*Could You speak on the importance of the diary?*

Once Guru Gobind Singh went to a town named Roop Nagar in the Punjab. And there many satsangis came to him. Guru Gobind Singh asked them, "Have you counted your sins?" Then they replied, "We are illiterate and we cannot keep any account." At that time in India only a few were learned, one out of thousands. But Masters have their own ways of explaining things to the disciples; they have many ways. So Guru Gobind Singh told them, "When you fail in anything, when you make any mistake, you take one stone and put it aside. And at the end of the day you count all the stones: how many stones are there and how many piles you have done." When they had practiced this for a month, there



is no doubt that Satguru will take us. And when He's purifying us, definitely we will have pain. And that's why to bear that pain we are told to meditate; and we have to meditate. Master Sawan Singh Ji used to say that the Negative Power is fighting with the Masters for every single account of karmas of the disciple. That's why we should never have bad habits within us; instead, we should have good habits.

*Master, the things that we do suffer, are they always from the Negative Power or is it the Master's way also, helping us to pay the karma that we owe?*

That is because of our own karmas. Neither Master is giving us any pain or happiness, nor God is giving us any happiness or pain. Whatever karmas or whatever actions we have done in our past life, we are suffering or enjoying the reactions of that. This is the *pralabdha* karma. It is predestined and we have to suffer or enjoy that. Saints never touch anyone's *pralabdha*. But they extend all feasible help.

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was a big heap of stones. And when they all met again, they said, "This is a very great burden. How will we finish off this burden? How will we stop all these bad mistakes? Our Master has to finish off all this." So they made up their minds that from then onward they would not do any mistakes and they would not collect any more stones.

After some time when Guru Gobind Singh again went there to do sat-sang, he asked the disciples: "Yes, have you kept the accounts?" They said, "Yes, we kept account for one month and we collected a lot of stones; but now we have decided that we will not collect any more stones because we will not do any more faults." They obeyed the commandments of Guru Sahib only for one month and in that one month they perfected themselves.

The same power sat in the body of Kirpal and He advised us, He taught us according to the means going on in the world at this time. He told us to keep an account of our sins. You are learned people, so you can keep the diary. But it is a pity that some people who are initiated 25 years back, or 30 years back, are still filling out the diary forms; and the sin which we have done in the last month, we are again repeating that.

In India, in the villages, if anyone has to decide any lawsuit, five people of the villages get together and they decide. And it is a proverb that when those five people make any decision, the man to whom this decision is applied, he says, "Yes, well, I am welcoming this decision;" but when the five elders go away, he does not do what was decided.

Now we are filling in the diary forms but we are not giving up our faults. I tell you that if you keep account for one month, and you see how much meditation you have done and how many sins you have done, if you are really sincere, you will not need to fill out the diary forms again. We understand this as ceremony or custom to fill the diary forms. But whatever we are writing in the diary, we are not following that. We should weed out the faults with love, with the same love with which we record the mistake. According to the Masters, if everyone had kept the diary, all the souls would not be trapped, would not be deluded in the regions of mind, and Master would have manifested within them.

When I was initiated by Master, I was initiated in a separate room; and in the other room where the other people were being initiated I saw that they were given diary forms. So I requested, "Give me the form so that I can also keep the diary." But Master replied, "Your life is your diary."

So we should mould our lives according to the diary. Master had not given us the diary to just keep filling up as a daily account. If we will keep the accounts sincerely for one month and count all the sins, our soul will tremble at how many sins, how many faults we have done in that month.

*Well, I tried what Master Kirpal said—to take one thing at a time and work on it—and it looks like Kal pushes you harder on that one.*

It is his duty. One who has sown the seed, he will try all his means to save it. But we should strictly follow this because a very great Power is protecting us and the hand of a very great Power is over us, working overhead.





## What is a Sikh?

June 22, 1977

An Interview

Surrey, British Columbia

*What was your relationship with the late Sant Kirpal Singh?*

My soul was related to Him.

*What was the relationship in physical, and social . . . ?*

Physically I received that great teaching from Him for which my soul was longing from ages and ages. In this birth also, since my sixth year, I had that inner longing and when He met me, He quenched my thirst and that longing was satisfied. Suppose if anyone lost a great amount of gold, wanders here and there on the streets as a beggar, and if someone helps him to again get that gold, now you tell me, to whom should he be grateful, to the gold or to the person who has helped him to regain that gold? Kirpal helped me in regaining God from Whom I was separated for ages and ages. That is why I am very grateful to that Kirpal, and that is why I'm telling this thing: On the earth there is Kirpal, in the water there is Kirpal, in the sky there is Kirpal. Kirpal was in the beginning, now also is Kirpal and in the future also will be Kirpal. He Himself creates, He Himself destroys, He Himself speaks, everywhere there is Kirpal.

Right from my childhood, when I was six years old, from then I started searching for God and engaged in all types of religious and spiritual practices. Since I was born in a Sikh family I was believing in the Gurdwaras (Sikh temples), and I became a Bhai or priest of the Gurdwara, so that my mind and soul might find peace. My father was also a very great lover of the Gurdwara; once every six months he would perform *Akhand Pat'h* in the home, where Sikh scriptures are recited non-stop day and night. I myself had a miniature folding Gurdwara constructed especially, and always kept it with me. Even when I was in the army, or in the battlefield, I carried that Gurdwara everywhere. I used to burn incense and worship the *Darbar* (Guru Granth Sahib, the Sikh

scriptures). And for many years I performed *tapas* or austerities also.

*This was all before meeting Kirpal Singh?*

Yes, before. Before meeting Kirpal Singh, I had the knowledge of two Shabds, two spiritual regions, which I received from Bishan Das. After that Master Kirpal Singh met me to quench the thirst of my soul, and I came to *know* the philosophy of Guru Nanak, and what Guru Nanak was teaching to the people.

One year before ever meeting me physically, Master Kirpal Singh started manifesting within me [1966]. In my own farm, Master Kirpal came to liberate one garbage collector who was working in my field, one year before He met me physically. I will now tell you the story of how that happened.

There was one low caste man by the name of Harnam who had Master Kirpal's brief darshan in the village of Aboor. When Master was going by in the car, Harnam happened to be standing there; he was not initiated, he knew nothing about Master Kirpal. Afterwards that man came to work in my fields, and one day while we were harvesting the fields of gram [a type of dahl-bean], he felt very nervous and lay down on the ground, saying, "Now that old man with the white beard and turban whom I saw at Aboor has come for me. He has an airplane and He has come to take me to Sach Khand." And so when I asked him, "Harnam, what is the matter?" he replied, "I have seen this Mahatma, this great man at Aboor and now He is here to take me. After one year He will come here in your ashram, and you are to appreciate Him." Even though he was not initiated and knew nothing about the Path, because he had had the darshan of that great soul for once only, he was liberated.

*Are you saying that, from doing Pat'h [non-stop recitation of the Sikh scriptures] and Gurbani and Kirtan [singing God's praises as composed by past Masters] and reading of the Guru Granth Sahib, there was no spiritual peace that came?*

No, I didn't get any. But on the contrary *longing* was created, Gurbani created the pangs of separation. Gurbani was helpful to me because Gurbani inspired me to go to some perfect Saint. My life started with Gurbani; and Gurbani inspired me and told me that there is another *Bani* also which will give the peace to your soul and there is some Bani other than what can be spoken or read, which will liberate you.

*So it is not the Gurbani of the Granth Sahib?*

It shows the path of that Bani. Guru Nanak Sahib says, "Within us the Light of God is burning and from that Light the Bani is emanating." Those who come into contact with the Lord see this Light and hear that internal Bani.

*What about, "Bani hai Guru, Guru hai Bani." [Bani is Guru and Guru is Bani (Word)]?*

The same Bani which is in the Light is in everyone, only that Bani is our Guru.

*What is a Sikh . . . definition?*

He is the Sikh, who goes within, and, rising above lust, anger, and all the other evil impressions, reaches Daswan Dwar [Third Region]; he is called *Sikh* [disciple]. The physical knot or bonds of lust, anger, greed, attachment and egoism can only be untied when one passes through the tenth door behind the eyes. The astral knot of all these evils is in Trikuti, that is the Second Plane or Causal Region, and as long as we are below the Second Plane, we are not Sikhs. Until then we are only the Sikh [disciple] of lust, anger, greed, attachment and egotism. When we cross the second inner region and go into the third region, only then can we be called a Sikh. Guru Gobind Singh has also defined that soul as the *Khalsa* [Pure Soul]." When he goes to Daswan Dwar [Third Spiritual Region] and has the darshan of that complete Light, after that he becomes pure [Khalsa]. Unless and until he reaches that stage, then he is impure, *Na Khalis*. Guru Nanak Sahib also says, "The Unspoken Bani of the Perfect Master is within everybody. Mahatmas and Saints, they themselves practice on Bani and they themselves make other people also hear that Bani."

*Is it correct to refer to Sant Kirpal Singh as Satguru?*

I call Him as the *Kul-Malik*, the All Owner.

*Is the title Satguru proper to use?*

This word is only on the level of this world. Guru Arjan Dev says, "You are the Sultan, You are the Emperor; then also we are unable to praise You adequately. If we say You are the Emperor of the emperors, then also we are not praising You in Your full glory."

*Were the ten Sikh Masters who are recognized in history, of that same stature, from Guru Nanak to Guru Gobind Singh?*

They were the same. Now also you can see Them, that they are One. You go in the higher planes and you will see Guru Nanak, Guru Gobind Singh, Guru Ramdas . . .

*What about the Tenth Master's assertion—"After I am gone then Guru Granth Sahib will be the only Guru?"*

First of all this saying is not in the Darbar Sahib (Guru Granth Sahib). These words are not in the Darbar Sahib. I was also attached to this saying for a long time. I have performed the *Pat'h* of the Guru Granth Sahib many times, but when I met Baba Bishan Das, I told the same

thing to him. He said that this hymn is not to be found in the Darbar Sahib. Afterwards, for six months I searched in the Darbar Sahib but when I couldn't find it there I was satisfied that this hymn does not exist in the Darbar Sahib. But suppose that if he *had* said this thing, that was only for the disciples at that time; but as we have not met Guru Gobind Singh this does not apply to us.

*So we have to find a Master? Everybody has to find a person as their Master?*

Guru Nanak Sahib's Bani says so. You take any of the shabds [hymns] of the Bani, they are all praising "Guru, Guru." The Bani is respectfully appreciating Gurus, Saints, and Sadhus and *is* worth respecting but we are not taking advantage of the Bani or following its advice. Guru Gobind Singh, whose Bani we are talking about, and who has read as well as composed Bani in praise of the Saints, he could have written in the Darbar Sahib, "After me there will be no more Saints," but he has not. In the Muslim tradition also I have read the Koran very carefully and have found nowhere written that Mohammed Sahib says, "After me there will be no Nabi, there will be no Prophet," but the orthodox Muslims have made this rule; that there is no Prophet, no Master, except Mohammed Sahib. Mahatmas come for all the world and their teaching is for all the world. As long as they are living in the body, in this world, their teachings are well understood and are propagated in their real meaning; everybody gets benefit from that, but when they leave the body, the disciples limit and confine the teachings only to a certain time, religion or certain sect, and I understand that this is the greatest injustice to the Mahatmas. Guru Nanak Sahib says, "It is not worth living, unless one has the company of the Sadhu." Truly speaking, the appreciation and the respect which I now have for the Gurbani, I didn't have before. After meeting Hazur Kirpal my faith in Gurbani became firm; before that I was not understanding what it was saying. When I understood by direct experience I had more faith in it, because this is the Bani of Sant Satgurus and only Sant Satgurus can make this Bani understood to us. Only he can talk about the philosophy of Guru Nanak, who has reached the plane where Guru Nanak lives.

*I understand all that and I respect it a lot but, myself, I have not come to the stage where I can accept that, and I'm practicing Sadhna and reading the Gurbani, practicing yoga, practicing karma yoga, service and so on, am I doing something wrong?*

I will not tell you there is something wrong with that but I will tell you my own experience: that I also did all those things but I didn't get any peace of mind.

*There are some people who say they do get ultimate peace of mind. My teacher Sri Singh Sahib, Harbhajan Yogi, feels that his blessing came from Wahe Guru, not Satguru, not even Sri Guru first but Wahe Guru. His reverence goes to Sri Guru Granth Sahib and he feels that shanti [peace] came to him through those channels.*

*Achcha heh.* If anyone has got Shanti, that is very good.

*What I am concerned about is that some people, when they find a way which works for them, say that everybody has to do it that way. I hope that we don't have a case here of someone who has found a way which works for them and then makes a universal declaration that everyone must follow that way. I feel that such a statement actually has a negative effect on the evolution of human spirit.*

Saints never impose their path on anyone. And they never hate anyone. Our Satguru Maharaj Ji used to say that if anyone is doing the business of *paisas* [pennies, i.e. little business] and if you tell them to do the business of *rupees* [the greater business] and if he is getting angry with that, then it is better to keep quiet and not to tell him your business of doing with rupees. Master Sawan Singh Ji used to say that if you tell one who is making a sword of paper, "This will deceive you and you will be killed," and if by that he is displeased, there is no need to displease him further, but let him do it his own way. He will learn that he was deceived and has done wrong by himself; no need to impose your suggestion on him. The disciples of the Saints come from all religions. If they try to impose their own path on everybody, the people who form the various religions cannot get any benefit from the Saints. Saints have respect, not only for mankind, but even for animals, because they look at the souls and not at any other labels or ornaments on the body; they look to the soul. People from all religions can come to them without any hesitations and ask any questions they want. Saints will also patiently respond to that question, and they will not have any hatred. For them, the enemy and the friend are one.

*Are you teaching Surat Shabd Yoga? Initiating?*

Yes.

*Initiating into Surat Shabd Yoga?*

Yes.

*What is Shabd? How is that experienced? What is that experience?*

When you are initiated, at that time this experience can be had. That Shabd cannot be written or spoken or talked about.

*What is Simran?*

Simran is the remembrance of anything again and again.

*What is the relationship between Simran and Shabd?*

Simran connects the soul with the Shabd, because Simran is the means of forgetting the simran (or remembrance) of the world. Simran of God is the means of forgetting the simran of the world, and the Shabd which is sounding, emanating, from the court of God, that Simran connects the soul with the Shabd.

*What does it mean to be a Perfect Master?*

One who reaches Sach Khand, the Realm of Truth.

*So there could be many Perfect Masters at one time?*

Guru Nanak and Kabir were contemporaries. Dadu Sahib and Guru Angad also were at the same time.

*In America and Canada, what do you think of the spiritual movement among young people these days?*

That is very good, if there will be more spiritual persons; good for that land or that country.

*What does the future hold for us? Many people see great danger in the path which our civilization is taking, danger of wars, calamities, etc. What does the future hold?*

That will come. It came in the past also. Nobody can stop it.

*What do you see as your function within Ruhani Satsang?*

To give peace to the soul as much as possible.

*I have read in Guru Granth Sahib, that if you are in the company of a holy man, ask him about the holy Naam. Would you please tell us about that holy Naam?*

Call that as the Naam or call it as the Shabd (the Word). That is within everyone and those who manifest that Shabd or Naam within them, they become pure from inside. The Naam is also in Sach Khand, the Realm of Truth, and this world is also created by that Naam. It comes in the Bani also, "With the support of Naam, Khand (this world) and Brahmand (the Beyond) all are sustained."

*And the only way that Sant Ji sees for me to relate to the Naam is through initiation? So the only way for me to find or experience the Naam is through initiation by a Perfect Master?*

Yes. He gives the experience of that Naam. Naam is not mere words.

*How did Guru Nanak get his experience?*

Guru Nanak was the Lord of this creation; he came from Sach Khand

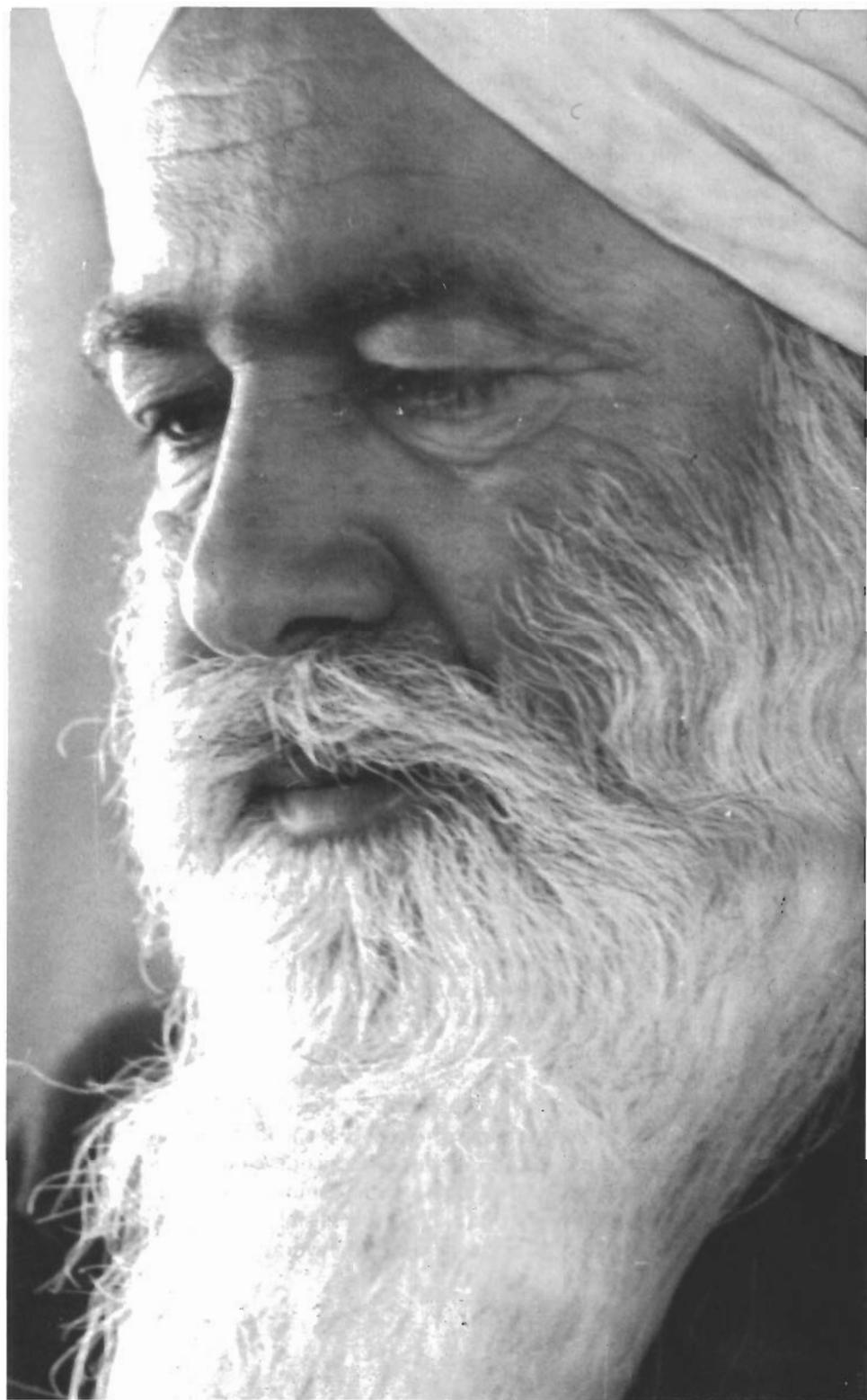
to this world in order to bring souls back to their Source. He came to give the connection and experience of Naam to the people of His time.

*You mean He was graced with the experience, Himself? He was born in that experience and He didn't have to learn it from somebody else?*

There are many historians who have various views about that . . . some historians say that He went to Kabir Sahib, some say that He had connection with another Saint, some say that He came direct, but we should not bother about that. But I can tell you this; now also you can meet Guru Nanak Sahib and you can ask Him yourself. This is the only criterion by which you can judge correctly; you can go and see Him and ask Him, because the historians' views are different. I have searched for this also, reading many histories but to no avail; but when I met Hazur Kirpal, this problem was solved. If you will write you write according to your understanding; if I would write, I would write according to my understanding; so everybody has different views. Mold your life according to the Gurbani and now also you can go in the higher planes and meet the Mahatmas and the Saints who came in the past. Gurbani is the true evidence of all those things.

*I was wondering what Sant Ji envisions as the function to the community, of Ruhani Satsang, like how does, what role does Ruhani Satsang play in the community, like are the teachings that come through Ruhani Satsang, can they only be given through initiation, because, well in our discipline we have like, a certain commitment, which is kind of like an initiation, a commitment that is made, and the people in that particular path, we have a particular way of experience where we also have a technique to pass on to people who don't have to commit totally or become initiated or anything like that; is it only for the initiate? In order to make the teachings available more expansive?*

First of all a *Ruhani Admi* [a spiritual man] teaches in Satsang [a spiritual gathering] to love everybody and to rise above the labels of religions and communities; earn your own living and don't be a burden on anyone, give up speaking lies, give up eating meat, drinking wine and don't think evil of others. They teach that only he is a man who helps others. And to have respect and appreciation for everybody, whether he is a man or animal. Just as they keep respect for man, in the same way they keep respect for woman. Anyone who has developed these good qualities within can serve his country, his community, and his society very well. Such a one carries out all his responsibilities very well, and without seeking it, also gains the praise of the world.





## The Master's Search for Us

July 12, 1977

Glenwood Springs, Colorado

*What is the value of learning the art of sound, of chanting, of doing sacred dances like the kalma from the Sufis? I've found that certain mantras are very effective as a means of elevating my personal awareness and as a means of healing myself when physically ill. The only trouble is that sometimes I find myself doing Simran to the melody of one of those chants and sometimes I find that I've switched to the other mantra in the process. The difficulty of course is that Simran doesn't have any set way to be sung inwardly. How do you feel about us using devotional chants from other traditions other than our own when we prepare our spirit for Satsang?*

All this outward music or chanting, whether it is devotional or not, can only intoxicate the mind because it is done on the level of the mind and intellect. That's why it can do only a little bit of good through the mind. Our soul gets intoxication and happiness only when she listens to the music of the Shabd Which is within us. Our soul isn't intoxicated because of outward music, chanting devotional songs or whatever. It dances only when it hears the Shabd, and only with the help of Simran can we make our souls hear the music of the Shabd and make her dance. These other things have value and are good after we have perfected ourselves in meditation, after we have taken our soul up from the limit of the mind. Then, it is good to listen to other forms of music; but if we do this before we have separated our soul from the mind, our mind will make us forget Simran and we will become involved in all these things so much that it will not be good for us. The satsangi needs Simran and it is not good if he spends all his time in learning the notes and chanting. If you do these things to earn your livelihood then it doesn't matter. But for real devotion there is no need to take help from any outward instrument or playing drums or things like that. You need only to do Simran.

Anyway, you can chant bhajans in which you feel so much of Master's

Love. Further, we should always sing the bhajans without too many instruments because they spoil the real meaning of the words. Once we were sitting in satsang and there were some people who wanted to sing bhajans and bring some instruments. The satsang hall was very small. So, after satsang when I allowed them to play the music and sing the bhajans, the sound of the instruments was more than the sound of their voices and that spoiled all the tranquility of the satsang. So it is good to chant without playing any instruments because it is more natural. Kabir Sahib says, "To play all these musical instruments is an obstacle between us and God, because we spend all the time thinking about them. In that much time we could do a lot of Simran." You see, when we are singing the bhajans without using any instruments, our attention is always toward the Master and in singing, we are thinking about Master. But, if we are also playing instruments, our attention will go into the instrument since we will always be afraid of making mistakes. This is no good. Those who are playing instruments, even if they are sitting in front of Master, are not looking at the Master but always have their attention on their instruments. It would be better to go within and listen to the sweetest melodies coming from within so that you will not become slaves to the outward senses. As far as Sant Mat is concerned, all these outward forms of music, chanting, etc., are child's play.

*I want to thank Him for coming here, for being with us.*

I appreciate all the dear ones' love here. You are very loving people.

*When Sat Purush granted this boon to Kal, He must have known that Kal would abuse the gift. So why in that light did He grant the boon?*

Because Kal served Sat Purush, God was pleased by the seva of Kal and He came in the control of the seva. That's why He gave him this boon. He gave him a place to create the creation. He gave him the souls.

Further, if there was no Negative Power the souls would not have come into its control. When the soul undergoes the cycle of birth and death and, after finally getting the human body goes back to Sach Khand, she then realizes all this. When Bulleh Shah went to Sach Khand, the souls who were there lovingly asked him, "How are You? Did You get anything from the world? What have You brought from the world?" He said, "What was there to bring here? My face is blackened. I have come back with a blackened face and nothing else."

*How can we best fulfill Master's wishes and still respect Him?*

The way to have the greatest respect for the Master is by obeying whatever He says. And, you should never try to compete with Him because He is the ocean and the disciple is a drop of that ocean. He is

Almighty. He can do whatever He wants. If a disciple doesn't respect his Master, he can not progress. One who has respectful love for the Master is the only one who can succeed. Hazur Maharaj Kirpal asked Master Sawan Singh only this thing: "Give me the boon of respectful love for You." All the Masters, those who are going within and those who are perfect, all ask for the same boon—that their Master should give them respectful love.

In Rajasthan, there was a wrestler named Purlin Singh. He was from a place named Nagar. One of his disciples, after learning wrestling from him, challenged his master to wrestle with him. Purlin Singh said, "You know I am older than you and my body is not as strong as yours but still if you will challenge me I will come and try to beat you." Even though he was very old he went there because he was the master. And that disciple defeated his master. Even though this incident happened 25 years ago the people still remember it and still remark that such a disciple challenged his master and made him face defeat. So, in the worldly matters, if we take anybody as our teacher, we should never try to compete with him. We should never try to understand ourselves as equal to our teacher because we have gotten everything from our teacher.

It's good for us to respect the disciples of our Master also. Once Bulleh Shah had a wedding in his family so he invited the Master Inayat Shah to come and attend the wedding. However, because Inayat Shah was very busy, he sent one of his disciples who was from a low Muslim caste. Because Bulleh Shah was of a very high caste, he and the other guests at the wedding showed no respect to the disciple sent by Inayat Shah. They didn't understand that their Master was residing within this disciple, and mistreated him. When that disciple went back to Inayat Shah and told him how he was not welcomed at the wedding, that he was not shown any respect and was very badly treated, Inayat Shah became displeased with Bulleh Shah. Finally, when Bulleh Shah came to Inayat Shah, He said, "Oh Bulleh, I am very displeased with you. It is a sin to drink water which is brought by you." After that, Inayat Shah didn't give any grace to Bulleh Shah and all the color of Naam in which Bulleh Shah was dyed soon went away. When Bulleh Shah realized his mistake, his Master again started giving him grace. So it is better to show respect to even the disciples of our Master.

Those who seek more respect, more love, for the Master are the ones who succeed in this Path. Only they can go ahead. Master has respect for everybody—all the people in this world—and even for all the animals. It doesn't matter to Him whether a person is an initiate or not—He has respect for everybody. So naturally it is also expected that those who have respect for everybody should get respect from other people. Guru

Nanak Sahib says, “Satguru is thinking about everyone’s good. Those who are thinking ill of Him—what are they going to get?”

You see, even in this worldly life when we love somebody it should be full of respect. If we are not having respectful love for other members of our family, it will spoil the loving atmosphere in the home. If sometimes we love and other times we don’t we can not maintain the love and loving atmosphere at home. Our Beloved Guru was always allowing me to sit next to Him on the dais. But still I was so much afraid of Him that I can’t describe it in words. And many times when He would embrace me, I was feeling so afraid that it felt as if all the blood in me went dry because I had so much love and respect for Him. Satguru is all-conscious. He knows everything that is going on within our hearts. He is Almighty. A disciple is afraid of Him because of his own failings. That’s why he should have respect for God.

*If an initiate dies and has to come back to this world, will the Master be sure to find him?*

You see, Master always comes and searches for the disciples because the souls are blind and Master sees everything. Until a blind man calls upon that person who sees, how can he get help from the person with vision? The initiates of Master Kirpal who are in this country should realize that Master came here and searched for them and that then they went to Master.

Anyway, the satsangis are never given birth again in this world. If a satsangi has done very bad karmas which can not be forgiven in this life, only then is he given another birth in this world. And then also will he come in contact with Master and Master will take care of him in the next world.

We do not know what it is which inspires us from within to go in the company of Saints because we are away from God now and are in the kingdom of the mind. That desire which comes from within is coming from God. You will see that the mind will always tell you to go away from these things. Hazur used to say, “Those who are saying that they are going to the satsang, that they are doing the meditation, have not yet had their inner vision opened and do not know what it is which is making them do all these things. But, when their veil is lifted and when they see what is happening within, then they will say that Master is doing everything. Master is bringing them to satsang, Master Himself is coming into satsang doing meditation and making us meditate.”

If a satsangi is given one more birth in this world then his thoughts will also be much more rarified than the other people and right from his birth he will have thoughts of God. Until he gets Master he will not have any

peace of mind. Hazur Maharaj Sawan Singh used to relate one incident: "There was a father and son living in Agra when the plague was spreading. When the son was on his deathbed his father was weeping bitterly and the son said, 'Father, you don't have to weep because I'm not going to die. I'm going to get a new birth. I'm going to get a new life. In my last life I was a tree when some disciple of Swami Ji Maharaj came and took one of my branches. It was given to Swami Ji Maharaj and he used one piece of the branch for a toothbrush. And because He was a perfect Saint He graciously gave me this human body. But, because I came from the body of a tree my intellect was not sharp and was not fully developed. That's why I didn't get anywhere in this lifetime. But next time, Swami Ji Maharaj is going to give me a new life which will lead me back to my home.' "

Satsangis should always try not to think about the next life. They should always request Master, "O Master, never bring us back again into this world. Liberate us in this lifetime." Master used to say, "Some of us are like spoiled prisoners who are always returning to the jail. When they are set free they say to the jailer, 'Keep room for me. Take care of my clothing and vessels. I'm coming back after a few days.' " So Master used to say, "We should never tell Kal, the Negative Power, 'Keep room for us in the world. We are coming back.' " Master Sawan Singh Ji used to tell about one place of pilgrimage in Rajasthan called Pushkar where the people think that by bathing in the holy water of that place one gets the human body in the next lifetime. Once, a man was going there to have a holy bath and a person asked, "Why are you going there? What's the importance of bathing there?" He replied, "One gets a human body in the next lifetime." So that other man laughed at him and said, "Why are you expecting to come back again? Whatever you are supposed to do in the human body, why wait for the next lifetime? Why don't you do it now?" So Master Sawan Singh Ji used to say, "Whatever we are supposed to do should be done in this lifetime. We should not expect to be given another human life in which to do it."

