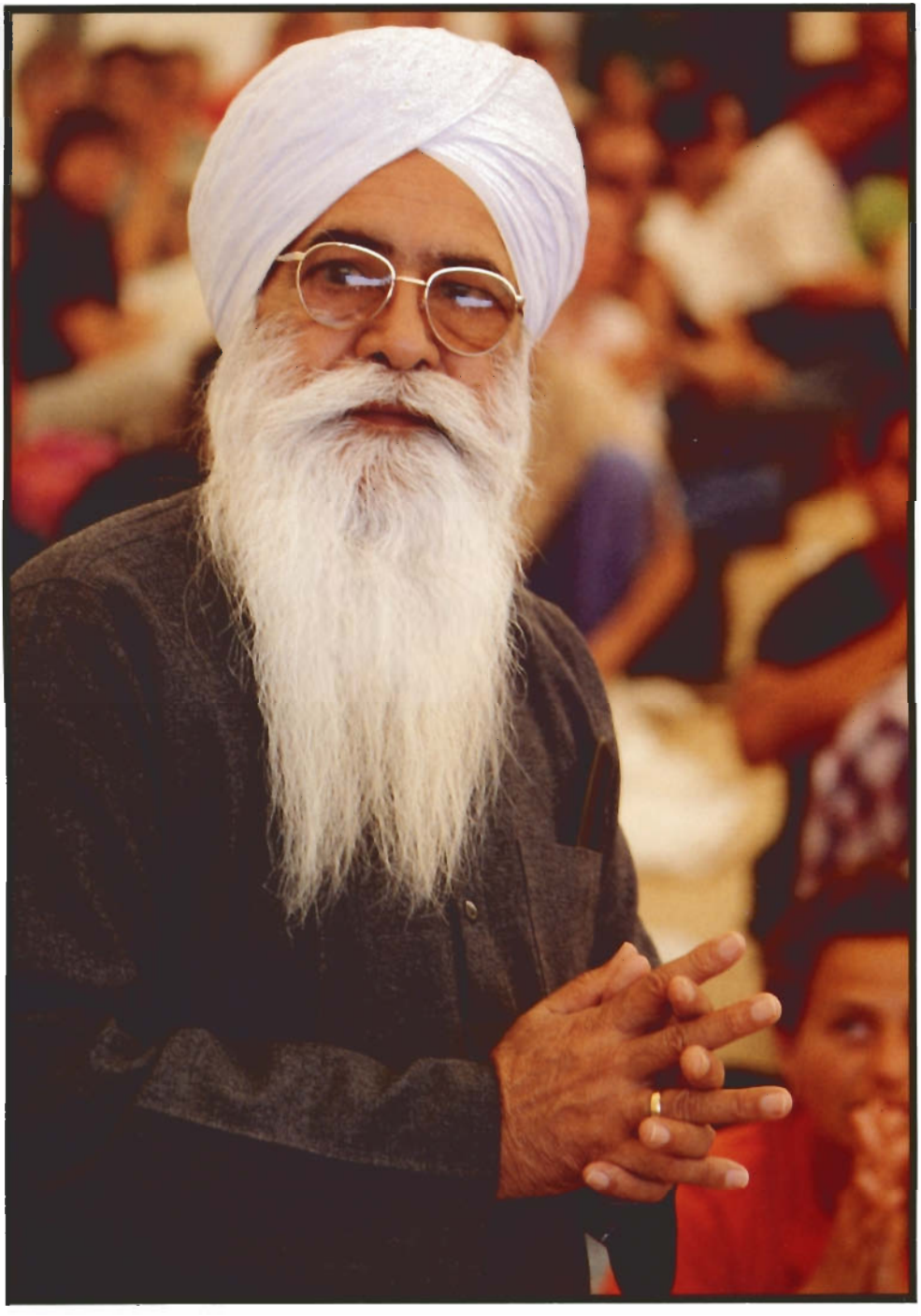
SANT BANI

The Voice of the Saints December 1989



The Guru Never Wavers

PHOTOCREDITS front cover—Sant Ji in Italy, Carlo Massarini; pp. 2, 9, back cover, Bobbe Baker; p. 17, Jonas Gerard; p. 23, Tom Kuhner; others unknown.

The quote on the back cover is from a meditation talk given December 23, 1988.

SANT BANI

The Voice of the Saints

volume fourteen number six

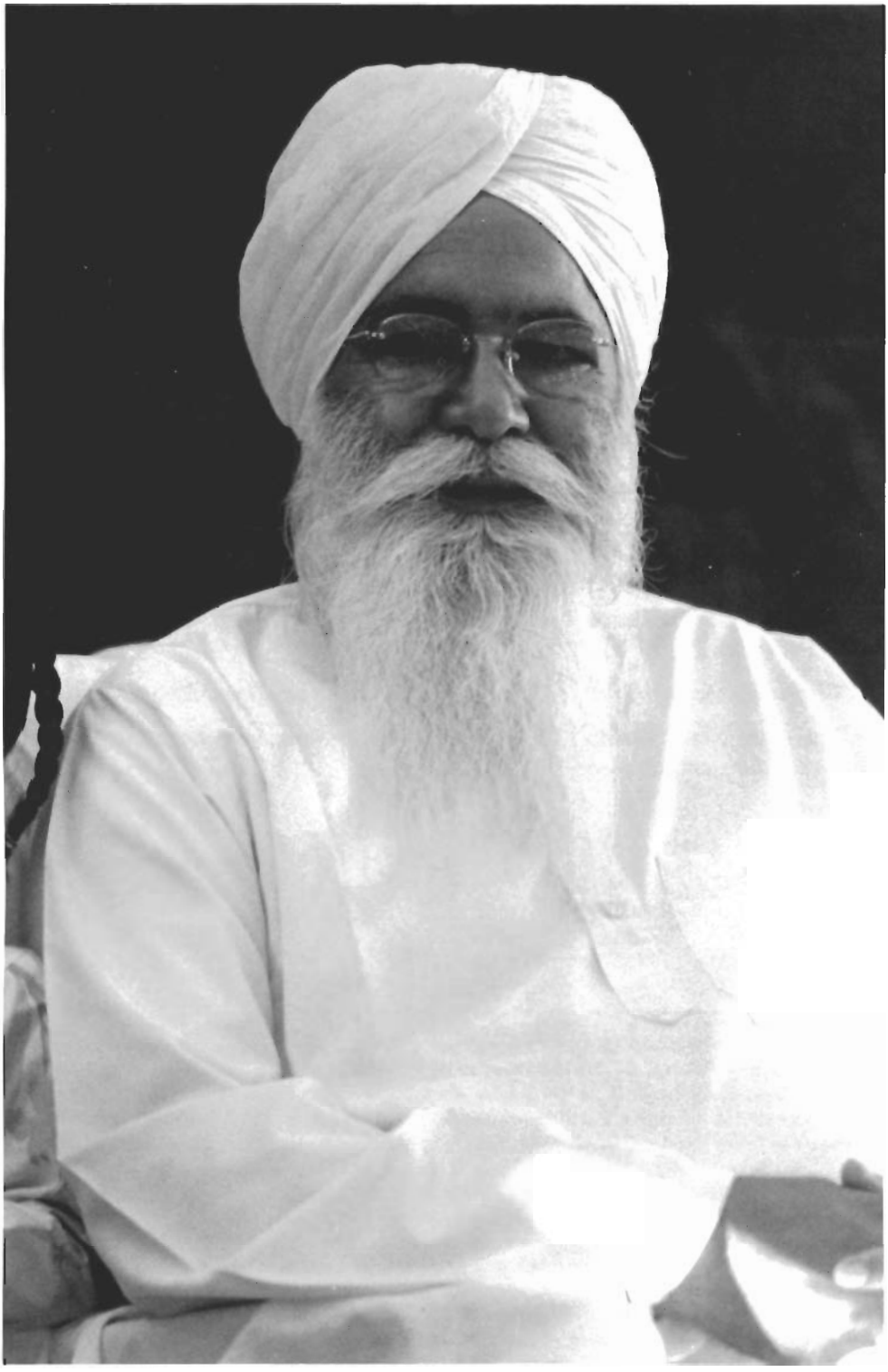
December 1989

FROM THE MASTERS

Protect the Gift of Naam *November 1, 1985*	3	*Sant Ajaib Singh Ji*
Sail on the Satguru's Ship	10	*Sant Kirpal Singh Ji*
A Christmas Meditation Talk *December 25, 1988*	16	*Sant Ajaib Singh Ji*
Christmas Message 1960	18	*Sant Kirpal Singh Ji*
The Guru Never Wavers *questions and answers*	19	*Sant Ajaib Singh Ji*

SANT BANI/The Voice of the Saints is published periodically by Sant Bani Ashram, Inc., Sanbornton, N.H., U.S.A., for the purpose of disseminating the teachings of the living Master, Sant Ajaib Singh Ji, of His Master, Param Sant Kirpal Singh Ji, and of the Masters who preceded them. Editor Emeritus: Russell Perkins. Editor: Richard Shannon, with kind assistance from: Edythe Grant, Susan Shannon, Mary Swan, and Joann Malinowski.

Annual subscription rate in U.S. $30.00. Individual issues $2.50. Back issues $2.50. Foreign and special mailing rates available on request. All checks and money orders should be made payable to Sant Bani Ashram, and all payments from outside the U.S. should be on an International Money Order or a check drawn on a New York bank (with a micro-encoded number). Correspondence should be addressed to Sant Bani Ashram, Franklin, N.H. 03235, U.S.A. Articles, including stories and poems, on the theory and practice of Sant Mat, are most welcome. Views expressed in individual articles are not necessarily the views of the journal.



Protect the Gift of Naam

Sant Ajaib Singh Ji

AN INITIATE OF Guru Angad Dev Ji Maharaj used to live with Him. He used to think that he was one of the best disciples of Guru Angad Dev. He always went on thinking that way, and telling others that he was the best disciple of the Master. He didn't want to remain in any kind of misunderstanding; he wanted Guru Angad to clear any confusion, and that He should also confirm that he was His best disciple. So he went to Guru Angad Dev and asked Him, "Master, tell me, is there any one of your disciples who is better than me? Is there any man who can absorb the gift of Naam, which You have given to him, more than I can do?" Guru Angad Dev told him, "Well, you go to Bhai Bukhari, who lives not far from here, and he will explain everything to you."

So that initiate went to see Bhai Bukhari who lived about twenty-five miles away from the place where Guru Angad Dev was living. When he reached Bhai Bukhari's house, he saw that everyone in the family was very busy preparing for the wedding of Bhai Bukhari's son, who was going to be married that day. It is a custom in India that when anyone gets married it is like a festival, and everyone celebrates and enjoys; so everyone in the house was busy doing that, but Bhai Bukhari was sitting quietly in one corner preparing a mat and a coffin. Bhai Bukhari welcomed the initiate of Guru Angad Dev; he gave him something to eat and drink. And afterwards he said, "Excuse me, but I have to do some important work." And he continued doing his work.

Later on the boy got married, and the bride was brought into the home with much love and affection. During the night, the boy who had just gotten married started having a pain in his stomach, which later on became the cause of his death. Bhai Bukhari did not complain to Almighty God; he did not make any requests to the Master. He did not say that God was not merciful to him, or say anything bad against the Master. He accepted it as the Will of God and he quietly took the coffin and put the body of the dead boy in it. He took him to the cremation ground and cremated him there. When he came back to his home, he spread out the mat which he had been preparing the previous day for the people who would come to mourn the death of his son. (It is a custom in India, that when anyone dies, the relatives come to that person's house to mourn his death, and they are made to sit on that kind of mat.)

