SANT BANI

The Voice of the Saints

June 1990

How Great a Gift

Sant Ji's Message to Parents Bringing Children & Teenagers to Sant Bani Ashram for the Tour Program

Parents are responsible for their children. They themselves should understand and explain the same to their children that the Satsang program, the Tour program, is a very serious and important event in their life. One does not get the company of the Saint and His disciples very often in his life. That is why everyone must appreciate this time, and take full advantage of it. It should not be understood as an opportunity to make fun or merry. It is not a time for a picnic or vacation. Purity must be maintained in thought, word, and deed. Understand the meaning of "ashram" and the Master, and follow the right conduct, if you wish to benefit from the program.

Parents should not think that their job was only to bring their children to the ashram, and now, once they are in the ashram, the Master is responsible for them. Of course, Master is responsible for your spiritual welfare, but on the worldly level you are responsible for your children. So prepare them from now onwards for the program. Teach them the basic principles of the Path, and convince them that what they are going to experience is going to help their soul very much and that they should take advantage of this time.

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Only the Perfect Master Gives the Naam

Sant Ajaib Singh Ji

If we could live by using herbs, why did Dhavantar die?

BHAI GURDAS SAYS that liberation is in the Naam and we can get the Naam only from the Perfect Satgurus, those who have themselves become the Form of the Naam. That Naam cannot be written, it cannot be spoken of. It is the true Naam and we can achieve liberation only if we get it.

Bhai Gurdas Ji says that the time of our death is written as soon as our soul enters the mother's womb and we have to leave this world on that fixed or written time. Masters do not mean to say that we should not practice medicine, or get treatments to maintain our good health. All these things are all right and we can use medicines, we can get the treatments. But if only by using the medicines one could prolong his life or realize God Almighty then those great doctors whose names were Dhavantar and Lukhman, who were considered as the masters of medicine, they could have prolonged their lives and realized God only by practicing the medicine.

This life belongs to God Almighty and when He wants He can take it back from you. Bhai Gurdas Ji does not mean to say that if we are sick we should not get any treatment or not use any medicine. He says that if we are sick and are suffering there is no harm in taking the advice of the confident one.

There is nothing wrong in getting the treatment from the doctors, but to think that by only using the medicines you will become immortal or realize God, that is a misunderstanding because medicines and herbs and things like that will not bring you closer to God.

(Those who do) Tantras, mantras, and the jugglers wander in all the ten directions.

Further He says that achieving the status of immortality or realizing God Almighty cannot be had by repeating any mantras or by learning or practicing any technique or any magic or anything like that. By doing all these things you only remain outside, you only wander in this world. As far as realizing God or getting real liberation is concerned one can get that only by doing the meditation of Shabd Naam.

If one could realize Him by clinging to the trees, then the wood would not have burnt in the fire.

Lovingly He says that if just by hanging yourself upside down on the trees one could get liberation from the fire of this suffering world then what wrong has the wood of the tree has done? You know the tree itself is the wood and it is not free from the fire; it is consumed by the fire, so how can that which itself is con-

This discourse was given in two parts, on January 17 & 18, 1990, during Sant Ji's program in Hyderabad, India.

sumed by fire help us achieve liberation or free us from the fire?

He is not achieved by worshipping the brave (warriors).
There is no difference between the thieves and the deceivers.

Bhai Gurdas Ji says that there are many people who serve ghosts and evil spirits. He says there is no difference between the thieves and the deceivers. As the deceivers will deceive you of your wealth, in the same way the thieves will steal your wealth. So those who devote themselves to the ghosts and the evil spirits are also doing the same thing, because those ghosts or evil spirits deceive you of your wealth because you devote yourself to them.

Guru Nanak Sahib says that in the body of the ghost there is a tremendous amount of pain. He says that in the body of the ghost one has to suffer a great deal of pain and by devotion to such ghosts and evil spirits we cannot get back to the Home of the Lord, we cannot achieve liberation.

He is not achieved by staying up at night because the criminals also wander during the night.

Many people, who have not yet received Initiation and who do not meditate, copy the initiated ones; they also try to stay up at night. But Bhai Gurdas Ji says, "What is the difference between them and the thieves, because you know that the thieves and criminals also stay up at night because it is the time for them to do their job." So He says that those who stay up at night but who do not do the meditation, what is the difference between them and the thieves?