You see, God has showered much grace and mercy on us and that's why He has given us this human body. He has given us the opportunity to unite with Him. All the bodies are enjoying themselves in all the things of this world—all the pleasures, all the pains and unhappiness. We have got parents, mothers, fathers, relatives in all these bodies. Further, all these bodies, human bodies, animals, plants, spirits, insects—everybody is enjoying happiness and suffering pain. If there is any special importance in getting the human body, it is only that we can do such a thing with this human body that others cannot do and that is the devotion of God.

The Path with which we can realize God and unite with God is made by God Himself and nobody can alter that Path. No Mahatma, no Master, can ever increase or decrease the Path and nobody can do anything at all to alter it. All the perfect Mahatmas, whether they came five thousand, two thousand, five hundred, or two hundred and fifty years ago, have all put souls onto the same Path back to God. And the Mahatmas Who are coming straight from the Kingdom of God, Sach Khand, show the same Path to the souls. In the future it will also be this way, because this Path is the natural Path. By practicing this Path we need not practice any outside rites or rituals. When God creates the body in the womb of the mother, He knows when He has to attach the eyes, nose, legs, hands, and everything. And when He is doing that job, He Himself is creating the body, He Himself is fixing all the parts of the body in the right way. At the same time that He is creating the human body, He is also giving the soul the Path which will lead it back to God. Further, He Himself comes to us in the bodies of Mahatmas and tells the secret of that Path to the souls. When Mahatmas first come They lovingly help us to understand that God, the One Who has created us, the One Who is the sustainer of all creation, is not on any high mountain, nor in any temple, mosque or church, but is within us. Everybody's God is within them. The Mahatma is telling us to practice this Path in order to realize God because that Mahatma has already realized God by the same Path.

To give Naam initiation is not only to give the knowledge of human birth but it is the attention of the Master. At the time of initiation into Naam, Masters explain very carefully how we are to collect our scattered thoughts within us for Simran and how we are to rise up. But very few people come on this Path; only those chosen by God in Sach Khand come on this Path. Only they can practice this Path. Kabir Sahib was the first Saint to come in this mortal world in all the four ages. Whenever He came, the Negative Power gave Him a very hard time. He always tried to fight with Him because any soul who is initiated by a perfect Master will never come into the snare of the Negative Power again. Whenever Kabir Sahib came, the Negative Power told him, "You have come here to spoil my creation." And when Kabir Sahib didn't stop doing His work, the Negative Power would say, "All right, if You are not going to stop Your work, I'm going to start my work. You are telling the souls not to eat meat and drink wine. But I will do such a thing that not only the men but even the women will start to eat meat and drink wine. Everywhere people will eat meat and drink wine." And then he said, "You will go and tell people not to eat meat and drink wine, not to do any bad deeds, and to do the devotion. But since Your devotion is very difficult, I will spoil the people's minds from within and in that way nobody will believe in You."

This is the reason we are hesitating to come onto the Path of the Masters: because Masters tell us to give up eating meat, to be vegetarian, and to get up early in the morning and meditate. If anybody would tell us that we could go on eating meat and drinking wine and all the other things which we are doing and still get God in our next lifetime doing only outward practices, we would be very happy to do them because in that way we wouldn't have to sacrifice anything. But without sacrifice we cannot get anything even in this world. You see how we keep the temples, churches, and mosques—all the religious places where we think that God is residing?—how we keep them pure and how we appreciate them since we created them with our own hands. But the churches, gurdwaras, and temples are not the real churches. This human body is the real church which was made by God Himself. How we are defiling this body! Sometimes we put meat into it, sometimes we put wine, sometimes we do bad deeds with this body. How can you think that God who is very high and pure will come inside when we are eating meat and drinking wine? Nobody likes to sit in a dirty place. Not even a dog will do that. He will first come and clean that place before sitting there. So how can God come and manifest within us, the dirty people?

We can deceive the world and we can even deceive our own selves by not doing the devotion of God. But the God Which is residing within us cannot be deceived. Our Master used to say, "If you want to store the milk of a tigress, you need a golden vessel." In the same way, if you want to manifest God within you, you need to make your heart very clean and pure.

Only those souls on whom God is very merciful come to do the devotion of God. When God sees that these souls have wandered in many bodies and have had a very hard time with much suffering and pain He knows that they need to get the human body. Now He wants them to do the devotion and come back to Him only through this Path. Guru Nanak Sahib says, "Oh Nanak, only they can meet the Master who were suffering in that way. Only they are made to meet the Master—those who are chosen by God." Guru Nanak Sahib says, "The unfortunate ones can never realize God no matter if Master is sitting right next to them or they are always in His company. But if God is not showering Grace on them, if God is not merciful on them, they can never get any benefit from the Master." You can read in the history of Guru Nanak how people came from far-away countries like Ceylon and from many different parts of the world to get His darshan. And even people of India came from all over to see Him and get initiation from Him. But His parents didn't understand Him and didn't get any benefit from Him. His father even used to give Him beatings and rebuke Him!

To get the devotion, to start doing the devotion, is just like getting a

jewel. You go and ask those who have got the wealth of devotion. Nothing from this world is going to go with us—no relatives, no wealth, no materials of this world, no kingdoms. Nothing will go with us. If people could take the worldly wealth or materials or anything from this earth what would have happened? Those who left this world, our forefathers and other people, would have taken all the wealth and they would have left nothing for us. So when all these things didn't go with them, how can we expect these things will go with us? The only thing which will go with us is God. So it is better to realize God and see God before we leave. But where is God? Kabir Sahib says, "Just as there is oil in the seed and fire in the stone, in the same way your God, your Beloved, is within you. If you can manifest Him, if you can awaken Him Who is residing within you, you should do that before you leave this earth."

Mahatmas do not come to make any new religions or to break any religions of yours. They say, "Remain in whatever religion you like. Do whatever practices you want to do. But, remaining in your society, your community, do that which we are telling you. And remaining in your society, your community, your culture, you can still practice this Path and go back to your real home, Sach Khand."

*Master, can I tell a meditation experience from when I was little?*

Yes.

*Usually when I was lying down and was sick I'd rise up to, I'm sure it was the third eye, and I would have no body. My body would shrink right up to that point and I would be in a state of all light. I wouldn't see any form, it would just be all light. I wondered if that was where that was?*

In many people the light starts coming right from childhood. When a man is involved in lust, the light goes away which was there previously in his childhood. If chastity is maintained and all the semen is stored in the body, that storage of semen gives such light that one feels much bliss and happiness enjoying that light. Before I got initiation from Baba Bishan Das, he would talk about the light inside. Because I was seeing light inside me I was happy and I thought that I was seeing the same light which he was talking about. But that light doesn't lead us anywhere. This is also a type of deception. But one who is having this light, one who has maintained his body and kept it chaste, if he gets initiated he can progress by leaps and bounds. Nothing in this world can be an obstacle in his way.

Only the jeweler knows the value of the jewels. Those people who recognized Master Sawan Singh were seeing two flames of light always going on in His forehead. Master Sawan Singh's face used to be such

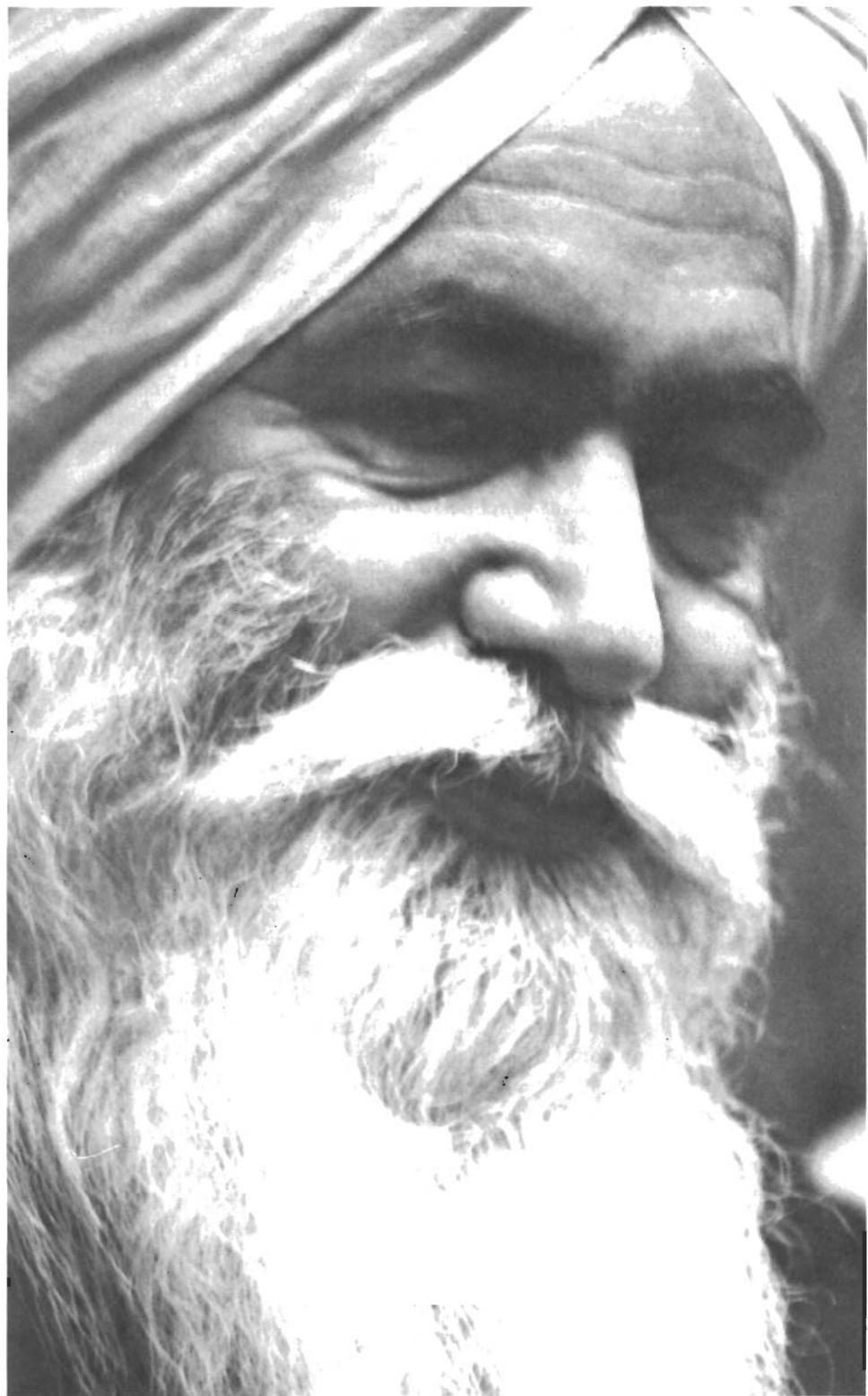
that those who were having a little bit of control over their soul and those who were keeping a little bit of concentration would always feel a pull whenever they would see Him. But those who had bad karmas would not feel that pull when they saw Him because they were dirty. The pure souls would feel a great pull when they would look at Master Sawan Singh. This pull would come through His face. People who were not initiates of Master Sawan Singh would also praise Master Sawan Singh's beautiful face. They would say, "We don't know what this inner beauty is, what miracle He performs from the inside, but outwardly He is so radiant, so beautiful, that from every single hair of His beard the light comes out. His face is so beautiful that we have never seen another like it before." Physically, He was so beautiful that I have never seen another person as beautiful as Master Sawan Singh. He came into this world in such a form that I have never seen any other person like Him in all the parts of India in which I have traveled. That's why Master Sawan Singh used to lay great emphasis on maintaining chastity and storing our vital fluid.

*Could You speak about the relative importance of becoming set in meditation in relation to having Master's darshan as much as possible?*

Becoming set?

*Set, regular and really applying oneself as much as possible. The comparative relative importance between really applying ourselves to meditating as much as possible or to be trying to have the physical presence, darshan of the Master.*

The real meaning of meditation is to manifest the Radiant Form of the Master within and have His darshan. As long as you have not done this, you need to have the outward, the physical darshan of the Master. If you have contacted That within, then there is no need to come for the outward darshan. I've talked about a devoted disciple of Master Sawan Singh who would go and embrace the feet of animals saying, "Master Sawan Singh is sitting there." And when Master Sawan Singh would do the satsang, he would not go. Some people complained and asked him, "Why aren't you coming to satsang?" He'd tell them, "Why do I need to go there? Whatever He is telling me to do, I am doing it here. He is sitting here; why do I need to go there?" So the same people went to Master Sawan Singh complaining about that disciple. Master Sawan Singh replied, "You should also become like him." This is not a normal thing. Not everybody can do that. Only one in a million can do it. You should not copy them, those who have reached the court of God. That's why in this case we should try to take advantage of darshan because darshan also pays off a lot of our karmas.





## The Value of Parshad

July 20, 1977

Sant Bani Ashram/El Bosque de Kirpal  
Bogota, Colombia

*When we have parshad, how should we use it?*

As soon as you get the parshad, you should eat it.

*Should we eat it and then sit down for meditation? Eat it all at once?*

It will be better if you meditate after eating parshad. We people do not appreciate the parshad given by the Masters. In the parshad given by the Masters there is a lot of their spiritual power. We people take parshad and keep it in the bottle and do not eat it for many, many years.

*If one has enough parshad, a little bit too much—not too much—if we have parshad, should we share with other people or should we keep it for ourselves?*

This is an incident of my own life, that once my beloved Satguru gave me a lot of parshad. It was more than enough for me, but until I ate it all, I did not come out from the room. Many dear ones were sitting outside. A lot of foodstuff was brought for giving parshad to the people and everybody got a lot of parshad from Master. But because I was sitting in the room and eating the rest of the parshad, people thought that maybe I had gotten some special parshad from Master. And they requested me to share with them. But I didn't give them even a little bit of parshad and I didn't come out from the room until I had eaten it all up.

Parshad has much greatness: it carries a lot of grace of the Master. Once Guru Gobind Singh, when he was defeated by the Moghul army, came to one village in the Punjab named Bina. At that time it was very difficult for him to take refuge in anybody's house because the Moghul army was so strong, and they had told all the people that those who gave shelter to Guru Gobind Singh would be murdered. So nobody was ready to give Him shelter. But there were two brothers named Lokmere and Shamere, and they were disciples of Guru Gobind Singh. Without having any fear of the Moghul army, they allowed the Master to come and

stay in their house. When the Governor of Punjab came to know about this, he wrote a letter to Lokmere and Shamere saying, "He is a fugitive of the government and you should bring Him to the court, otherwise you will be put to death." But because both of them were very devoted disciples of Guru Gobind Singh, they wrote back to the governor, whose name was Mujit Khan, "You can capture Guru Gobind Singh only after killing us. As long as we are alive nobody can kill Him." So Guru Gobind Singh stayed in their house for six months, and they served Him with their whole heart; and He was very pleased with their seva.

Once Guru Gobind Singh gave some parshad to Shamere and told him to eat, and to give it to the other members of his family. The Master told him that this parshad would cut the cycle of births and deaths of him and his family. So when Shamere came with the parshad to his family, his uncle, who was devoted to Sultan Pir (Sultan Pir was a mahatma in India: nobody knows when he was born or when he died, but people still believe that he was God), told him, "How can he give you anything when he himself is homeless?" So he didn't have any faith in the parshad given by Guru Gobind Singh. He frightened Shamere by telling him, "Sultan Pir will come and give you trouble, because you are not believing in him and you are believing in Guru Gobind Singh."

So Shamere, because he was afraid of his uncle, didn't eat the parshad and he didn't give it to anybody else. He dug a small ditch in the ground and he put the parshad in that. But some of the little girls in his family, who saw this, came and took out the parshad from the ground and ate it.

So when Shamere came back to Guru Gobind Singh, He told him that that parshad was going to cut the cycle of births and deaths of his family and it was very bad that he did not take advantage of it. "But," Guru Gobind Singh told him, "because the little girls have eaten that parshad, it will do good for them. And from now on in your family, no girl will remain without any children."

Then, because Guru Gobind Singh was still pleased with him, he gave His horse to Shamere and told him, "You go around wherever you want and the place you will cover with the horse will be yours." Shamere was still under the influence of his uncle who had told him, "How can he give you anything, when he himself is homeless?" But on the other side he was afraid of Guru Gobind Singh, so he went around the village taking the Master's horse.

When he came back, Guru Gobind Singh told him, "I wanted to give you the kingdom of all this world but still you didn't take advantage of my boon. Now I am giving you one more chance because I am very pleased with you, and you can ask for anything you like from me." So Shamere said to Guru Gobind Singh, "I am very much afraid that if you

will give me any outward thing I will not be able to take advantage of that." Then he requested Him, "Please cut the pain of births and deaths, and don't send me into the cycle of 84 lakhs births and deaths." So Guru Gobind Singh told him to go and sleep, and in the dreams he saw all the lives which he had to live. In the end he saw that he was going to be born in a very poor family and once there was going to be a drought, and he had to go into the forest to cut some wood. When he went to cut the wood, on the tree there was some fruit also; and he was eating one of those fruits when he suddenly fell down from the tree. And when he woke up he still had the fruit in his mouth. So in that way all his karmas were finished in the dreams.

When he came back to Guru Gobind Singh, he thanked him and told him, "I have undergone all the sufferings in the dreams." Then the Master told him, "All your karmas are finished and you will not have to go in any birth and death, and now the door of Guru Nanak is open to you and you are already liberated."

This was an incident of three hundred years back; but still the family from whom the girls ate the parshad, in that family there has been no girl who has not had children. The power of the parshad still works in that family. The area which Shamere covered with the horse of Guru Gobind Singh is still owned by that family. This is the greatness of parshad.

Bhai Dhyan Singh was a devoted disciple of Guru Gobind Singh. Once he sent his son named Bishamber Singh to hear the satsang of the Master. He gave him five hundred rupees to give as a donation to Guru Gobind Singh. When he came to the Master he saw that there were lots of things in the Ashram. So he thought, "What is the need of giving this five hundred rupees as a donation to this place?—because already there is lots of wealth here." But when he heard the satsang of Guru Gobind Singh, because other people were also giving, he felt that he should also give. But in his mind he thought, "My father is a crazy one, that he is spending this five hundred rupees uselessly." But anyway, when he gave the five hundred rupees, Guru Gobind Singh gave him some parshad; but that was only a few pieces of sweets and some corn. So when he got that much in return for five hundred rupees, he became very sad; because in those days five hundred rupees was a very great amount. On his way back home he spend one night at another satsangi's home, because in those days there were no motors, no cars, no jeeps, and the traveling was very slow. They were also disciples of Guru Gobind Singh, and they were very poor; but when they asked him, "From where have you come?" and he replied, "I went to hear the satsang of Guru Gobind Singh," they were very pleased to know that, and they started serving him. Somebody was giving him massage, somebody was washing his

feet, and whatever they had they were serving him. So Bishamber thought, "They are also crazy like my father, that they are serving me." When they asked, "Did you get any parshad from Guru Gobind Singh?" he said, "Yes, my father gave me five hundred rupees and I gave that to Guru Gobind Singh, and in return He gave me only a few pieces of sweets. My father has done very poor merchandise and I have lost in this business." But because they were very devoted to Guru Gobind Singh, they asked him if he would like to sell that parshad to them. He said, "Yes, I will be very glad to give you this parshad if you will give me my five hundred rupees back." So that poor family bought that parshad from that person. They were so poor they had to sell the vessels of their home in order to collect that five hundred rupees. After getting the money, Bishamber continued on his way home. On the journey, he did some business with that money and he earned a lot more from that. But on the other side, the family who ate that parshad with full faith and devotion for the Master, their inner vision was opened and whatever business they did, they made a lot of profit, and in that way, in due course of time, they became very wealthy.

When Bishamber came back to his father, carrying lots of money, he gave that money to his father; but after a few days it so happened with his Master's will that whatever business Dhyan Singh was doing, he was losing in that. So after some time he became poor. Then Dhyan Singh asked his son, "When you went to Guru Gobind Singh, did He give you any parshad?" He replied, "Yes, He gave me some corn and some sweets, but on the way back I met a crazy one like you, and he bought that parshad from me, giving me the five hundred rupees back." And then Dhyan Singh realized that he had lost a lot. He rebuked his son and told him, "There was Master's Grace in that parshad, and you have lost that; that's why I am losing in my business."

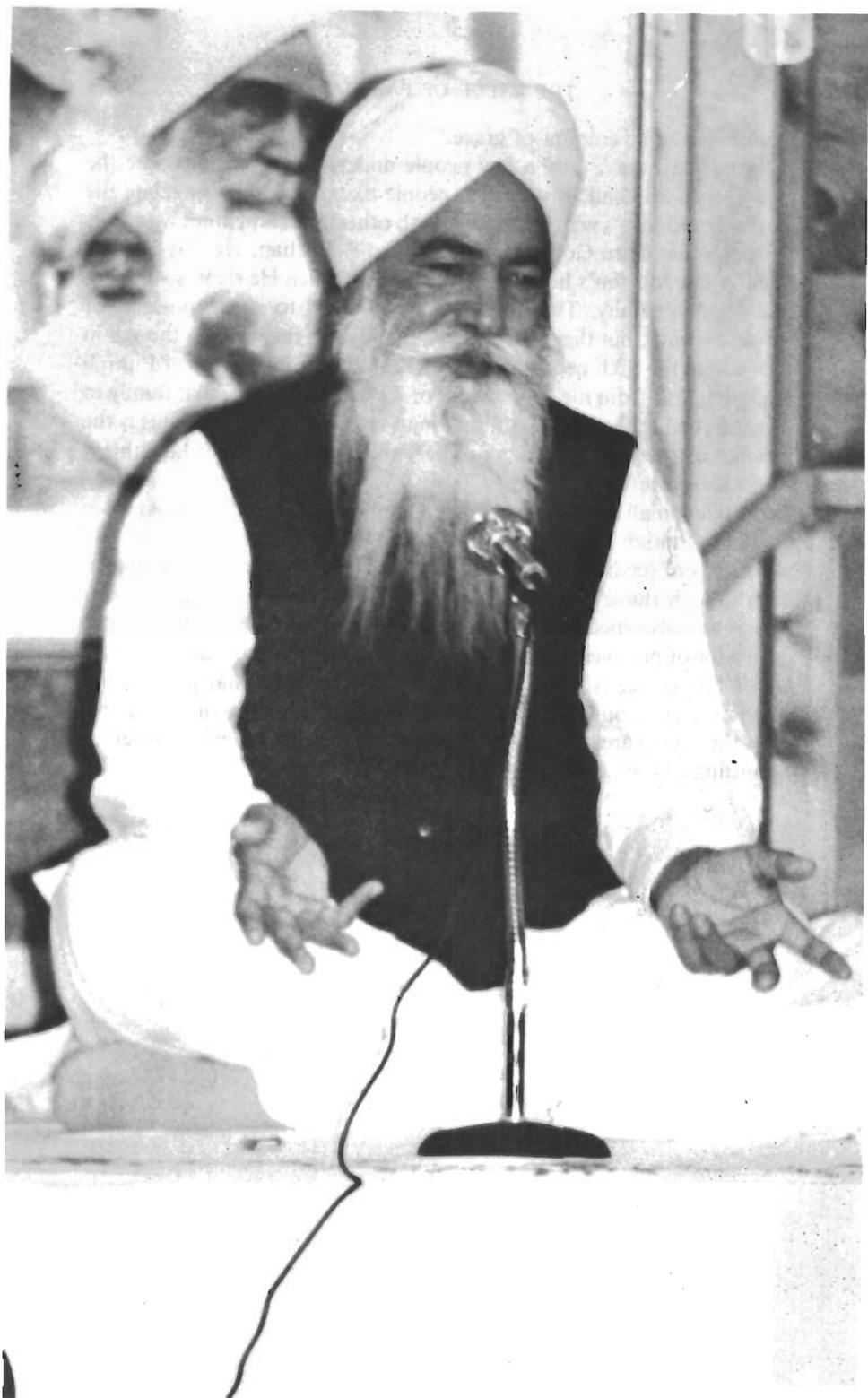
So he took his son and went back to the poor family who had bought that parshad from his son and he requested them, "Please give me that parshad back; I am ready to give you double or triple the amount of money which you gave to my son." But they replied, "We have already eaten that parshad, and that parshad has opened our inner vision. Moreover, that parshad is the main reason for our prosperity. From where can we give you that parshad?" Dhyan Singh requested them, "At least you say that you have given us parshad." But he replied, "I can't do that. But I can go with you to Guru Gobind Singh and plead on your behalf." So Dhyan Singh, his son, and that other person went to the Master, and they requested Him to forgive them. Guru Gobind Singh replied to them, "I can again give you those few pieces of sweets and corn, but in that parshad there was a lot of grace; now you have to meditate to

receive that same amount of grace.”

In the same way, only a few people understand and appreciate the greatness of parshad. But foolish people like us do not appreciate the parshad, and that’s why we share it with others, or sometimes we sell it.

Once when Guru Gobind Singh came to Rajasthan, He stayed overnight at one Muslim’s house, and the bed on which He slept is still with that Muslim family. The Sikh people are ready to give thousands of rupees for that, but they will not give that bed to them. Even though in the Punjab the Sikh people were ruling, and the government of Punjab requested help from the government of Rajasthan to force that family to give that bed to the Sikhs, still that man refused, and said, “This is the parshad of our Master, and my fathers and forefathers have kept this. I won’t give you this at any cost.”

If I tell you all the stories of Guru Gobind Singh, all the things which He did in Punjab and Rajasthan, you will find that many things are still working and having the grace of Guru Gobind Singh in those places, even though those things happened three hundred years back. Hazur Kirpal was also the same Power Who came to this world, and He also gave a lot of parshad to this world, and through His parshad He gave a lot of His grace. And we people took advantage of that personality, depending upon our faith and depending upon our receptivity. And now also, those who are having full faith in Him, they are receiving His grace according to their receptivity.





## Anyone Can Do It

August 8, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

Now, if anybody wants to ask a question about meditation, he can.

*If the mind is wandering and I don't seem to be able to get it together to meditate, is it better to do something else and then go back to meditate, or just stay in and fight it?*

You should do Simran. Right from the beginning when you sit you should start fighting with the mind. And you should always tell him that you are not going to obey him.

Mind is such a power that to control it without Simran or without Master's Grace is impossible for a human.

Even doing Simran, we need the Grace of Master Power. Because behind the Simran, the spiritual power of the Sant Satguru is working. Swami Ji Maharaj said, "Kill your mind with the strength of Master. Only by using the power of Master can you control the mind."

*What should one do if one hears sound from the left side while doing Bhajan?*

You should not listen to it.

*Master, it seems that when I do Simran really well, my body slips down, and then my mind tells me my body is down. And I realize that I'm down, and if I don't get up I'll fall. What should I do?*

When you are sitting, first of all sit correctly. Once you have taken any position, don't move at any cost. It is the work of our mind to disturb us in our meditation. Either he will make you feel like stretching in the body, or he will tell you to get up early. He is always going to disturb you in your meditation.

Kabir Sahib said, "The mind is such a thing that first it brings the inspiration within us to do devotion, and after we begin, it tells us to leave it. And then we start thinking we will do it later." This is

the way that mind is keeping us in the state of neither doing devotion nor leaving devotion.

*When my body works hard, I have trouble sitting for more than an hour in the morning and a half hour at night because I fall asleep right away from being physically tired. This seems to be in the way of my meditations, but it doesn't seem right that I should stop work and just be—well, I'm not a Saint yet. I don't know what I should do about this.*

You see, those who are working very hard, because of tiredness, they feel sleepy. And those who do not have any work to do, they have the problem that the mind always brings sleep to them. So the problem of sleep is for everyone, whether he is working hard or not. But when we have to do the devotion, and when we are here for doing meditation, we should understand that this is our most important job, and for that, *no excuse is accepted*.

Guru Nanak Sahib says, “Doing the worldly work all day, one does not get tired. But when the time comes for meditation on the Lord one feels as if someone has put stones on his head.” One becomes a Saint only after doing meditation. Without meditation nobody has achieved the status of a Saint. You can also become a Saint in this lifetime if you meditate.

Kabir Sahib has said, “Devotion is just like a ball with which people are playing on the ground.” Anyone can take that ball away, whether he is man or woman, whether he is of high caste or low caste, whether he is poor or rich. Those who have love and devotion, they can take that ball of devotion.

And Master also used to say the same thing. In the book *Pita Put*, He has written very clearly: “Spirituality is not for only one particular family, or one particular place. Anyone can achieve it.” One time that Lord manifested in Ravidas, the cobbler; one time He manifested in Kabir, the weaver. And the same Lord manifested one time in King Pipa and the same Lord manifested in Sehjo Bhai [a famous woman Saint]. It is not true that only the poor have achieved it and not the wealthy people, or that only the wealthy people could do it and not poor people, or that only men have become Saints and not women. Those who have worked hard on this Path, those who did meditation with full love and devotion, they achieved that.

*Sometimes I'm not sure if my focus is lower than it should be. It seems like it might be. And I was wondering if more concentrated Simran would bring it up—or maybe it's my head going down.*

Many times I have said this thing: right from the beginning, when you sit for meditation, you should fix your gaze right in the center of the

eyes. And after that you should not move it up or down. You see, when we are thinking, if we think anything about this world, then also our attention goes right into the eye center, because our mind and soul are tied together here. Whatever thinking or whatever mental activity we are doing, that happens only from this center.

We people do not understand this. If we did, we would see that this practice which we have been given is very easy, simple, and natural, because we are very deeply connected to the eye center. Without exerting any pressure and without making any effort, our attention, our awareness, goes right into that place.

*Now that I'm sitting more and doing more meditation, my mind is cursing me. I grow very tense. I used to feel very much peace when I let the mind wander sometimes and come back to the center sometimes. Now it is such a battle and I don't know what to do.*

We should always continue our struggle with the mind. If you are trying to throw out the enemy from your home, or you are trying to control your enemy, naturally he will rebel. Kabir Sahib has said, "In this world nobody is an enemy of anybody. Only the mind is the enemy who is residing in everybody."

*Since I've been here I've noticed I have great pain in my back and my legs. I don't normally have that when I meditate; I don't know why only here. Is it the Negative Power working?*

In India it is said that *Harijans*, or untouchables, who have not been given the opportunity to go to school and get knowledge, are mostly illiterate; and now also it is true. There was one man from that caste who didn't know how to read or write. But still he would pretend he was a learned man. He would always carry a book, saying that he was a learned man. Because the others also were illiterate, nobody knew whether he was learned or illiterate. But when he came to another town and some people brought some letters to him and requested him to read them, because he didn't know how to read, he made the excuse, "The book which I have learned, I left it in my home. This is not a thing that I have learned."

So it is the same thing here also. In your home, whenever you want, you can move, and you do. But here, when you have to sit in the battlefield with all the other soldiers, at that time you are feeling much pain. The Negative Power has nothing to do with it.

And I saw that you were sleeping today.