So when that initiate of Guru Angad Dev saw that Bhai Bukhari, even though he knew everything that was going to happen, still didn't do anything, he was surprised. He asked Bhai Bukhari, "Tell me, was he your real son? When you knew everything—that he was going to die in that way—why didn't you make a request to the Master? You have the Naam initiation; you could have easily requested your Master to shower grace on him and increase his life. Why didn't you seek the help of the Master?"

This discourse was given November 1, 1985, at Sant Bani Ashram, Village 16 PS, Rajasthan.

Bhai Bukhari patiently replied, "When you will reach the place where I have reached, then you will know how important, how valuable, is the gift of Naam, and how much we should protect it." He said, "When you have some gold or silver, or some valuable thing of this world, you take care of it and do not want to lose it. And don't you think that God Almighty or the Naam of God is more valuable than all the worldly riches? When you know that all the worldly things are not permanent and that they will never go with you, why should we ask for them? Why waste the grace of the Master, and why lose the Master, only in exchange for the worldly things?"

So those who do the meditation and go within, and those who have absorbed in the Naam of the Master, and have collected the wealth of Naam, they never request the Master to remove their sufferings. Even though they themselves have the capacity to remove their own sufferings and those of the other people, still they do not want to lose that wealth of Naam which they have accumulated with the grace of the Master. They never request something from the Master for their own selves, and they don't even ask for help for their dear ones from the Master. But those people who do not meditate or go within, even if the Master showers grace on them and takes away their karmas, still they don't believe in the competency of the Master. It is possible that by looking at the condition of the Master, they may have ill feeling for Him, and may think, "Why is He suffering?" Towards His endtime, when Master Sawan became very sick, and He was about to leave the world, the dear ones in the sangat requested Master Sawan Singh to cure Himself. They said, "Master, You have the power to cure Yourself, or why don't You request Baba Ji to make You all right, so that You may live in this world for more years?" But Master Sawan Singh replied, "I cannot do that, because it will make a difference in my gurumukhta [*perfect discipleship*]; it will bring a stain on the name of my gurumukhta. That is why I cannot request Baba Ji to reduce my pain; but if you want you may request Him. I will not stop you." Perfect meditators, those who go within and contact the Master, and those who have manifested the Form of the Master within them, they know how Master is working, and how He reduces the pain from the gallows to a pinprick.

When Master Sawan Singh was in the army and he broke his leg, it was a very heavy thing which he had to pay. He was going to be in bed for five years, but Baba Jaimal Singh graciously reduced the pain, and he became all right in five months. Masters do not have any karmas. They are free from the karmas, and They do not suffer the consequences of any karmas of Their own. They only suffer as the result of their disciples karmas. Even then They do not ask Their Master to reduce the pain, because They know that Master is always extending all feasible help, and whatever is appropriate He is doing for them.

Supreme Father Kirpal used to say that Master Sawan Singh suffered a great deal on account of the karmas of the jivas. Those who got to see Him suffering in His endtime could not bear it, because it was too much suffering for Him. The dear ones would always gather and request Master Sawan Singh to cure Himself, because they could not bear to see Him suffering. Master Kirpal, as you all know, was the beloved son of Master Sawan; He also requested Master Sawan Singh to cure Himself, because He could not stand all the sufferings which Master Sawan Singh was going through. Once

when Master Kirpal and Master Sawan were together, Master Sawan said, "Every day you say that I should cure myself; come and sit in meditation here by my bed and see with your own eyes what is being decided for me in the court of God." Before that when Master Kirpal had requested Master Sawan to cure Himself, at one time Master Sawan asked how many people he had initiated. So they told Him that about 125,000 people had been initiated. Master Sawan then told Master Kirpal, "Look here, Kirpal Singh, I have done half of your work; the rest you have to do." Hearing this, Master Kirpal was surprised and He felt as if the land was slipping from under His feet. Then Master Kirpal told Master Sawan Singh, "You are the One Who has to do everything. I will work just as a pipe; whatever water You will send me, I will go on giving that to the people." He told Him, "You Yourself have to do this work," and He begged Master Sawan not to leave this world. But when Master Sawan made Master Kirpal sit in meditation right by His bed and made him see the decision which was being made in the court of God, Master Kirpal saw all the Perfect Saints Who had reached Sach Khand: Shamaz Tabrez, Maulana Rum, Kabir, Guru Nanak, Swami Ji Maharaj, Baba Jaimal Singh, and all the great Masters; They all were there. Except for Baba Jaimal Singh, all of Them agreed to keep Baba Sawan Singh in this world for some more time. But Baba Jaimal Singh did not want to keep Master Sawan Singh in this world any more, because, He said, "At present the conditions of the world are not favorable. And it is not good for Sawan Singh to remain in the world."

When Master Kirpal saw this decision which was made in the court of God, Master Sawan asked him, "Well, did you see what has been decided for me?" Then Master Kirpal bowed his head in front of Master Sawan Singh and accepted His Will.

This is why the Masters want the disciples to do the meditation. They want the disciples, by doing the meditation, to go within and see the true and false things. They should be able to discriminate between what is true and what is false. Because by meditating we get the quality of discrimination, and we come to know what is true and what is false. And Masters want that, while They are still in the body, the disciples should go within and be able to see what is right and what is wrong.

A brief hymn of Swami Ji Maharaj is presented to you. You should pay attention to it; it is worth understanding.

He says God has given this quality to the beak of the swans: that if the swans put their beak into the mixture of water and milk, they can easily separate the milk from the water. In the same way, the Perfect Masters, those who go within, the meditator Masters, They also have this unique quality of discriminating the true from the false. They can easily separate the real and the unreal things. That is why They lovingly tell us about those things which are going to go with us, and about those things which will not go with us. Lovingly They tell us, "Dear Ones, not even the body in which you are living will go with you, what to talk about name and fame and all the other worldly riches." The only thing which will go with you is the Naam of God, and that is why They have put a lot of emphasis on doing the meditation of Naam.

They come and tell us, as Kabir Sahib says, "Everyone who has taken up the body has to suffer the punishment for it." The wise people take the punishment patiently and the foolish people always complain while getting the punishment.

Tulsi Sahib also says, "This is the law in this world: those who have done the deeds will have to suffer the consequences of them."

But the jiva is blind, he does not know how much of his karmas he has paid off, and how much more is left. He does not know whether this wound which he has is the [full amount] which he was going to get, or whether it has been reduced by the Master. Master Sawan Singh Ji used to say, "The satsangi is never made to suffer the whole account of his karmas; he is made to suffer a little bit of his karmas, some are shared by the Master, and he gets the strength in his soul by doing the meditation to bear those karmas.

O Hansa (swan), strain milk and water.
Leave the water and drink all the milk (nectar).
Every day remain satiated.

He says that Saints and Mahatmas, the dear children of God, come into this world and take up the human body, this bag of sufferings and dirt only to shower grace on us, the worldly people. They don't come into this world to finish any give and take of their own, because They don't have any karmas of Their own to pay off. Leaving Their beautiful home in the Will of God, They come into this world which is not more than a jungle of passions, sufferings and happiness. They come into this world which is very deep, in which there is no end; everyone is this world is involved in "I" and "mine." But since They have that discriminative intellect, They do not get stuck in the passions and pleasures and sufferings of this world. Like the beak of the hansa or swan, They also have that kind of intellect or discrimination that They do not get involved in the bad things; They always look for the good things. Even though They live in this world, still They do not get involved in the passions and pleasures of this world. They always remain above all the pleasures and passions of the world. Master Sawan Singh Ji used to give a very beautiful example to make us understand the condition of the worldly people, and the condition of the Saints and Mahatmas who come into this world in the Will of God. He used to say that a bee comes and sits on the edge of the cup of honey; he eats the honey and flies away with dry wings. This is the quality of the Saints and Mahatmas: They come and live in this world but do not get involved in the dirt of the world. A fly comes and sits right in the middle of the honey; she does not enjoy eating the honey and she cannot come out from it, because she gets stuck in it. No matter how much she tries to come out from it, she is not successful. When she tries to remove her wings, her legs get stuck; and when she tries to remove her legs, her wings get stuck in the honey. So finally she dies there. This is the condition of the worldly people. We understand that by indulging in the passions and pleasures, we will get immense happiness, and we go very deep into it. By indulging in the passions and pleasures of the world every day, we lose interest and we do not get any enjoyment from them later on. Because we get so much involved in the pleasures and passions of the world that instead of getting any happiness we start getting sufferings from them. This is why Saints and Mahatmas lovingly tell us, "You should do the meditation of Naam, because by doing the meditation of Naam we also get the discriminative intellect, and then we can also differentiate between what is good and what is bad for us.

Kabir Sahib says, "As long as you have the mind of lust, anger, greed, attachment and egoism within you, it doesn't

matter whether you are learned or illiterate, both the illiterate and the learned ones are alike.

Leave the water and drink all the milk (nectar).
Every day remain satiated.
Sit in the within by efforts and practicing.
Absorb the Surat into the Shabda.

He says, "According to the practices taught to you by the Master, do your practices every day, and by following the Path shown to you by the Master, and doing the Simran given to you by Him, come to the Eye Center and vacate the nine openings of your body and open the tenth gate. Over there you will meet the Master who will make you drink the nectar. You should make such a habit of meditating and rising above and going to the tenth door every day, that whenever you close your eyes you will go there at once.

Even now you hear the Shabd, but that Shabd which you hear is not pulling your soul up. Because you have not as yet gone within the limit of that Shabd which pulls your soul up; when you go within the limit of the Shabd which comes from above and which will pull your soul up, that Shabd will at once pull you up.

Sit in the within by efforts and practicing.
Absorb the Surat into the Shabda.
Give up eating drinking, sleeping and laziness.
Listen to the story of above.

Now he says, "What are the things which we need to give up?" He says, "Improve your diet, don't say, 'We just ate the meat.' " You ate the meat because you wanted to eat meat. Give that up, give up sleeping too much, rise above and go and contact the Shabd, and give up laziness also.

Give up eating drinking, sleeping and laziness.
Listen to the story of above.
Again you will not get this opportunity.
You will wander in all the four kinds of species.

Now He says that God has given you a very good opportunity; He has given you this human body and you should take advantage of it, and do the devotion of God. Because except for the human body there is no other body who had the right to do the devotion of God and who knows how to do the devotion of God. See the condition of the other creatures, and see how much they are suffering. Take the condition of the snake, how it is difficult for him to move on the ground, and take the condition of the other creatures like worms and insects, how much they are suffering. There is no one there to attend them. There is not one who will listen to their sorrowful condition. So God has given you this very good opportunity. He has made you the leader of the whole creation and since He has made you the leader, you have more responsibility than the other creatures. So taking advantage of this human body, you should devote yourself to Almighty God who has created you.

Again you will not get this opportunity.
You will wander in all the four kinds of species.
O friend, obey the Master.
He gives you good advice.

Now He says, "Obey the commandments of the Sant Satgurus, because whatever They are saying is for your own good." Who gains the benefit from the stories and statements of the Masters? Guru Nanak Sahib says, "Only those who obey and live up to the words of the Masters gain benefit from the stories and state-

ments and words of the Masters." Always the Master is telling things which are good for us, all the time, morning, afternoon, evening—all the time He is telling us things which are good for us. They don't say anything for any one particular person, They say things which are good for the whole world. That is why He says here, "You should live up to the words of the Master."

O friend, obey the Master.
He gives you good advice.
Invert all the five organs of senses.
Kill the goddess of desire.

Now He says, "You should invert the five sense organs. There are five *indris* of the karmas, and five *indris* of the *gyan* [physical senses and inner perceptions] and you should invert all those organs of senses." When you invert the organ of hearing, what will happen? You will start hearing the Shabd, the sound of God. When you will invert the organ of speech, then you will start talking with the Almighty Lord within. In the same way, when you invert the organ of seeing, then you will start seeing the beautiful Form of the Master within you. Remove the desires, because desires are the only thing which bring you back into this world again and again.