Without the Masters, liberation will not happen,
Gurumukhs are always immortal.

Bhai Gurdas says that without Naam there is no liberation and without the Master we do not get the Naam. The Masters have become the Form of Naam by doing the meditation of Naam; They have become one with Naam, and if we love Them where will we go? You go to the place where you are attached, so if we love the Masters who have become the Form of Naam, we will also go back to the place where the Masters have come from and like Them we will also achieve the status of immortality.

The mice got a bell, and they thought "Let us put it around the cat's neck."
The house flies decided to bathe in the ghee (clarified butter).

Bhai Gurdas Ji says that the undeserving ones cannot achieve liberation, they cannot do the devotion of God. And who are the ones who deserve liberation? – only those who do the devotion of the Lord, who devote themselves to the Path and who live up to the teachings of the Masters. Often I have said that those who do not deserve to do the devotion will never achieve liberation, because this veil cannot be lifted up. One cannot realize God Almighty by enjoying the pleasures of this world. One has to work very hard and then he can deserve this liberation.

Bhai Sahib Ji lovingly tells us that once some mice got together and they passed a resolution: they decided they would get a bell and would tie it around the neck of the cat so that they would know when the cat was coming. But even though they made that decision, how could they do it, because they don't have enough courage to tie the bell around the neck of the cat. In the same way, Bhai Gurdas Ji says that if the house flies want to bathe in clarified butter or ghee how is that possible? They can not do that.

The impurity of the ants cannot be removed ever.
How can one remove it quickly?
In the rainy month of Sawan, moths cannot live, no matter how much you try.
As for the cuckoo birds in summer,
The plains are another person's home.
Without the Master, liberation cannot happen,
Again and again we come and go.

Bhai Gurdas Ji lovingly tells us that the impurity of the ants cannot be removed. It is called *sutuck*. Sutuck is the impurity caused by death. He says that the sutuck or the impurity of the ants cannot be removed, cannot be finished because you know that ants always die and that is why it is said that the sutuck cannot be removed. In the same way, it is not possible for the moths and other creatures which are attracted to the light to survive in the rainy season, even if they are born in the night, the next morning they have to die. It is not possible for them to survive for more than a day. In the same way in the summer months it is not possible for the cuckoo birds to come and live on the plain land. They have to return to the mountains because they cannot tolerate the heat of the plains. So that is why Bhai Gurdas Ji lovingly here says that as the impurity of the ants cannot be removed, as the moth cannot survive for more than a day in the rainy season and as the cuckoo birds cannot tolerate the heat of the summer, in the same way, one cannot do the devotion of the Lord nor achieve liberation unless one does the meditation of the Shabd Naam after going to the Perfect Master.

So what Bhai Gurdas Ji means to say is that even if the mice want to tie a bell around the neck of the cat, they cannot do it. And even if the houseflies decide to bathe in the ghee they cannot because they know that they will die; in the same way the ants cannot remove the impurities which are caused by death. Also the moths or the seasonal creatures cannot live for long in the rainy season, and the cuckoo bird cannot tolerate the heat of the plains in the summer. In the same way, no matter how much the hypocrite people try, still they cannot do the devotion of the Lord and they cannot become like the ones who do the devotion of Naam. Even if they have many people who are following them, they can never reach the court of the Lord.

Guru Nanak Sahib says that their condition is like the mouse who could not go through a hole himself but he tied a big sifter to his tail. When he himself could not go through the hole how could he take that sifter which was tied to his tail? So in the same way, the people who cannot achieve liberation themselves, how can they take those people who are following them across and how can they help them to achieve liberation.

Dear ones, Master Kirpal used to say that only a learned man can teach you. Only a wrestler can make you a wrestler, only He who is connected with God can connect you with God. This work of giving the Naam Initiation and connecting the souls to Almighty God is not a joke. Only One Who is Himself connected to God and Who has been given this job can do this work and only He can connect the souls with Almighty God.

Read the history of the Mahatmas whose banis we are singing now. You will find that for so many years in Their lives They worked very hard, They suffered hunger and thirst and They stayed up late at night many years of Their lives and They did so much sacrifice in the meditation and only then were They able to demonstrate to us, to teach us. Master Kirpal used to say, "Do not be impressed

only by the number of followers a Master has." He used to say, "Don't only look at the buildings of a school." If you see that the buildings are very good, you should find out how many students from that school pass the examinations. In the same way, before going to a Master, you should find out about His life story, whether He has done any meditation or not, whether He has worked hard in meditation or he has just become a "master" by himself.