## All Masters Had Masters

August 13, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*I have a very strong tendency to be lazy, to be easy on myself. And I was wondering what I should do to overcome that.*

If there were no easiness in laziness then who would be lazy? [Laughs] And we should know that laziness is disturbing us even in worldly work. In meditation, if you are lazy, you can't meditate. Swami Ji Maharaj says that those who are thieves of meditation, those who don't want to do meditation, only they are troubled by laziness and sleep. You can increase the appetite and laziness as much as you want and you can decrease it as much as you want. There is only one way to give up the laziness: whenever the mind brings the feeling of laziness in you, on that day you make your mind sit for one more hour. In that way, if you punish it, it will not bring laziness.

*Does the present Master take on the bad effects of deeds of disciples of the last Master? In other words, are the initiates of Kirpal Singh a drain on You?*

If one loves the present Master, whether he is initiated or not, still the Master takes on his karmas. Saints are without any enmity and they understand the whole of creation as their own. Many times I have told the story of Harnaam Singh, who was a certain man in our village and who was liberated by our Master, even though he was not an initiate. He just saw Him once when Master was traveling in a car. He had His darshan and he dwelt on that darshan in his heart. And only because of that, after six months, when Harnaam left the body, Master came there. And it was in our own field that he came and liberated him.

*I have a two-part question. First, should we look into the eyes of others? The second part, would the Master talk about the importance of the eyes of the Master . . . as our only hope.*

At least a hundred times I have responded to this question, and it will

be published in SANT BANI magazine. But still I will tell you. Master used to say that whatever you can get from a Master is only by looking into His eyes. And all the past Mahatmas, those who came here, they also said the same thing. Bhai Nand Lal, who was an initiate of Guru Gobind Singh, requested his Master, “O Master, on Your side it is a question of one glance and on mine it is the question of my whole life. If You graciously look at me and if You give me Your sight only once, even then I can be liberated.”

Guru Arjan Dev Ji Maharaj says, “The nectar is flowing through the eyes of a Saint. If the Saint wants to make anybody else a Saint, He graciously looks with His eyes which are full of nectar.”

Guru Nanak Sahib says, “Looking at the body of the Satguru, still I always want to look at it.”

Guru Arjan Dev Ji says, “Looking at the body of the beloved all the twenty-four hours of the day, still I am wandering here and there. Whenever I look at him, only then I find peace. Otherwise I am like a madman.”

And Hazrat Bahu says, “If Satguru gives one look He can liberate thousands.” And then He says, “If a thousand learned people look, it doesn’t have any meaning.” But it is a pity that we do such bad karmas that whatever the gracious sight they give to us, it is all wasted in purifying us again and again. In this way we are using the medicine and we are eating the poison also. We are doing meditation, but on the other side we go on doing bad deeds. So whenever They look into our eyes with Their gracious eyes They make us pure. But when we do bad deeds again we become impure.

*Does the Master’s forehead have the same radiation as His eyes?*

The radiance comes out from every cell of His body.

*I have difficulty deciding something and then sticking to it. Maybe I decide one thing, to pursue one course, and then I lose interest in that. I feel I can’t devote myself wholeheartedly to anything for a long time. How can I overcome that?*

You should meditate. In meditation, you will get some relief from this. Many people have this habit of thinking and making plans. But they do not put them into practice.

*Have any of the past Masters achieved being a Master without the aid of a Master? Have they done it by themselves?*

No. It is never possible. Mahatma Ravidas has written this very openly. He says, “Just as it is impossible to get a child without the union of mother and father, in the same way, without the aid of the Master we

can't succeed in the path of spirituality.”

It is true that the Masters of some of the past Masters are known because they have been mentioned in the writings. And some Masters of the past Masters are not known because their name has not been mentioned in the writings. But the principle or the law is for everybody. Everybody had a Master; without a Master nobody achieved this position. When we read their bani, then we come to know that they also had a Master, because all the Masters have sung the praise of their Master.

The Hindu people believe that Dhanna Bhagat was a perfect Saint. They believe that Dhanna Bhagat was an idol worshiper who achieved God by worshiping idols. But the reality is exactly opposite to that. He was the Master of Trilochan, but it is written in the Hindu scriptures that Trilochan was Master of Dhanna Bhagat. Dhanna came in a family of farmers and Trilochan was a disciple, an initiate of some perfect Master in his past life. But because of circumstances, after getting initiation, he didn't do meditation, and he did not go back to his real home. So again he was given the human body. In his next life, when he came into this world, he came in the body of a pundit in the *Swaran* caste—that is considered a high caste, and they worship idols. He also was involved in that worship that his parents were doing: the idol worship in the temples.

So because Dhanna Bhagat had to liberate his disciple Trilochan of his past life, he came in the body of a farmer. And once he came to Trilochan, becoming as an innocent farmer, and looking at the idols there, he said, “Brother, the big things which I am seeing look as if they are five pounds, and the others are one pound each. And what are these small ones? Are they ounces? Please give me one little one.” So he said, “All right, I will give it to you.” But because Trilochan saw that Dhanna was very innocent and didn't know what this was all about, he told him, “I will give you this god. But first of all you have to give me one milk-giving cow.”

Dhanna had a lot of cows because he was a farmer. And because he had come there to liberate Trilochan and teach him a lesson, he gave him one cow and he took one small idol from Trilochan. Then what did he do with the idol? He put the idol to one side and after a few days he went back to Trilochan, who was offering a little bit of food to one of his idols. (The Hindu people make some halvah or any sweet thing, and they come to the temple and put it in the mouth of the idol. Then the priests or those who are worshiping the idol eat all that halvah saying, “Now God has eaten, the rest is for me and I am eating that.” So to remove that, after putting a little bit of food in the mouth, they at once remove it with ashes and clean the idol with ashes and water.) So when Dhanna saw that Trilochan was doing this, he said, “Brother, why are you deceiving the

god?" So Trilochan said, "Who says I am deceiving him?" Dhanna said, "The *thakar* (the idol) says so." Trilochan said, "They never speak!" But Dhanna said, "No, that is not true. The *thakar* that you have given me, he speaks and he is doing all my work." So Trilochan said, "I don't believe that, because I gave it to you! I can't believe that. Can you show me?" So Dhanna said, "Yes, I can show you." (It is a rule that one who has seen God can also make others see God.) So when Dhanna Bhagat brought Trilochan to his farm, he told him, "Now, you look at my farm. He is ploughing my fields, he is taking care of my cows, he is doing all my work. He is carrying water and everything." But Trilochan said, "I can't see him." Because he was very much impure, he was not able to see God doing all that work. So Dhanna said, "You *can* see that, but you have this fault," and started pointing out all his faults: "You eat people's donations, you enjoy lust. You have this bad quality, you have that bad quality." Trilochan realized that he had all those bad qualities. So because he yearned for God realization and because he wanted to see Him working at all the places that Dhanna had told him, he said, "All right, I will give up this, I will also give up this." When any patient goes to a doctor, the doctor doesn't have any enmity with him. But first he removes all the pus from the wound and only then he applies the medicine. In the same way, when Dhanna purified Trilochan, and when he saw that now he was pure, then he gave him his attention and took him up, and then he saw that God was working at all the places.

So because first Dhanna went to Trilochan and got that idol from him, it is said that Trilochan was the Master of Dhanna. And because Trilochan was an idol worshiper, it is said that Dhanna also realized God by worshiping an idol. But it is not true. Who is Master in this case? The one who showed him that God is in all places. Dhanna was the Master of Trilochan.

So in the same way, the Masters who came in the past all had their Master. Without a Master, they couldn't get the knowledge. And it is true that in some places their Masters are known because they are mentioned in the writings, and in some places they are not known. That's why people who are sitting on the level of mind and intellect make up stories by themselves and in some places they say that such and such a Saint was an idol worshiper or such a Saint realized God by bathing in the holy waters, or things like that.

And Dhanna Bhagat has written himself in the bani, "Those who are worshiping idols, stones, and those who are worshiping water, they are making useless efforts, because our *Thakar*, our God, is speaking. He is living, and He does all our work." And he has written that whoever has achieved God has done so only by meeting the Saints. When Masters

leave this physical world, their disciples spoil their writings. And after that whatever they read from the scriptures, they believe that.

Swami Ji Maharaj made this Path known to the people, and of him also it is written that he didn't have any Master. But you can read in his writings, *Sar Bachan*, how much he has praised the Master. And many people say, and they *know*, that Swami Ji got the Light from Tulsi Sahib, and Tulsi Sahib was his Master. But when he left the body, his disciples at Agra wrote that Swami Ji didn't have any Master. Baba Jaimal Singh told them, "Don't say that my Master didn't have any Master, because He Himself has written many hymns in praise of His Master."

In the same way you can read the bani of Guru Nanak Sahib. In all his hymns, every single word sings the praise of the Master. And one who has tasted rock candy, only he can describe the taste of rock candy. If he had not met the Master why has he written all this praise of the Master? Because he had a Master, that's why he wrote the praise of the Master.

But after him, his followers have written in many books that Guru Nanak didn't have any Master—because they understand that it is bad for them to say that Guru Nanak also had a Master. But the reality is that Guru Nanak used to go to Kabir Sahib, and he got the knowledge of spirituality from Kabir Sahib. Because of that fact, the other Gurus appreciated and respected Kabir Sahib so much that the loom on which Kabir Sahib used to work to earn his livelihood was carried by Teg Bahadur, the ninth Guru of the Sikhs, on his head, from Kashi where Kabir Sahib used to live, to Patna, where it is preserved in a museum. So much appreciation and respect the other Gurus had for Kabir Sahib! But the Sikh people feel that if they say that Kabir Sahib was the Master of Guru Nanak, because he was a weaver, that means they will have to feel shame, because Kabir Sahib was low caste. Regarding Kabir Sahib also, Kabir was the first Saint to incarnate in this world and he came in all four ages. But he also observed the limitations of this world, and he also had a Master. But after him his followers say he didn't have any Master.

In the same way, Prophet Mohammed has also written in the Koran—people say that Prophet Mohammed didn't have any Master, but he himself writes—"O man, go to the Masters, so that they can break the seal of your ears and you can hear the divine music of God which is resounding within you. Because I have got a Master I am able to hear that and you should also go to him." Kabir Sahib says, "Rama and Krishna were the greatest to come in this world from the Negative Power. But they also observed the limitations of this world, and they also had a Master."

Kabir Sahib was all-powerful and even if he had not taken anyone as

Guru, still it would not matter much. But still he didn't break the limits and traditions and that's why he took Ramananda as his Master. But the fact was that Ramananda was liberated by Kabir Sahib. Ramananda was an idol worshiper and didn't have any knowledge of spirituality. But the Hindu people were taking him as a very great holy man, and they were also criticizing Kabir Sahib because he didn't have any Master or guru, saying that to take initiation or to take a mantra from him is a sin. Kabir Sahib was a very clever Mahatma, and he thought that if he took any small Mahatma as his Master, then these people would not believe. So he should take somebody who is well-known among all these people as his Master. But since Ramananda was not happy in even seeing any Muslim, and because Kabir was born in a Muslim family, there was no question of taking initiation from Ramananda. It was impossible for him.

Ramananda used to go, every morning, to the River Ganges. So, because Kabir Sahib wanted to take him as his Master, Kabir changed his form into a small child. He lay down on the steps on which Ramananda was coming back. It was very dark, and accidentally Ramananda stepped on that child. And Kabir, who was that child, started weeping. Who knows whether Ramananda really stepped on Kabir Sahib or not? But still Kabir wanted some excuse to weep, so he started weeping. Ramananda was very much afraid and he said, "O man of God, repeat God. O man of God, repeat God"—like that. But Kabir Sahib went on weeping. And he again said this thing, "O man of God, repeat God." And Ramananda came back home and Kabir disappeared from that place.

After that Kabir Sahib started saying to people, "Ramananda is my Master. I have got initiation from Him." So the Hindu people were very upset with Ramananda, and they came to him, saying, "You have got thousands of Hindu disciples but you are still hungry for more. Why did you make this Muslim your disciple?" In those days, people were believing very much in caste. So Ramananda said, "Who said he is my disciple? I do not know any Kabir and I have not given initiation to any Kabir." So all the Hindu people came to Kabir Sahib and told him, "You come with us to Ramananda. You are saying that he is your Master but he doesn't believe that. You come with us." So Kabir went to Ramananda's home. And at that time Ramananda was worshipping an idol of Lord Vishnu. Because he was never happy to see the faces of Muslim people, he had a curtain and Kabir Sahib was sitting on the other side of the curtain. Ramananda was playing with the idol and at the end he put the crown on the head of the idol, but he forgot to put the chain on the neck. So he was very confused at what to do then, because if he

removed the crown from the head that meant disrespect and there was no other way to put the chain on the neck. So Kabir Sahib, who was all-conscious, said, "Master, Guru Ji, why are you so confused? Just unhook the chain and then again hook it and then you will be able to put the chain around the neck." When he saw Kabir Sahib was sitting there on the other side of the curtain and couldn't even see him, he thought, "How did he know I had this problem? And he has solved my problem!" He was very surprised. So he talked with him and said, "When did I initiate you?" Kabir Sahib reminded him of the incident and he told him, "You stepped on me and you told me to repeat this thing, so I am repeating that, and you are my Master."

So Ramananda said, "That was a child; but you are Kabir." He said, "If you want me to become a child, I can show you. Now also I can change myself into a child and I can show you that I am the same thing." So when Ramananda came to know all this he said, "If you are all-conscious, then why is there this curtain between you and me? So remove that curtain." So after that Kabir Sahib liberated Ramananda.

Even though Ramananda had received a lot from Kabir, still he was involved in all the practices he was doing, rites and rituals and idol worshiping. Once Ramananda was performing the ceremony in which they make many good foods and they give it to the people, saying, "This is going to our fathers and forefathers, those who have died and who are residing in the heavens." For that ceremony Ramananda sent all his disciples including Kabir Sahib into the village to get some milk to make rice pudding and other things. So Kabir also went and there he saw that there was one dead cow, and by force he started putting some food in the mouth of that dead cow. Because she was dead, she couldn't eat by herself. But by using a stick, he was forcing the food in her mouth. He started milking her. But she was dead; how could she give milk? So the other disciples, when they saw Kabir doing this thing, they came to Ramananda and reported it. Ramananda called Kabir and rebuked him and said, "Oh man, the dead cow cannot eat food and she cannot give milk." So Kabir Sahib said, "Guru Ji, are you sure that the dead cow cannot eat anything or give any fruit?" So he said, "Yes, that is definitely true." So he said, "Well, how are you sure that the food that you are giving to other people, saying, 'This is going to go to your fathers, those who are residing in the heavens?' will really give you fruit?" Ramananda didn't have any reply to that. And Kabir Sahib only did this to teach him a lesson because Kabir Sahib had made up his mind to liberate Ramananda.

You see, no one can succeed even in worldly work without the help of a Master or teacher. The problem or the work of spirituality is very com-

plicated and in this, without the help of a Master, no one can become a Master. But this is what happens: after the Masters leave the body, the followers change the form of the writings and in that way, for the coming generations, it becomes a matter of great confusion. No Master has written in his writings or in his book that he is the last Master or that no one will come after him; or only the books or the writings that he has written are the Master's, or that only by bowing down to him, you can get the benefit of liberation. But it is a pity that even though they have not written that, still we change their form and we make people bow down to the holy scriptures and we make people remember only them.

Guru Gobind Singh has not written even a word in his writings that no one will come after him, or after him there will be no Saint, or only this book is your Master. But the Sikh people are always saying, "He has written this, and He is the last one." Because I was born in a Sikh family and my parents were also believing in the Sikh holy book, the Guru Granth Sahib, I was also devoted to that book. But in Guru Granth Sahib a lot is written in praise of the Saints and Satguru. And that's why whenever we were reading that, we were feeling very much in need of seeing the Satguru. In the beginning, when I used to go to Baba Bishan Das, and he would praise his Master, I would feel very confused and I would argue with him. And I would tell him, "Nobody is the Master after Guru Gobind Singh; it is written in the book." But Baba Bishan Das would lovingly explain to me and tell me that nowhere was that written. So I bought a little book of Guru Granth Sahib and for one year I read that many times to find out that word which would say that there can be no Master after Guru Gobind Singh, which is what all the people say.

It is not written in the Guru Granth Sahib, but in the other bani which they have made up and which is not included in the book. But if we explain that hymn, that hymn also says to go to the Master. He says, "When the timeless God ordered me, then I started this Path." The Hindi word which is used here is *punt*, which can mean "the Path" or it can mean "community" or "religion" also.

So then Guru Gobind Singh said, "When the timeless God ordered me, then I started this *punt* or Path. And now it is ordered for all the Sikhs to take the Granth as their Master." Now when we take anybody as the Master, or when we take a book as the Master, we have to obey what the book or the Master tells us. And every single line of the book says, "Go to the Masters." So he is saying that if you take the Guru Granth as your Master, then you must go to the living Master who has manifested in this world.

Guru Arjan Dev Ji Maharaj said, "Our mind started coming to rest and got peace only when it came in the company of the living Master."

Then he continued that those who are pure in their hearts and those who will meditate on the Shabd which the living Master has given them, they will realize the truth. Then he said that the *Khalsa* or the pure one would rule over all and nobody else would be the ruler. Now we have to think: who is the *Khalsa* or the pure one? Guru Arjan Dev Ji Maharaj says that those who go within and see the pure Light and manifest that pure Light, only he is the Pure One or Khalsa. Only he is the pure one who has risen above lust, anger, greed, attachment, and egoism. Other souls have become the food of the Negative Power. And those who will take refuge in the Shabd, only they can be saved because only they will go and merge in the Shabd.

The hymn of Guru Gobind Singh which I mentioned just now, that is not written by Guru Gobind Singh and it is not included in the Granth Sahib. It was written by other people after He left. Whenever Saints and Mahatmas have come, they all have emphasized the need for the Master: they all have said that you have to take a Master. And they also tell us whom we should take as the Master: only one Who has become the form of Shabd, one Who is meditating on Shabd and Who has manifested that Shabd within Him. We should take only Him as the Master. We should not go and take any other person as the Master such as those who just blow air in your ear and say, "I am your Master and you are my disciple." That Master will not do any good for us.

We have to see the Mahatma's meditation. We have to see whether in his life the Mahatma has done the meditation of Shabd Naam or not. It is a pity that people go to such persons and take them as their Masters who are not sitting even once in cross-legged position for meditation. Guru Nanak Sahib says, "Those who are already drowned, how are they going to take you out of the water? Those who are still involved in this world, how can they liberate you from this world?"

Swami Ji Maharaj says, "Now you give up the false Master and in that way you will be free from one more sin." So we should always look at the meditation of the Mahatma. We should always look to his life, whether he is doing the meditation of Shabd Naam or whether he has done any sacrifice in this Path; because without sacrifice and without meditation on Shabd Naam, no one can get to Sach Khand or become the Master.





## A Bomb

August 16, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*I would like to say something to my brothers and sisters about an experience that happened last Sunday, the morning before Initiation, concerning Sant Ji and meditation. I think that I would like to speak with the microphone so that they can all hear. May I do so?*

Speak.

*Thank You. This last Sunday, August 14, I was thinking thoughts of love for Him moments before the early morning meditation was to begin. Words of a song which had come right out of bhajan came into my mind: How the sight of Him gladdens my eyes, my heart, and how His departure brings tears and pain. And then He came and sat on the dais. I looked at His radiant face and thought, it will be dark here after You leave to go to India. At that moment, just before He put us into meditation everything on the dais went into Light, everything went into Pure and Radiant Light. Sant Ji disappeared into that Light and He became that Light—completely—except for the black coat which He had been wearing and that went all together into white; solid and very white, white light: thereby showing me the solidity and dimensionality of His Form inside of it, but proving at the same time the validity of the Radiant Light of everything else all around Him and the radiant Light of all the rest of Him plus the dais on which he sat. With that, since we had just been put into meditation, I shut my eyes and went into tearful, grateful, heartfelt meditation. Master was pulling the strings of my heart out of love for me and because He wanted to teach me some things I needed to know:*

*1) Even though our Sant Ji will be in India, though we'll miss His radiant, charming, physical self terribly much, as long as we keep the Pure Radiant Light alive and in fullness within us, following our Path of Love as Master taught us to do; His Light will remain here with us always*

*waiting inside to comfort us and lift us up to Him. And, if we let it, it will dispel the darkness which will inevitably surround us when He leaves for India to return—God knows when.*

*2) This gift from Master came to prove to us that there is no special place to sit to see such things. Nor is there any special technique. The prerequisite is, I think, to feel the tug of love at your heart; to feel God's love filling your heart so much that it overflows out of your eyes into love for all. Because it is all His. He is all and all are in Him. And of Him. Then Master will prove to us that it is so and He does it wherever and whenever He wishes. All we have to do is to love like anything.*

*3) Lastly, this gift proves again, adding to the already long list, that Ajaib, Sant Ji, is Master's successor, and the beloved of God. Master showed me that He had put all His Light, His Love and His spiritual wealth and treasure into Him. He gave our Sant Ji all that Light and Love to manifest, to give to us; so much so that it overflowed and so I was able to see it. I thank Master and Sant Ji for both the Grace and the Gift. And I just hope to God that He will help me to preserve it.*

There was one dear one of Master Sawan Singh whose name was Bhai Lena. He was from a low caste and thirty or forty years ago in India there was much problem with the caste system. And nobody allowed him to come and sit in the front row, because in the front row the people of high caste who had very good personalities were sitting. So everybody used to hate him; that is why he would always go and sit in the back. But he was a very good meditator and he was advanced very much. And once Master Sawan Singh invited him in the Satsang, "Bhai Lena, you come and sit in the front." So when those people who were sitting in the front row saw that Bhai Lena was coming there in his dirty clothes, they moved from the first row, thinking that if he came and sat with them that will bring the problem to them: because he was untouchable. (Now the government has made rules so that it is not like that; but still there is some problem.)

So when Bhai Lena came and sat in the front row, the other people moved from there. So Master Sawan Singh asked him, "Do you have any bomb to drop on all these people? If you have anything to say, stand up and say it." So he stood up in front of all the Sangat and said, "You people are hating this body but you should know that your beloved Master Sawan Singh spends all night in this body. He loves this body." And when he said that much to all the Sangat, Master Sawan Singh said, "Bhai Lena, that's all. That's all for today. Now you sit down."

So, pure souls, or emotional souls, those who are having very pure love, when they have such types of experiences they cannot hold them

only to themselves. Until they tell all the people, they cannot get any satisfaction.

I have much respect for this elderly lady, because in the beginning, when I first came here, she told me of the experiences she had with Master Kirpal and Master Sawan Singh. And they were of the higher planes; only rare meditators have that type of experience. I don't know her language and I don't know what bomb she has dropped today. Only you people know.

There was a king who had two horns on his head, and he had a special barber who knew that secret. That barber was a wise man and he was told by the King, "You must not tell anyone that I have two horns." And he kept that secret only with him. And then by God's will he left the body. And the King was worried that if anyone else would come, who knows if he will hold that secret to himself or if he will tell it to other people? But anyway he called one barber and he asked him, "Do you know why I have called you along?" That barber, whose name was Vir Babaru, thought, "Maybe I am a competent barber, that's why he has called me." He said that he had kind of thoughts. But the King said, "No. This is not the reason. I have called you here alone so that you may know this." And he took off his hat and he showed him the horns. And he said, "Now I have these two horns, and I am appointing you as my personal barber. But you should not tell this thing to anyone else. If you tell anyone else I will give you a very strict punishment. Not only you but even your children and your family will be punished by me if you tell this secret to other people."

But Vir Babaru was not very good at holding things to himself. So when he went back home he was very nervous because that was a secret and he wanted to tell it to other people. On one side, he was afraid of the punishment because the King had told him in very strict words. But on the other side, he couldn't hold that thing to himself. So the size of his stomach went on increasing and increasing because that thing was in his stomach, in his within. Many doctors were invited and everybody examined him but nobody knew about his disease, because it was a mental disease and not physical. But it was having a very bad effect on his stomach.

Anyway, in the end one psychologist came and he knew that it was some problem of mind. So he asked him, "You tell me: what is the thing which is bothering you?" So he said, "All right, you bring your ear to me and I will tell you something. But don't tell this thing to anybody else." That psychologist brought his ear near to Vir Babaru, who at once remembered that the King had told him, "I will punish you." So he said, "No, no, I don't want to tell you." So the psychologist knew there was

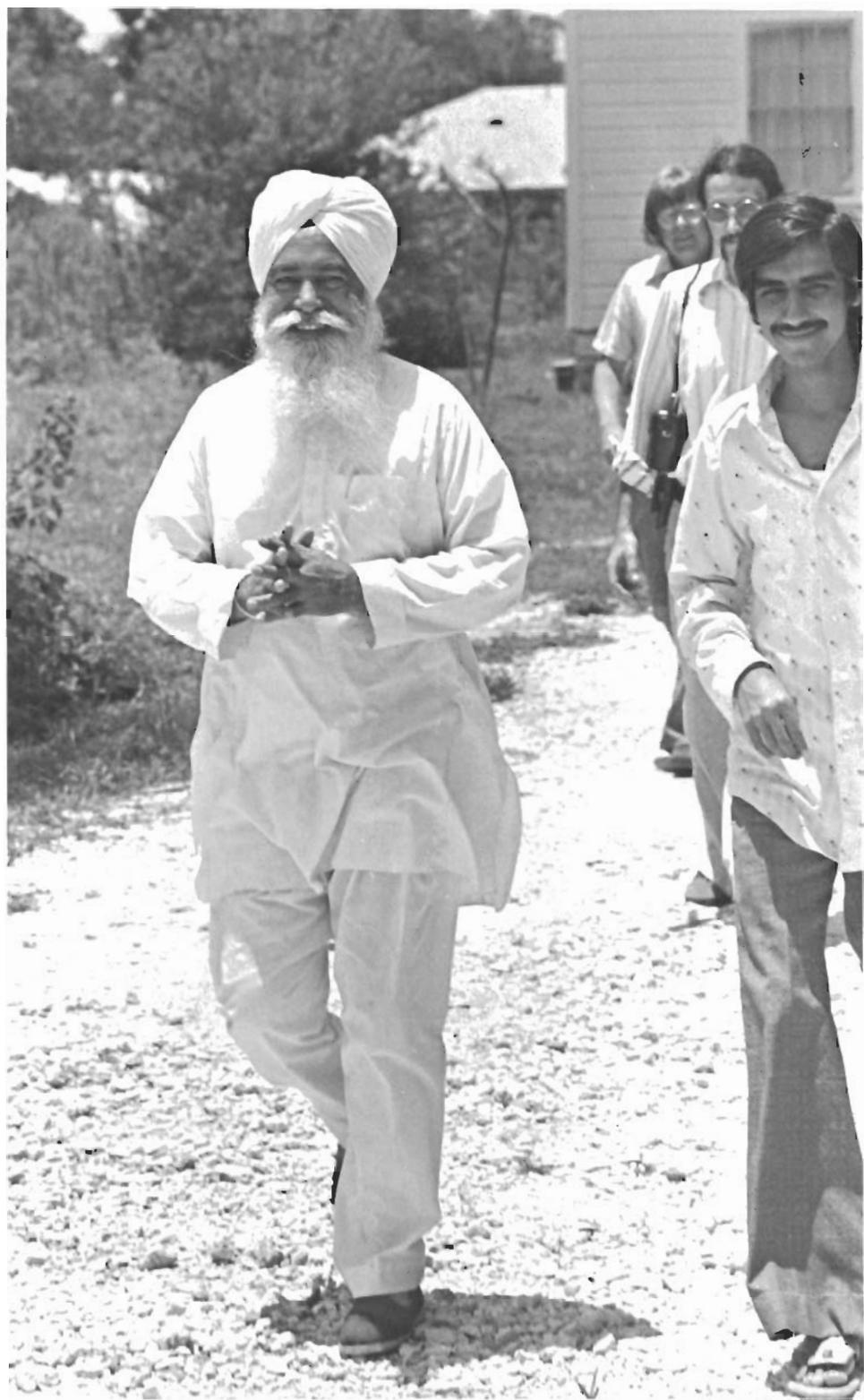
something bothering him and that he had to tell this thing to somebody else—otherwise he would not survive. He could not hold this thing within. So he said, “All right: you tell some people to carry your bed to the forest where there is nobody. And you should tell your secret to one tree; and in that way you will be free from this disease.” So Vir Babaru told some people to carry his bed into the forest and he told them to go away. Because his stomach was very much increased, he couldn’t walk a long distance; so he stood in front of the first tree he came to and said, “I am Vir Babaru telling you, and you should not tell this thing to anyone else: our King has two horns on his head.” And after that, because he had told this thing to the tree he became free from the disease and he became all right.

It so happened that that tree was a very good tree of the kind used in making musical instruments. Eventually it was cut down and harmoniums and drums and other musical instruments were made out of that wood. And because any sound which we are making in this creation is not spoiled—it flows from one place to another and is never destroyed—in the same way, that tree had absorbed that sound: “Vir Babaru says this, the King has two horns on his head and you should not tell this thing to anybody else.”

After a few years a son was born to the King and all the musicians and dancers were invited to play music and dance because they were very happy. And before starting that music, when they were tuning the instruments, the first note that came out was, “The King has two horns on his head.” So everybody was surprised and asked, “Who is saying this?” So the drummers started tuning their drums, which said, “Vir Babaru says this, but don’t tell this thing to anybody else.” Everybody started laughing and when the King saw that no matter what he had told him, still he couldn’t keep this thing to himself, he admitted it, and took off his hat and showed, “Yes, really I have two horns on my head.”

So in the same way, it is very difficult to hold anything to ourselves. This happens even with the Param Sants. They cannot even hold things within them. Kabir says, “How can I remain quiet when I am knowing all Your glory?” And Bulleh Shah says, “If I keep quiet it is very difficult for me. But if I tell the Truth, it is just like a very great fire is created. So neither keeping quiet is good for me, nor telling out the Truth is good for me, because when I am presenting the Truth not everybody likes it.” Only the Param Sants can hold that thing to themselves and sometimes they also fail, because it is very difficult to hold things to ourselves if we know the Truth or if we have any experiences like that.







## The Last Darshan of the 1977 Tour

August 23, 1977  
 Sant Bani Ashram  
 Sanbornton, New Hampshire

*Yesterday You blessed some parshad for me and I was wondering—am I supposed to keep this or am I supposed to share it with my brothers and sisters?*

It is good to share with others.\*

*I was told once that there are only six kinds of karmas: joy, sorrow, love, poverty, sickness and health. And everything else was choice: relationships, marriage, jobs, everything worldly. And I wanted to hear from the Master whether . . . because I've heard also from Master Kirpal that everything was karma, relationships . . . and other things too . . . so I wanted to clear that up.*

Master Sawan Singh Ji used to say this very often in the Satsang: “Everyone has come in this world keeping all the six things in his fate: fame, happiness, poverty, wealth, good health and disease. And this is because of the karmas which he has done in the past.” And the thing that Master Kirpal used to say that relationships, marriages and all those things, that is also because of the karma; that is true. Because all the Banis and writings of the past Masters were written according to the Indian culture. And in India, nobody chooses his companion; the parents always arrange the marriage and that is why neither the boy nor the girl knows whom he or she is going to marry. They do not even know each other until they are fully married. So that is because of the karma; and because they have some karma, some give and take, to finish up, that is why they are brought together by the unseen hand of God.