Invert all the five organs of senses.
Kill the goddess of desire.
Controlling the mind climb the Gaggan.
Listen to the limitless Bani.

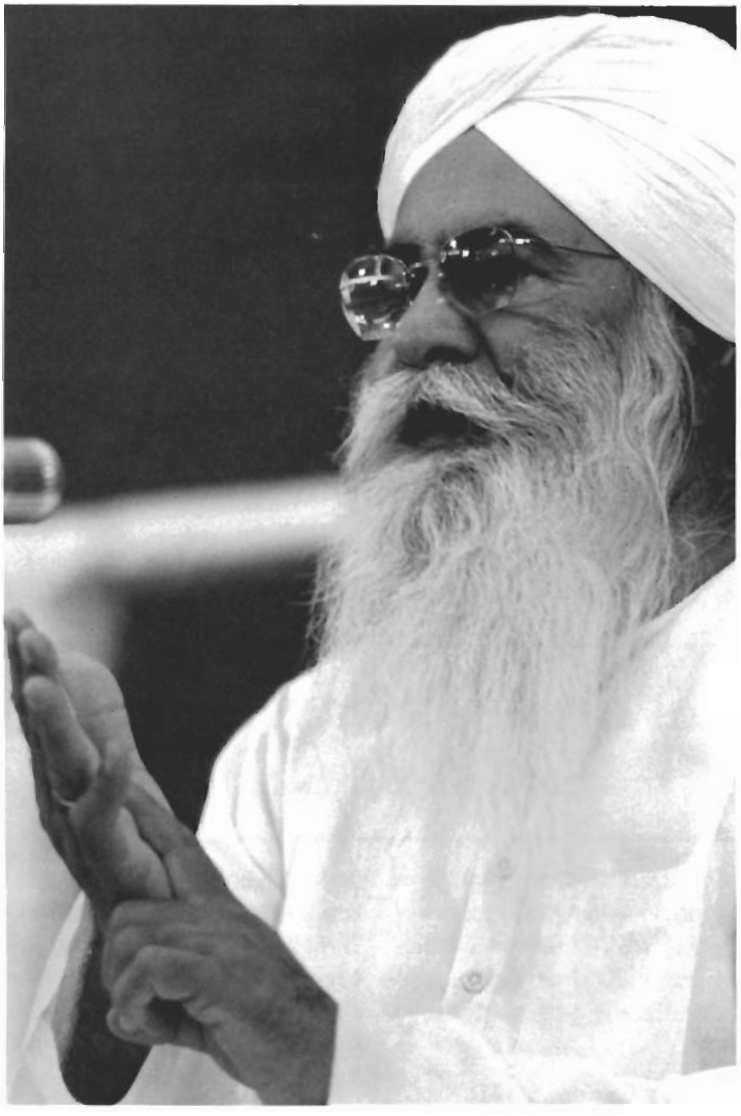
What should you do? Collect your scattered mind with the help of Simran and come behind the eyes where that limitless Shabd is coming.

Controlling the mind climb the Gaggan.
Listen to the limitless Bani.
Within you the sound is happening.
Why are you lazy?

Swami Ji Maharaj says, "Within you the sound of Shabd is coming all the time and your Master is calling you. Why are you sleeping, why are you lazy?" Guru Nanak Sahib said, "Unfortunate ones are sleeping and noone is hearing the sound of God." Everyone is sleeping in the deep sleep of attachment and noone pays any attention to hear the sound of God which is always coming. Sufi Saint Farid said, "O Farid, wake up and clean this mosque of the body." What kind of love do you have for your God when you are sleeping and He is up? He says that there are some who have got this understanding from God and there are some who get the understanding from those who have got the understanding from God; but there are some who do not take the knowledge or understanding from anyone, they are like a piece of rock that does not absorb any water even though it rests in the water. He says that some are given this understanding by God Himself and they always remain in the devotion of the Lord. Some people go in Their company and they obtain the knowledge of God from Them and they also do the devotion of the Lord. But there are some people who are like the rock in the water, they do not take any understanding or knowledge from the Beloveds of God.

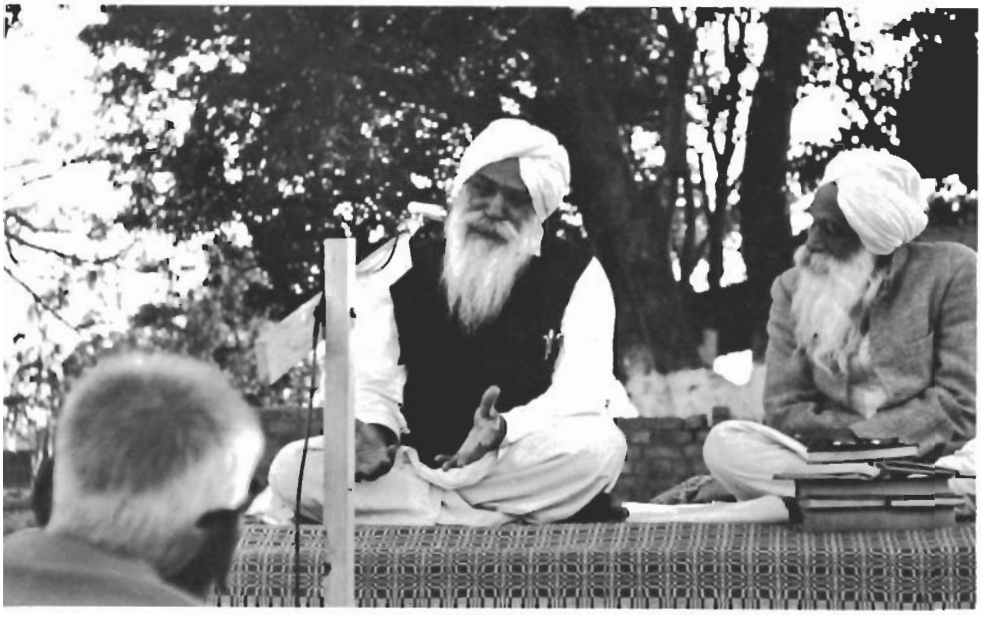
Within you the sound is happening.
Why are you lazy?
Radha Soami is looking for you,
saying the nectarful Bani.

Swami Ji Maharaj says, "All the Saints that come in this world speak very nectarful words and They make us understand." He says, "Dear one, you should do the meditation of Shabad Naam and rise above the passions and pleasures of the world. Because whatever Naam you have meditated upon that is your own and whatever work you have accom-



plished in this world that is also your own."

Last night I made one request. I was going to make that request here but somehow I forgot, I don't know whether you understood that or not, so I will repeat it. All of you should go to bed by seven-thirty. Because you should consider the feelings of the other people, there are many dear ones who want to do the Simran. So when you are talking, even though you may be talking about the Satsang and the Master, but still it is disturbing and it may hurt the feelings of others. So please go to bed and maintain silence after seven-thirty. If you will go to bed early you will not find it difficult to get up early in the morning. Taking the silence of the ashram into consideration, after coming back from being with you I give only half an hour to the sevadars and by seven-thirty we finish all the activities. It is very important to maintain silence in the ashram.



Sail on the Satguru's Ship

Sant Kirpal Singh Ji

THERE IS A HYMN of Guru Nanak in which he presents a vivid picture of the world drifting into illusion and oblivion, and how the individual can be rescued from this drastic plight, if he so desires:

The ship laden with poison (Maya)
has been drifting on the limitless ocean;
On no side can the shore be seen.

He describes the world as a huge ocean without beginning or end. Cosmogonists have made numerous statements regarding when and how it was created, but no definite information has ever been established. Some say it was created four million years ago—but that only goes back to the last dissolution. There were many other dissolutions and grand dissolutions before that, so who can say when Creation started? So Guru Nanak describes it as a vast, dangerous ocean containing mighty breakers and treacherous whirlpools. And what is the cargo of the ships that sail in this ocean? Poison!—and every ship overladen with it. One can picture each physical form as a ship or a boat drifting aimlessly on the vast ocean of life, laden with the poison of Maya.

Maya, or illusion, is just another name for forgetfulness; and the cause of all our illusion is the body. We should have been the controller of our whole being, but instead we became the body —so much so that we now cannot differentiate between the body and its controller. Are we the house, or the indweller of the house? But although we may

rarely think of it, there will come a day when we have to leave the house. Even when we take a body to the cremation ground, and perhaps light the fire with our own hands, yet we do not stop to think that the same event will happen to us one day.

While drifting on the ocean of life, overcome with illusion and forgetfulness, attachments develop. When the indweller is identified with the body, so much so that he forgets himself and considers himself as a part of the world itself, it is but a natural sequence of events that many attachments develop. Birth upon birth, he tosses about in the storms of life. Sometimes the soul goes under—sometimes it rises to the surface—but it can see no end to this existence. Just consider: one knows nothing of the past, or of what will happen in the future. One is just going wherever the current carries one. *The ocean of mind contains limitless waves upon waves.* Sometimes they are waves of enjoyment, sometimes of anger, or lust, or greed, attachment and ego. And who can see this true condition of affairs? Only he who stands on the edge, for he who is drifting is not conscious of what is happening, has no awareness of what is to come. Learned or illiterate, rich or poor, cultured or uncouth, yet all are in the same position. How to get out of that condition will be revealed as the hymn proceeds.

It is not a question of caste, creed or color. It simply concerns all souls who are embodied in the physical form. Man is pushed from pillar to post—you can see for yourself that if a wave of enjoyment comes along, we quickly fall into it. We are steeped in anger, jealousy, backbiting, all kinds of viciousness and prejudice, and indulgence in the condemnation of others. We are drenched in whatever color that comes along—dancing to the tune of the moment, saturated in forgetfulness. God is forgotten, Self is forgotten—we just drift along aimlessly.

There is no compass or pilot on our ship,
And the ocean is wild and terrifying.

This condition is terrifying—like the danger from a huge hooded black cobra. It is a sea of fear. On board a ship, two things are most necessary: a captain, and some radar or equipment to guide the ship away from rocks and shoals. Without these, what hope is there of saving the ship? It can never be free from dangers, and if one does not realize this today, then tomorrow or the next day one will see it in dire distress.

Baba (God), *the world is trapped in a huge net.*

Without a captain or radar, there is no way of escaping the net. A Persian Saint says that God has placed us on a plank of wood in the middle of the ocean, saying, "Beware! Do not allow even your clothes to get wet!" How can we possibly avoid getting wet? We will very easily drown, unless some help comes along. We have no idea how to save ourselves; in fact, we are not even aware of the danger we are in, being poisoned through and through with illusion. Even those with a little consciousness cannot help themselves; excuse me. Then is there any hope in life?

There is the need of someone to assist the distressed souls—to help them out and guide them onward—a boatman, even an oar, but they should reach the shore safely somehow. When the true Masters come into the world, they see the souls in these dire straits and their prayer is: "Oh Lord, they are very badly

trapped. Is there any way to release them?" If for a brief moment a man turns his attention from illusion and recognizes his condition, then in the suffering, torment and agony of heart, he cries out, "Oh God, take me out of here!" Such a sincere and heartfelt cry reaches the Lord; but the appeal should be true, we should realize where we stand—soul that we are, living like a log of wood, helpless, and floundering into further danger at every step. With this realization, the prayer goes forth from the depths of the heart—without any effort —and then God makes it possible to meet that saving lifeline, the Guru, the boatman who will guide the poor soul out of the torment.