Also Master Kirpal used to say that books are written by our mind and intellect and you should not think that because such and such a person has written a lot of books that we should follow him. Even though He Himself wrote many books, He used to say that this work is of the mind and intellect. He also used to say that all these books and scriptures have come out from this human body which is of six feet and this human body is the writer of all the books so that is why you should go within and study this book of six feet.

Even if the Binda sits on the cloth for sale, how can he become a cloth merchant?
Even if there is a purse filled with money around the neck of a dog, he cannot become a money lender.

Now lovingly He says that even if a *binda,* a songbird of the rainy season, sits on some cloth, he cannot become a cloth merchant. In the same way, if a dog has a purse filled with money around his neck he cannot become a money lender. And in the same way, if a monkey is wearing pearls and diamonds he cannot become a dealer of diamonds. And if a donkey is carrying a lot of sandalwood on his back he cannot become the one who sells that sandalwood. Master Kirpal Singh also used to say the same thing. If someone starts explaining the theory of the Masters even in a better way than the Master Himself, still he cannot become the Master, because he has not lived up to those teachings. He has not practiced the teachings which he is talking about.

It is false to be proud of having another's son in one's courtyard.
The shepherd takes care of other's animals, but doesn't take them to his own home.
A carrier is amazingly poor, even if he is carrying a bag full of money on his head.
As a guard who is employed to guard the farm is not the farmer,
The guest who understands another's home as his own is a fool.
He is the most ignorant one who lists his qualities without really having any.

Bhai Sahib is explaining to the hypocrites, those who do not meditate themselves but those who teach others how to meditate. He says that this will yield no fruit to you because it is all useless. Hypocrisy will not take you anywhere. He says if you are not getting married but are becoming very happy singing the songs of other peoples marriages – how can you get the happiness? Further He says if someone else's son comes to your home and you start looking after him as if he were your own son, he can not become your son because he is not yours. Similarly, if there is a servant who is looking after someone's things, he cannot become the owner of those things. If someone is carrying somebody's luggage he cannot claim to be the owner of that luggage.

In the same way, if you are not practicing Naam and if Naam is not manifested within you but you claim to be the knower and teacher of Naam it looks

inappropriate, because that kind of knowledge will take you nowhere and this hypocrisy will not be good for you. So that is why Bhai Sahib here warns those people who deal in hypocrisy, those who do not meditate on Naam. He tells them that just by teaching others how to meditate without doing it yourself, you will not achieve liberation for yourself.

Guru Nanak Sahib says, "O Nanak, those people are the real donkeys, who do not accept the qualities of the things and who do not practice themselves."

An ant cannot carry the burden of an elephant.

Now he says that the ant cannot carry the burden of the elephant and only one who does things himself can deserve His Grace.

How can one who kills flies and insects with his hands become a tiger killer?
The bite of a mosquito cannot compare with the sting of a poisonous snake.

Now he says that if anyone has killed the housefly with his hand he cannot be called as one who has killed the tiger. In the same way, if a mosquito bites you it cannot compete with the serpent or the snake who is very poisonous.

How can the worms get together (no matter how many) to hunt a leopard?
Even if one has millions of lice in his blanket, he cannot rule over a kingdom.
He is the most ignorant one who lists his qualities without really having any.

Bhai Gurdas Ji says that if many insects and many worms get together and try to hunt the leopard it is not possible. And if someone has millions of lice in his blanket and if he says that he will become the prime minister or president of any country it is not possible. Because when he cannot even take out those lice from his blanket how can he protect his people. So that is why Bhai Gurdas here lovingly says if one is not able to rise above his body consciousness and if he is not able to withdraw from the nine openings of the body and come to the eye center, how is it possible for him to free the other people from the clutches of the mind.

Well we will continue with this Satsang tomorrow. Tomorrow also we will have Satsang on the same bani. Now we can have the bhajans.

This is the continuation of the discourse, given the next day.

Even if you give birth to a son in an enclosed room, the whole world outside knows about it.
Even if you hide the wealth in the earth, it shows on your forehead.
Even the travelers can tell by the wind which blows that it has rained.
When the moon rises on the second day of the lunar fortnight, everyone bows their head to it.
Gorakh had rags around his neck, still he was called a nath [*owner of the world*].
One who merges in the Master is called the Master.
The truth mingles with the truth.