The other things, births, making the relatives, and all these things, that is not in our hands. We cannot stop births and we cannot cause any birth. So that is also because of the karma. And nobody knows where he is going to take birth, how many relatives he is going to have, how many

\*But see page 365 above. EDITOR.

brothers and sisters; that is all because of the karma.

So as far as Indian culture is concerned, all these things are true, but here in the West, people choose their own marriage companions. That is why it is not because of karma. When you see that there is a fire burning but there is a well in front of you, and if knowingly you jump in that well to avoid the fire and then you say it is because of karma; that is not true. In the same way, when you knowingly decide whether this is a good or bad companion for you when you are choosing a companion, it is not karma.

If anyone sows chilli and after that, when he harvests the chilli, he doesn't like it, and then he says, "This is the will of God, that here chillies have grown"; that is not correct. He should know what he has sown, and whatever he has sown he has to reap that. The things we have done according to our own wish, how can we blame God for them?

Farid Sahib has written: "The desire is to enjoy the sweet raisins of Kalwal (very famous raisins); but the farmer is sowing a tree which has thorns and doesn't bear any fruit. How is he going to get the raisins? In the same way he is always desiring clothes of silken thread but he is making clothes out of the wool of sheep. So how is he going to get it? Whatever he is making, that he will wear."

*Could you tell us, Master, what is the right speed of saying Simran? Sometimes I kind of speed it up and sometimes I slow it down.*

Many times I have responded to this question. When the worldly thoughts are troubling you very much, at that time do Simran fast so that you can control that thought. If there are no worldly thoughts disturbing you, you should make such a speed that is neither fast nor slow and at that speed you should do Simran.

*Why are some of the Master's initiates born so far away from the Physical Form, especially in the West? Why are we born so far away from the physical presence? It seems we would progress much more if we were near the physical.*

The distance doesn't make any difference. This is an excuse of mind. In the article which Russell Perkins read the other day, I said: "It doesn't matter if the Master is residing thousands of miles away from the disciples if they are having love for Him."\* The Saints have come in India and there are many people living in India; but only a few fortunate ones get the great boon of Naam. Most of the people remain without the Naam.

*I've heard also that the Master says, and that most initiates say, you*

\* "On Visiting India," SANT BANI, July/August 1977, p. 1.

*can't underrate the physical presence of the Master. What does that mean—in terms of her question?*

Master Kirpal Singh Ji used to say in the Satsang, “Those who are living very far from the physical presence of the Master, they always gain a lot. But those who are living nearby become blood suckers.” Because when they are always living near the Master, the yearning to get His darshan goes away from them, and they cannot progress. Because in this Path, only yearning and love works. So those who are living afar, they can create more yearning and love for Him; they can get much.

Kunichuk Ashram was in such a place where highways and roads were coming from all directions and there were good means of transportation. So many people used to come there. But I left that place and now where I am sitting, 77 RB Ashram, there are no good roads or good means of transportation, and not everybody can reach that place easily. So the dear ones who used to come to Kunichuk Ashram write me letters, or sometimes when they see me they tell me, “No matter if you make an Ashram thousands of miles away from here, it should be on the road so that we can come by good means of transportation.” But I tell them, “You feel very far, even though you are living in India. Just look at the Americans and other people, how far they are coming to this place. But still they don't complain like that.”

So the real meaning of saying this is that only those who have the real yearning can get the full advantage. Now also, in 77 RB where the Ashram is, the people who are coming from the nearby villages and faraway places, come some two or three hours before the Satsang starts and they sit in meditation there: because they have that yearning. But what are the people of 77 RB doing? Most of the people come in the Satsang one hour after the Satsang has started. And in that way they do not get much advantage: because they don't have that yearning, because they see me very often. So that is the thing: if you are living very far you will have the yearning and you will do more meditation. When I was in Kunichuk Ashram, the same people of 77 RB used to go there one day before the Satsang and in that way used to spend most of their time in meditation, because they had the yearning. But now the same people, because I am living right near them, don't get the full advantage.

You see, it is approximately four months since I came here to this country. And right from the beginning, I have seen that many people left their homes and everything and came with me on the tour. And some people have been traveling for one or two months and they have been spending their time here: because they have yearning and they know that I am going to go back today. That's why they have that yearning and

they are sitting here giving up, forgetting all their responsibilities and everything. And if I didn't go back today, if I stayed here permanently, what good would it do? People would think, "O.K., Sant Ji is here so we will go tomorrow." And they would come only at the exact time and in that way the yearning would start decreasing and decreasing. And the day would come when they don't have any yearning or desire to have darshan and they would lose.

Darshan has great value. In the month of May I gave a talk on Kabir's hymn about darshan and in that Kabir Sahib said, "You should have the darshan of the Master always, 24 hours a day. Every single minute should be spent in the darshan of the Master." And then he said, "If you can't do that type of darshan, at least do it twice a day." And then he said, "If you can't do it twice a day at least do it once a day." And then after that he said, "If you can't do it once a day, do once in two days," then, "once in three days," then, "once in four days," and like that he went on increasing and increasing. And then in the end he said, "One who doesn't have darshan once in a year, the relationship between the Master and the disciple finishes because all the yearning, all the desire goes away."

And regarding darshan or the condition of the lovers, Guru Nanak says, "Even after seeing my beloved Master many thousand times, still I am not satisfied. I want to see Him more and more." The work that darshan does, not even meditation does that work. The karmas that we finish up by having the darshan of the Master, we can't finish up by doing meditation. But when we are residing near the Master our mind gets lazy and has many types of doubts and things like that.

*Since we can't be with you always and many places don't have an Ashram to go to frequently, when we start "living centers," could you give us some advice and guidance on how we should conduct them?*

All the Satsangis of that area should sit together and think over this matter: that is, what the place is, and what procedure for living in this type of center will be good for them.

*Should people be permitted to live in such a place who are not initiated by you or Master Kirpal and Sawan Singh but are strongly attracted to you and like your guidance and your teachings? Like some people are initiated by Masters other than these, but they want to come to be with people who are following you. Should they get initiation from you or should they be allowed to live with us and follow their own Master?*

You should not ask questions like this. You should know that in my Satsang, people from all different sects and religions are allowed to come; because when we are sitting here to do the devotion of God, why

should we have the feeling of duality?

*Sant Ji, after Master Kirpal's last tour, I had difficulty keeping to the Path, living the Path the way it should be lived. I pray to You to give me the love and longing to be true to the Guru when you leave.*

Master used to say, "When one goes away from his home in the morning, and after realizing his mistake returns home in the evening, we can't say that he has left his home." So now be careful for the future and don't go away.

*Based on what you said a few minutes ago, if we can't be in your physical presence once a year, does that mean we can't make spiritual progress.?*

I am not saying that. This is the writing of Kabir Sahib. Kabir Sahib says it.

*At the beginning of the meditation, I saw a big black hole coming in front of me. I've never seen this before and I don't know what it is and I'm wondering if it's a preview of what is going to happen to me after Sant Ji leaves.*

No. No. [To someone else] Speak. Come on!

*I thought it might be a foolish question so I hesitated. I was wondering . . . a question about the mystery of creation, and I just thought I'd unload it. Did all the souls come down at the same time? And also will all souls eventually be liberated no matter where they are in the three planes? Also will there come a time when Kal Purush tires of his violence, his sport of creating three worlds, and eventually will we all go back to God?*

Yes. All souls reside in this world; they were given to the Negative Power by Almighty God. And when the time is coming for the liberation of souls, Saints come and they come in the contact of Saints, they get liberation and they go back. This is not a problem which can come to an end.

*Forgive me for asking this question; it's a very worldly question, but the implications implied by it have given my mind a wonderful opportunity to disturb me very much. It's about diet: I've been told that if we stick to a specific variation of the vegetarian diet it will help Master stay in the body, and it will help reduce the suffering and also it will help us to sit longer in meditation. In fact, I was told, if I stay on the diet I am on, my mind will get scattered and expand and I won't be able to concentrate. And I was wondering: is there any specific variation of the vegetarian diet which will help the Master to stay in the body?—because*

*I don't want to do something that will make the Master leave early.*

You see, there is no real meaning to this question. You know what Master has said about the vegetarian diet, and whatever He has written about diet, you should eat that type of food.

You see, when you are given the opportunity to ask questions you should ask questions and not write any letters. Before also I have said this thing: you should not write any letters while we are here. Because we have only one translator and after translating a lot, if he has to go over all those letters and do all those things, how is he going to do that? Before also I have said this thing, but still many people write many letters and there is a pile of letters in the house. How is he going to do that?

It is a very bad thing: people come for interviews and they take a very long time; and after coming to the bridge, they give a letter also. How is he going to do all that? We have only one translator and he also gets sick.\* You should consider how much work he has to do. First he listens to you; then he tells me about you; then he listens to me; then he tells you about what I am saying. So in that way, one man has to do the three works. And after that, if he has to write all the letters and everything, how long can he continue that?

Everybody is very welcome to write the letters, but write very brief and to the point, once in three months, not before that. And we understand our great responsibility to respond to everybody's letters; and we do respond to everybody's letters. We appreciate everybody's letters and we appreciate our responsibility to respond to them. Now, those who want to ask questions may do so, and I will respond to them.

*We're very sorry, Master. Please forgive us, but we thank you very greatly for all that you have given us, for the love and all the loving kindness for and to us. And we wish you the best in every way. Thank you once again.*

Saints always have loving kindness, but I am saying this only because of the translator.

*Sant Ji, on Sunday morning, could we possibly protect the hour of meditation we have by giving people a certain amount of time to get to the Satsang and get settled?—and then after that time maybe lovingly ask them to wait if they are late? Or should people just come in during the meditation?*

Make a fixed time for meditation and tell everybody about the time.

\* Pappu was not in fact sick at this time (the last day of the tour); but he had been sick recently and he was at the very end of exhaustion. He contracted malaria almost immediately upon returning to Delhi. EDITOR.

And those who come late should not be allowed to come in the room. They should do their meditation sitting outside, and after a few days they will realize that and they will appreciate it and they will also come at the right time. If you allow people to come in the meditation while people are doing meditation, if you allow the latecomers to come in, that will disturb those who are doing the meditations.

Here also, the dear ones are guarding the place and those who are coming before seven o'clock or when I am coming, only they sit in the canopy and do meditation. Those who come late sit outside to do their meditation. And those who have experienced this once, next time they will not come late, because everybody has the desire to do meditations and they don't want to lose that. All the Satsangis should try to take advantage of the meditation in this way. If they will come late for whatever minutes left they will spend in meditation, that is bad for them. So everybody should appreciate the time for meditation and come then.

*When we're meditating, if for any reasons we can't sit for two or three hours without moving, do we lose by getting up after one hour, or by stretching our legs or sitting down for another hour and then getting up and stretching and sitting down again; or would it be much better to sit for three hours without moving?*

You do not lose anything for any moment you spend in the remembrance of God. If you are sitting for even one minute, that also is counted. But you should try to sit in one sitting.

*Is greed for your darshan a sin?*

It is not a sin, it is good.

*Is it not advisable for a mother to leave young children for any length of time to come to India? I asked if I could come a few days ago and since that time I've come to the Ashram to stay for two nights, and I don't know if it's my attachment to them, or my duty, or if they're calling me . . . but I'm . . . I wondered if I'm doing the right thing by being here or even by asking to come. I have three children and two of them are quite young.*

You see, in India you will have only ten or eleven days. If you are not leaving the children here and if you are bringing them with you, your time will be spent in taking care of them and in that way you will not get the advantage, the benefit, for which you are going there. So that's why it is advised that first the husbands should stay with the children and the wives should come and after that the wife should stay with the children and the husband come. They should take turns in coming to India if they can do that.

*I want to know what I can do, when you go, about depression and despair and the feeling of giving up that I am afraid is going to come, because yearning for the Master to come from within is there, but it's not strong enough, I guess, to sit for meditation. If I don't see the outer Master and I feel the sweetness that I feel when I have His darshan, I want to move, or I get pain, you know. And I want to know, what can I do when I get that depression?*

In the [Unity of Man] conference Russell Perkins told a story about one man who had two servants as gardeners. And one of them used to jump around and dance when the owner was coming, saying, "You are great," and things like that. But at other times he would sleep and not do any work in the garden. The other one would always take care of the plants and water them and everything. And because of his effort and work, the garden was very good and everything was very fine there. Now you can think: with whom was the owner of that garden pleased?—with that gardener who was only jumping around and praising the owner when he was coming; or with the other one who was working even when the owner was not there?

So in the same way, those who are working even after Master goes away physically, far away from them, Master is always pleased with them. But to show love when Master is near you and not do the work that Master is telling you to do, that doesn't have any meaning. Only they can be called wise people, and with them only Master is pleased, who understand the responsibility to work *especially* when Master is not physically there. With them Master will be pleased. And those who understand the responsibility to give the water of Simran to their soul, only those gardeners or those meditators will get praise. Only with them will Master be pleased.

You should never obey your mind: never miss your meditation. The habit of sitting which you have developed in these last few months, you should not give up or lose that. And don't put this condition before sitting for meditation: that we will sit or we will continue this only when we get something in meditation. Because this is from the mind, this kind of thought; and we can lose a lot from that.

When Master told everybody in our Ashram, "Those who want to see God should close their eyes,"—everybody did. But I didn't do that, because I knew that my Master, my God, was standing in front of me. And now also I understand and I am seeing that my Master is my God.

Always I used to say, "Oh Master, if You give Your real darshan to everybody—if You reveal Your secret to everybody that You are God—then everybody will know that, and all the confusion and illusion that

people have spread in the world can go away. The Pandits who believe that by coloring their foreheads and other things, they can get liberation, they may realize that all these things are fake. And the Bhais of the Gurdwaras, who blow conches in the evening to call God, they may also realize that God is nowhere else, that He is here in the man body. In the same way, the *Mullah* or priest of the mosque, who thinks that by calling God, by shouting aloud and offering prayers like that, he can realize God, he may also know that God is moving in this world, in the man body.”

Then I told Him, “In this way, O Kirpal, we are low, and all the fighting that people are doing in temples and mosques—people say, ‘Our temple is good,’ or ‘Our mosque is good’—all the conflicts that arise from this, all the delusions, they may also be resolved. And then people may realize that the man body is the real temple or mosque within whom Kirpal is residing, within whom that Kirpal is God.”

*Is it all right to borrow money from the Satsang in order to come and see you?*

Those who have asked me these questions, I have told them they should not borrow money for coming to see me, and I have told the organizers also that they should tell people not to borrow money in order to come and see me. First of all you earn the money, and after that you are happily welcome.

*What is the best way to develop constant Simran?*

Remembrance.

*Is it all right for a person to ask another initiate the five names if he forgets them? And also, what if a person is giving out the five names to a non-initiate? I know the words are not charged, but what if this person is constantly doing this? Isn't that dangerous?*

Well, if you are sure you are asking from an initiate or you are telling to an initiate, you may ask or tell to the initiate the five charged names. But if any initiate gives out the five names to any non-Satsangi, he will have to carry all the burden of all his karma, and in that way all his progress will be stopped. It is very dangerous. Guru Nanak says, “Master is bound to whom He is going to put on the Path. Only He can carry the burden of the karmas.”

*I work with a lot of traditional Sikhs, and I was reading in the SANT BANI magazine the interview Master had with my friends in Vancouver\* and I'm sure when I get back they're going to have a lot of questions for me. I was wondering where the information Master gave on Kabir and*

\* See above, p. 347

*Guru Nanak comes from. Did Baba Kirpal tell Master that, or Baba Bishan Das; or maybe perhaps He was there? Also, what should we do if we're in a situation where someone abuses our Master in our presence? Should we leave the place, should we just speak lovingly to them, or should we just say nothing and go away?*

No, you should lovingly be with them. You should not leave that place.

Those who came to interview me, I told them, "Now also you can go and meet Guru Nanak or Kabir and all the Saints who came in the past." People talk from books and Saints talk from their own experience, that which they have seen with their own eyes. They don't quote much from books; they say what they have seen.

The world has come to this point: there were three religious people, a Christian, a Jew, and a Muslim, and they were traveling together. They came to a place where people were very religious, and understanding them as very great religious men, they served them very good food: *halvah* and similar things. But on that day the Muslim man was having a fast and he was not able to eat that, and the other two people were constipated so they also couldn't eat that food. So when the Muslim man broke his fast, he wanted to eat the food. But both the other people thought, "We can't eat the food now and he is going to eat, so maybe he will eat it all. We must do something so that he will remain as hungry as we are, and we will eat the food tomorrow together." So they told that Muslim man, "We should eat the food tomorrow and not tonight." But the Muslim man said, "No, that is not good. We should divide the food in three parts and leave it up to each one to either save the food until tomorrow or eat it now. And those who want to eat now, they can eat now." But the other two said, "No, that is not correct. We should save the food till tomorrow and tomorrow we should eat it after telling our experiences in our dreams. And the one who has a very great or good dream, he shall be the owner of all the food and he can eat it all."

So early in the morning everybody got up and sat for meditation; and when they got up, the Jew said, "Last night I saw Moses and he took me to the Light and there I saw one small circle of light. And because the owner of Light was with me, he blew air on that small light and that formed a great mountain. And when he again blew there, that mountain was divided into three parts and one part went in the ocean and all the salty water in the ocean was turned into sweet water because of that part of the mountain. And another part of the mountain fell on this part of the world and one stream began flowing here because of that. And the third part went to Mecca. But now that I have got up, I see that

everything is the same.” So in this way, he told about his very great experiences in the higher planes.

When the Christian got up, he said, “Last night, Christ took me to the first plane. And he showed me many heavens and many miracles; he showed me many things.”

But when the Muslim man started talking about his experience, he said, “Last night Prophet Mohammed came and he told me to get up. He said, ‘You see, both your companions are traveling around the world, climbing the horse of intellect. And they are enjoying. But this halvah and everything is for you, because they are wandering here and there in the world and they are getting a lot. So you should be patient and you should eat this halvah and finish this food.’ So Prophet Mohammed told me to eat all that food, and I did that.”

So when both the Christian and the Jew saw that all the food was finished they said, “Oh hungry man, you ate all that food?” And he said, “You tell me, what could I do? Prophet Mohammed, the owner of all creation, came to me and gave me the order to eat all the food. How could I refuse that order? I was lovingly compelled to eat the food and I did.” Then they said, “Now we believe your experience, your dream, was really true—because it really came true: you finished all the food.”

So the thing is, people talk from books, but Hazur Kirpal told me to sit for meditation. And what could this poor one do? When He compelled me to do meditation, I did that. So whatever I saw there, I am saying that.

There was one minister living right next to the Beas Station. He always used to argue with Master Sawan Singh, and he used to ask Him, “Tell me, Who is greater: Guru Nanak or Kabir or Baba Jaimal Singh?” So Baba Sawan Singh lovingly replied, “You see, I have not seen Guru Nanak, I have not seen Kabir. So how can I know about them? But I know that Baba Jaimal Singh is here. If you can bring both of them, then I can see who is greatest among them. But because I am seeing only Baba Jaimal Singh, for me He is the greatest.”

And in Sikh history also it is written that two times Guru Nanak went to see Kabir.

Is that all right? Very good.





## The Real Glory of the Master

December 16, 1977  
 Sant Bani Ashram  
 Village 77 RB, Rajasthan

*Master Kirpal wrote once that each one of the Five Holy Names has its own power, influence, characteristics and energy. Could Sant Ji comment on that? In other words, do the Names have more than just the power to collect thoughts? Is there some influence on the inner planes that they carry?*

It is like this: We will take your example—your name is “Chris.” You know what you are. You know your inner power, whatever inner influence you have on other people. “Chris” is your name but you are something other than “Chris” also. These Five Holy Names are in fact the names of the owners of the five inner planes. When we go within we meet them face to face as we are seeing each other right now; only then will we know their value and influence. It is a very interesting thing that when we are doing our devotion, at the same time that we are doing the devotion of Almighty God we are also doing the devotion of these five owners of the five inner planes. But these are the lower planes through which we have to go. It is because we have got the higher Shabd, and that higher Shabd is pulling us up through these planes, that we need to do the devotion of these lower gods, or the owners of these planes, also.

Suppose that we go within to the first plane and we meet the god who is ruling on that first plane; then we will know about his influence—what role he plays in our spiritual life, and up to what extent we have to devote ourselves to him, and what good or bad he is doing for us. In the same way, when we go to the second plane and meet the owner of that plane, then we will know about him, what he is doing for us, and to what extent we have to pay homage to him. So we cannot know about their influence or their characteristics until we go within and see them face to face.

First we know each other only by our names; but when we meet, only then we come to know the reality. Just as now you have come to India

and you know what the Delhi airport is like, or the streets of India—in the same way, now you know the names of the planes and the owners of the planes, but when you go within and see them then you will completely know about the inner planes through which we have to pass in order to go to our own higher plane.

Saints and Mahatmas have perfected these Holy Names and have met the owners of these planes; therefore They go into the higher planes daily without any resistance or difficulty; They just go and come back. So when They go within and Their disciples also go within, the Master takes the disciple from plane to plane and makes the disciple know the owner of each plane. At the same time, the Master tells the owner of that plane, “This is my disciple.” In that way the disciple also becomes free to travel in the inner planes. It is just as if someone is a friend of a king. If he wants to go and meet the king, he can do so without any problem; and if he wants to take somebody else with him, he can take anybody he wants. The Masters have perfected these Five Holy Names and are very well acquainted with the owners of these planes; in fact, They are the kings, and one who is following the king has no problem traveling in the inner planes.

If we read the Five Holy Names in any book or if anybody has given us these Names who has not yet perfected them, then if we repeat them it will do us no good because there will be no charging. Our Master used to say that Naam is not only the giving of the knowledge of the words, it is the attention; and behind the Simran which our Master gives us His spiritual power is working.

If a general in the Army gives an order to a soldier to go and kill many people he will do it; and the soldier will not be blamed, because the power of that general is working behind the order which he has given. But if that soldier even slaps somebody without the order of the general he can be court-martialed: because in that case the general has given no order and there is no power working behind it. He has done that action on his own behalf. In the same way, those who get Naam initiation from a perfect Master, the Master’s charging is working behind them and Master is responsible for every deed; therefore when they go within they don’t have to face the problems of those who don’t have the protection of a perfect Master. When the disciple goes within, the Master is always with him and makes him meet the owners of those planes, and He tells them, “This is my son; take care of him.”

In this context Guru Ramdas has written very clearly that when the Saints or Gurus come in this world they tell their disciples that the messengers of the Negative Power come to us when we go into the inner planes, and that they come to ask for their tax: because we are now in

the land of the Negative Power—this body is the land which he has given to us, and when we use the organs of sense we are cultivating that land, and when we get some enjoyment from that, definitely we have to pay some tax for it. Just as when we own land we have to pay a tax on it, in the same way, because we are in the kingdom of the Negative Power we have to pay a tax. But because we have the protection of the Master, we are freed from paying that tax.

So Guru Ramdas says that He is telling His disciples, “When the Negative Power’s messengers come to you asking for the tax, you should not worry about them; you should follow me, repeating the Names which I have given you. If anyone comes to you and asks for that tax you should say, ‘Our Master Who is leading us, He will pay it.’ And when they come to me, I will take care of it. You need not worry about them.” We can know the glory of the Master only in the inner planes, when we see how the Master works there.

So He writes, when describing the inner condition, that when the Master takes the disciples near to the place of the Lord of Judgment, he asks the Master, “You have brought this many people here; have you paid their tax? Did you settle that?” And the Master says, “All right; you show me your account book and I will pay. I will pay whatever they are supposed to pay. You bring your book.” But when the Lord of Judgment brings that book he doesn’t find any account for the initiates of a perfect Master—because at the time of initiation the Master takes the accounts of the initiates from the Lord of Judgment and keeps them with Him. So the Lord of Judgment is surprised when he doesn’t find any accounts, and says, “How is this?” and then he realizes that these are the disciples of the Perfect Master Who has already paid off the accounts by taking sufferings on His body or by any other means—because Master uses many ways to pay off our karmas. That’s why Guru Nanak Sahib says, “When the Lord of Judgment comes, Nanak tells him that He had to list all the karmas at the time of initiation and now He is responsible for every single karma which the soul is doing.”

At the time of initiation, it is true that the Master takes some time to connect the soul to Sach Khand because the Negative Power still has control of the soul, and it takes some time for the Master to take the ropes of the soul from the Negative Power which he has hidden and tie the ropes of the soul to Sach Khand. One who is tied to Sach Khand will sooner or later definitely go there. That is why it is said that you can appreciate the Master only when you go within and see Him working there, because He works there as nobody else can. The Inner path is very complicated, and only when we go within and see Him working there for us, only then can we really appreciate the living Master. Now we see Him as an ordinary

man like us, and as such we do not appreciate Him fully. That's why Master says to take Him as your brother, as your father, as your friend. But when you go within and see how the Master is working for you, only then can you appreciate and really respect Him.

Guru Arjan Dev says, "I have seen the Master and He is exactly like what I have heard of Him." He says that when the soul goes within and sees her Master working there, only at that time she realizes "whatever I heard about my Master—that He protects my soul in such a way and He works in such a way in the inner planes—truly I see Him doing that." And then He says, "He unites the separated ones with God; He is the lawyer or advocate in the court of God." Just as, if we want to fight any lawsuit outside we need some competent lawyer, in the same way our Master is a lawyer in the court of God: He helps us in the battle we are fighting with the Negative Power. That's why he is called a lawyer in the court of God.

The Negative Power gives no concessions. Whatever karma we have done in this kingdom we have to pay for. He holds every soul accountable for whatever karmas she has performed here, and he requires all karmas which are done in this kingdom to be paid off.

Saints and Satgurus are free from all disease, as They do not have any burden of karma to pay. Whatever suffering or disease comes to them is only because They take over the karmas of their disciples in their love.

Once Master Sawan Singh was sitting in His Ashram with two Sikh leaders who had heard a prophecy that Master Sawan Singh would live for a hundred years. They asked Him, "Master, is it true that you are going to live for a hundred years?" He replied, "Yes, it is true; I plan to live for a hundred years: but only if my disciples let me meditate and do my work as I am doing now. But if they cry in front of me and say, 'We are in pain, we are suffering,' and if they will not meditate and not obey my commandments, there are many possibilities that I will leave earlier—because I will have to pay for all that." And it happened. Those who are meditators and who are going within know that Master Sawan Singh left ten years early at the age of ninety. In the same way Master Kirpal was also asked the same kind of question, and He replied, "If you will allow me to work steadily and if you will meditate—only then." And those who are meditators know that Master Kirpal left the body fourteen years early.

One very interesting thing: Once I was suffering from a very high fever and Master Kirpal was supposed to come on the next day: but before He could come some dear ones from Delhi came to the Ashram, and when they saw me suffering from that fever one of them cabled Master about my sickness. He didn't ask me, and he didn't tell me that he was going to

cable Master, and without my approval he went down to Ganga Nagar and cabled Master Kirpal. The next day Master Kirpal was supposed to come, but He didn't come because as soon as He received that cable my fever went away and I was better. Master Kirpal started having it; and it was a very high fever. Next day that dear one came to me very happily thinking that he had done a great thing by sending that message to Master. He told me, "I cabled Master about your sickness and now you are free from it." I became very angry with him, because I knew that Master Kirpal had taken the karma which I was supposed to pay off and that He was suffering from that fever. So I became very angry with him and asked him, "Why did you do this? I didn't tell you to do it!" and I was very upset with him. I told him "Now Master Kirpal will not come today because He is paying off the karmas which I was supposed to pay." And it happened. Master Kirpal didn't come on that day. The next day also he didn't come, because the fever was very high, and the third day Master did come but His face was very yellow because that fever was very high. In fact it was a very big karma which He was paying off.

And when Master Kirpal came there, because I had told the dear ones that He was not going to come on that day but He would come after a few days, the dear ones thought that I was all-conscious, so they went to Master Kirpal praising me: "We knew that You were not coming because he told us." Master Kirpal was very tired and sick and said, "He was telling you that I was not coming since it is only because of him that this happened." I apologized to the Master; I told Him, "I didn't want you to carry my karma, but this man went and cabled you." But Master Kirpal said, "No, it's all right."

So Sant Satgurus are free from all sufferings and disease, but because they are in the love of their disciples, whether the disciple wants the Master to take the karmas or not, they reduce the karmas and take over the karma of their disciple.

Masters are not bound to the body as we are; they are not prisoners in the body. Whenever they want they can fly out of the body and leave it, or they can live in the body as long as they want. They are *not* in the control of death, but truly speaking, death is in their control. Those who say, "Master has died," are in a very deep illusion. They should think: "If Master is really subjected to death, then what is the use of going and taking refuge in such a Master?"