Brothers, can you yourselves take your ship to the shore? How will you swim across this vast worldly ocean? When there is a storm at sea, the entire responsibility of the safety of the ship, passengers and cargo lies with the captain. Even at the point of sinking, each passenger is given a lifebelt, and the captain will do his best to save each and every one. Similarly, in this ship of the physical form, some competent Master is desired, to sit therein, to guide us and help us, and to be with us constantly. He is a great knower of the world with its snares and pitfalls, and is competent to pilot any number of souls across in safety. Through God's physical law, oxygen assists the fire to burn, and this same law of supply and demand has been at work throughout Nature ever since the world began; so when you meet a Guru, he showers his mercy and blessing upon you. Observe how the child forming in the mother's womb has all its needs supplied by Nature; even the milk is ready and waiting for its arrival. Those who are born in the future will enjoy the same attentive service. So even the tiniest awakening and earnest desire to escape from this intolerable condition in the world will bring help from the Lord Himself.

There is an anecdote about Hazrat Junaid Sahib, who was a perfect Master. He was riding his mare one day, when she suddenly refused to continue in the direction he was leading her, so he thought, Well, this is all God's land, I will allow her to go where she wills, and he gave the mare its head. She galloped like the wind and after a while stopped in a valley beside a hill. The Saint dismounted, musing that he would see what was God's will. A man was sitting nearby, so he asked him, "Who are you?" The man replied, "I am sitting here in this lonely place out of disappointment and helplessness, for I have searched everywhere for a True Master to give me a connection with God, but I could not find one; and I decided that I would go to the wilderness where no man could find me, and leave my fate in the hands of Nature." Hazrat Junaid Sahib smiled and graciously put the man on the True Path. When he was leaving, he gave his new disciple his address, saying, "Whenever you feel the need, you may come to me." The disciple replied, "Why? When I was in need you came, and whatever Power brought you here will bring you again."

God sees and knows everything, including which child is truly yearning for Him. The true cry for help comes from the heart, not from the tongue. The loud cries from the tongue do not reach the Lord. The arrow which is drawn back to the chest will reach the target when it is released, but that which is drawn limply will not go very far. He who has given salvation to millions will bring us to the feet of the Guru, who places this tiny boat of ours on the mighty ship of

Naam. On very large ships, many tons of wood, iron, or stone can be carried without any danger of the ship sinking; so the Guru puts you on a spiritually unsinkable ship, and he himself is the pilot.

The words, "the True Naam," indicate that there must also be some naam or name which is not true. God has many names, for He is known by those names which the Rishis, Munis and Masters gave. Some called Him Brahm, some called him Allah, some God, and numerous other names. The God-realized people gave these names to help humanity to remember God. They are words denoting the Lord by which the remembrance of Him draws us closer, but they do not connect us to Him. They are but names denoting the one Power. Water for instance is known by various words—*jal, neer, aqua, aab,* etc.—according to the different languages, but they are mere words; they are not the element itself. We can quench our thirst when we come in contact with that element which the word denotes.

Repetition of words will not give us realization, but it is necessary to help our simran and prayer, for we have been doing the world's simran and have become the very image of the world. By doing the Lord's outer simran it will help us to forget the world and remember the Lord. The sweet remembrance of God can cut off the remembrance of the world. But words alone are only a help; they are not a contact. Iron can only be cut by iron or something that is stronger.

The word *Ram* comes from *Rama,* which means "that which is permeating in all." So the word *Ram,* and Ram Himself, are different. One is a word, the other is the Lord Himself; that Power which is vibrating everywhere. So the Master puts the seeker on the ship of the True Naam, that is above all senses. It is not an outer subject; one must withdraw, invert, and rise above the senses where one receives the divine link with God—a Power which has many different phases of work.

What are the waves which oscillate in the ocean of mind? This happens because the senses are boiling over. From the eyes alone, 83 per cent of all impressions enter our being, and 14 per cent through the ears. The remaining three per cent enters through other sense-organs. These impressions through the senses are so severe that they are perpetually at boiling rate; so our first lesson is to learn how to control the senses. When the senses are in control, only then will the mind be tranquil. When the mind is stilled, the intellect also becomes still, and the soul can have connection with the Oversoul. If you make three holes in a container, fill the container with muddy water, and then force air through the three holes, you will see that the water will churn and bubble. But if you put a little alum in that water, it will become crystal clear and still. So the alum of Naam will cut through the dirt of birth upon birth. In the Jap Ji Sahib, Guru Nanak says, *When the hands, feet and body are besmeared, they are washed clean with water; When the clothes get dirty and polluted, they are cleansed with soap; When one's mind gets defiled with sin, it can be purified only by communion with Naam.* He also says, *Naam has created Khand and Brahmand.* Also, *The whole world was created by Naam, but without the Satguru there is no connection.* Naam is the Power by which the whole of Creation came into being, and that Power's name is Naam. *Those who became absorbed in Naam returned home rejoic-*

ing; O Nanak, their faces were radiant with freedom. Through these radiant souls, others gain freedom also. So there is a vast difference between merely repeating the names of God, and actually getting connected to the God Power.

By repeating the Naam, millions of suns will shine forth. But this does not happen by merely repeating His Name. In that Naam, which is the God Power, there is music vibrating also, so contact with Naam is proven by the experience of these two aspects of the God Power: Light and Sound. And if the soul rides on that Naam, where will it be taken? Back to its own Source, the soul's source and the source of Naam. Understand that God Himself is Nameless; Naam is that divine link in each and every being. *The nine hidden treasures of Amrit are the Name of the Lord; In this body does it reside.* And the giver of these nine hidden treasures is the Lord Himself, residing in the same form, the human body. When he makes inversion possible, the restless waves of mind are stilled and all is peace and calmness.

Why does the mind run around in outer things? Because it enjoys the taste of them. These enjoyments are mostly experienced through attractive sights and sounds: beauty, music, singing, etc. Naam also has these attributes—beautiful sights and beautiful sounds; there is world upon world of beauty inside, of the very highest expression. The higher the plane, the more beauty there is—*Suksham, Karan,* and beyond. The Sound becomes more and more melodious. Seeing and hearing all this, the mind becomes attached to the higher expressions of life, and ceases to desire the lower pursuits. *When that taste comes, this taste is not to one's liking.* So first stop the outer waves, and you will get the inner taste of Naam, through which the mind will be stilled and the incessantly discriminating intellect will also be stilled. Out of this perfect stillness, the knowledge of self is revealed. When knowledge of the self is gained, then the subject of the Overself, what and who He is, is taken up.

One Muslim fakir says, *Close the eyes, ears, and mouth; If you thereby do not realize what God is, then you may laugh.* In the Gurbani it is written, *He who controls the ten senses* (five outer and five inner) *in his soul is the True Light.* The ten senses are the five organs of enjoyments—viz., eyes, ears, etc.—and five of knowledge through them. Whosoever controls them, so will the Light shine forth in him. Close off the outgoing faculties, withdraw inwardly to the still point at the seat of the soul, and you will see the Light of God. Because your attention is outgoing, always running away in outer expressions, you cannot see the Light within. Kabir Sahib says, *She who has forgotten herself in the nine outlets will never realize the priceless treasure.* These nine outlets are those of the physical form: two eyes, two ears, two nostrils, mouth, genital organ, and rectum. After suffering so much misery in the world, one begins to seek some safety and refuge; and when this true call comes out of the depths of the heart, God comes to the rescue. *Gurumukh gives salvation to millions through the one and only Naam.* Millions have been saved, which for Him is a simple matter; but when it happens to us, it is a magnificent event in our lives.

Naam has many names, although it is the one Power: *Nad* (Creator of fourteen regions), *Udgit, Akash-bani,* and various others; but the Masters have called it *Naam* or *Shabd.* The Muslim fakirs have called it *Kalma,* and they

also say that through Kalma were the fourteen regions created. The Christians call it the "Word." Zoroaster named it *Sraosha.* But all these names denote the same Power which is the Truth, and the Satguru is that personality in whom Truth is personified. He has a physical form, but he has become the mouthpiece of the Lord. Naam is the Truth (eternal), and the world is an untruth (changing). At present we cannot see that Naam unless we get a connection with it, but we can see the Satguru who lives as we do in the world, but who is Word made flesh and who shows his sympathy and great mercy, and prepares us for emancipation from the worldly life.

So take your place in the Satguru's Ship, the Ship which is made of that which the Satguru is made, the Ship which can take us across the treacherous ocean of life. *Brahm speaks in the shadow of the human form, without which, how could He speak?* There is God, and there is God manifested in the physical form, which are two things, but which are the same. That which is God manifested in man is the Satguru at whose feet we may sit and receive the priceless connection with the holy Naam. It will take us across the ocean of life—drag us back to the Source—and is the only Power able to do so. Something like a powerful motor vessel, it is strong enough to ride any strength of wave which looms in the path. Those who have entered the Satguru's Ship have such a connection that can never sink in this world.

There is no need of air, water or fire to drive this Ship.

No physical or other fuel is necessary to drive this Ship—it is its own Power, driven automatically. Now don't start wondering what kind of ship it is, what shape or model; this is merely a way to describe the Naam Power and its functions. The Satguru who is Naam personified does have a physical form; but at the same time he himself is above it. He is not the body; he has a body.

Outer ships are run on coal, wood, oil and sometimes electricity. Electricity is the lowest expression of Naam Power; soul is the highest, then prana (vital airs), then electricity. They are all actually lower degrees of the expression of Naam. The whole world runs on the same Power, but the soul can be connected directly to it and can return to the Source. Though God is Nameless, yet the soul can return to Him by contact with Naam or Shabd, by rising up above the senses, above the six centers, and being dragged on and beyond to the Source of all life, which is God.

Swami Ji Maharaj says, *Without the Shabd there is no way, no release from this earthen vessel.* Imprisoned in the body, caught in the net of illusion, he says that only the Shabd can take us above all this. There are two kinds of Shabd: outer and inner. The former keeps us more firmly imprisoned in the world, by singing holy songs and playing sacred music, etc. The inner Shabd is gained through the Guru. The yogi, after transcending the lower centers, comes up to the *agya chakra* and there contacts the *Anhad Shabd* (Perpetual Sound) and then goes ahead. Beyond this are other stages: *Sar Shabd, Sat Shabd,* and so on. We, as the image of the body, cannot rise above by our own efforts, but when the Guru gives a special sitting, he brings the soul above the senses and directly connects it to the Shabd Power, which is experienced in the two aspects of Light and Sound. From that moment on, the student is

(continued on page 24)

I AM VERY PLEASED to wish all of you a very Merry Christmas because today that dear soul, Jesus, came into this world to give out Satsang.

a meditation talk given by Sant Ajaib Singh Ji, December 25, 1988

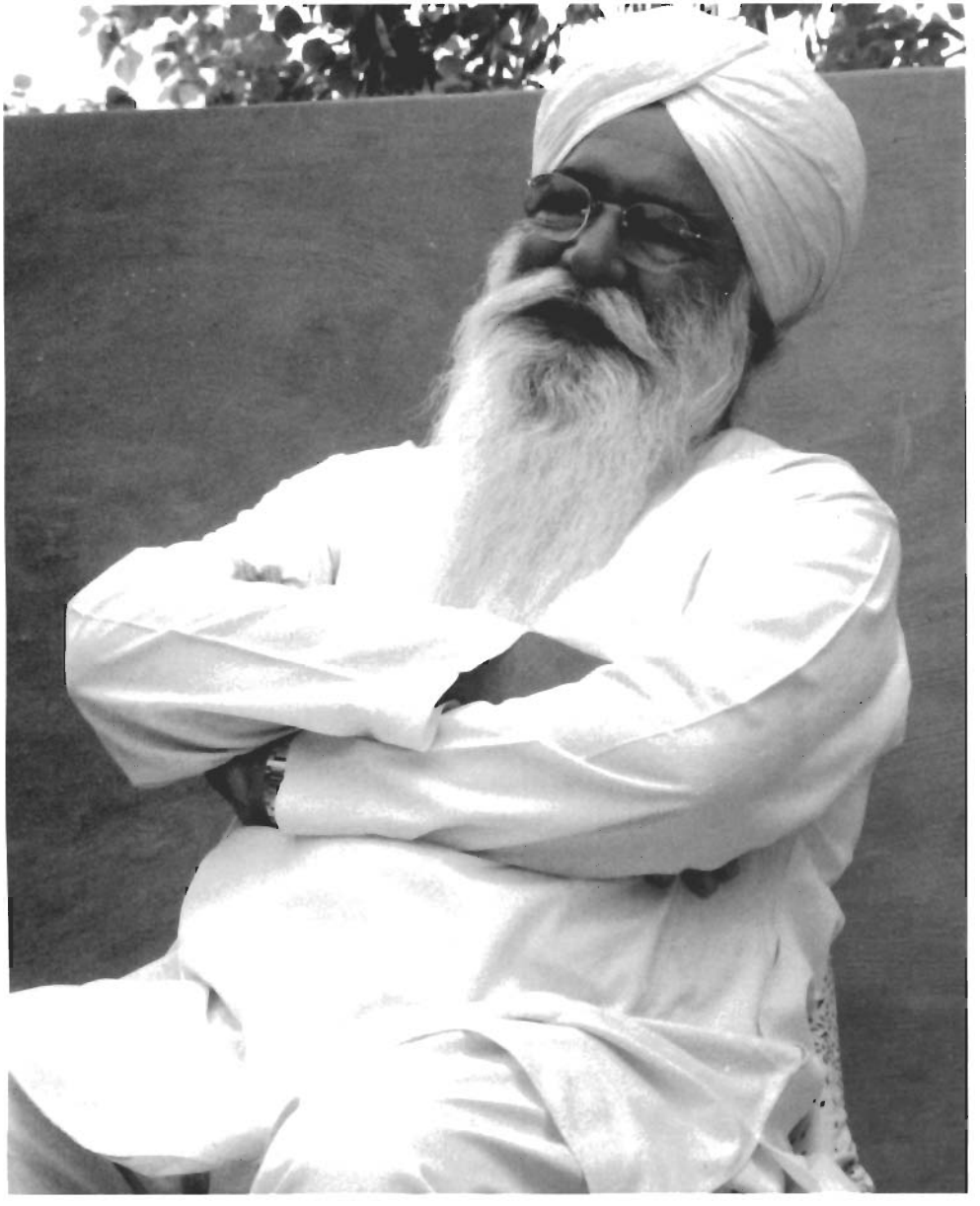
Saints and Mahatmas do not come into this world for any one particular country, or one particular religion, They come for the poor of this world and for all mankind. But we the people take advantage of Their coming and get benefited from Their coming only if it is written in our fate. Lord Christ used to give the Initiation, used to give the knowledge of the Shabd Naam and those who went to Him got connected to the Shabd Naam.

All of you are connected with the same Shabd Naam and your Beloved Master who has given you that Shabd Naam is sitting at your eye center with all His love which He wants to give to you. He is waiting for the time when you will come there and take the love and the grace which He has for you. But it is our fault that we do not work hard enough to reach the eye center and that is why we are not letting His grace and love influence us.

It is very difficult to have any estimate of the greatness of the Master from outside; unless we go within we cannot know for sure how great the Master is and how much grace and love He has brought for us. And when we go within only then can we know how much grace He has brought for us and what His greatness is.

Since we are merged in the mind and the maya and because we are extroverted that is why, up until now, we have not been successful in realizing the greatness of the Master. We can know the greatness of Master only after going in our within. It is only because we are unable to realize the greatness of the Masters that history tells how we people tortured the Masters who came in the past. Guru Nanak Sahib was called "the one who misleads people from the path," and they did not allow Him to spend the night in one place, and they even threw stones at Him. They used to call Him many other things and in that way they bothered Him a lot. In the same way you know about Guru Arjan Dev Ji Maharaj, that how much love and grace He had for all the people but what did people do to Him? They made Him sit on the hot coals and they tortured Him in many other ways and finally He was put into boiling water, and in that way He was killed. You also know about the story of Mansur, how His eyes were taken out while He was still alive; and you must be very aware of Shamaz Tabrez's history. He was deskinned while He was still in the body.

You know that if we get even a little scratch on our body how painful it is; but He, the Mahatma Shamaz Tabrez who came with so much love and grace for the people of this world, He was tortured so much. In the same way that great soul who came into this world on this day, He was also bothered, people made Him wear a crown of thorns, and they even put Him to the cross. Even after He was crucified, still He did not have any complaints; instead He requested to Almighty God, "O Lord, these people do not know what they are doing, they do not have the eyes to see who I am; but if You want to



shower grace upon them, You show them who I am. You kindly forgive them because they do not know what they are doing."

We people torture the Mahatmas but They have only grace and love and affection for us, and even though we do all sorts of bad things to Them but They only have best wishes for us. So today, it is our duty to go in the within and please our Master. Our Master is sitting at the eye center and He is always waiting for us. He wants that His children should come to the eye center and go to the Real Home so that the purpose for which They have come in this world should be accomplished.

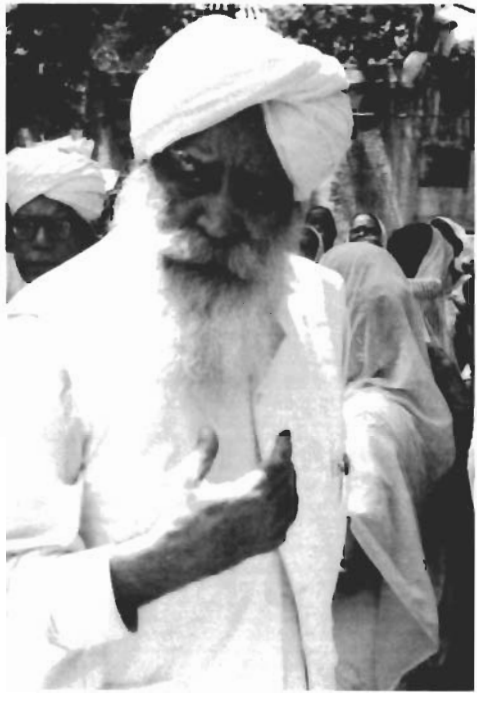
Christmas Message 1960

Sant Kirpal Singh Ji

DEAR ONES,

Once again we are nearing a milestone on the Path of Spirituality. We must pause awhile to take survey of what we have achieved, and what yet lies ahead of us. Everyone has to reckon his stock-in-trade and to plan things for the better. Those who live by the Master's Word will surely come by many a thing to their advantage. The Master-Power flows out alike and in abundance to all, but individual share in the bounty depends on one's receptivity and practice of the Word above everything else. "Be ye the doers of the Word and not hearers alone" was emphasised by the Master Christian Jesus. He, like Buddha before him, lived and died for the love of the Word, and so did Nanak after him. Their Gospel has been of Universal Love — Love that is divinely inspired for all living creatures, the living manifestations of the one Life Principle pervading everywhere. "Pure love" and "selfless service" are the two wings wherewith one can fly heavenwards. "By love serve one another," is, therefore, the master-key that opens the way to the Kingdom of Heaven.

The Master's work, as you know already, is expanding rapidly from day to day. All are lovingly invited to take their share in the spiritual field. Let each one do his or her very best for the Great Cause — Cause that needs great hearts — hearts brave and strong and bubbling over with superb love — love that flows freely, uncontaminated by petty considerations of the world and all that is worldly. We must learn to ignore the



shortcomings in others, for not one under heaven is yet Perfect. Judge not, lest ye be judged and found wanting. All considerations on human level are but the offsprings of petty mindedness, not worthy of seekers after Truth. Everyone has, perforce, to work under human limitations, according to one's lights while the Great Light shines on unconcerned. This then should be the attitude of each who stands for the Cause, unmindful of what others think, do or speak.

With these few words, I extend to all my children, here and abroad, a loving and Merry Christmas and a Happy New Year full of prosperity and plenty in all that is holy and divine.

KIRPAL SINGH

The Guru Never Wavers

Sant Ajaib Singh Ji

SOMETIMES *negative thoughts occur to me, just come in suddenly. Can I just renounce those thoughts by saying that "I am not the mind, I did not create the mind, I am not responsible for that thought." And how do I really do that?*

Each one of us must understand it clearly that whatever thoughts come into our mind, we are ourselves responsible for them; and we have to suffer the consequences of them because we have created them.

During Your spiritual progress, aside from Your deep yearning for God, what practices did You do during the 1940's, 1950's, and 1960's to keep Your mind alert and attentive through the night to do devotion of God? And also could You talk about ashrams and the beneficial effect that ashrams have on Satsangis.

Ever since I started this search I had a deep yearning, I was always praying that I would be able to come in contact with a Master like Baba Nanak and the other Gurus, who would give me this; I had always that deep desire which was attracting me. Since I had that deep desire Maharaj Kirpal heard my voice. He Himself came all the distance to my ashram and He quenched my thirst; He gave me happiness. As I usually tell you I have always thought of my Master, I have always asked Him of Him, and I have had no other desire except Him.

Maharaj Baba Sawan Singh used to say that the side of the balance which carries the most weight goes lower. Similarly whatever thoughts are there, the same thoughts will create further things in your mind. Whatever you think of that will have further impact and the desire will be created.

Guru Nanak Dev Ji Maharaj has said, "You can have only one type of inclination, when you have the worldly inclination you can't have the other one, and when you have the other one this will automatically go."

Consequently we should always create the desire towards God, we should make the place for Him to come and stay. Even in the worldly order, before a dog sits, he will clean the place with his tail, similarly if we want God to come we must clean our heart and make a place for Him to come and stay.

Even if some worldly relative has come to our house we clean it, we do all that is necessary to make it proper. Similarly have we ever thought that for the Highest of the Highest to come and stay in our place—have we ever thought of cleaning that place—we have already defiled it—is it not necessary that we should make it clean for Him to come and sit?

Those who indulge in all types of sins and yet think of finding God are making fools of themselves, because they expect both things to be continuing simultaneously.

I often say that at the time of Initiation Guru sits within our heart; the Neg-

This question and answer session, translated by Mr. Oberoi, was given January 19, 1985, in Bombay.

ative Power is already there. After Initiation, when a person starts going against the teachings of the Master, the Negative Power tells the Guru inside, "Look he is your jiva, but still he is doing all these sins." But Guru is somebody with great devotion, with great confidence and perseverance, He always tells the Negative Power, "He is my jiva, I have Initiated him, I will do my best to reform him, to bring him up to the level."

I often say that we have to become the beggar of the beggars on this Path. Baba Ji used to repeat a couplet which says, "Neither have I beauty, nor do I have attributes, I am the lowest of the lowest, and yet You are my spouse; You are my everything, I have to win You over, I have to become Yours."

Master, I think you have sometimes said that an Initiate has a maximum of four lives to finish from the moment of his Initiation to when he gets back Home. I have always believed that this is my last life and that . . . You will definitely be coming to get me when my end time comes. Would you please comment on this?

One of the army men put a question to Baba Sawan Singh Ji, saying, "Kabir has written that an Initiate, if he does not go for the darshan of the Master for some time, then the relationship between the Guru and the Initiate is broken." Baba Sawan Singh said, "This was said by Kabir not by me." Because the Saints, They always see the man; and giving us the darshan, our soul is clapped [awakened] with Their own soul, with Their own radiation, with Their own help, They take us up. And whatever deficiencies are there, they are completed on the Inner planes.