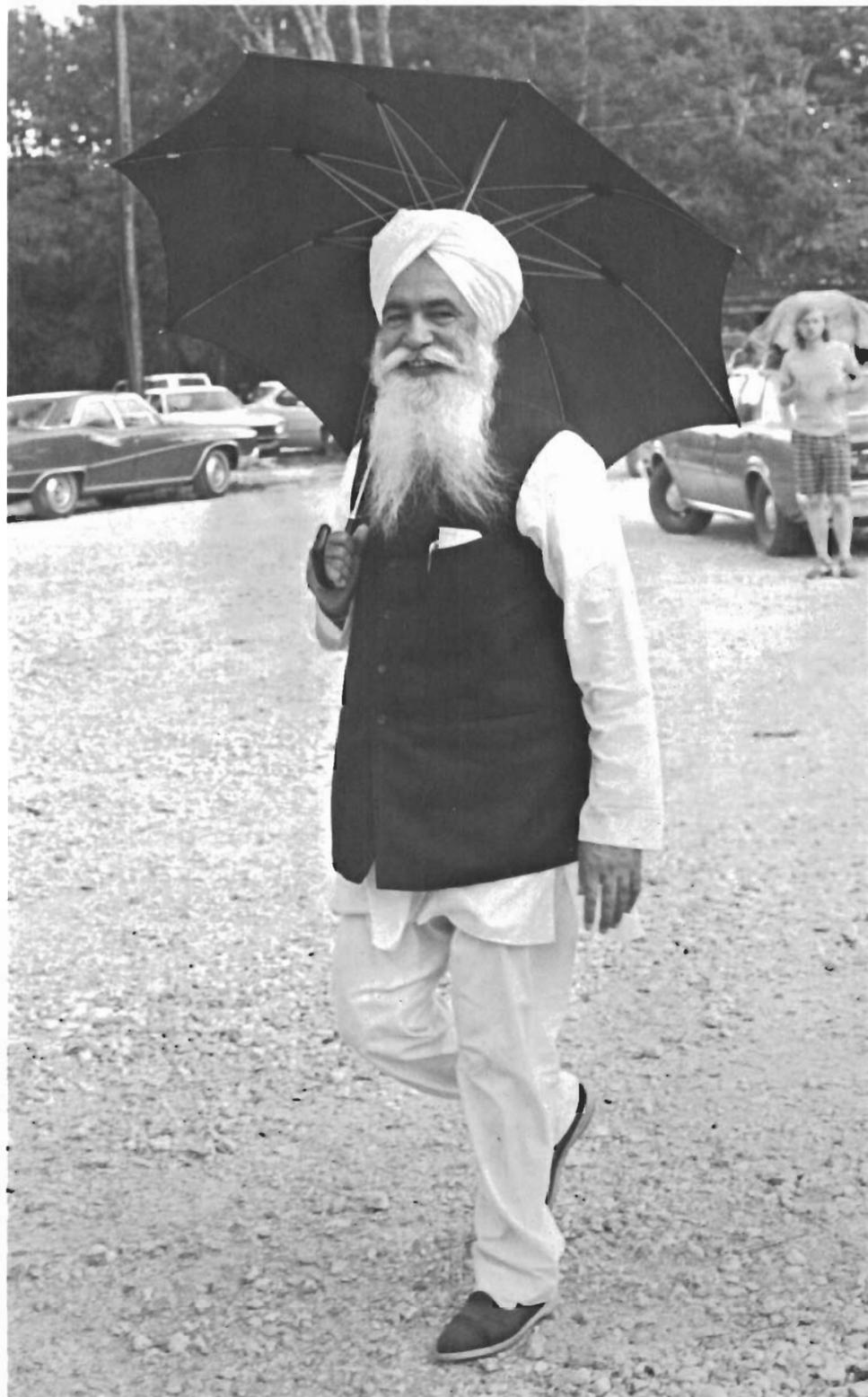
We see that He only changes the body and goes and works at some other human pole. In fact, "the Light which was working within Him is the same, the practices which He was teaching are the same—only the body is changed."

Guru Nanak said, "My Satguru is always residing, always existing, in

this world. He never comes, He never goes; He is the immortal person in this world. He always remains here.”

Guru Arjan Dev Maharaj Ji says, “They are not in the cycle of births and deaths, but in fact They come here only for the sake of others: They give the donation of Their own life and make the souls meet God.”







## Wash Your Prayer Mat in Wine

September 26, 1978  
 Sant Bani Ashram  
 Village 77 RB, Rajasthan

*In America, sometimes it seems that the people don't have the respect for Satsang when Master isn't physically there. Some are inattentive, some fall asleep and I've even seen some people lay down on the floor during Satsang. And I'd like Sant Ji to comment on attending Satsang when the Master isn't physically present.*

When Sant Satgurus allow us to do Satsang, when they order us to do Satsang, in that way they are sending a lot of their grace to us. In any class, if the teacher goes away for some time, those who are wise children will just keep doing their work as they were doing in the presence of the teacher. But mischievous boys will start talking, or fighting with each other, or tearing the books apart, or things like that. When the teacher comes back, then some people will complain to him that a particular boy did this and that. But the teacher knows everything about the wise children, and about the mischievous children also. And now you can think: whom will he respect and appreciate? He will definitely respect and appreciate the children who worked on the lesson that he gave them during his absence. And the children who were mischievous will not be appreciated by the teacher. He knows about both of them.

In the same way, when the Sant Satguru is not physically present in the Satsang, it is like the teacher going away from the class for a few minutes and then coming back. If we do not sit according to His commandments during His absence, we are not pleasing Him. He knows everything about us, and He will definitely appreciate those who remain in discipline in the Satsang.

There is a vast difference between the worldly teacher and the Master, because Master is Shabd and He has taken on the body only to explain things to the people. But always He is present everywhere. He is looking at every single action of ours, in Satsang or any other place. That's why those who remain in discipline in the Satsang and those who sit with

respect, only they are appreciated by the Master.

In the Satsang a lot of grace of Master comes. Graciously the Masters have allowed us to sit in their remembrance in the form of Satsang, because they want us to do the devotion of God even when they are not physically present there.

One more example to understand this: Suppose a father of two sons goes to a foreign country, and while he is gone he writes them letters telling them what to do and giving them good advice. One of the sons keeps all the letters which are received from his father in good shape, and he covers them with a handkerchief or piece of cloth and burns incense in front of them. In a way, he is worshipping the letters from his father. But the other boy—no doubt he keeps all the letters protected—but whatever is written in the letters, he lives according to that. Whatever the father writes—to remain in the discipline and to work—according to that he works and he remains in the discipline. But the other boy doesn't put the writings of those letters into practice; instead he is just worshipping those letters, respecting the words but not acting on them.

Then the father comes back and calls both his sons and asks them, "What did you do with my letters?" The one who was worshipping the letters brings them all to him, well-protected, and says "Father, I worshipped these letters, I burned incense in front of them. Always in the beginning of the day I would come and have the darshan of these things which you were sending, and I respected your letters very much." But the other son, when he was asked, replied, "I kept all the letters received from you, but I did one more thing: whatever you wrote me to do, I did." Now you can think: with whom will the father be pleased? He will definitely be pleased with the one who protected the letters and also worked according to his advice. With the other son, the father will not be so pleased because he didn't act according to what his father wanted.

In the same way when the Master advises us and instructs us what to do, through his letters or through his writings, the wise children of the Master always work according to the instructions of the Master, and they praise Him. But other people just read the writings and don't think over it and don't act on it. So that's why you people should always do your Bhajan and Simran according to the instructions of the Master, and always remain in the discipline of the Satsang. Because in Satsang Master is always present there. And it is a fact that whenever people sit in the remembrance of the Master in Satsang, the form of the Master is present there. You will not see Him physically but always He is present there. You should always understand His presence there.

Master Sawan Singh Ji used to say, "Whatever Master orders you, you should obey His commandments." Obedience to His command-

ments is the only devotion of the disciple, the only worship of the disciple, and the only Simran of the disciple.

Maharaj Sawan Singh used to tell one story about a Muslim Fakir in order to explain to us that we should always take the words of Master to our heart and we should always obey them no matter what. He used to say that there was one Muslim Fakir who gave out one sentence: "If the Master wants you to wash your prayer mat in wine you should not hesitate to do that." When that Muslim Fakir said this there was one *kazi* [priest], who came to him and said, "This is not according to the law of our religion! It is a very bad thing to wash the prayer mat in wine, and this is a bad thing for you to say. Explain to me why you say this." That Muslim Fakir replied, "Well, I can't tell you anything more about this, but you go to such-and-such a place where lives one of my disciples. Ask him and he will tell you what this line means." So that Kazi went to the disciple of the Fakir and asked him, "Your Master has made this statement: that if Master wants, you should even wash the prayer mat in wine, and you should not hesitate to do it. Please tell me, why did your Master make this statement? What is the meaning of this?"

That disciple said, "I cannot give you any reply to this. But if you want to get the reply, you should go to a certain town (he mentioned its name), and there you will find one prostitute. You go to her and ask her and she will tell you. And in that way you will know the meaning of this sentence said by the Master." The Kazi was confused and said, "What type of Fakirs are they? One says that you should wash the prayer mat in wine; the other says you should go to the prostitute." He was confused, but he was intelligent and he thought, "Let me go and see what is happening with the prostitute." He went to her house but she was not there.

The people who were there thought, "He looks like a good man; let us present a new girl to him so that he will give us more money." In the house of the prostitute there lived a young girl, who had been sold by some bandits to that prostitute and had been brought up by her. They presented that girl to the Kazi, thinking that he would give them a lot of money. This was the first time that the girl had been presented to any man. She was very shy and started weeping when she came into the room where the Kazi was sitting. The Kazi thought, "If she is a prostitute she should have just come to me and welcomed me and loved me and things like that; there is some secret behind it. Let me ask her who she is and why she is feeling shy." So he asked her, "Tell me what is wrong with you and why you are crying?" The girl replied, "Up until now I have been innocent; I have not had to face any man. But I am separated from my family and my father and I am afraid that today I am stepping into hell, and I don't know how I will be punished by God.

That's why I am afraid and I am crying."

That Kazi, who was a religious man, felt pity for her and asked her about her family. She replied that during the revolution she had been separated from her family. When the Kazi heard that, he at once remembered his family because he was also ruined in the same revolution. He asked her, "What was the name of your village?" So she replied, "I don't know exactly but it was something like this . . ." She mentioned some name, and that was the very village of the Kazi. When he realized that she was from his village his curiosity increased more and more and he got the courage to ask her more about her family and herself. So then he asked her, "Do you remember what the name of your father was?" She said, "I don't remember exactly but I think that it was like this . . ." and it was exactly the name of the Kazi. So in that way the Kazi and his daughter were reunited after a long separation.

So then the Kazi realized that that was the meaning of the statement: that whatever Saints say, you should just go ahead and do it, no matter what it means at that moment; whatever they say, it is good for you. He got his daughter and when he came back to the Muslim Fakir, he requested him to say the other half of the couplet. He said to the Fakir, "Now, I understand what you meant: that we should not hesitate in following the commandments no matter what He says. Now please tell me the other half of the couplet." Then the Muslim Fakir finished the couplet and said: "Whatever statement the Master makes, even if you think it goes against the teachings of the Masters, still you should do it; because Master is all-conscious and He knows what you want." He has his own way of explaining things to you. That's why you should never hesitate in obeying the commandments of the Master, no matter in what way they are presented to you. You should always go ahead and do whatever He wants you to do. Whatever He utters from His mouth is good for you. Whenever we are doing Satsang we should understand that we are doing our Master's Satsang. And this is my personal experience, that in all Satsangs, Master Himself is present there.

In 16 PS Ashram some dear ones were meditating with me. In those days, many dear ones meditated with me, worked very hard, and became very hard, and became practically successful. Each one signed a paper, saying that he would get up at twelve, or at one, etc. Once it so happened that they asked me, "We are getting up early in the morning and we are staying up all night and meditating and doing so much hard work and we don't know whether Master is aware of this or not." I said, "This is my personal experience, that Master *is* looking at what we are doing. He is aware of every single minute that we are spending in His remembrance." They said, "How do we know that He knows whether we are meditating

or we are sleeping? How do we know that He is always present here?" So I said, "All right. If you want to have this experience, you will have it tonight. On your particular time, Master will come and wake you up. And then during your meditation you will know that He is present with you." So they asked me, "How will we know that He is present there and that He has awakened us?" I told them, "That depends on your truth and your purity. Whatever amount of truth and purity you have within, according to that you will feel His presence and you will see that He has come and awakened you."

So that night everyone sat for meditation; I was underground and the other people were sitting for meditation in another room. At whatever time they had fixed, Master came there and called them, "Now, get up." When they got up and sat for meditation, whenever they felt drowsy and their head would tip forward, Master would bring their head back. If anybody was falling over, Master brought him back in the right position. In that way three or four hours passed during the meditation time; Master was always present there and always bringing them back to the right position whenever they were feeling sleepy. They were tired of all these changes, because whenever they meditated before, if they leaned forward, nobody was there to bring them back, so they were at rest and very comfortable. But on that night, because Master was there and Master was always bringing them back, they got tired because they had to sit straight and couldn't sleep in their meditation. When they got up from the meditation I came up and asked them, "Dear ones, tell me: did you feel the presence of Master here? Did Master come and do anything for you?" And they said, "Yes, Master did come and He helped us in our meditation. But if He is going to come like this, then we are going to leave this place because we cannot do the meditation like he wants us to do."

It is my personal experience that whenever we remember the Master, He is always present there helping us.

Sunder Das (I told you about him yesterday—how his leg was burnt and he was not aware of it) used to say that whenever he slept on comfortable beds, somebody would say to him, "Sunder Das, you are sleeping on such a comfortable bed that you will not be able to get up in time for meditation." But he would reply, "I don't bother about that because Master will come and wake me up." He always used to say, "Master comes and wakes me up." Because he lived with me for many years I saw that he would always get up at exactly the same time each night: at one o'clock.

It is because we are lacking in love for the Master that we do not feel His presence in the Satsang and other places. If we grow in love and

devotion for Him, if our love becomes greater, then He will take responsibility for us and will definitely come in the night and wake us up; and in the Satsang also He will always make us feel His presence. It is only because we do not have such love for Him that we do not feel His presence. If we had that much love for Him He would work for us always. He has the orders from above to make us meditate, He has the orders to give us the means of livelihood, and He takes responsibility for all the dear ones who completely surrender to Him. So if we completely surrender to Him and if we always have much love for Him, He will come and wake us up and He will always make us feel that He is present. Moreover, whatever responsibility we have, He will help to carry that out. In our worldly work also He will help us, if we completely surrender to Him.

Many times I have said about Baba Bishan Das that he was a perfect Mahatma who had attained the position of the second plane. The great thing about him was that he knew that there was something beyond the second plane. Many times Mahatmas who have attained the position of the second plane consider themselves the complete God. That's why they do not teach people about the other planes and they always think there is nothing beyond what they have achieved. They think that they are all in all. But he knew that there was something beyond that, and that's why he always remained humble. He was competent up to the second plane. When I came to his feet I lived in Simla and he lived in the Punjab, but I don't remember any night when he did not come to me and wake me at the time when I was supposed to get up.

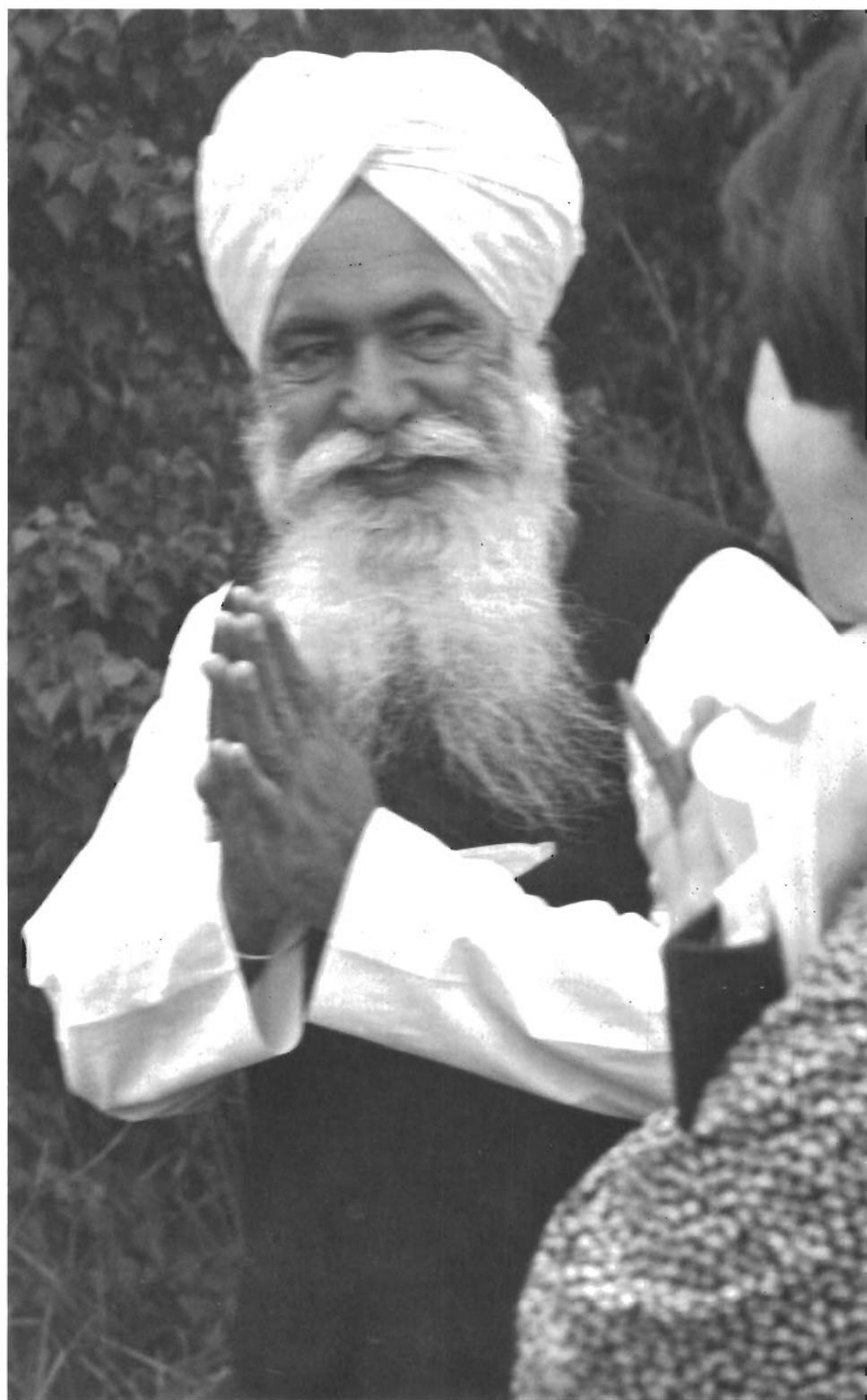
We should create love for Him within. We should always feel the presence of the Master. Definitely He is always present, because when Master initiates us, He resides within us in the form of Shabd. He is always present within.

In Rajasthan people have the habit of smoking the *hookah* (hubble-bubble or water pipe) and there was one person who was addicted to that who came and got initiation from Master. That dear one was a good friend of mine, and he had only good qualities except for this one thing, that he smoked the hookah. I took him to Master and introduced him, saying, "He is my friend, and he has only good qualities except that he smokes the hookah." Master said, "Now you should stop smoking." He said, "Yes, I would like to leave this; I don't know why I am so much caught up in this bad habit, but I would like to leave it." Master said, "All right. You promise me that you will never smoke in front of me, in my presence." He said, "Yes, definitely I can make *that* promise. From now on I promise that I will never smoke in front of you." When he came back to his home he broke that pipe and he decided never to smoke it again. But once he was traveling to Ganga Nagar and he saw some

other people smoking, and because of his mind he also had a feeling that he should smoke. So he went to a shop and asked for one packet of cigarettes. In the rear of the shop there was a mirror, and when he asked for those cigarettes he saw in the mirror the image of Master standing behind him carrying a big stick. He was afraid and he just ran away from that place without taking the cigarettes. He came to me and told me what had happened, and he said, "I don't know whether it was true or whether it was just His image." I said, "I can tell you that it was true. You should not feel that it was only because of your mind. It is true that Master came there and didn't want you to smoke."

For a few days he remembered that, and he didn't smoke. But again his mind troubled him so he made another hookah. He was going to the fields, carrying the hookah in one hand, in order to have a smoke. He saw Master coming carrying two big sticks, and He hit him so that his hookah fell on one side and he fell down on the other. After that he was so afraid that he never touched the hookah. He came to me again and told me, "There was some old man with a white beard. But I don't know whether he was Master or not." I said, "If you had more love for him then you would definitely have seen Him more clearly."

If we have enough love for Him we can always see. If we have completely surrendered to Him, we can always see how He is protecting us in His real form, and how he keeps us away from bad habits. It is a question of love for Him and complete surrender to Him.





## They Come To Make It Fresh

September 30, 1978  
 Sant Bani Ashram  
 Village 77 RB, Rajasthan

*Would you explain the power and the charging behind singing the bhajans?*

Guru Nanak Sahib used to call a group of people singing bhajans as *Bhajan mungli*, as we now call those meetings *Satsang*. When we are all sitting together, everybody knows that we are coming together in the remembrance of God. Everyone who is in that group has the thought of God at that time. That's why Guru Nanak Sahib says, "Whenever you sit together in Satsang, first of all, all of you should sing some song or bhajan which is full of yearning and love for the Master and the Satsang."

We are not to sing the bhajans as a ceremony or rite or ritual. We should sing the bhajans with yearning. Guru Nanak says, "Whenever you sing bhajans, if you sing with love and yearning within you, that singing also will give you such intoxication and peace that lust, anger, greed, attachment, egoism, all these fires which are burning within us, will begin to cool." That intoxication which we get from singing the bhajans with yearning and love removes our suffering.

The bhajans which we sing here have come out from the mouths of great Masters, and they show Their yearning. When we sing those bhajans, we should also try to develop that yearning.

The teachings of the Masters are always fresh. It is not true that the teachings of the Masters Who came in the past—say two thousand years back—are now old. Or a Master Who came five thousand years back—His teachings are not old either. Whenever the Masters come, They always bring the same teachings and They do not bring any new thing. The teachings are always the same; the only thing required is that we should get the company of Someone Who has practiced these teachings and only then will we feel that the teachings are not old and that they are fresh. Whenever they are taught they are always fresh. When Mahatmas

come, they tell us that we have to meditate on Shabd Naam, and that we have to get rid of lust, anger, greed, egoism and attachment. And if we get the company of One Who has practiced the teachings, no matter if the teachings are thousands of years old, we will never think that they are old. One Who has practiced those teachings will tell us the same thing as the teachings are telling us.

One gardener comes and sows the seed and another gardener comes and gives water and nourishes the plants. In the same way, one Master comes and gives initiation and connects us with Shabd Naam and the other Mahatma comes and gives us real knowledge and teaches us about the Path very clearly, and He becomes helpful in our going back to Sach Khand.

When Baba Jaimal Singh left the body, people came to Baba Sawan Singh and asked, "Now that Baba Jaimal Singh has left the body, on whom should we contemplate and what should we do now?" So Baba Sawan Singh replied, "You should not change your contemplation. You should go on contemplating and remembering Master Baba Jaimal Singh. You can come and enjoy the benefit of Satsang, but you do not need to change your contemplation." Then He said, "When I went to Agra, I met Chacha Pratap Singh (who was the brother of Swami Ji Maharaj) and even though I saluted Him and respected Him, still I always had the image of my Master Baba Jaimal Singh in my heart. And when I told this to Chacha Pratap Singh, He didn't mind and He was very happy." The perfect living Masters never say that you should not contemplate the form of the Master Who initiated you because He has left the body. The only attachment we can have with the living Master is that we can go in His Satsang and outwardly we can love Him. And whatever instructions He is giving us and whatever advice He is giving us, we should follow that. But we should never change our contemplation, and He will never allow us to do that.

So Mahatmas do not come to give us any new message. The message always remains the same. They just come to make it fresh. Satsang is the fence for protecting our meditation. Our mind is a tireless and obstinate enemy, and if we try only a little bit we cannot dominate it. If we have Someone in the Satsang Who can point out our faults and failures, only then will our mind understand and only then is there some hope of our changing. As long as we stay away from the Satsang we cannot improve our life. When we come to the Satsang and realize what our failures are, then we start improving. That's why Hazur used to say, "Give up hundreds of urgent works to go to Satsang, and give up thousands of urgent works to sit for meditation."

*I can only remember my Master with difficulty, as I was with Him*

*only a short time and it's been a number of years. So I was wondering how I can develop true love for the Guru.*

This does not make any difference, whether you have spent a little time with Him or more time. Sometimes it happens that those who have spent more time with their Master take Him for granted and forget Who He is, and in that way they lose. It doesn't matter if you have spent only a little time with Master.

When Baba Jaimal Singh was about to leave the body, He was looking at the door as if He was waiting for someone. When He was asked, he replied, "Yes, I am waiting for one man who is going to come and get initiation." That was a police inspector who came at the end time of Baba Jaimal Singh. After giving him initiation, Baba Jaimal Singh left the body. So just think—that police inspector got initiation when Baba Jaimal Singh left the body. He didn't have any other opportunity to go and seek the company of his Master. But after He left the body, that police inspector came to the feet of Baba Sawan Singh. And having faith in his own Master, Baba Jaimal Singh, he meditated so much that he became a very good meditator, and he became one of the secretaries of Baba Sawan Singh. So just think—he got the initiation at the last minute and after that he didn't let his attention waver; and always keeping faith in his own Master, Baba Jaimal Singh, he meditated in the company of Baba Sawan Singh. And he succeeded and became a good meditator.

Those who were living near Master and who spent a lot of time near Him—I have met many of them and they have themselves told me, and moreover I used to hear Master say this when He was in the body: "Those who are living near me are like the blood suckers, on the cow's udder; those who are coming from far away are like the calf coming from a distant pasture—they get milk from me." Distance makes no difference. The main thing is to obey orders.

Baba Bishan Das used to tell this story: There was one *Udasi* Mahatma—*Udasi* is one sect of yogis—who had one disciple named Bordas. In those days in India, the Mahatmas used to travel from place to place as Guru Nanak did. Guru Nanak also wandered here and there and went to many places. Once, that *Udasi* Mahatma and his disciple, Bordas, were traveling from place to place and they came somewhere at nighttime, and it started raining. They were in a very old house and the water started coming through the roof. The Mahatma was sleeping when he saw that the water was coming in, and he was afraid that maybe the house would fall down. So he told his disciple Bordas, "O Bordas, go and stop this rain from coming into the house or the house will fall down." So Bordas said, "Master, I don't know what has happened to you today that you are telling me to go and stop the water from coming

through the roof. You do not realize that if I go and stop the water from coming through the roof that means that I will be climbing over you and be higher than you and this is not good for me.” He didn’t want to do this work and that’s why he found this excuse. That Udasi Mahatma was very old, but in his old age he himself went up and stopped the water.

The next morning when they got up, the Udasi Mahatma told Bordas, “Go and bring some milk or something to eat from the people. You go and beg something for us.” Bordas replied, “Master, I don’t understand what has happened to your senses today. Now you are telling me to go and ask for the milk and things—if I go and request milk for you, people will say I am doing the rites for your liberation even while you are still in the body!” (In India when anyone leaves the body, people go and ask for milk and other things as part of the rituals for their liberation.)

So that Mahatma himself went into the village and asked for the milk and other things and brought them back. He understood that Bordas was not going to obey him so he said, “What is the use of telling him to cook this?” He started cooking the milk and when it was done he said, “All right, Bordas, now you come and drink this milk.” Bordas said, “Yes, definitely I will do that, because I know that if for the third time I disobey you, you will be angry with me. I don’t want to displease you so I will obey your orders.”

Our condition is not less than that of Bordas. When Master tells us to meditate on Naam, we say, “What is the use of meditating on Naam when You are here? You can do this very well, much better than we can. You should do it for us also.” When He tells us that we should do seva, then we say, “Well, it is not fair when You are in the body, sitting here, that we should do any seva. If we do seva, our clothes will get dirty,” or we find any other excuse for not doing seva. But if He gives us any name and fame or if He gives us any worldly thing, then we are always ready to accept that without any hesitation, saying, “We know that if we do not do this, you will be displeased.”

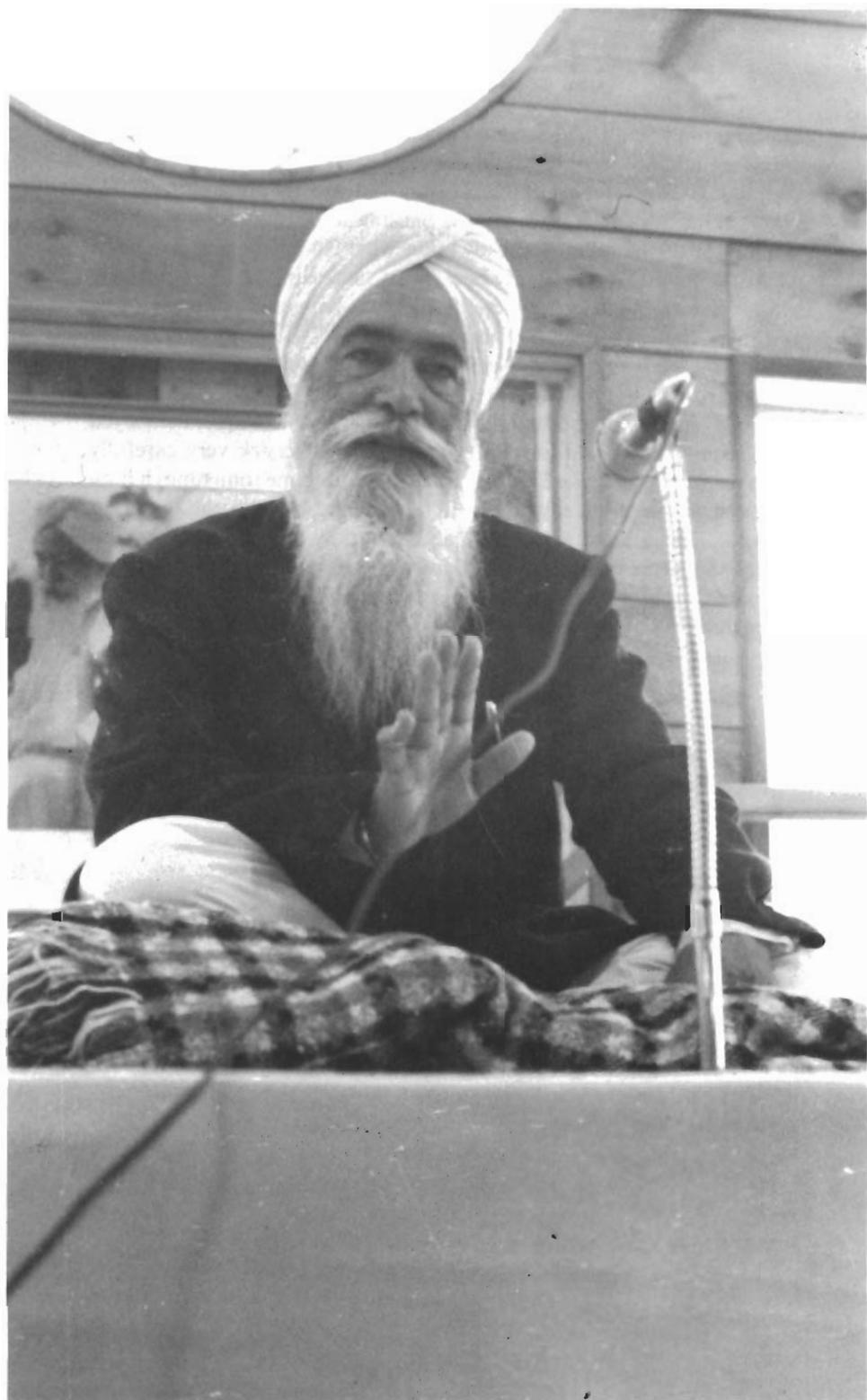
Distance makes no difference. The main thing is that whatever Master tells you, or whatever Master has instructed you, you have to work according to that.

Hazur Sawan Singh used to say that our condition is like this: “We say, give us the things, moreover pay for the transportation also.” They say that people want initiation, moreover they want Master also to meditate on Naam for them. This is just an excuse of the mind. Really, whether we are near Him or far away from Him makes no difference. If we meditate on the Naam given by Him with full love and devotion, then we can succeed.

Once there was an initiate of Baba Sawan Singh who, whenever

Master Sawan Singh held Satsang, would never come but would keep on doing meditation. People would ask him, "What kind of disciple are you, that your Master is holding Satsang and you are not coming?" He said, "Whatever He is saying in the Satsang to do, I am doing it here. What is the use of going? I already know what He is telling us to do, and what is required from us." He became so successful that he would see Master Sawan Singh everywhere. Sometimes he would embrace a tree and say, "Sawan is here. Sawan resides in this." If he saw any animal passing by, he would go and embrace and caress that animal, saying, "Sawan resides in him also."

He was successful and saw the Master everywhere because he obeyed the Master. We should introspect our heart and check very carefully when we are sitting in the Satsang, because at that time sometimes it happens that we are physically present in the Satsang, but still our absence is marked. That is because we think about worldly things during the Satsang, or we sleep, or our mind is taking us far away from the Satsang. So whenever we sit in Satsang in the presence of the Master, we should never think of anything else and always remain present there.





## All Saints Are One

October 2, 1978  
Sant Bani Ashram  
Village 77 RB, Rajasthan

*I have a question about love between the Master and the disciple. I was initiated one and one-half months before Master Kirpal Singh left the body. I never really acquired much of a devotion for His physical form. Yet I saw You on your world tour, and now I am sitting at Your feet. And consequently I feel much more devotion for You and love for You than I ever had for Kirpal Singh. And I was wondering whether that is a bad thing?*

I am not giving you any other message. I am giving you the message of Hazur Kirpal. And I am building your faith in Him.

This also is possible: That maybe He is residing within me, and He is giving His own message to you, by Himself—only while you are seeing the body of Ajaib, otherwise the Shabd is the same. Guru Arjan Dev Ji Maharaj said, “The light is the same and the practices are the same; only the body is changed.” Now, it is also true that I am not giving you any other message than Master Kirpal gave. I am also giving you the same message, and that is why there is no difference. The light, also, is the same which is working, and the practices are also the same. Only the body is changed.

All of the disciples of Mastana Ji of Baluchistan were believing in Master Kirpal. And they had a lot of faith in Him, even to the extent that they were bringing Kirpal into their houses. And at that time I also used to be with Him. Once a dear one asked the Master, “Master, we are initiates of Mastana Ji, but we have love for you; will we ever receive any grace from you?” The Master said, “Yes, the door of grace is always open; whatever you need, you will have it.”

This question was asked by Seth Moti Ram, when Hazur was visiting his house. And after that, Master Kirpal gave inner experience to his little son, who was at that time five years of age. Seth Moti Ram was at that

time dealing in camels, but he was not making any good profit in that business. So Master gave the inner experience to his little son, saying to him, "Now, tell your father he should stop dealing in camels, and that he should now go into that village and open a shop there." And so that boy told Seth Moti Ram, "Master has told me that you should stop dealing in camels and that you should go into the village called Majiwas and open a shop there." Moti Ram did that, and after that he became rich.

Moti Ram's sister and father used to come to me for eleven years continuously. Now, once it so happened that when both of them were visiting me, Seth Moti Ram's sister went into the field to bring some vegetables, and his father told me that he wanted to drink some tea. So I smiled and said, "Okay, it is up to you if you want to drink tea. We'll make tea and have it." And I smiled at him. And as soon as he drank that tea, he got so much intoxication that his attention went right up and after that he became unconscious, since he was connected within. And after that, for six days continuously, he didn't move; he didn't say anything but he was always—up! And many people came to see him. And before that, Beas people had very much opposed Master Kirpal in this area, and they had even written a book against Master, and they used to say, "Kirpal is nothing, he is just a fake thing." So when that happened, I told the people, in front of all the Sangat in the town called Karampur, "Those who have said that Kirpal is nothing and He cannot do anything for the souls, can go into my ashram and see how He has connected one soul within, and how that man is enjoying the bliss of being within." And I told this to many people. And those who thought that Kirpal was nothing, when they came and saw the father of Moti Ram connected within, they became convinced that Master Kirpal was great. I told them that this man would speak before leaving the body, when it was time to leave. I told them that those who would go there near him should go on doing their Simran, and that when it would be his time to leave, he would get up and speak, and then he would leave. So this very thing happened after six days. When he left the body, after six days, he first came back into consciousness, and he said, "Masters Kirpal and Sawan are both here, and now I am happily going with them."

Once some dear ones of Mastana Ji asked Master Kirpal, "Will we be protected at the time of death?" Master Kirpal said, "Yes. At the time of death, most probably I will be there before you leave. But if I am not there, if the Negative Power comes to you and asks you where you are to go, you are to say, 'We are to go to Kirpal.' And then the Negative Power will ask you, 'Which Kirpal?' because there are many Kirpals in this world. And you are to say, 'We want to go to the Kirpal of Delhi.' That way you will be protected."

Even Mastana Ji used to say in front of all his Sangat, “Those who want to see the gifts, the grace of Sawan, should come to me and see how that grace is working. And those who want to see the meditation of Sawan, they should go to Delhi and meet Kirpal.” And Mastana Ji used to call Master Kirpal “the One Who has meditated.” The Baluchistani Mastana was gifted with the grace of Sawan only for this little area. Whatever greenery, whatever good things you are now seeing in this place were not here before. And this was a very poor area. Water has come here only recently. This place was called “the area of Baggar.” Hazur Sawan had told Mastana Ji, “I will make you the King of Baggar.” That is why, in this little area, he had given out a lot of wealth to people. Mastana Ji used to give out fresh notes, fresh bills of money! He used to say that the will of Sawan Shah was creating it. And he, himself, used to wear old clothes, not very good clothes, and simple shoes. But the police used to try very hard to find out whether he had any printing machine, because people suspected he had some sort of printing machine with which he was printing the notes. I remember once that he was arrested, and he was in handcuffs, and the people asked him, “Now, you tell us where you are printing this money which you are distributing!” And he replied, “What can I say to the cobblers? Cobblers are interested only in skin. And you are like cobblers. Because you are worried in the skin, that is why you do not do meditation. You come to the eye center, and you will see how Sawan Shah’s will is working there, ready to give out gold, silver, pounds, and any other thing. What am I giving out? I am giving out *nothing* in comparison to what Master Sawan Singh is giving out! You come to the eye center and see how His Will is working there.”

Then people used to say that he was making use of the supernatural powers, and that the notes which he was making would not last long, and that they would disappear. But even now, those notes which he was giving out are still there, and the people are still using them.

There was a reason why he started giving out money to people. The reason was that when Master Sawan Singh bought His personal land in Sikandarpur, at that time the Akali people printed many pamphlets against Master Sawan Singh, saying that he had bought this land from the money of the Sangat, and that he was not the Master. But Mastana used to say, “Sawan Shah is a very great power, and I am His dog. And what can the Master *not* do in this world, whose dog is giving out money to people?”

Mastana didn’t go out of this area. He didn’t go into any other part of India. He used to say, “I have the orders for only this small area.” And he always obeyed those orders, and gave out the Naam only in this area.

And he used to say, "Master Sawan has made Master Kirpal the Master of all the world."

From within, all the Saints are one. Kabir Sahib says, "Those who are understanding one Saint as being different from other ones are definitely going to hell." Earlier I told you that before any great soul comes into this world, all the other Saints and Gurus get together in the form of a meeting. This meeting is always called by God. And in that meeting They are told, "Now, you go somewhere," and the other one is also told, "And you, go." But because They have previously visited this physical plane, and because of Their suffering here, nobody is ready to return into this world. Then God himself orders certain Saints, "Now it is your turn and you have to go." And it is also possible that a certain Saint or Master has visited this world before, bearing some other name. Whenever He takes up a new body, He always takes up a new name. If He had come previously in the body of Nanak, He was called "Nanak." And when the same power comes again into this world and takes birth at any place in this world, He will have a new name. When Sat Purush orders any great soul, "Now, you have to go," at that time, because They cannot refuse, and because They are the beloved children of Sat Purush, as it is not a good thing for a dear child to refuse to obey the orders of a father, in the same way, they obey the orders of the Sat Purush. But at the same time, they ask for boons. They say, "Whoever comes to me, whether that one is a sinner or a good man, or whether he is supposed to come back or not, let that one who comes to me definitely have Your protection." And then He says, "Relying upon You, we will make the souls sit in the ship of Naam. And those who get initiation from us, You have to take care of them." And definitely Sat Purush takes care of the souls who are initiated by the Saints sent by Sat Purush himself.

Master Sawan Singh Ji used to say, "I was supposed to take birth in Farivkot, but there are some reasons why I was born in Ludhiana." Master Sawan Singh was born in the village of Mehmansinghwalla, which was in the region of Ludhiana.

When Guru Gobind Singh was about to come into this world, he told Sat Purush, "I don't want to come into this world." And He later wrote in His writings, "At first I didn't want to come into this world. But at that time when Sat Purush told me I had to come, I told him, 'All right, I will go into the world, but You will have to send me as Your son, and if I will need anything, I will not look upon Rama or Krishna or any other power in this world. But whatever I need, You will have to give me.' And Sat Purush said, 'All right, I am sending you into the world as my son,

and whatever you need, I will always give to you. You will not have to ask for anything from anybody else.' ”

The Shabd is only one, and that Shabd takes up the body and dwells among us.

The Sant Satgurus are residing in one place, but They are also at the same time all-pervading. Because of the body, They seem to be in only one place. But because of the Shabd, They are all-pervading. Master Sawan Singh Ji used to say, “Within the Saints, there is some power at work.” And then He used to say, “I cannot call that thing a ‘power,’ because ‘power’ can be measured, and ‘power’ has some limitations. But That Which is working within the Saints, That is Something Which cannot be described.”





## When Man and Woman Agree

January 3, 1980  
Sant Bani Ashram  
Village 77 RB, Rajasthan

*When we're told to do Simran and we hear the Sound very loud, should we continue to do Simran or should we do Bhajan?*

You can sit in the Bhajan position and listen to the Sound Current.

*[Inaudible question about the obedience of the wife toward the husband.]*

*[Laughing]* Both husband and wife have the same duties towards each other, if they understand it. As the wife has her duties toward her husband, in the same way, the husband also has his duties toward his wife.

If they live together and obey each other, only then will they be able to live the worldly life happily. You know that if both wheels of a cart are of the same size and functioning properly, only then can the cart carry a load. Otherwise it cannot.

*I've got a question about the polluted air we have in the States, especially in big cities. We have brown air. How does that affect our health or our mind or meditation?*

Mostly, this polluted air affects our health. When our health is affected, meditation is also affected. When we don't have good health, we cannot meditate. The person who is in good health can meditate much better than the person who doesn't have good health.

*Sant Ji, over and over I have heard this problem, and I would like you to answer it directly. A man and a woman marry, and later they become initiated. One of the partners wants to be very chaste—a hundred percent—and the other person in the marriage is not yet in sympathy with that. The person who wants to be chaste is very strict about it and is afraid to be loving and affectionate for fear that it will lead to lust, and the other partner is lonely and hurt. What is the best way to handle this?*

In all families, people have different types of minds and different

natures. Every person is the slave of his mind. Every person is dependent on his own nature. *Chastity can be maintained in married life only if both man and woman agree.* Within marriage, either the man wants to practice chastity and the woman doesn't, or sometimes the woman wants to maintain chastity and the man doesn't. If they are not cooperating with each other in this matter, then they start having conflict between themselves and get to the point when they think about getting divorced.

I think that in this regard the wife should perform her duties toward her husband, and in the same way the husband should also understand his duty toward his wife, and he should also do that. Both of them should be loving and cooperating with each other. If they will do that, only then will they be able to lead a good life.

Lust is a spontaneous madness, and when lust comes it doesn't matter whether it comes within a man or a woman, it makes the person senseless. If at that time the lust is not satisfied, if it is within a woman, the woman will all day long keep fighting with the man, and if it is within the man and he is not satisfied, then he will also find excuses to fight with the woman. In that way they will always have conflict.

Those who have this disease of lust, if they meditate more, and when the lust comes within them, if they sit for meditation right at that time, they can succeed in getting rid of this disease. Kabir Sahib says that when the current of lust comes within the man, lust wakes him up, even when he is sleeping deeply. That is why Kabir Sahib says that we should always remain awake, because when you're sleeping the thieves are coming. Those who are sleeping and are not careful, the thieves take that person's senses under their control, and they make him enjoy lust. That is why Kabir Sahib says that we should always remain awake.

But don't think that Kabir meant that lust comes only when we go to sleep. Saints say that we are always sleeping in respect to God, and are awake only in respect to the world. That is why They tell us to remain awake always.

*There are a lot of people who don't want to overcome lust, because they say that God created lust as a beautiful thing, as a power to procreate children, and they don't see it as negative. They say that they don't want to eradicate it from their life, because it's not seen as a negative thing. It's seen as a beautiful power given by God to procreate children. I wondered if Master could comment on that. With anger it's easy to see that it is negative, but sometimes it's difficult to see that lust is negative.*

Dear ones, Saints never say that lust, anger, greed, attachment and

egoism are bad. They become bad when you use them too much. All these things are like weapons which are given to you by God, but when you use them more than required, only then they become bad.

If you want to use lust only for procreation, indulge in lust only when she is able to conceive. Just by going once you will have your purpose served, since you will have a baby. Then you don't need to go to your wife until the baby becomes weaned and you need another baby. If you are using lust in that way, then it is a very beautiful thing; but people have made using it as a customary thing, like eating food. As we think it is important for us to eat food once or twice daily, we think the same way about lust. They are always going and enjoying it, and in that way, they are not preserving the beauty of lust, they are destroying it. If you have intercourse with your wife only for procreation, only for creating a baby, then you will be called a celibate—not unchaste.

But what is our condition? Kabir Sahib says that a dog is unchaste only for thirty days in a year; otherwise he is chaste. Even though the bitch lives near him, still he never indulges with her.\* But men are always unchaste. For all the six seasons and twelve months, they are unchaste. They don't maintain chastity even for one month.

If you go to your woman only for having children, and after that if you don't enjoy her in this way, then you cannot be called unchaste. But people always enjoy lust with the woman, and they don't even care whether she is pregnant, or even if she is just going to have the baby; still they enjoy lust with her. But look at the condition of the animals: when a cow becomes pregnant, or any animal becomes pregnant, the male animal will not touch her. No matter if they are living in very close quarters, still the male will not touch the female. But man doesn't observe even that much chastity.

People don't consider that if they enjoy lust with a woman when she is pregnant, whether the baby who is in her womb will be suffering pain or not. If the man is doing that, the baby which is born will not be a good child for the parents, and will always give a hard time to the parents—because when that soul was in the womb, at that time the parents didn't take good care of it, and instead gave that baby suffering. That is why such souls, when they come out from the womb, always give a hard time to the parents.

Vital fluid is a very precious thing which you have got. You can go to your wife for babies, but to lose it unnecessarily is not a good thing. You should preserve it.

\* All animals, with the sole exception of man, feel sexual desire only when the female is "in heat"—able to conceive children.

Anger is bad only when anger overwhelms you and controls you and you do whatever anger wants you to do. But as long as you are using anger for your own safety, it is not bad. God has put this element within you for a good reason: if you do not have anger, people can easily control you.

If God had not put greed in you, then you would not be able to meditate on Naam. We people meditate on Naam only because we have greed for realizing Naam. But, when we do not use greed in the right way, instead of having greed for Naam, when we start having greed for worldly things and go on collecting them, only then greed becomes bad. So when we misuse the greed, it becomes bad; otherwise not.

It is the same way with attachment: if we didn't have attachment within us, then we would not be able to have attachment for the Master. But when we do not remain attached to the Master, Who is the human form of God, and go and dye ourselves in the attachment of the world, only then we suffer. As long as we remain attached to Master we remain happy and when we go beyond the limits of that attachment, when we go and attach ourselves to the world, only then we suffer.

Ego has been put within us for a good purpose. If we didn't have ego, we never would be able to maintain our personality and our confidence in the Master. But when we don't use ego in the right way, instead of maintaining our personality for the Master and becoming confident about the Path, when we go on using it for the worldly things, more than is required, only then does ego become bad.

All these weapons have been given to you by God for good purposes. That's why Saints never say that unchaste people or angry people or greedy people are bad. They say only that they are bad who misuse these things, because they ruin their life. That's why Masters always say that we should not misuse them.

*Can you tell us what the star on your hand means?*

[*Laughing*] The story about this is that when I was about the age of this girl,\* at that time on my body many blisters and sores erupted, and they were so bad that pus was coming out from them and my clothes used to stick to my body, and it was very painful; and nobody liked it. In those days in India people didn't believe much in medical treatment; and they used to believe that if you would take such a sick person on pilgrimage and bathe in holy waters, their sickness would go. So they took me to all the holy people and to all the holy places and after that failed, they brought me to Baba Bishan Das. Baba Bishan Das also took me to a sacred place, and he told me, "Nature wants there to be some

\* The one who asked the question; she was ten years old.

signs on your body. Your body should not be stainless. So you will have to get three stains—or three signs—on your body, and then you'll be able to get rid of all these sores." So, Baba Bishan Das made me get three signs, and this [the star] is one of them.

The person who was putting those signs on my body was not pleased about it because I had so many sores that he was afraid that when he used his machine on my body, it would be painful for me. But Baba Bishan Das told him not to worry about that, because I was going to get better after I had the three signs. And when I left Baba Bishan Das at that place, three or four miles away, one hour later, my body became as clear as it is now. That is the story about this sign. Baba Bishan Das was my first Master, from whom I got initiation into the first two Words.

*Did Baba Bishan Das ever ask for initiation from Baba Sawan Singh?*

Yes, Baba Bishan Das went to Master Sawan Singh when he was very old. Master Sawan Singh told him, "Since you are very old now, you won't be able to meditate, and you don't need to take any initiation. But I promise that I will take you when you leave your body."

I had told Baba Bishan Das about Master Sawan Singh. I came to know about Baba Sawan Singh from people who had seen Him when He went to Peshawar. I was posted at a place called Nowshera, and these people told me about this great Saint. They said that they didn't know what inner power was working within Him, but they knew that his outer form was very radiant and beautiful—He had a beautiful white beard, His face was very radiant, and He was a God-like man. So when I heard about Baba Sawan Singh's glory, I was so much attracted towards Him that I went to Beas and had His darshan. That made me so happy that I couldn't keep it only to myself, and I went to Baba Bishan Das and told him about Baba Sawan Singh. Then Baba Bishan Das accompanied me to Beas where he also had the darshan of Baba Sawan Singh. At that time Baba Sawan Singh promised Baba Bishan Das that He would take him.

Regarding me, Baba Sawan Singh told Baba Bishan Das, "This man has performed many austerities and he has done many other things; but still he has not got the real thing. I have one devotee here who also used to perform austerities before he came to see me." That was Baba Somanath. At that time Baba Sawan Singh called Baba Somanath and we were introduced: that was the time we met.

Baba Bishan Das was not a frog in the well. He believed in the planes above the planes which he had attained. And when I told him about Baba Sawan Singh, he said, "We should not delay in going to see Baba Sawan Singh, because who knows when we have to leave this world?"

We should go at once and have His darshan.” Baba Bishan Das was much pleased with me at that time, and he said, “I have made him a very good disciple—because he has told me about this very great man. Because of him, I have come in contact with this great man.”

*Does what we receive in darshan depend on how close we are to your form, or how receptive we are to what you want to give us, or, what You want to give us? Does everybody get the same voltage, no matter how far away we are?*

It depends upon the receptivity of the individual. In Nanaimo when the initiation was held, there was one dear one who got initiation along with many others, and many people had beautiful experiences there. Before the initiation was completed, he asked me whether he would receive the same type of experiences always, even when I go back to India? I said, “Yes, if you will be receptive you will get this experience.” Because he maintained that receptivity, he did have many other beautiful experiences. He wrote his father [who lives in India], and he sent a friend from there, and he requested that dear one to bring his father to get initiation. It was only because he maintained his receptivity, that he felt he had the grace of Master as much as before even after I was far away from him physically. It all depends upon the vessel. It all depends upon your receptivity. The more receptive you are, the more grace you will get. The distance doesn’t make any difference—whether you sit close to the Master or far away from him.

I don’t usually initiate deaf people, and this man’s father was deaf; so when he came here for initiation I refused him. For three days he was very sad because he had come here to get initiation. He told me he was searching for some Master for the last fifty years. And now, finally when he got the Master, he was refused initiation; so he was very sad. But since he was a deaf man and I couldn’t explain anything about the Path to him, that made it very difficult for me to initiate him; so I refused him. But he was very sad. So one night after Satsang I saw his sad face and I said, “All right, you come.”

Since he was deaf, there was nothing to explain. I told him, “All right, old man, close your eyes and sit, and just look within.” I told him only this much with the help of that other dear one. When he closed his eyes and looked within, and he got the attention of the Master, he saw the Light. Before coming here he used to visit the gurdwaras and temples, and he used to go and worship before the priests and like that. He always used to offer money before the holy book in the temples, or in front of the idols. So when he got this way of doing the devotion, and when he saw the Light, a little bit of Light within, he at once took a five-rupee

note from his pocket and he started offering that at my feet. So that dear one told him, "You don't need to offer anything here. You just keep your eyes closed and look within."

It all depends upon the receptivity of the person. He was not explained anything about the Path, he was not explained anything about the inner planes, he was just told to sit and close his eyes and look within. And that was enough for him. So, it doesn't make any difference if the person is explained all about the Path or not, or if he's near the Master or far away from the Master. Everything depends upon the receptivity and purity of the person. God is the Beloved Friend of everybody, and He pays equal attention to everybody. He doesn't hurt anyone. But it all depends upon the receptivity of the disciple.

We need to come close to the physical form of the Master because up until now we have not perfected our Simran and neither have we perfected the contemplation of the Master—we don't always remember the form of Master when we go away from him. That is why it is very important for us to be near the Master as much as possible.

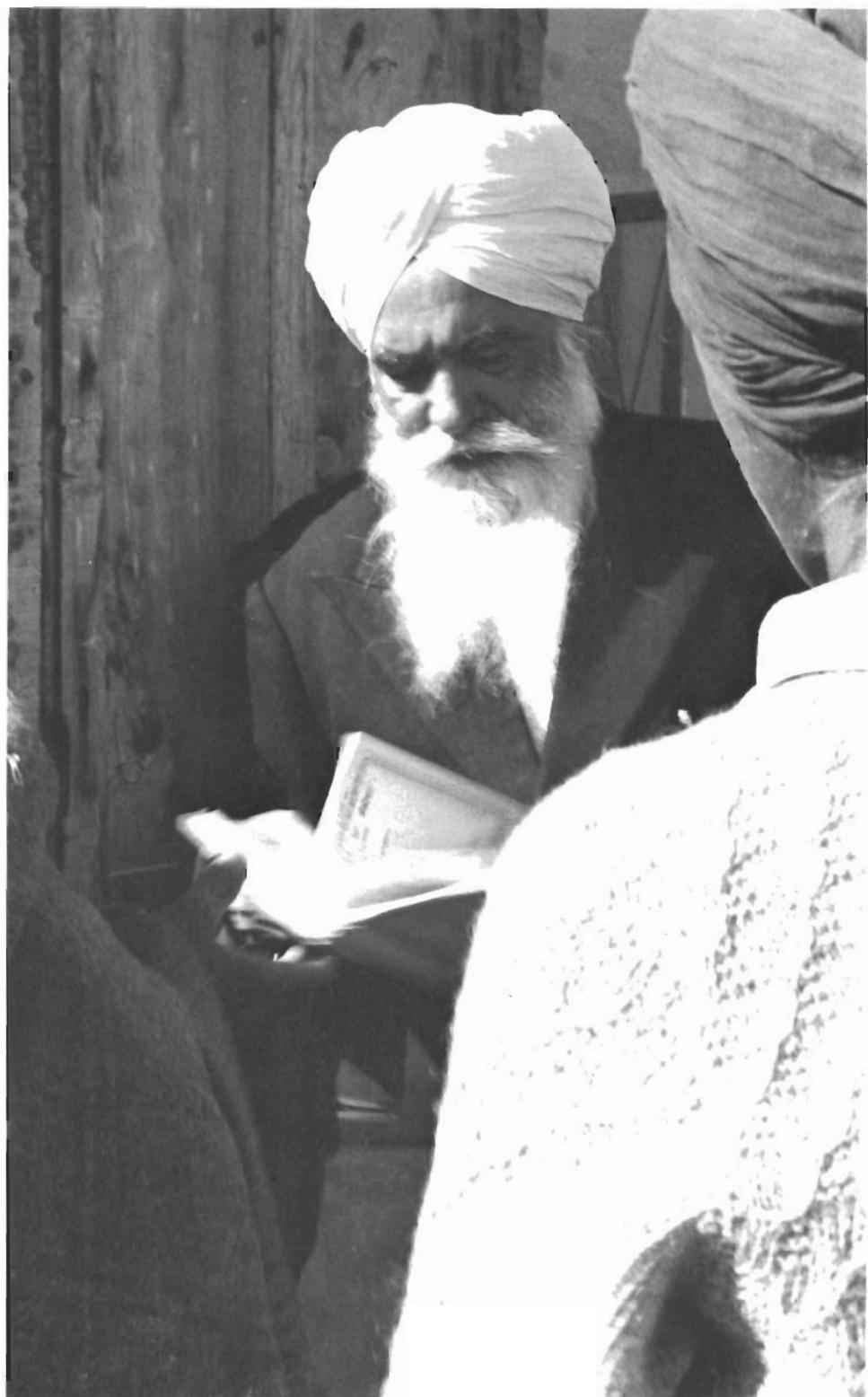
You know that as long as one doesn't have a master's degree in any field, he has to attend college and study there. But once he gets the degree, then he doesn't care about going to college. But that is the difference between the degree we get in this outer world and the degree which we get from the Masters. As we go on doing what the saints tell us, as we go on rising above in the inner planes, our appreciation for the Master also goes on increasing. Because the respect for and the glory of the Master which is in the inner planes is much more than we can even think of in this world.

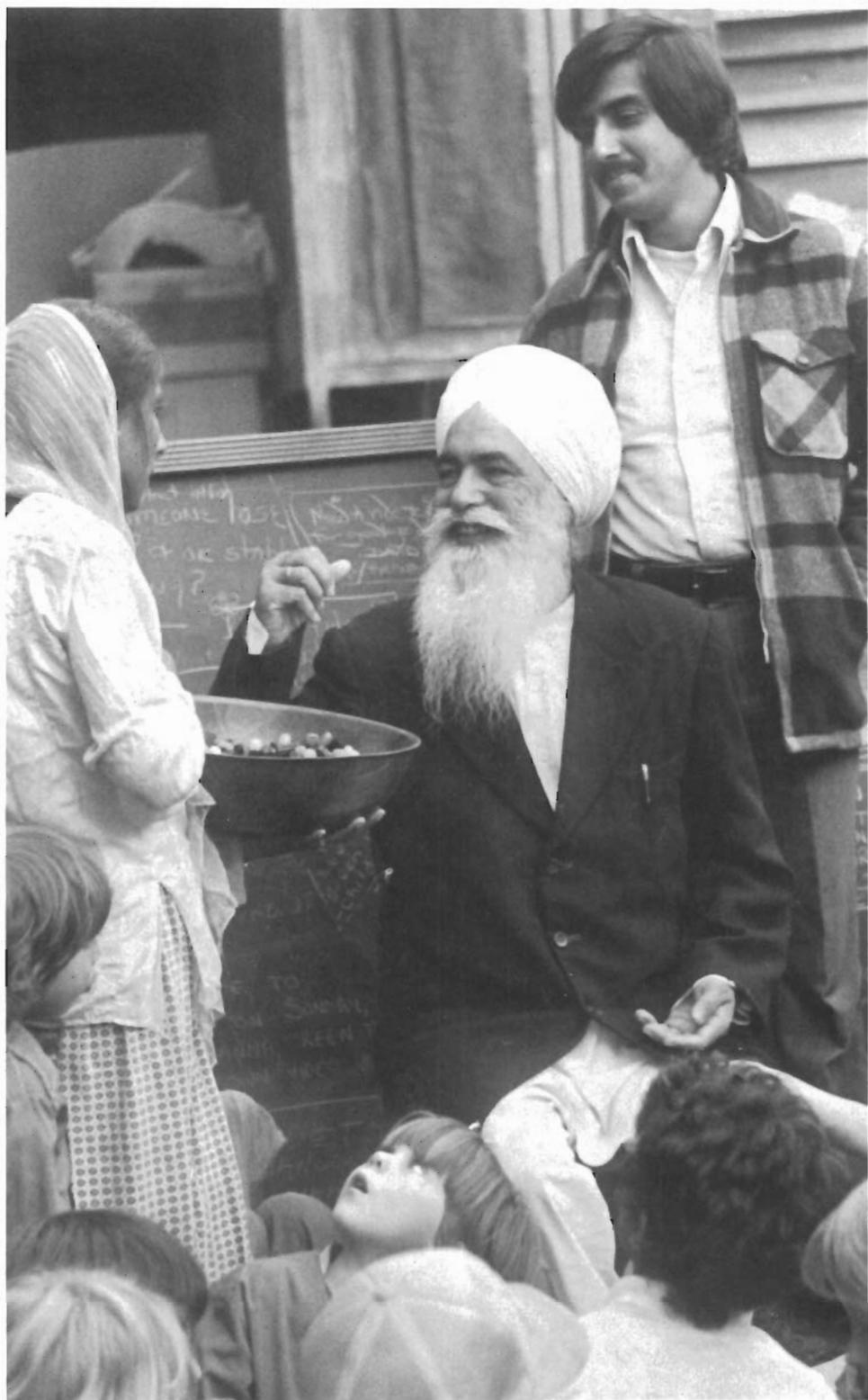
Many times I have said that those who have done meditation and have gone above in the inner planes, they have never said that this Path is false. And only those who have gone within have understood their Master as God and only they have appreciated and loved their Master.

Kabir Sahib has said, "People are the slaves of mind. Few are the slaves of Master. Those who are the slaves of Master, they achieve the high status."

A dead body cannot complain, even if someone puts mud on it. It all depends on the person who is taking care of it. If he wants to clean that body, it's all right, and if he doesn't want to clean it, it's still all right. The dead body cannot complain. In the same way, the real devotees of the Master don't complain to the Master, because they are living like a dead body before the Master. They never complain that they are having pain in their body, or that they cannot do Simran, or that they cannot practise the Path; they do not complain before the Master because they want more than anything that love with the Master should be main-

tained. They always pray for that. The condition of a real devotee is that he always longs to have a glimpse of the Beloved and he always feels that he is a dead body before the Master. When he has a glimpse of the Master, only then he feels alive. Otherwise he always feels dead.