Sometime back a similar question was asked and I replied with reference to what Guru Gobind Singh did in His life, some incident of His life. As you all know Guru Gobind Singh took up the arms because of the tyranny of the Moguls. Once it so happened that some of his initiates who were fighting in the battle, they got a little disgusted, and they went away from Him, after writing a disclaimer that they were not His disciples.* When they went home their wives rebuked them and said, "Look here we are normally wearing the bangles, it is you who should wear the bangles and it is you who should wear these ladies' dresses." Now this gave them the feeling that what they had done was wrong. One of the ladies, who was known as Martapago, somehow prevailed upon them; and all of them, forty in number, along with that lady Martapago, went back to the Guru. On the way there was a very severe encounter with the opposition forces with the result that most of them died in the battlefield except one Jatadar Mahan Singh Ji and that lady. When Guru Gobind Singh was told, He came and He saw those people on the battlefield lying dead. Similarly Bhai Mahan Singh was also in bad position; He pleaded, "O Great Guru, whatever disclaimer I wrote, that should be torn up now." He said, "Take it for granted that it is torn now, I never told you at any stage that I am not your Guru; it is only you who have said that you are not my disciples." A Guru is someone who would never leave the disciple come what may. We idiot disciples may do whatever we do.

Whosoever has even a little inclination towards meditation would normally be aware of his endtime, and he would tell other people also. Those who are good

* For a further account of this incident, see *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle, pp. 145–7.

meditators, they would tell of their coming departure long earlier, but the principle is that if there is no non-Satsangi around the man who is going, he would normally tell the Initiates around him that he is going, that the Guru has come to take him.

Leave alone the Initiates, sometimes others also talk of it, when people come and meet me, in their interview or even through their letters, they talk of such incidents: "so-and-so, when he or she was near the end, felt Your Presence very much; either in the hospital room or wherever he was, You came and You took him." Some people have even described that they saw Maharaj Kirpal and Baba Sawan Singh also simultaneously at such times.

The Satsangis should be more concerned about the meditation, about doing their practices. The Guru never wavers; He always comes at the appointed time.

I have a question about the future. Eventually will we souls all completely lose our individuality or will we still be individually doing devotion?

I often tell you, soul is above the communities, above the genders, above the forms; at the third plane all these finish and soul is pure soul and not tied to these or any individual entities.

Dear Father, in every bhajan we hear, we find sounds more beautiful than the last; could we again have the supreme happiness to hear one of these being sung in Your voice.

[*Sant Ji laughs*] As you know it is the Higher Power who is making me write all this. On the first tour I sang a number of songs but now the voice doesn't help me, I can't really sing.

This malady of writing bhajans is gripping me but Pappu and Kent are asking me not to write any more for some time. [*Sant Ji laughs more, everyone laughs.*]

I always want that the praise and admiration of my Guru should be done, I should be able to do it, in the new way, in the ever-changing and new way.

It is not possible to sing the full praise of the Guru. Sehjo Bhai has said, "If I could make the whole earth into paper, all the oceans into ink, and all the trees into a pen, even then I will not be able to write the praise of the Guru."

Every Saint has written about His Guru, about the Naam, about the Satsang in Their own bhajans, because whatever is pent up in Their heart for the Guru They try to express through these hymns.

Sant Ji, what is it exactly to love the Master as long as we are ego because ego always want to take everything for itself?

As I always say, whenever a Satsangi starts treading on this Path the armies of the Negative Power—the five dacoits and the mind—start attacking us. As I always tell you, sitting in meditation is fighting them out, all these five dacoits.

Tulsi Sahib has said, "O Tulsi, to fight on the battlefield is a matter of a few days only, but the soul fights against the mind without any sword, for all its life long." But those who devote themselves in this, those who fight the mind steadfastly, without the normal, usual weapons, they always succeed. And as I always tell you that those who do it devotedly and succeed in this Path, they get the prime of the place and positions.

Master, do you have a Gurumukh disciple?

[*Sant Ji laughs heartily*] Look here, I want all of you to become Gurumukh disciples, you kindly cooperate with me; you kindly have courage and do it.

What is meant by natural devotion?

Leaving yourself and getting yourself merged into that Naam, into that Guru, into that Power, into that Nature, call It by any name.

When the Negative Power appears in Your Form within the disciple can you make it out?

It's to enable you to test this that the Saints have given you the Five Sacred Names. They are not those names which They have heard, but they are those on which They have meditated. If you repeat these Five Charged Names in any such situation the Negative Power will disappear; you yourself will be able to test it.

Many times the Negative Power does appear and sometimes It takes the Form of your Master also.

Maharaj Sawan Singh Ji when He fractured His leg, He was in great pain and agony. The doctors advised Him, that if He wants the bone to set properly He should start using meat, meat soup, and other such things. So He sent a telegram to His Guru, Baba Jaimal Singh Ji, telling Him what the doctors had advised and seeking His advice, whether He should do it. Because in the meantime when He sat in meditation, Kal, in the form of His Guru, came and advised Him to do it. At the same time when, on the receipt of the telegram, Baba Jaimal Singh sent Him another telegram telling Him that the Guru gives the order once and that stands. So He told Him these things cannot either save your life or prolong it. These are nothing, if you have to live, you will live, otherwise not; so as ordered, you should not use it.

Saint Satna has said that if you go to the protection of a lion then why be afraid of jackals? The power of Naam and Shabd is such that no power on the earth can stand before it. This is the most lasting Power.

Can you speak about how to be a good parent?

I have spoken a lot about it. I would say that you had better check out *Sant Bani* magazine, but since you have become a mother recently I would give you something more also.

It's a well known incident Bhagat Farid was made a Param Sant by his mother. Right in his childhood his mother, who was a meditator of Naam and Shabd, used to advise him to devote himself to seeking God. And He would enquire, "Why is it so?" And she would say, "He is very sweet." So what the mother started doing was that she would put Him into meditation and before that boy would get up from meditating, she would place some sugar candy there, and tell Him, "This was sent by God." So this continued for a few days with the result that His inclination towards the meditation became more gripping, He started doing it because He knew it was very sweet. The same Bhagat Farid has written in His composition, "The sugar candy is very sweet, honey is very sweet, there are many things which are very sweet; but God is far more sweet than those." So all those who are Satsangis they should really train their children according to the teachings of Sat Mat so that they start picking it up gradually.

If the children of the animals are affected by their parents why would the children of the human beings be not so?

Once it so happened that a boy and a girl were in love, but their parents wouldn't agree to their marriage. They decided to run away together, so the girl brought her she-camel and in the dead of night both of them left that place and went away. On the way it so happened that there was some water, and that she-camel stopped for awhile, not going ahead and that girl immediately blurted out that the mother of this she-camel was also in the habit of stopping wherever she would see water.

The man immediately thought, "If the daughter of the camel was affected by its habits why would my own children be not similarly affected. This girl is fleeing with me against the wishes of her parents, well some time later we will have children out of this wedlock, and would that girl who comes out of our wedlock not behave in the same manner and not flee away? At that same time my own honor would be at stake."

So after he thought about it, he said that he had forgotten some very important things at his house and convinced his partner to go back. When they got back to the palace he said, "Look here, now we have come to the palace, we are saved of a great sin, let us not enter into it and let it be the end of it." So I mean to say, that whatever the parents do has a great effect on the children.

Maharaj Sawan Singh Ji used to say, "Those parents who commit wrongs, who do wrong things in the presence and in knowledge of their children they are spoiling the character of their own children."

The parents should be become good first, the children will automatically become good.

(continued from page 15)

sustained by that Naam or Master Power.

Wherever that True Naam is, that will take you across the ocean of life.

What is the Truth? *O Nanak, consider a True Man as the Truth.* A person who is true has become the Truth itself; his name is the True Name. Any soul who comes in contact with him will cross the ocean of life safely. Hafiz Sahib says, *No one knows where my Beloved's abode is; But yes, the Sound of the bell reaches us from there.* We should catch hold of that and start our auspicious journey. The attention or soul has become one with the physical form, but the Guru separates it, that the God-into-Expression Power may be experienced. In the Ramayana, Tulsidas has highly praised the Naam. He says, *The Naam is beyond all my praise; Even Ram cannot sing its praises.* Even Lord Rama cannot praise the Naam, for its attributes cannot be described in words. It is also said, *For ages have you wrangled in philosophy; But whatever was said, yet He remained that which He is.* Rishis and Saints who have come have said that God is this, God is that—but the subject has never been completed. Those who praised Him got tired, and their song remained unfinished.

Beyond all explanation and description, Naam, though in each being, must be experienced by rising above the senses—the senses which, in their perpetual oscillation, are sinking us farther and farther into illusory oblivion. It is a man-problem; there is no question of caste, creed or color. We all have the same malady: that of a drowning man. Those who succeeded in crossing this ocean all did so through one method only. This law has not changed so far, nor will it change in the future, for it existed before Creation began.

The God-realized people stand on the edge of the world and survey the scene with an all-encompassing eye, but the poor people who are being tossed about on the ocean of torment, what can they know of the true situation? Literate, illiterate, singers, lecturers, readers of the holy books—all are drifting in the sea of life. Lacking in realization, they have no knowledge of their futile condition. A sleeping man cannot waken another; who will awaken those who sleep at the level of mind and senses? One can become learned through the help of a learned man, and a doctor can teach another medicine; an engineer can teach engineering, and so on. It follows naturally that only a God-realized person can give an experience of the God Power.

The Gurumukh has gone across; He has embraced the Truth.

He is now clearly stating who *can* cross this ocean of life. A Gurumukh is the mouthpiece of the Guru. He who becomes a Gurumukh will never be a manmukh (mouthpiece of the mind) again. Guru Nanak's advice is to become a Gurumukh. The Guru has given you a berth on his Ship—go and occupy it, and make the utmost use of the golden opportunity. Whether awake or asleep, you are on that Ship; all trials and tribulations are the worry of the Captain (the Guru or Power that propels it). All difficulties can be removed or overcome with his help; each and every passenger is protected by his Power that is always overhead. We may at present be seen attached to money, children, property, friends, but we will become attached to the Truth itself. *This mind is one wherever it may be attached; Either in the*

Guru's bhakti, or in worldly enjoyments. To become attached to the Guru is like being near God, for truly God-realized persons are not like mere so-called gurus. There is so much abundance of these in the world today—you can pick up a stone and find a guru, sant or sadhu underneath.

We should seek enlightenment like Raja Janak sought from Ashtavakra: from a personality who can separate spirit from matter, give the soul contact with the Oversoul, and teach the secret of transcending the body, giving a first-hand experience of the science through opening the inner eye. That type of personality can take one across the ocean of life. The Truth is already there within you; just withdraw yourself from outer things.

When Bulleh Shah went to Shah Inayat, who was by worldly trade a gardener, he asked him, "Master, how can we realize God?" Shah Inayat Sahib replied, "Just uproot it from here and plant it there." It means that one should withdraw from outside and concentrate inside. No matter who it may be, everyone must cross as a Gurumukh alone—no manmukh can cross the ocean of life safely. Guru Amar Das Ji has described a manmukh in this way: *He is a manmukh who has not recognized the Shabd; He has never known the fear of the Guru.* Manmukhs are all those who are the mouthpiece of mind and senses: they have no contact with the inner Sound, and their consciousness remains always at the sense-level. Even if they happen to meet a God-realized person, they have no respect, awe or attraction toward him. It makes no difference whether they are literate or illiterate.

Births and deaths, coming and going in the world, are all erased when we get the connection with Naam. *Coming and going is finished when the Light is connected to the Light.* Our Light—the soul—becomes connected to the All Light, which is the Oversoul or God. Who can continue having a taste for worldly things when our attention enjoys the Nectar of the Lord? Our Light loses itself in that Light, and all inferior tastes gradually fade away. The Guru works in the world through the power of God's perpetual Light, which is in each one of us and which is brought out into stronger expression by the Guru. He is above the law of birth and death and is competent to release our souls from the same cycle.

For all ills, the only cure is Naam;
Through Gurumat (the Guru's teaching), *Sehaj state* (beyond attributes) *is easily attained;*
Up to the third plane the way is difficult, manmukh remains in illusion;
The Fourth Stage, beyond Sehaj, is attained with ease by the Gurumukh.