## Just By Doing Simran

January 5, 1980  
Sant Bani Ashram  
Village 77 RB, Rajasthan

*Where does Simran originate from? I mean, is it in the mind or is it at the eye center? And when we do Simran, what happens from within?*

Simran is the means of collecting the scattered thoughts and bringing the attention to the eye center. If our Simran is perfected, then all our thoughts become pure. If we have not perfected our Simran, then our thoughts do not become so pure, because if we are repeating the Names with our tongue, but our mind is not doing Simran, we cannot make our thoughts pure.

*Master, I was wondering if you would speak about guilt, what purpose it serves, and if it can be turned into anything positive.*

After making a mistake, we feel guilty. But it would be better if we had thought about it before doing it. What is the use of feeling guilty if one jumps in the well and then feels guilt? So that is why, before doing anything you should first think about it very carefully; in that way you can become free from feeling guilty after making mistakes.

*That implies that we can always know beforehand, the right thing to do.*

Yes.

*Are we spoiling the grace that you give us through satsang and darshan when we talk after seeing you?*

Satsangis should do Simran or sit alone after attending satsang or having darshan. If a satsangi talks with people after attending satsang or having darshan, his heart, which is filled by having the darshan of the Master, will go on emptying gradually.

*If we're in a room where people are talking, should we leave and be alone? Are we affected by their talking?*

You have to do your work. You should not pay any attention to

others. One whose heart is still feels seclusion everywhere. A dear one can find seclusion even when he is among many people, if his heart is still.

In the army different people get together and they are all very free-minded—they don't know how to use good words but only obscene words, and they are not very spiritual or religious. When I was in the Army, if I had told them that they should keep quiet or be silent while I do my practices, what do you think? Would they have done that? No. If I had told them to keep quiet, they would have made more noise and disturbed me more. So I didn't pay attention to the disturbance which they were causing; I just kept on doing my work without paying any attention to them, and in that way I was able to avoid them.

I remember that in the beginning, people used to come and disturb me. They used to come near my bed, drunk, and they used to dance on my bed, and they wanted me to join them; but I didn't. They did that for the first few days, and later on when they came to know that I was not like them, that I was doing my devotion, they didn't disturb me. We were all living in one big barracks, but still, after a few days when they realized that I was doing devotion, they were so impressed that nobody dared drink wine in that building. They would go out of the room to drink wine. So if our devotion is true, then God makes other people quiet when we are doing our Simran. If our Simran is strong, and if we are true to our own Self, and if we are constantly doing our Simran, then no matter how many people are talking in the room, God will make them quiet—if we are strong and true in our Simran.

Suppose you are sitting for meditation and doing your Simran and there are some people sitting next to you, talking. They are talking and bringing out whatever they have in their heart. If you are paying attention to their talking and becoming nasty towards them in your heart while you are still sitting for meditation, if instead of doing Simran you are thinking bad thoughts for them—you are not doing meditation and you are no better than the people who are talking. Because they are talking, using their tongue, and you are talking, using your mind. You are doing the same thing that they are doing. Master Sawan Singh Ji used to say, "What is the use of doing such a meditation? In that way you are closing the outer veil, but behind the inner veil you are doing everything which the others are doing openly." But if you do not pay any attention to them when you are doing your Simran, since God is sitting within them also, after some time they will realize that they are making a mistake. They will realize that you are doing Simran and they should not talk there. By themselves they will leave the room because God has given them sense, and God Himself is sitting within them. So if you are doing

Simran, and if you are strong in doing Simran, then God will find some way to make things easier for you so that you can do more Simran.

There was a dear one who used to live with me, and once he sat for meditation, where there were some people talking. He couldn't tell them to stop talking, but he was so angry with them, sitting in the meditation, that after some time his body was shaking because he was so angry. We all laughed at him, and said, "Look at this man! He is sitting for meditation, but what is he doing?" So whenever such a situation comes up—when people are talking and you are doing your Simran—you should not get upset with them, but you should be patient. Patiently you should go on doing Simran, and then they will leave by themselves.

Just a few days back, some people were coming from that direction where the people are coming now (you can see), and they were drunk. As soon as they came near the ashram they realized that it was land of the ashram, and they decided not to enter this land, and they went on that side, and after going all the way around the ashram, they came out on that road. Who was there? There was nobody standing there to tell them that it was the land of the ashram and they should not enter into this land when they were in that drunken condition. It was God Himself Who was residing within them Who told them not to do that.

On the way back from America, when we changed planes at Rome, two Indian families from England got the seats right next to us. Some people in that party were drunk. But they felt so embarrassed that they didn't come and sit down in those seats which were allotted to them. The whole way they sat near the toilet and never came near us. It was good for us, because Pappu became sick, and we had all those empty seats on which Pappu could rest. [*Laughter.*] Nobody told them not to do that, but they felt bad because they knew that we did not drink wine, and they were drunk. They felt so embarrassed that they didn't dare to come and sit near us. Who was there to tell them that they should not sit there? It was only God Himself Who inspired them to go away from us. At that time I told Gurbagh Singh, "See how the Grace of the Satguru is working. These people have paid, but still they are not able to take advantage of it."

Everybody should consider, and if there is any dear one who is doing Simran or meditating in the room, you should keep quiet. If anyone is doing the meditation of God, you should give the donation of silence there, and you should keep quiet. A satsangi should always appreciate the one who does the devotion. At that time, those who want to talk can come out of the room and talk, but you should not hurt those who are doing Simran.

*Sant Ji—in our dreams we do good things and bad things. Are these*

*things incurring more karma on us? How much importance should we place on dreams?*

Sometimes we get bad dreams only because of constipation or indigestion. But mostly our dreams are the reactions of the thoughts which we have thought during the daytime. If we have bad thoughts during the day, how can we expect to have a good dream in the night? If we have good thoughts during the day, then we will have good dreams. And if we are thinking about Master, even a little bit, then it is very possible that we may have the dream of Satguru. It all depends on the thoughts you are having.

*If we work hard while we're here, could we perfect our Simran? While we're here at the ashram?*

Yes. Yes, but it is different for different people. You know that some students are so bright that they learn the lesson in just one day, and some students are not so bright, and it takes a long time for them to learn the same lesson. So it is different for different people; but you should understand why we have to do Simran. We do Simran only to change the thoughts of our mind. The thoughts or fantasies which we have in our mind, nobody has told us to have them; all those thoughts are coming from our mind, from within us, by themselves. We are not making any effort to bring them, but still they are coming. But we are very fortunate ones, because Master has given us Simran. This is the Simran on which They have meditated, and if we want, and if we work hard, we can perfect our Simran, we can change our thoughts, in just one day.

We people don't pay much attention to Simran. That's why we spend our whole life in doing it and still remain far away from perfection. We people do Simran for ten minutes and then give up for many minutes, and again we do, and again we give up. Sometimes we forget Simran for many hours, and sometimes we don't remember Simran even for many days. It is only because of this that we are not able to perfect our Simran. But if we paid attention to Simran, and if we did Simran constantly, then we could perfect it in no time.

Satsangis have no idea of the value which Simran has and the power which Simran has. And that is why they don't pay attention to Simran, and become careless.

If we are strong in doing our Simran, we can have many powers, just by doing it. Many supernatural powers come within us just by doing Simran, and if the one who has perfected his Simran wants, he can stop a moving train. Such power can be achieved by doing Simran.

There are many forces of mind. And when you do Simran and have control over your mind, then you will realize its value and you will not

give it up. You will always want to do it.

In the cities you may have seen magicians—people who practice mesmerism and such things to impress others. They are able to do that only because they have some concentration of mind and they have some hold over their mind. You can also do all these things, you can also impress people if you do Simran; but in Sant Mat, on the Path of the Masters, it is not allowed to use such powers to impress people. But you can get all those powers by doing Simran.

In Sant Mat, as Kabir Sahib says, “The Saints are near God, but still they don’t tell people that they are near God.” In Sant Mat, if anyone has achieved anything, he will not impress people by what he has achieved. He will just keep quiet.

Many times I have told this story of when I was in the army. Once one English retired major came and he was sort of a magician. Before coming to our group he had performed many shows in front of other troops. People were very impressed; they said that he could even put life into a dead bird, and like that. So when he came there, he said, “Okay, I will show you a very great thing.” He held a bird in his hand, and invited one person to come and cut off its head and someone did that. People saw the blood was dropping down on the earth and that the bird was dead. After some time, he just joined the two different parts of the body of the bird, and he made that bird fly, and everybody was very impressed. Then he said, “Okay, you bring some sawdust and I will turn that into sugar, and I will make tea and give it to you.” There were many high officers there who wanted to see this trick also. So some sawdust was brought and he turned that into sugar and tea was made and the officers were given that tea to drink. When they took their first sip he asked them, “Is it sweet?” They replied, “Yes, it’s like regular tea.” But then, when they took a second sip, they found that there was no sugar there—it was all sawdust.

He showed many tricks and afterwards he said, “I do all these things only because of my flute. (He had a flute with him that he played.) All my power is in this flute.” He wanted to play that flute, but at that time I also had some concentration of mind, and I used to play with people, and I used to—I had this habit of just harassing such people, so . . . [*Laughter.*] when he started playing his flute, I used my concentration and he was not able to. He was very surprised, because nobody up until then had done that. But no matter how he tried, still he was not able to play the flute. And he was not able to do the rest of his show, either. [*Laughter.*] So he was worried, and he said to my commander, “There is somebody in your troop who has some power and who has stopped my flute. So I request him, I beg of him, to please release his power so that I

can do my work.” So that was released.

Then he said, “You should not understand that this is real magic; you should not think that I can really put life into a dead body. If I could, the people from England would never have allowed me to come here. The Queen or the King would have kept me in their service, because nobody wants to die. I do this only to impress people, and I can do it only because I have concentration of mind. Because my mind is concentrated, I can make you people’s minds believe in me, and I can impress you.” He meant to say that whatever he was doing was only because of the concentration of mind.

I had concentration because I was also doing meditation at that time. Of course, I did not have charged words; but still I was doing repetition, and I was doing it constantly. That’s why I had concentration of mind. So if you people also do Simran—and you are fortunate, because you have charged words—and if you do it constantly you can also possess such powers and you can also show all this to people—but you are not allowed to do that once you achieve it. But there is no doubt that you can get all these powers when you do constant Simran. Simran has many powers in it, and if we practice it constantly, we can become the masters of it.

*I would just like to have the power to make you appear.*

[*Laughing.*] Simran is the only way by which you can do that. That’s why, do Simran.

Regarding Simran, Baba Bishan Das used to say, “By doing Simran we can get many powers—we can read the hearts of people.” He also used to perform many shows like this, many miracles like this, because the mahatmas who do not go higher than the second plane become pleased when they give boons to people; or when they curse people and it works out, they become very pleased. They are delighted when they can help people by reading their hearts or by helping them in any way. So Baba Bishan Das also used to do that, and he was able to do it only because of Simran.

*Do we have to suffer the consequences of bad thoughts that come to our mind? Like, even though we are meditating, sometimes I get bad thoughts—bad thoughts pop up in my mind for the Master. Do I have to suffer those consequences.?*

Guru Nanak said, “Because of bad thoughts you won’t be able to rise above, and you will not be able to succeed on the Path.” Unless you remove those bad thoughts, you will not be able to progress in meditation. Bad thoughts come into our mind only when mind attacks us.

In the army I had to work as a radio operator. Whenever there is a

war, the enemy also has radio operators, whose job is to create disturbance in the radio messages between the people of the other country [“jamming”]. If two people are communicating on this side, there would be another person with a set whose work would be to cause a disturbance so that the first two cannot communicate well. But radio operators know that this disturbance is from the enemy; so they change the frequency of their set and they pay no attention to the disturbance; and they go on communicating with each other.

In the same way, mind is working like the radio set of the enemy. His work is always to cause disturbance. He doesn't have to take any message, he doesn't have to give any message; his work is just to cause disturbance when we are communicating with God. When we are sitting for meditation, he works more than he works at other times, because that is the time he causes much disturbance. But the wise meditator pays no attention to the disturbance mind is causing; he changes his “frequency” of doing Simran, but he always keeps himself in Simran. In that way he casts off the disturbance of mind.

Sometimes in the war the radio operators of the enemy side will speak friendly words when they are causing the disturbance and will try to talk with the people of this side; they ask “what's happening?” and “what do you need?” and like that. In that way they try to find out the situation of the other side. If the operator on this side is not wise, and doesn't recognize the voice as that of an enemy—then, this side is defeated; because he tells him how they are marching and where they are going and like that, and when the enemy side knows these things they can attack.

But the wise operator always knows how to differentiate between friends and enemies. He knows how the operators of his side sound, and how the other side sounds. He has the full knowledge of that, and he works according to that.

Our mind works in the same way. When we sit for meditation and mind is causing disturbance, he will often come as a friend, and using very sweet words, he will tell us, “do this” or “do that” or “get up from meditation”—like that. And we feel that he is our friend, and we do not even think that what he is telling us to do will lead to a negative thing. You obey him and you do it; and when you have done it, then you realize that it was your mind.

So that is why, whenever you sit for meditation, no matter if the thoughts come in your mind, you should not pay any attention to them. Thoughts always lead to action, and we have to suffer the consequences of it. Whenever mind brings any thought in you, you should be very careful and not pay any attention to it. You should be able to recognize whether it is the voice of Master or whether it is the voice of mind. Your

Master will always pull you upward, and if there is any good thought which makes you sit for meditation longer, or which makes you have more devotion for Master, then you should understand that it is from Master. But if any thought comes into your mind which makes you get up from meditation or which brings any bad thought in you, you should understand that it is from mind and you should not pay any attention to it. When you are sitting for meditation, you should be very careful, and act like the wise radio operator.

*Then, do you still suffer the consequences?*

If you are ignoring the thoughts, that means that you are doing Simran; and then you don't have to.

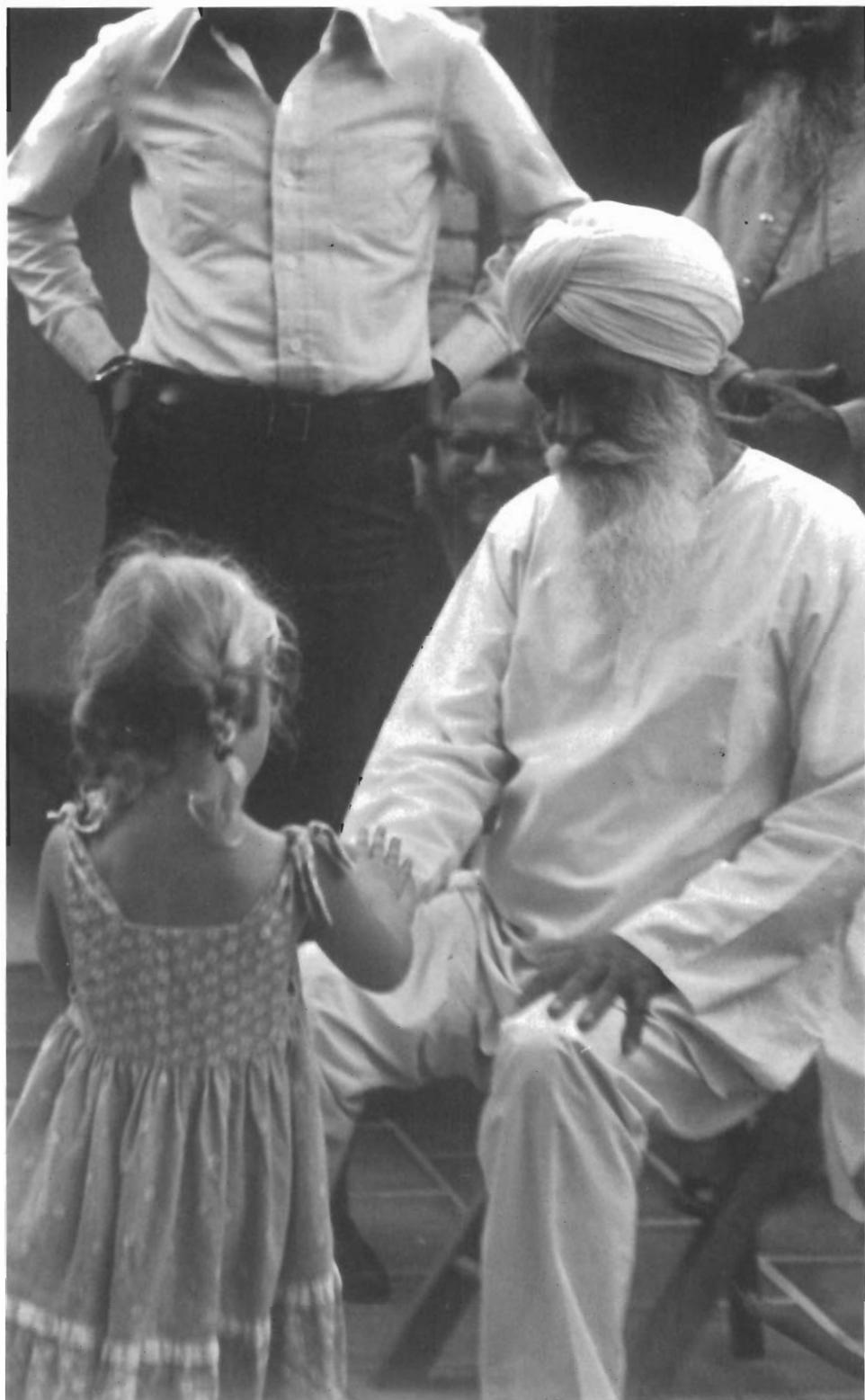
*Master Kirpal once said, "Whatever you are thinking, God's Will is the opposite." Could you comment on that?*

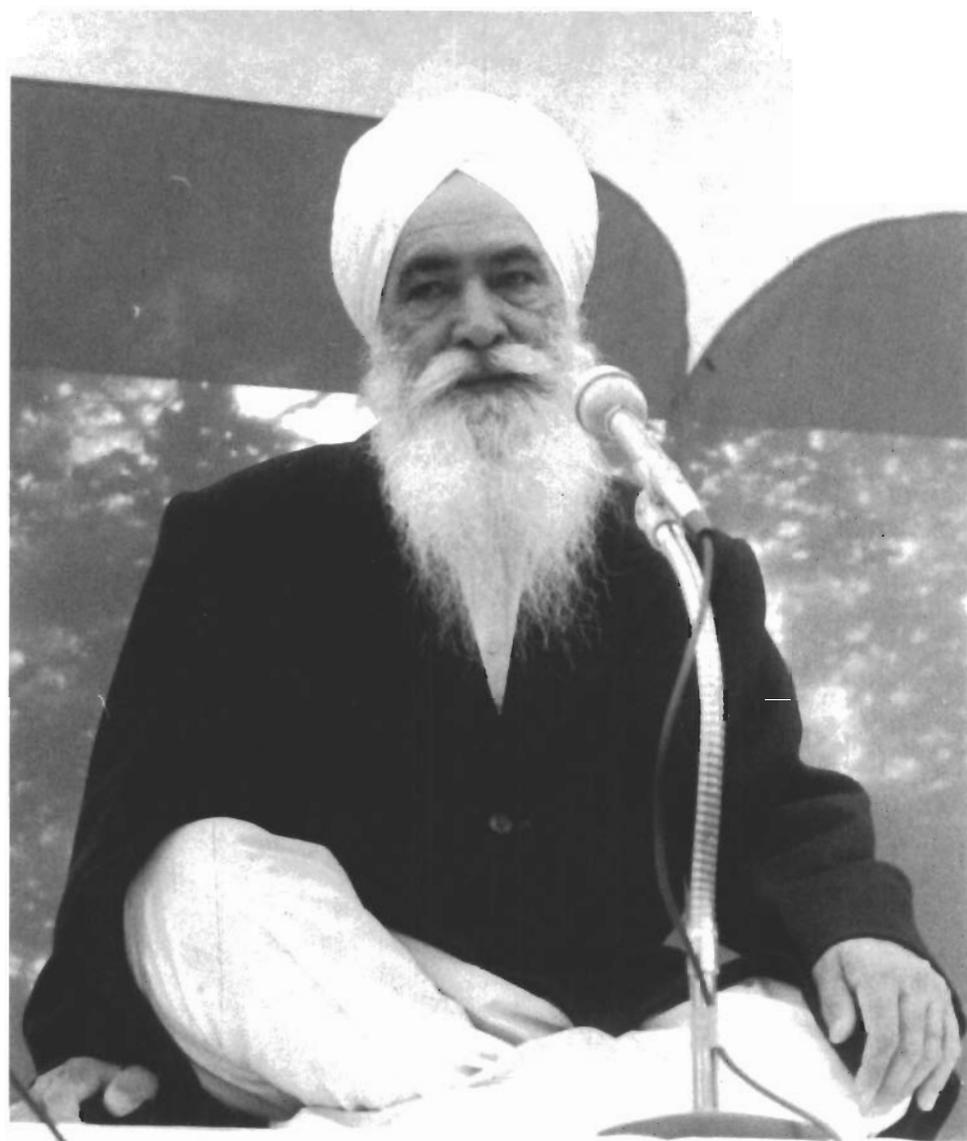
[*Laughing*] Master used to say, "Whatever you are thinking is opposite of the Will of God," and I say, "You should forget yourself." Both of these things are one and the same. Master Sawan Singh Ji used to say, "One person will say, 'one hundred,' and another one 'twenty times five,' or 'five times twenty,' but it is all the same—you have to become thoughtless."

*Would it be right to say that we won't have perfect Simran until such time that we are able to handle those powers and be able to keep control of ourselves? Or, we won't perfect our Simran until we just have devotion for the Master, and not for powers and things like that?*

Well, the important thing is that we people are careless in doing Simran. It is because we are careless that we don't have that much devotion for doing the Simran. And because we don't have that much devotion for Simran, mind brings disturbances and we are not able to perfect it.

The other thing is that we will have devotion for doing Simran only when we meditate more.







## The Gift of Infinite Value

January 1980  
Rambagh Hall  
Bombay

Once there lived a king in a place called Poonam; and he was a very good and righteous king. He used to help the poor and needy by giving them food and clothing, and anything they wanted. He donated a lot to them, and almost every poor person in his kingdom came to him and received things from him.

There lived one sweeper there also, who used to clean streets. He thought, "Let me also go to the king and get something from him. I have heard that many people have gone to him and received a lot; I should also do that." When he came to the king, the king had mercy and pity for the sweeper: he gave him one gold plate in which one big diamond and five little diamonds were fitted: bright good diamonds. When the sweeper received that precious gift from the king, he became very happy; and when he came home and gave it to his wife, she was also happy. Before receiving the gold plate the sweeper's wife used to use an iron plate to hold the dirt when she was sweeping. But it was not in very good shape; it was broken. So she thought, "This is very good! The king has been very kind to us because he has given us this strong plate of gold and now I can use it for holding the dirt, because the iron plate I was using is broken." So from then on she started using that golden plate to carry the dirt.

You know that if you carry dirty things in golden vessels, after some time the gold gradually becomes black—the brightness of the metal goes away. So when she put the dirt in that gold plate, gradually the diamonds became dim and there was not much brightness left, and the gold also turned black. The king had given the gold plate to the sweeper thinking that he would take advantage of it and would appreciate this gift; and by selling it he would get a lot of money and improve his condition. But when the sweeper didn't do that, and it came to the notice of the king that he was still living in poverty, he felt very sorry for the

sweeper—because he had not appreciated the gift which he had given him.

This was just a story; but the meaning of telling it is that God Almighty is the King Who gives gifts to us. First of all, He gives us this precious human body which is not less than the plate of gold which was given by the king to the sweeper. And in this human body, just as that golden plate had five little diamonds and one big diamond, so we have many things sown within us. We have five different senses—the five diamonds—and we have one big diamond—our intellect. So God has given us this golden plate of the human body, in which we have all these things. And if we do not appreciate the gift of God, and if, instead of utilizing our human body in realizing Him and doing devotion, we are putting worldly pleasures and all the dirt of the world within ourselves—misusing the body—then you can imagine that the time is not far away when our self will turn black as that golden plate turned black. And, just as the light or brilliance of the diamonds on that plate will gradually fade, the time is not far away when our senses and intellect will also go bad. God has given us the senses and intellect only for us to utilize them in the right way and for the right purpose: to realize Him. If we are not doing that—if we are misusing our senses and the organs of senses, if we are misusing our intellect—then sooner or later we will turn away from God. You know the condition of the worldly people who are doing that; how far they are from God.

If we do not appreciate the gift of God, then who knows whether He will give us this gift again or not? We all know that the human body is the precious gift which God has given to us and which we get after wandering in many bodies—we don't get it again and again. This is a precious opportunity which God has given us to do His devotion. And if we do His devotion and do the meditation of Naam, that is the only way in which we can express our gratitude and appreciation for the gift of God which we have received from Him. If we do not meditate, the light of Naam which God has put within us gradually goes away. And when that goes away completely, we find no place either in this world or in the world beyond.

So we should appreciate the human body, the golden plate which God has given us, by utilizing our every moment, our every single breath, in His remembrance. Whatever time is spent in His remembrance is time spent in appreciating the gift of God and utilizing it in the purpose for which God has given it to us. If you don't do that, God becomes very sorry. Just like the king who gave the golden plate to the sweeper, God also becomes very sorry when He sees that the souls are not utilizing His gift and not taking advantage of the precious human body. So we should

not make God sorry for our condition, because He watches over us all the time and whatever things we do, whether they are good or bad, He knows them all. We should always work in the direction of appreciating God's gift to us, and do our meditation.

When we start to make any building, first of all we make the foundation very strong; without a strong foundation we cannot make a good strong building. In the same way, in order to meditate more we need to prepare our ground; and purity of heart can be called the ground for working in the field of meditation. If we have a pure heart, only then can we progress in meditation. If we have good character, good morals, only then will we be able to spend our time and our attention in doing meditation. So purity of heart and good character is very important for the dear ones if they want to progress in their meditation. Guru Nanak Sahib says, "Truth is great, but true living is above truth."

Who wants to ask any questions?

*Sant Ji says that we have to have a pure heart; does this mean a pure mind clean of all dirty thoughts, negative thoughts?*

Purity in mind and purity in thought is the most important thing if we want to make our hearts pure. First the thoughts come into the mind, and when that happens, only then our body works in that direction which defiles, or which spoils our heart. So that is why purity of thought, or purity of mind, is the first step in making our hearts pure.

*Sant Ji, which is better: Master's darshan or obedience?*

Everything has its own value in its own place, but the thing is that those who love to have the darshan of the Master, they know how important it is to obey the orders of the Master.

Once there was one initiate of Guru Arjan Dev Ji Maharaj who never used to meditate; and moreover he did no seva either. He would just be there, without doing any meditation or seva. So when other people came to know about him, they asked, "Why are you never sitting for meditation? We never see you doing seva either. You should either do one or the other." He said, "No, why should I obey my equals? You are equal to me. I will only obey my Master." So when he said that, the dear ones told Guru Arjan Dev about him: "He is not doing meditation and seva, and he says that he will obey Your orders and not ours." So when Guru Arjan Dev called him and asked him what was the reason he was not doing meditation or seva, he said, "Because these people are telling me to do it and I don't want to obey them; but of course I will obey You." So Guru Arjan said, "All right. If you think you can obey me, I am giving you some orders: go into the forest, collect some wood, burn the wood, sit on it and die." So he said, "Okay, I will do that."

So that initiate went into the forest, and he collected a lot of wood, and burned it. But before entering into that fire he became afraid: he thought, “If I go and sit in the fire according to the orders of my Master I will be burned to death!” He was afraid of death; he was not very strong in his devotion, so he went around the fire many times and then he said, “It will be very painful and the order which my Master has given me doesn’t seem very good. I don’t know why he has given it.” After having a consultation with his mind, he followed his mind; and his mind told him there was no need to obey the orders of his Master. So he said, “Okay—I can’t even obey the orders of my Master.” So he just stood there.

One thief came there after robbing a rich person’s house. He had a lot of money and he was afraid of the police who were following him. So he asked that person who was going around the fire, “What are you doing?” He answered, “You see, I am an initiate of Guru Arjan Dev, and He told me to get myself burnt. So I have come here, but I am afraid of this fire. I don’t know what to do; I can’t even obey my Master. And I don’t *want* to obey Him because it will be very painful.” The thief knew that if he was caught by the police he would definitely be hanged by the king, so he said, “You give me the order of your Master and I will obey the order of the Master in your place, and you be in my place. You take all the wealth I have gotten, and give me the word of the Master, and you make a prayer to Master that from now on I am His disciple and you are not. And I will obey the order of the Master which He has given to you, and you take my place.” So the initiate thought, “This is a much better deal! This is very good. I get a lot of money and I don’t have to sit in the fire.” So he prayed to his Master, “Master, from now on this thief is your disciple in my place, and he is willing to obey the orders which you gave to me. So the orders which you gave to me I am now passing on to him, and he will do that. And I am taking the wealth from him.”

So that thief, because he had faith in Guru Arjan Dev Ji, at once sat in the fire, and his body was burned. While he was dying, the initiate saw Guru Arjan come there and take the soul of that thief. But still he didn’t understand the greatness of the Master. After some time, the police who were following the thief came to that place. And when they found all the wealth on that initiate they took him and put him in prison. But he said, “I am innocent! I am not the real thief. The thief was burnt in this fire.” But they didn’t believe him. So when he was brought in front of the king, he narrated the whole story; but when the king heard it, he said, “Whatever you say might be true. But you are such a person who didn’t obey your Master; even after seeing the greatness of the Master you didn’t have any understanding of it; you didn’t change; you have gone

away from Him. So who knows if what you are saying is true? I think you are the thief.” So those who don’t obey the orders of the Master, who go away from the Master, nobody believes them in this world. But those who obey the Master, the Master definitely takes care of their souls; because Masters know everything that is happening to their disciples and if we are obeying their orders and doing what they tell us to do, then we get all the help and protection from the Master. No matter if the Master gives us orders for doing any dangerous work; if we gladly do that, having faith in the Master, He will never let us die, He will always protect us.

In the court of King Mohammed Ghuri there used to live one counselor whose name was Ayaz. He was very loyal and Mohammed Ghuri was very pleased with him, and everyone knew that. Once it so happened that the king brought one precious cup to his court, and had it put on an iron platform. The king asked his courtiers to come and smash that cup with a hammer. The first minister who came, instead of obeying the orders of the king, started praising the cup: “It is very precious, it is very bright,”—this and that—“it is worth saving it, it should be kept in the museum not smashed”—and he did not obey the orders. And all the other people followed him, and nobody smashed that cup as Mohammed Ghuri had asked. They all praised it, and they all gave different reasons for not smashing it. The king did not say anything to them. In the end when the turn of Ayaz, the loyal counselor came, he didn’t take even a single minute: when Mohammed Ghuri told him to, he took the hammer and smashed that cup. Everyone started laughing at him and told Mohammed Ghuri, “He used to be your loyal counselor, but he didn’t pay any attention to the appreciation and the praise we were giving this cup; he didn’t even consider its value. How come you were so pleased with him?” So the king asked him, “You see all these people didn’t smash the cup because they knew its value, and you have heard how much they praised it—what do you think? If it is so very precious and valuable, why did you smash it?”