In the first three stages, progress is very difficult, but by obeying the Guru one can cross these and reach the fourth stage where one attains the status of Gurumukh. From there one becomes the very image of Truth, with the Guru's help, because that drop which is our soul, when plunging into the Ocean of the Oversoul, becomes fully awakened in Him. But this cannot happen unless one first crosses the three stages below. When Lord Krishna unfolded the Gita to Arjuna, he told him, *O Arjuna, transcend the Three Attributes, for they are all regions of birth and death.* What is this *Gurumat* which can take us above all this? The Gurbani describes two kinds of Gurumat, the first being outer and deals with ethical and social teach-

ings for a righteous way of life; and each religion has its own methods. The inner Gurumat, however, is one for all. It also says in the Gurbani, *O Nanak, to unravel the Gurumat, become one with the all-pervading Naam.* The inner Gurumat starts with a connection to Naam. Man is a social being while dwelling here in the world, and correspondingly must live within some social formation or religion, and he should do so in a pure and chaste manner; but if he wants true spiritual progress, he should also sit at the feet of some realized soul and board the Ship of Naam.

Like a snake in a basket, mind poisons the whole being;
You receive that which was written as a reaction of one's past, so who is to blame?

The human form is likened to a basket in which the serpent-mind poisons in a thousand different ways, in a thousand forms of bad habits. We have therefore become very poisonous beings, forgetting our purity and correct understanding. When a snake bites, the senses become dull—the person does not know what he is doing; and this is our true condition. We can only be saved from the effects of this poison by throwing it out of our system. When we are receiving the due deserts of our own past actions, can we blame anyone else? *The blame I cannot pass to another, it rests with my own karmas.* Another way of expressing the same thing is, *As ye sow, so shall ye reap.*

Whover listens to the Gurumukh's garar gains tranquility of mind.*

When one becomes a Gurumukh, one is truly capable of listening to the Guru's mantra. And what is the Guru's mantra? The Naam. By listening to Naam, you will enjoy the tranquility and the protection from poisoning; furthermore, the existing poison will leave the system. Free from poisonous traits, a man returns to his right senses. Go then and sit at the feet of a God-realized person and hear his Garar. It is said that Lord Krishna overcame the hydra-headed serpent on the bed of the River Jumna with the sound of his flute. It is synonymous with the serpent-mind and the Naam Power.

Khatri, Brahmin, Sudra, Vaish, there is a common teaching for all castes;
Whoever repeats Naam in this Kali Yuga, O Nanak, will get salvation.
All the nine supernatural powers, grace from the Amrit, lie in this human form;
Those who got connection did so with the grace of God.
O Nanak, they get true happiness in whose house the Perpetual Sound vibrates.

In the Hindu caste system there are four main sections: warriors, teachers, those in service, and farmers and merchants. No matter what the caste, there is one message for all, and that is Naam. Hearing the Anhad Sound, the Perpetual Melody, the poison leaves and mind comes under control. There is no other way of controlling the mind, which is a gigantic obstruction between us and God.

To capture the crocodile, hook him in the net;
Through wrong understanding, you will repent again and again.

Mind can also be compared to a croco-

* *Garar* is a snake charmer's incantation for extracting poison from the victim's system.

dile which opens its mouth and swallows anything nearby. It eats up very big men, full of pride and self-importance in their vast worldly knowledge. If there is a courageous person in this world, it is he who has killed his mind. What is there to boast of in killing lions, tigers and so on? Really, he is courageous who catches the crocodile of mind by casting the hook of Naam, which is the panacea for control of the mind.

Man goes along in ignorance; and without the help of superior knowledge, by his own efforts, he wants to control his mind. How can he do it? He comes into the world crying and leaves it crying, with so many regrets. *Alas, mind, where have you led me?—Money, property, people.* Enmeshed in the world where there is no peace—how can the soul make spiritual progress? So go and get a fishing hook from some experienced Fisherman—one who can give you the hook of Naam. Keep the company of God-realized people, for in that circle there is a charging, a radiation. Tulsi Sahib says, *His name is Satguru by seeing whom the mind is stilled; Whoever meets him is at once given connection with Naam.* Swami Ji Maharaj says, *We know, O attention, that you are unhappy / Since the day you deserted the Shabd and befriended the mind.* If we want to reach a state of true happiness, we should begin by protecting our mind from the senses. All Masters recommend the same cure, although they express themselves in different languages: that without the Gurumat the influence of mind remains, and so does the cycle of births and deaths. *Birth and death cannot be finished, the actions cannot be erased.* Whatever actions you have performed must be faced and paid up.

Lord Krishna once asked King Dhritarashtra, "In which birth did you commit such sins as to warrant your present blindness?" The king said, "Through my yogic powers, I can go back one hundred births, and I have found nothing that would cause me to pay with blindness." But Lord Krishna was the great Yogishwar of that age, and in one moment he made it possible for the king to see farther back into the past, and there he found that one hundred and seven births back he had done certain actions for which he had to pay with blindness. Just see how strong is the law of action and reaction! The only way of gaining freedom is to sit at the feet of a true Guru. There are many gurus, but very few with the right status. *O Guru of the whole world, what is your use if my karmas remain? What availeth the lion's protection, if the jackals attack him?*

Brothers, take care not to violate the golden instructions from your Guru. Adopt non-violence, be truthful, save yourself from the degrading traits which drag you down. Protect your brahmcharya—lead a pure and clean life. Not even an impure thought should enter your head. Have no hatred or contempt for anyone; God is in every being and one should love all for His sake. Added to all this, do selfless service: make your life useful and be a help to others. While developing all these virtues, sit at the feet of some realized soul who will take you above the senses and give you a contact with the God Power in you—the Perpetual Naam Power. Increase that contact daily, and though there be actions ahead, yet you will live through whatever destiny has decreed with flying colors. The soul's food is Naam, and your soul will gain strength, rendering the effects of karmic reactions powerless. Furthermore, through Naam prac-

tice the sanchit karmas which are stored up in your account will be burned—erased forever. This way a person becomes *neh-karma* (unaffected by karma), for seeds or grain once roasted will never sprout in the earth again.

Through ego, the poison came about;
When the Shabd resounds, the poison leaves;
While he is the doer, he remains in the womb.

Illusion started through I-hood or ego, for when the world was created, God implanted I-hood there. So man is doing the actions and taking responsibility for them, thereby gaining their results, good or bad. However, by connection with the Shabd, Man, who has been sleeping for birth after birth, will awaken. That Shabd is already within; it vibrates in every atom, but can be experienced only through the grace of the Satguru. He who gives the contact *is* a Satguru, who can take one above all illusion and Negative control. For such achievement, this is the only path—the only way. It is an unchangeable law.

Those who get connected to the Truth are free from lower influences;
Call those free who have cast out their ego.

On the subject of Truth, Guru Nanak Sahib says also, *Before the Yug, yet was it Truth; Even now is it Truth—the Unchangeable Permanence.* The Saints never say that salvation is only for those who are dead and gone, but rather it is for the living. Our Hazur used to say that the well-read in this life will be learned after death, but how can an illiterate man become a teacher by merely leaving this world and entering the next? Whatever one is now, so will one be when this life is finished. Merely passing a boundary does not change you. True knowledge, true freedom is life without ego—with no thought that one is the doer. This higher expression of life can only be lived when the inner eye is opened and one begins to see that God is doing everything. In this way, the devotee can become the conscious coworker of the divine plan, completely rid of all ego.

You came with ego, you died with ego;
Ego is the sickness, but the remedy is also there;
By His mercy the Guru's Shabd is earned.
Shabd burns the ego and attachment, Gurumukh gets the Everlasting Light;
Saying "You, You, You," I became You, there was no I in me;
Everything was erased, I saw only You.

Freedom is not a matter of declaring oneself free; one must become the obeyer of orders and the knower also. Guru Nanak has also said, *O Nanak, he who obeys with awareness is not affected by ego; The world is tied with attachment and cannot discriminate. In ignorance manmukh has forgotten both birth and death; The Knower of Brahm has no attachment.* The realized soul works in the world like other men, but has no attachment in the world. The whole world is tied up in attachment, and will go on in this bound condition, for it is not awakened and cannot differentiate what is true from what is not true. At a blinding speed it is going headlong down, and must pay for all deeds; that is the law. Kabir Sahib says that all men are asleep. *Man awakes only when the hammer of*

death falls. When the end comes and the soul is leaving the body, then man begins to realize: "What have I done? What is happening?" But then it is too late; what can be done at that late hour? If while living he had learned about the Lord's ways—how to rise above the body consciousness and go into the other realms within—he would not have been in that ignorant position. As a conscious co-worker of the divine plan, one's coming and going is finished, but as it stands at present one must pay the debts, which means coming again and again to the world. We eat the poison and lament over it; but we go on eating it.

If you know you must go, why continue suffering?
With all your mind you attach yourself to the house you must leave;
Why do you care for this house?
You have to go beyond death one day!

You are so firmly attached to this house of the human body that it has become your religion, your God. You are not worried about leaving it one day, where you will go, what you will do. No one has ever lived in this world permanently and no one will in the future. All are lost men who never think of what kind of life they are living; but the same fate awaits everyone regardless, and that is the great final change called death. Such abundance of ignorance and forgetfulness is all due to not meeting a Master-soul, not becoming a Gurumukh. *With the Guru's protection, one is freed; Through absorption in the True Shabd.* When the Guru raises the consciousness and opens the inner eye, the body is seen in its true perspective as just a mound of earth. *He who gives the Sound that comes from above, He is my Gurudev.* Guru Nanak also says, *He is a Satguru of the highest order who can show the true home in this house.* It is also said that wherever the five Sounds are vibrating, that is the indication of the Shabd.

Tulsi Sahib says, *Four, eighteen, nine —reading this the Truth was lost. Without contact with the Shabd, he is like the chandool bird.* Four, eighteen, nine: that is the four Vedas (basic Hindu scriptures), the eighteen Puranas (secondary Hindu scriptures), and the nine Vyakran (the sections of Sanskrit grammar, as well as knowledge of the shastras). The chandool is a bird which copies any sound he hears. The great Saint is indicating that no matter how deep the bookish knowledge may be it is all wilderness; there is no way out. All the holy books say that God is within you, and that the soul is imprisoned in the mind and senses. The books also give the solution of rising above it all and contacting the Naam; but just reading about it is not sufficient. The Ship's Captain, the Guru, guides us across the ocean of life, and one day when we are immune to the effects of the worldly poison, we become as he is, realizing what he has realized. *There is a great difference between a Saint and a touchstone; The touchstone turns iron into gold, but he makes us like himself.* Unlike the ordinary man, the Guru is free from mind, free from dominance of the senses, is not only connected to Naam, but has reached Anaam (the Nameless) and is the mouthpiece of God. The same potential is within us, but at present it lies invisible. *My Beloved is in each being, no place is without Him; But I worship that form in which He is manifested.* Man comes to the world starved, and dies starved, for the soul and God, who both reside in the same house, do not meet each other

—what a sorrowful state! God is not in books, although He is mentioned in them; He is in fact the very soul of our soul.

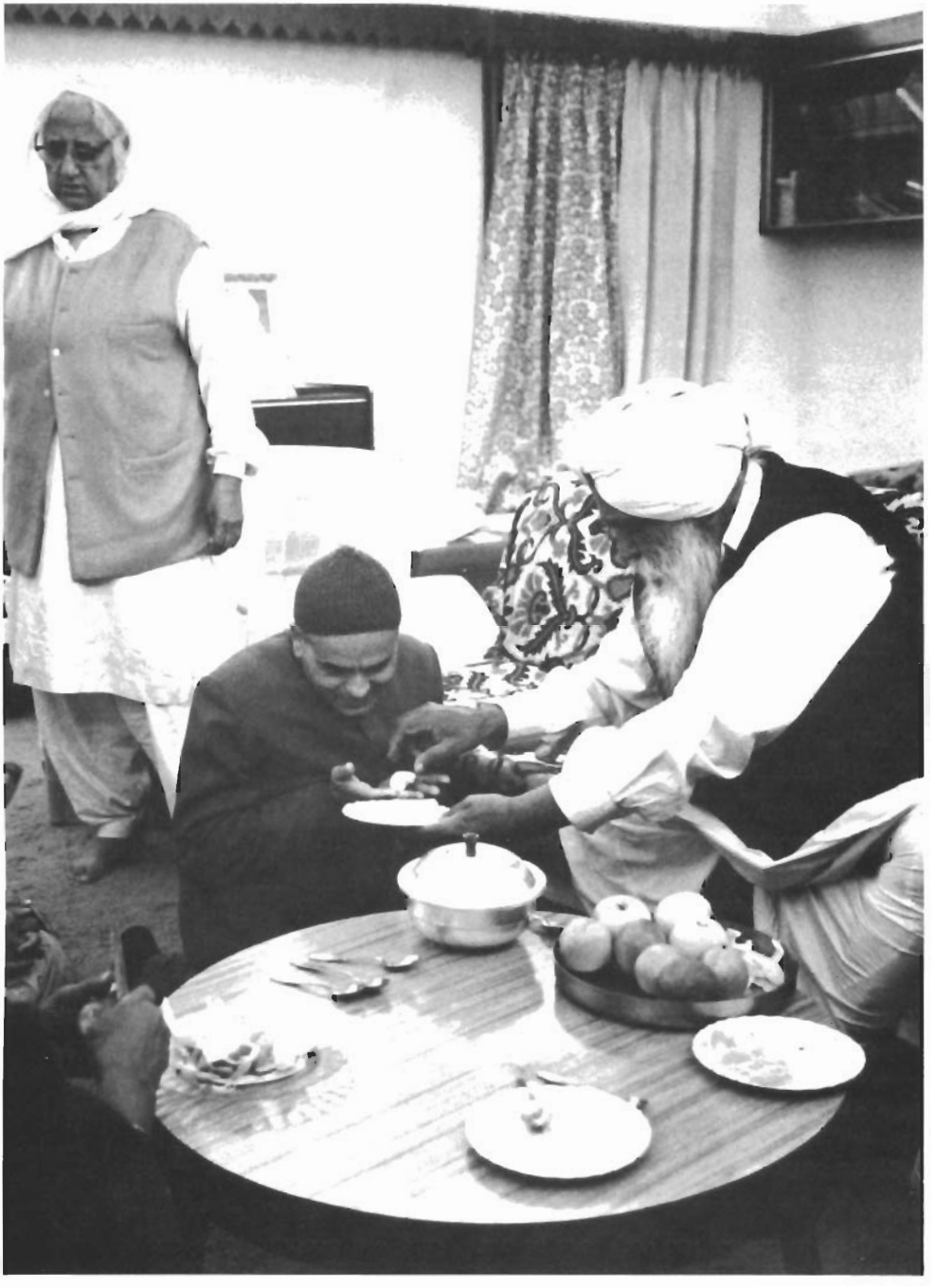
If the parrot talks in a cage of love,
he eats the Truth and drinks Amrit;
When he flies, he flies once only.

The body is like a cage; but if the cage becomes one of love, the soul will live on the Truth, the Elixir of Life, by connection with the Naam. The world is a two-edged sword, cutting in two whatever it falls upon, but when the sword of love descends, it binds the two in one. The very criterion of love is to absorb oneself into someone or something, so a lover is a true renouncer, renouncing all other thought, save of that which he loves. He may be surrounded by thousands, but he is alone with his love. A man without love will never realize the Lord, so make this body a cage of love, and then talk. If no love is developed through outer practice, what is the use of it? Such practice is a mere performance of gymnastics. Unless we remember Him with tears, it is a dry remembrance; the remembrance that comes from a heart overflowing with love will bear fruit. The tenth Guru says, *Hear ye all, I tell you the Truth: God is realized by those who love.* God *is* love, and the soul is a drop of that very Essence, and is therefore also the image of love. What kind of love has he who boasts of loving the Lord but hates his brothers? Sheikh Farid says, *If you desire to meet the Beloved, injure not any heart.* A true devotee of God will have no enmity toward any other being. Shamas Tabrez says, *Hundreds of years in prayer will not make you a namazi* (true worshiper). He in whom there is no love awakened cannot fathom the secrets of the Lord. So live in a cage of love if you want to realize God, and that love will drag you toward Him. Life will become an agony, a yearning, a restless lonely misery without Him, for love is a sea without a shore: there is no end to it, save in the all-encompassing absorption in Him when you give your whole life to Him.

How can this love be developed? It is not grown in fields or sold in shops. There are only two ways to develop love. One way is to sit beside one who *is* love, from whom you will catch an infection of that love. From life, so is life created. A glimpse of love can be seen only in a true lover's eye. These things are mentioned in books, but words cannot really express what love is. The other way to develop love is through remembrance. If one loves someone, one cannot forget that person; his face is always before the vision, in the heart, in the mind, even vibrating in one's blood as it runs through the veins. One should remember Him so much that one can never forget Him, and that constant remembrance will drag one to Him.

The overpowering yearning to meet the Lord grows into a oneness, a blending with Him. These are the stages of love. Kabir Sahib has explained it this way: if you go to a perfume vendor's shop, he may not give you any perfume but you will return home with some of the fragrance. However, if he gives a small bottle of that perfume, then?—Realized souls are the true lovers of God, and we are the lovers of the world. A Gurumukh has forgotten himself so much so in the Lord that he has also completely forgotten the world.

The tongue of love is very sweet, and full of humility. The sweet tongue of remembrance, imbued with humility, is the very basis of all virtues. The tongue of a realized soul is filled with sweetness; his heart is brimming over with



the nectar of love. Out of the abundance of his heart, a man speaks, for the words are charged with whatever lies in the heart. Masters have love for everyone, and Their words are filled with love, and so have a particularly attractive quality. If the parrot talks in a cage of love, he eats and drinks the Naam; his soul leaves the body without effort, at will. If you sit in the Guru's

company with single-pointed attention, and listen to the inner Sound regularly, your soul will also withdraw without effort. When people complain that their mind is not stilled, it is due to lack of love. *The True Lord can be realized through the Guru's bhakti, and with ease He will manifest.* So when you sit in meditation, forget the world, and let the Guru alone be before you and you before Him—there should be nothing else. When our Muslim brothers sit for prayer, they spread a prayer-mat in front of them to remind them that there is nothing between God and the devotee. Sit for practice in this way and you will not even be aware that you are withdrawing. This is the true way to realize God—to travel across the ocean of life.

There are various ways of separating spirit from matter; both difficult and easy. Prana Yoga and other yogas are difficult, especially in this age for we are not fit for them, nor capable enough. That is why the Masters have dispensed with those methods in this age. They saw that man does all the mundane things—eating, thinking, reading, writing, etc.—without any thought of prana or breathing, etc. All these things are going on automatically: the food is digested, the blood is circulated, the hair and nails are growing, and all this without our being conscious of it. So the Masters considered that why should not God's work also be done without any thought of prana? To concentrate through the prana force, many difficult sadhnas must be performed, and during this present age man is not capable. Such practices are also very time-consuming, taking many years, and in this age man's life span is very short. So the Masters left aside the prana-force and concentrated upon the attention, or spiritual current. Then they gave the extra boon of opening the inner eye, so that even a small child could do the sacred practice.

So know that if you meet a true Guru, you have met the Lord. He is not only a Guru, but a messenger from God, come to take you back to Him. Go wherever he leads you. If you obey him, you will become what he is. If not, if your mind steps in and interferes, you will not be able to get anywhere near him. Those who have met a Perfect Master are greatly blessed. Those who have not should go and search until they find one, for this is not a theoretical subject but one of practice, to rise above the mind and senses. The theory has its place; but it precedes the practice.

Some time before King Janak met Maharishi Ashtavakra, he held a holy gathering, and Yajnavalkya Rishi was the only one who stepped forward to give the king the desired information. But he could only explain the theory. In those days they were very honorable people, so he frankly admitted, "I know the theory of this spiritual science, but not the practice." King Janak called another gathering of holy men, and during this, Maharishi Ashtavakra stepped forward and gave the king the practical experience.

Only an experienced person can give an experience of higher knowledge. Outer practices and outer learning are not enough, although each and every one has his own mission in life, and my best wishes are with all sincere efforts in God's Name; but if one desires an experience of the Truth itself, it can only be experienced through one who is experienced in the Truth. This law has ever been, and ever will be.

Reprinted from the November 1971 issue of SAT SANDESH *magazine.*

Sant Bani Ashram Publications

by Sant Ajaib Singh Ji	
The Two Ways: the *Gauri Vars* of Guru Ramdas	$10.00
The Jewel of Happiness: the *Sukhmani* of Guru Arjan	15.00
The Ocean of Love: the *Anurag Sagar* of Kabir	15.00
Streams in the Desert: Discourses & Conversations 1976-1980	12.00
by Sant Kirpal Singh Ji	
The Light of Kirpal	12.00
The Way of the Saints: *Sant Mat*	10.00
Life and Death: (The Wheel of Life & The Mystery of Death)	8.50
The Crown of Life: A Study in Yoga	7.00
Naam or Word (a study of the Sound Current)	5.50
The Jap Ji: The Message of Guru Nanak	3.50
Baba Jaimal Singh: the story of a great Saint	3.00
Prayer	3.95
Godman	3.95
Morning Talks	7.50
Spirituality: What It Is	3.95
The Night is a Jungle	10.00
The Teachings of Kirpal Singh (selected writings by subject matter)	10.00
Seven Paths to Perfection (pamphlet)	1.00
How to Develop Receptivity (pamphlet)	out of print
by Ajaib, Kirpal and other Masters	
Songs of the Masters (combined, revised, spiral bound edition)	7.00
The Message of Love: An Introduction to Sant Mat	2.00
Light on Ananda Yoga, by Shiv Brat Lal	10.00
New Book	
The Self-Introspection Diary (featuring selections from the writings of Ajaib Singh, Kirpal Singh, & Sawan Singh)	7.00
by other authors	
Support for the Shaken Sangat, by A. S. Oberoi	15.00
The Impact of a Saint, by Russell Perkins	8.00
Sant Ajaib Singh: A Brief Life Sketch	1.50
Servants of God: Lives of the Sikh Gurus, by Jon Engle	6.00
The Third World Tour of Kirpal Singh	2.50
Cooking with Light: Favorite Vegetarian Recipes	7.00
A Nutrition Compendium (pamphlet)	.50
The Book of Jonah: Bible text illustrated by Sant Bani School students	6.95
Allison's Shadow, by Tracy Leddy	12.00
October on Nantucket, by Tracy Leddy	9.00
A New Beginning, by Gretchen Foy	4.95
Tape Catalog—Sant Bani Tape Service	3.00

Please add 10% to all orders to cover postage and handling costs. Minimum $1.50

Books and information are available from:

Sant Bani Ashram
Franklin, N. H. 03235, U.S.A.

Aug. '89

We do not know the Power of the Simran until we go within. Behind the Simran we do, the great Power of the Master is hidden. The renunciation, the hard work, which the Master has done, is contained in the Simran we do.

Our progress in this Path mainly depends upon our concentration in meditation. The more we concentrate, the speedier our progress on this Path will be. When, after concentrating at the Eye Center, we get the habit of remaining there for some time, then the inner path or the inner way becomes open to us very clearly. It is clearer than the clearest mirror and then we can see everything with our own eyes.

from a meditation talk
December 23, 1988