Ayaz said, “Your Majesty, no doubt this cup is very valuable; but for me, your word is more precious and more valuable. You told us to smash it, and for me, your commandments are more precious than anything in this world.” That is why Masters always say, “If you love us, you should keep our commandments.” Because if we keep the commandments of the Masters, if we obey Their word, we can please them more and we can love them more. So that is why obeying the Master’s orders is more precious and more valuable than anything else.

*Master, on Monday you were telling us that we think too much in the*

*West. I want to know about how to carry out our work in the world. A lot of us have been given these high-powered minds, and expensive educations, and it's difficult to know what to do with it. Because if we want to use all that stuff, then we're taking our time away from our meditation and so I feel that I'm becoming more and more a manmukh. And that's not what you want us to do. I'm wondering if our work in the world should be seen simply as seva, and as long as it is seva, it doesn't matter what we do or how much we use our minds? Or whether you would prefer us to take positions in the world that emphasize the use of our minds to a minimum in order that we can do more Simran?*

*Can we do anything so long as we put in a lot of meditation, say three or four hours a day? Will that be enough to offset all the thoughts which we have otherwise? What are we supposed to do?*

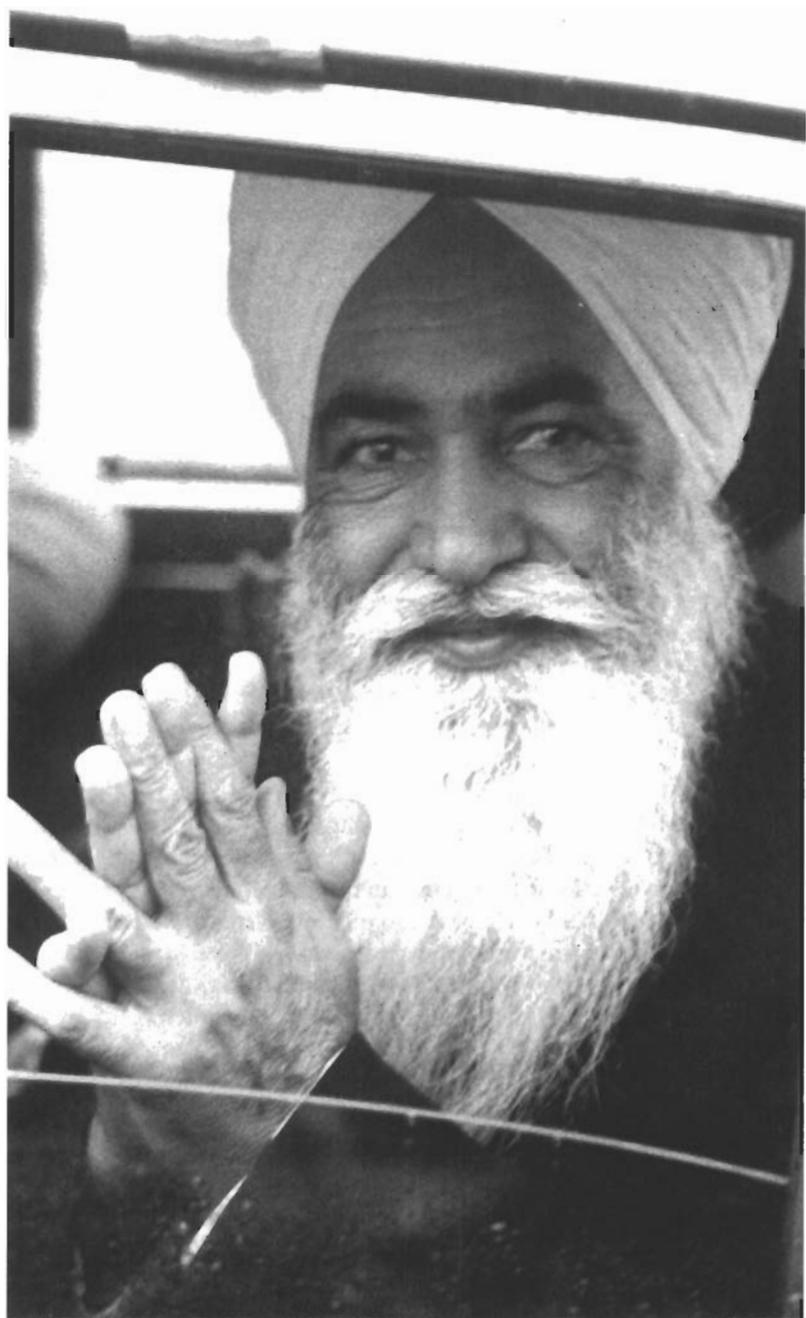
Higher education, or whatever worldly knowledge you get in your country, is good; it is not bad to have all that knowledge. But the main thing is that you should understand why you have come here—and that is for meditation. Our work of meditation is very important, and this is such a work that we can do it along with our worldly work. No matter how much higher education or how much knowledge we have in our head, still we can meditate if we know how to use our mind for different things. You know that whenever you are studying or doing any work, there is always one section of your mind which is involved in fantasies and thinking about other things which have no relation to the work which you are doing at that time. Suppose you are a doctor: when you are dealing with your patient or medicine, at that time also there is one section of your mind which is having fantasies or other thoughts which have nothing to do with your patient or the medicine. It is a very subtle thing; in order to know it you have to be very careful, and you have to introspect your mind very carefully. You cannot recognize this unless you introspect your mind very carefully, because it is a very subtle thing. It is like something which is happening behind the veil and you cannot see it clearly. But if you are very careful, and practice the introspection of the mind, you will definitely see that there is always at least one thought that is taking you into the world and bringing such thoughts in your mind which have nothing to do with your job or your studies.

You see, whenever you are doing any work—whether you are a doctor, a lawyer—even when you are doing your work, you are wandering sometimes in Germany, in England, in America, here and there. How are you able to do that? That is only because of that section of your mind which is always taking you into the world. So, if you develop the habit of doing constant Simran, you will find that even when you are doing your

job, that section of your mind which is now involved in the worldly thoughts and the worldly fantasies will be involved in the Simran, and the Simran will go on by itself; you will not have to work in that direction if you have developed the habit of constant Simran. So if you do it that way, no matter how much mind you are using in your job, or no matter what job you are doing, still you won't feel that you are becoming a manmukh, or you are doing too much in the world. And the other thing is that if you are regular in your devotion, in your meditation, then no matter how many worldly people you meet, no matter which job you are doing, there will be no effect of the world and the worldly job on your meditation and on your progress.

The Way of the Saints does not make anybody weak in this world. It makes people strong, and it teaches us how we have to deal with the world, and how we have to live in this world. We can practice the Path of the Masters very well along with our living and dealing in this world. Sant Mat teaches us to be strong, and makes us strong in dealing with the world. Many people who are not practicing the Path are so weak that they do not have that power, that strength to face the world. But Sant Mat teaches us to be strong, because we can do the meditation even while living in this world; we can do everything. This is what Sant Mat teaches us. If we are doing our meditation regularly, if we are strong in our faith and devotion for God, for Master, then no matter in what circumstances we are living, still we will be able to live in this world and do our meditation.

Guru Nanak says, "You may feel that the dear ones are talking to the world, but within they are always attached to God; their attention is always towards God." So Sant Mat doesn't make us weak in this world; it makes us strong. If you think you can meditate more by not attending to the responsibilities which you have been given to carry out, you should know that you are becoming weak. It is your weakness; it cannot be said that you are very devoted to Master if you are not attending to your responsibilities and think that you can meditate much better by not attending to your responsibilities. It is your weakness. Sant Mat teaches us to become strong. If you are regular in your meditations you will find no problem in doing your meditation and worldly work side by side.





## Who is a Christian?

Rambagh Hall  
Bombay  
January 12, 1980

*The school where I teach is very Christian, and some of the teachers are beginning to question now that I come to a Saint in India. And I wonder how I might answer that when they challenge me on that. Their Master is Christ.*

In almost all the religions existing now, there was one or another perfect Master at the very beginning, when the religion started. In the beginning, always there was a perfect Master, who meditated on the principle of Sound and Light; and the basic teachings were the same as of this Path. As long as He lived in the body He preached what He was practicing and people understood Him and did the practices according to His teachings. But when such Mahatmas leave the body, His followers don't practice the teachings of the Masters, and they don't mold their lives according to the words of the Masters. Instead of realizing the necessity of having the living Master, they make places in the name of that Master. In the beginning they make churches or temples in the places where the Master was living and gradually they spread this mission so much that after some time, in the name of that perfect Master, there are temples or mosques everywhere; and people understand that by visiting those places and by sitting there, and by doing devotion in the name of that past Master, they will get liberation. All the Masters who have come in this world have laid much emphasis on the necessity of having a living Master: because only that which is living can give life to others. Life can only be received from a living person. How can you expect to get any Life or Light from the Person or Power Which is not manifesting in the world right now?

So because people do not understand the teachings of the Masters, after They leave, all these things happen. But truly speaking, those who say that they believe in Christ, or those who say that their Master is Christ, how do they know that when they have never seen Him? They

know about Christ because people talk about Him and they have read it in books. But they do not realize that what is written in books is not only for reading; we have to practice that also. And if they practice, only then can they reach Christ. The Power Which is working in the Saints is one; and Satsangis are the only people who can reach Christ; because the teachings of this Path are no different from the teachings of the Bible, and the Holy Granth, and the other religious books. All the books emphasize the need for the living Master, and meditation, and concentration of the mind, and going back Home. So only the Satsangis who are practicing the Path can be called true Christians, because they have the real understanding about the Christ Power or the God Power working in this world, and they can go within and see Christ there. But those who are just called Christians and who take Christ as their Master, cannot see Him, because they are not practicing that Path which will take them to Christ. So this thing happens and you will find it in all religions: that in the beginning they had the Master, and gradually after the Master had left, people formed temples and churches in His name; and without going deep into the teachings of the Master, without paying any attention to His teachings, they think that just by going and visiting the place of the Master they are doing devotion: which is not at all true.

So when people ask you about Christ and how our Path goes, you can tell them that this Path is no different from the Path Christ taught and the teachings are not different from the teachings of the Bible. The only difference is that people read the Bible just for the purpose of reading, but they don't put the words of the Bible into their lives in practice. Whereas in this Path, the Master always emphasizes that whatever is written in the books, you should put these words into your life, you should practice them. So the only difference between so-called Christians and the Satsangis is that the Satsangis are practicing the Path; whereas the religious people are just reading about Christ and having knowledge of Christ, but they are not making any effort to reach Christ.

The child born five thousand years or two thousand years back had the same kind of needs as the child who is born today. The child born five thousand years back needed milk from its mother; so did the child born two thousand years back. Now also the need is the same. If any child who is born today says, "I want to drink milk from the breast of a mother who was born two thousand years back," how is that possible? No matter how much love that child may have for a mother who was giving birth to her children two thousand years ago, no matter how much he weeps for her, still she is not going to come into this world and feed him that milk. He will have to go into the refuge of the present mother from whom he has taken birth, and by having love and affection for that

mother of the present time he can get fed. No matter how much he tries and whatever he does, he won't be able to get milk from a mother who gave birth to children many years back.

In the same way, we always need the Master of our present time. Everybody needs the living Christ. Christ was born two thousand years ago and He manifested in this world for the sake of the souls who were born in this world at that time. As long as He was in the body, all the souls who came in contact with it got benefit. He came only for the souls who took advantage of His presence at that time. If the souls who are present in this world now, if they say that they want to get initiation from Christ or they want to go into the refuge of Christ, how can they do that when they have not seen Him or talked with Him or had any contact with Him? They don't even know if Christ has accepted them as His disciples or not. So no matter how much love they have for Christ, or how much they think that He is their Master, they cannot get any benefit from Him, because they don't have any assurance of whether He has accepted them or not. So when you have not met the Master, when you don't know whether the Master has accepted you or not, how can you get any advantage from the Masters who were present in this world many years back?

That is why everybody in this world, if he wants to do devotion of God and if he wants to get liberation from this painful world, has to go to the living Master, the Living Christ; and only after going into His refuge and getting guidance from Him can he get liberation.

It is only people of the present time from whom we can take advantage: we can have justice only from the present ruler or king; only the present living doctor can cure our disease; only the present husband or wife can produce children with us. King Chandra Gupta was a very strong king in India many years back; if any woman says now, "I want to get a child from King Chandra Gupta,"—how is that possible? He is not in the physical body now. No matter if that woman goes and sits in the remembrance of that king and has a lot of love and affection and devotion for him, no matter how much she tries, still he is not going to come and fulfill her desire. In the same way, if anyone who is sick now wants to get treatment from the great ancient physician, Lukman, how is that possible? No matter how much money he spends, whatever he does, still that doctor is not going to come and give him treatment. He will have to go to the present living doctor to get cured. If he will not go to the present doctor, he cannot get any help from the doctors who were living in this world many years back.

In Rajasthan, King Gunga Singh was a very just ruler; he kept one weighing scale on his table, and he used to say, "I weigh justice. I always keep both pans of my scales equal." And he used to say, "God may

forgive a corrupt person, but King Gunga Singh cannot forgive the corrupt people," because he was a very just ruler. If anyone has a problem now and he says, "I don't want to get my problem solved by the present ruler, I want King Gunga Singh to solve my problem," how is that possible? He will have to go to the present ruler or king, and only then will he get his problem solved.

So there are many areas in which, if we want to get help, we have to go to the living person or the living authorities of our time. If we want the people who were living many years back to come and do our work, that is not possible. There were many great Masters in the past who came into the world for the sake of the souls. If the souls who are taking birth at this time and who have the desire to realize God say, "We don't want to go to the present living Saint because we are doing the devotion of the past Saints and they will liberate us," how is that possible? God always works through the living Saint. If one could get liberation just by doing the devotion of a past Saint, what was the need for God to send living Saints into this world again and again? God sends the Saints into this world only because you cannot get the knowledge of God unless you come into the company of the living Master. That is why it is very important for the souls to come in contact with the living Master if they want to get liberation and if they want to get the knowledge of God-realization.

Nowadays people are fighting among themselves only because they don't have the right understanding. There are many people who believe in the past Masters, and there are many who are believing in the present living Masters. No doubt the teachings are the same. The teachings of the past Masters talk about God and how to meet God, and the present living Master also talks about how to meet God. But because people do not have the right understanding, they have conflicts, and they fight among themselves, even though both of them are doing the same thing, and are following the same teachings. But still, because one is following the living Master and knows that it is very important, and the other person doesn't know that, that's why they have conflicts among themselves.

I was born in a Sikh family, and my father was very devoted to the Sikh religion. He used to visit the Gurdwaras and he understood the priests of the Gurdwaras to be the ministers of God. He thought that by going to the Gurdwara and doing the devotion there, he would get liberation. So when I used to go to Baba Bishan Das, he didn't like that; because Baba Bishan Das was against all those things. Baba Bishan Das would rebuke me also because at that time I had the influence of my father and the family, so I was also believing in the past Masters and I was also thinking that whatever other people are doing that is the right thing to do. I was also believing in Guru Granth Sahib and Guru Gobind

Singh and all the Masters. So Baba Bishan Das would rebuke me and ask me, "Did you ever see Guru Gobind Singh? Will you be able to go and see Guru Gobind Singh? How can you be sure that he will take care of you and will liberate you?" I had no answers to all his questions and I didn't know what to say. I would get upset, but later on when I would think about it I would find that whatever he said was true. So I would go again to him, hoping that he would tell me something more about Guru Gobind Singh or he would give me some knowledge. Again he would do the same thing, which would again make me upset. But later on I would again realize that what he was saying was true. So when he finally gave me the knowledge and initiated me into the Two Words and I started doing devotion, people didn't like that. They started complaining to my father: "Your son is not now believing in Guru Gobind Singh, he is not going to the Gurdwara, he is not reading the Holy Granth," and all those things. So my father got upset and asked me what was the reason. I said, "Father, you don't know. What I am doing will take me to Guru Gobind Singh. Truly speaking I am the one who is doing the devotion of Guru Gobind Singh in the real sense, because I am practicing what he has taught. Whereas the priests and you people are just reading what he taught. You are not putting his words into practice, whereas I am trying to do that."

But my father wouldn't believe me. He said, "O.K. I'll see whose devotion will liberate the family. I will see whether your devotion liberates me or my devotion will liberate you. I will see that." It so happened that when he was about to die, in his last days, he started having the experiences of the present living Master, Master Kirpal Singh, who was accompanied by Master Sawan Singh also. Before that he had never had the darshan of the Masters. So he called me just three days before he left the body. (I was living in Rajasthan in those days.) So he called me, and for his last three days he reported that he was always having the darshan of Baba Sawan Singh and Master Kirpal Singh and Baba Jaimal Singh. He said in the end that he realized that whatever I was doing was the true thing; and he was having the experience of the past Masters also. So then he realized that the devotion which I was doing was the right thing, and whatever he was doing didn't bring any good to him.

Nowadays, usually all the people are fighting just because they don't have the right understanding of the teachings of the past Masters. Whatever things the past Masters said we should not do, people are doing only those things: for example, Guru Nanak Sahib has written a lot against reading the holy scriptures thinking that they will bring liberation—he has written that no matter with how much love and affection you read tons of books, you will not get any benefit from it because the

liberation is in Naam and you can get Naam only if you go to the living Satguru. Just by reading about Naam or about the past Satgurus who preached about Naam, you will not get any benefit from these past Masters and your soul will not get any liberation. Reading will not do any good unless you practice it; reading by itself has no value. So Guru Nanak has written a lot against reading books thinking that they will bring liberation. But what are people doing? You will find that in the Sikh religion, people think that they will get liberation only through reading the Holy Granth constantly, or certain parts, or in certain ways. They don't go beyond that. They are locked up in reading books and that's why they don't appreciate the living Masters; because living Masters have always emphasized the need of having a living Master, and they always say that you should *practice*. Whereas even though it is very clear that you should practice what is written in the books, still there is no one living to rebuke the people, to tell them that definitely they should practice this Word—and that's why they don't feel like going to the living Masters, and in this way they do not understand the real meaning of the teachings of the Masters: they are going against the teachings of the Masters. Reading the books is just one example; they are doing many other things too which Master did not want them to do.

This is the case with all the religions: as long as the living Master is there everything goes fine, but when He leaves, people misinterpret His teachings and after a certain time they leave the Path. The name of the Master remains there but the teachings of the Masters are not found there.

Master Sawan Singh Ji was also born in a Sikh family, and he used to say in the Satsang, "When I met Baba Jaimal Singh my mind played a trick on me, and just for a little thing which had little meaning, my mind told me I should not take initiation. I requested Baba Jaimal Singh, 'I am ready to get Naam, but don't give me the name *Radhasoami* because I was born in a Sikh family.' " Baba Sawan Singh used to take Guru Granth Sahib as His Master, and he didn't want to take the name of Radhasoami. So Baba Jaimal Singh asked Baba Sawan Singh, "Well, what do you do for devotion? What practices do you do?" So Baba Sawan Singh replied, "I read the holy book, the Guru Granth Sahib." There is one writing of Guru Gobind Singh, *Jap Sahib*, which is not included in Granth Sahib, in which Guru Gobind Singh has written about fifteen hundred descriptive names of the Lord. So Baba Jaimal Singh told Baba Sawan Singh, "You see Guru Gobind Singh has called the Almighty Lord by fifteen hundred different names. What is wrong if Swami Ji Maharaj gave the name Radhasoami to the Almighty Lord? It is just a descriptive name, there is nothing else there." But still Baba

Sawan Singh was not convinced. So Baba Jaimal Singh told him, "Read the writings of Swami Ji Maharaj and then you will have a better idea." Baba Sawan Singh read the *Sar Bachan* (poetry) in which Swami Ji said that "Radha" is the name of the soul, and "Swami" is the name of that Lord Who resides in the Eternal Home. And the names Radha and Swami mean "soul" and "Oversoul"; soul is the essence of the Oversoul, and both these things are one; soul and Oversoul are one. So when Baba Sawan Singh read that, he understood why Swami Ji Maharaj had introduced this name, Radhasoami. Then he had no more complaint and he took initiation.

But still, even after getting initiation he had some problems, because he didn't want people to think that he had left the Sikh religion and had stopped believing in the Guru Granth Sahib. So when he invited Baba Jaimal Singh to his home to do Satsang, he thought, "If Baba Jaimal Singh comments on the writings of Swami Ji Maharaj, people will think that I have left Guru Granth Sahib." So he went and brought a copy of Guru Granth Sahib and requested Baba Jaimal Singh to comment on that so the people would feel better about him joining this Path and would think that he still was believing in Guru Granth Sahib.

When Baba Jaimal Singh visited Baba Sawan Singh's house, Bibi Rukko, who used to cook food for Baba Jaimal Singh, also went with Him. After the Satsang in the evening, Bibi Rukko started chanting the hymns from Swami Ji Maharaj's writings. And Baba Sawan Singh couldn't stop her, even though he was afraid of the people and he was worried about public shame. After some time all his worry went away, and everything became fine.

So the meaning of saying this is that whenever the Saints come they pay no attention to these useless things, because they have come into this world to relieve us from all these limits or blocks, the things which are keeping us in this world. They come to teach us that we should be broad-minded and that we should not follow the tradition which does not take us to God. Swami Ji Maharaj says, "I am telling you this for your benefit: you go to the living Master and don't just keep yourself in the devotion of the past Master. Unless you go to the living Master you cannot get the Real Knowledge, you cannot know better about the past Masters, and you cannot meet them."

So whenever the Masters come they always emphasize the need of the living Master, because without the living Master you cannot get any Knowledge. Kabir Sahib condemned idol worship in his writings and he was very much against it—but you see how nowadays people are putting the teachings of Kabir Sahib into practice. They have made an idol of Kabir and are worshipping that even though He said that this is not good.

Kabir Sahib says, "People have made gods from stone and they are worshipping them. Those who rely on those stones will be drowned in the deep ocean of Hell." Kabir says that people buy idols and worship them and, obeying the mind, they visit the places of pilgrimage. But those who are involved in all this will always wander here and there and will not get any knowledge of God.

Furthermore, Kabir Sahib says, "If God can be achieved by worshipping the stones, I will worship the big mountain." Kabir goes even to this extent: "O Kabir, people of this world are crazy because they are going outside to worship the stones, but they don't worship the grindstone from which they get food. It would be better for them to worship that stone than to go outside and worship idols."

Dhanna Bhagat was a great devotee who became a Saint in India, and people think that he realized God by worshipping idols. But he has written a bani which is included in the Holy Granth on which I have commented; and that Satsang has been published in *Sant Bani* magazine also. \* In that bani, Dhanna Bhagat has written that those who are relying on worshipping stones, all their efforts are useless; because the Lord does not reside in stones. The Lord is living and He is pervading everywhere and He speaks to people. Even though he has written such a strong bani against idol worship, still people think that Dhanna Bhagat was an idol worshiper and he is called by that name; and people still believe that he realized God by worshipping the idols. But Master Sawan Singh used to say about him, that if Dhanna Bhagat realized God by worshipping stones, then why can't people realize God now by worshipping stones? There are millions of people who are involved in worshipping idols, but up until now nobody has realized God by doing that.

So this thing always happens when Saints leave: whatever They told the people they should not do, they always do that. Just as if you tell any child, "Don't you do this," he will do it, in the same way, when the Master leaves, He tells people not to do this, and they do that; and that spoils everything.

In the place where we stopped to hold Satsang on the way back to Delhi, all the people in that village are believers in Guru Granth Sahib; they are mostly Sikh people. In the sangat there were many priests of the Gurdwaras also, who have a lot of knowledge of the Guru Granth Sahib. So I commented on a hymn from the Guru Granth Sahib and when people heard about the real essence of the meaning of the Guru Granth Sahib, even the priests who have been reading those banis for many years realized that what they were doing was not sufficient; they wanted more.

\* See "O Man, Why Are You Afraid?", p. 171

So they said, “Just by hearing the Satsang we take you as our Master. Now it is up to you whether to accept us as your disciples or not.” And when the people were told about the Guru Granth Sahib and what it asks us to do, and when they got the real understanding, many people said that they would come with their families to get initiation at 77 RB.

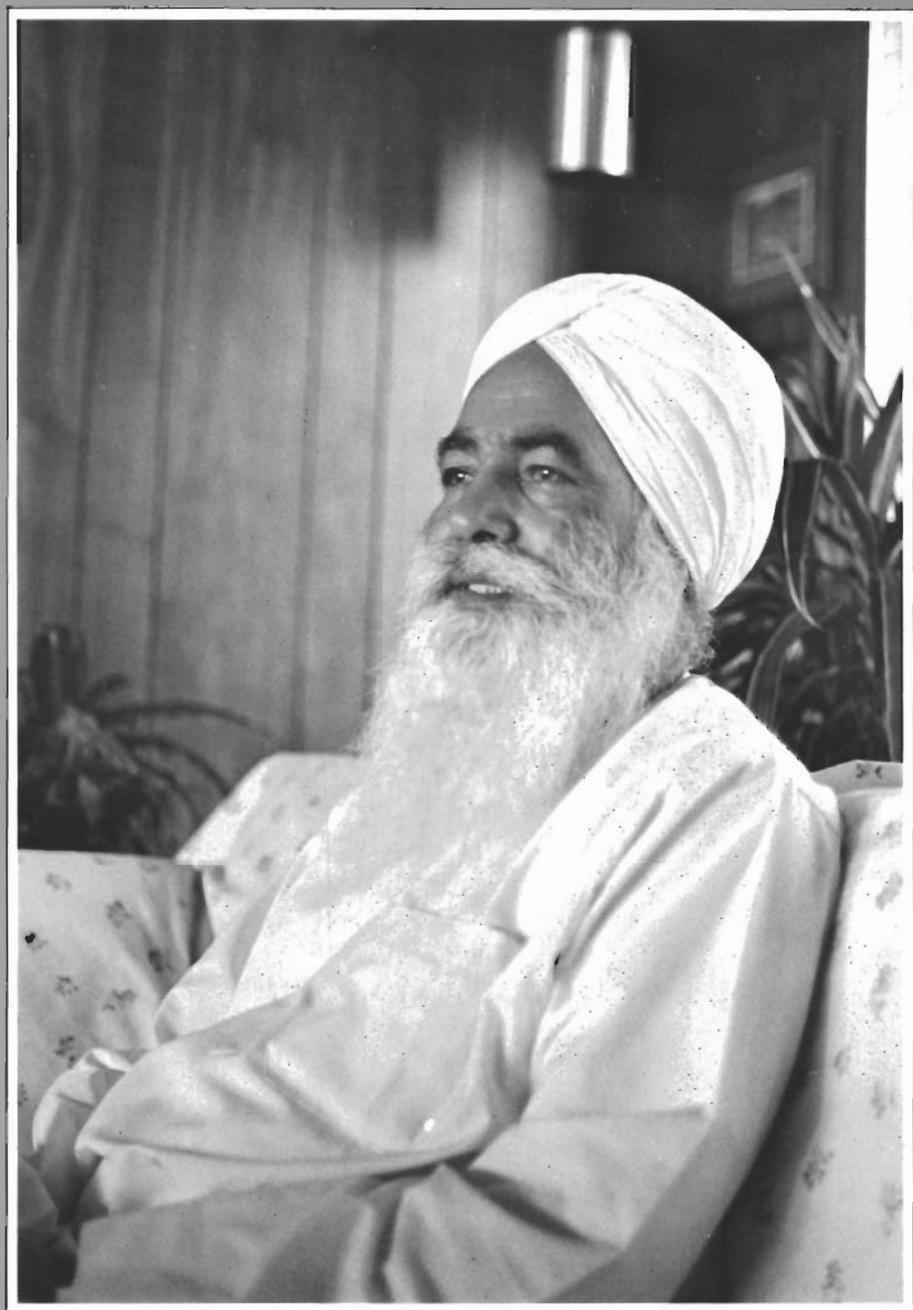
So when people are receptive and when they hear the living Masters commenting on the writings of the Past Masters, then if it is written in their fate they get the better understanding of the teachings and they come to the Path of the Masters. So that is why we should practice the words of the Masters in our life. And if we read the teachings of the past Masters and if we are determined to practice those teachings and obey them, we will definitely feel the need of going in the company of the living Master, because the past Masters have emphasized the necessity of going to the living Master. So if we are reading and having love for the teachings of the past Masters, we will go to the living Master. And when we go to Him, He will tell us to do the practice of realizing God, and when we get Naam from Him and do the meditation, then we will realize who are believing in Christ, who are believing in Guru Nanak, Master Kirpal, Master Sawan, and who are really *practicing* the teachings of Christ and the other Saints who came in the past. I will say that only the Satsangis who are practicing the Path, only they are the people in this world who are trying to follow the teachings of Christ. Other people, when they don't know what the real teachings of Christ were, and they don't have any idea of what Christ wanted people to do and what He was talking about, how can they ever reach Christ? If the Satsangis do their meditation and if they are following the teachings of the Path which are not different from the teachings of the Bible and the other holy books, they will definitely one day reach Christ and the past Masters, and they will definitely realize Christ, Guru Gobind Singh, Master Kirpal, Guru Nanak. They will realize what They taught. Until they go within and see, who is doing the devotion of God, who will reach Guru Nanak, who will reach Guru Gobind Singh, and Christ? They cannot get anything just by reading books of the past Masters. Reading is not sufficient; if you are not *practicing* the teachings of the past Masters, it will not bring any benefit to you. That is why we should always, when we are reading the teachings of the Masters, take their words into our heart and practice them. Only practicing will do us good.

Master Sawan Singh used to say, “Suppose there is a store which was started a hundred years back; if the person who started that store has left the body and no other person has come to take care of it and sell the goods, and instead of that there is one big picture or idol of that person to take care of the store—how is that possible?” When you go to buy

anything from the store, no matter how much you worship him or sing his praise or sing hymns in front of him, or do anything you want, he will not come out from that picture or idol and give you the things that you want. You will definitely need a person who is taking care of the store at that time. If you want to take anything from that store, you will have to go and get things from him.

The past Masters or Saints who were in this world cannot help you in any way, no matter how much love and affection you have for them. But I will tell you my personal experience: that if you meditate on Naam and go within and meet the living Master there, then you will have no doubt about all the things which I have said today. All your doubts will go away only if you go within, because when you go within you see everything crystal clear and you will meet all the Masters there and then you will know what their teachings are.

Swami Ji Maharaj says, "He is Kabir, He is Sat Naam. Understand all the Saints as one. Give up your pride and go into their refuge, because your purpose will only be served by going and taking refuge in the living Master." Give up your pride and go to the living Master: He will teach you and will make you serve your purpose.



SANT AJAIB SINGH JI