Bhai Gurdas Ji lovingly explains to us that those great souls that come into this world in the Will of God, and those who are sent into this world by God Almighty Himself and from whom God Almighty has to take the work of bringing His souls back to the Real Home – such

Mahatmas, no matter what They do, even if They remain hidden, whatever meditation They have done will one day become known to everyone in the world. No matter how much They try to remain in seclusion still, one day They have to come out. It has been seen that many Mahatmas keep a very low profile, not many people know about them. But when the appropriate time comes the dear ones who are supposed to recognize them come forward, and such Mahatmas, such great souls, are recognized and they are brought into the world.

First of all let us take the example of Guru Nanak. Guru Nanak Sahib told Bhai Lena, who later on became Guru Angad, to go to his village and do his meditation there. Guru Nanak Sahib said, "My sons will not allow you to do the work of connecting the souls with Almighty Lord and it is better if you go to your own village, and do your meditation there." Although he was sent back to his home long before Guru Nanak Sahib left this physical world, still many advanced disciples like Baba Buddha and other souls who knew about Bhai Lena approached him after Guru Nanak Sahib left the body, and they requested him to come out in the world and do the work of Shabd Naam.

The same thing happened with Guru Amardev Ji Maharaj also. He was also opposed by the sons of Guru Angad Dev, Dhatu and Dasu. They opposed him so much so that once they even kicked him. At that time he did not get upset. He said, "My body has become very old and maybe your feet got hurt kicking at these old bones and I'm very sorry for that." He did not get upset. He had so much humility he did not even look at the property and the wealth of his Master Guru Angad Dev. He just left that place quietly and went to the place called Goindwal and continued the work which was given to him by his Master.

In the same way when the end time of Guru Amardev Ji Maharaj came, Ramdas who was going to succeed Him was also opposed of very much by the family members, especially by the sons of Guru Amardev. So what did Guru Amardev do? Before He left the body He called all His family members and made His son Mohri bow down at the feet of Guru Ramdas Ji. And because they were not pleased with the decision Guru Amardev Ji had made and because they were opposing Guru Ramdas, that is why even though the Masters never curse anyone but, sometimes when the children bother the Masters sometimes they have to do this, some kind of words come out from Their mouth. So Guru Amardev Ji Maharaj cursed His other son Mohan. He said, "You will always go on burning," and from that time he had a disease in his chest which would always burn and he got relief from that sickness only when he came to Guru Arjan Dev and begged his pardon. Only then did he become healthy.

So at that time Guru Amardev Ji Maharaj lovingly told to all the dear ones that this work of becoming the Master or passing on the successorship is not in the hands of even the Master. It all depends on God Almighty and God Almighty does these things and in fact the person who is going to become the successor of the Master gets the fruit of what he has done himself. That thing or that glory has been kept with the Master by God Almighty and when the appropriate time comes that Master passes it on to His successor and no one except God Almighty has any control over this.

Master Kirpal Singh Ji used to say, "Spirituality is not tied or attached to any particular family or to any particular *ghadi* or any particular place or any particular building. This is the work of

God Almighty and only He knows to whom He has to give this honor, to whom He has to give this job."

The Power which works within the human form of the Masters and the Power which is manifested within the Master, that Power is very much detached. It is not attached to any particular family or any particular person. Such Power does not spare anyone. Even though the Masters love everyone still They are detached from everyone. Only that Power knows within whom this thing has to be manifested and to whom this job has to be given, that is why They do it within the Will of God. They place this thing only within that person who has come from the same plane that They have come and with whom it has been ordained by God Almighty.

Mr. Oberoi belongs to the same village as that of Master Kirpal Singh Ji, and his parents also used to go to Master Kirpal Singh Ji, and right from the beginning his whole family was devoted and attached to Master Kirpal. He was very close to Master Kirpal. He was like a personal secretary to Him. And when Master Kirpal was sick, in His last days, Mr. Oberoi asked, "Whom are you making the Sangat follow?" At that time Master Kirpal pointed to the sky and said, "The Truth never perishes, the Truth will reveal Himself and the dear ones will recognize that Power themselves." Mr. Oberoi's wife and the wife of Mr. Khundan Singh, they are very old sisters and they both used to live with Master Kirpal like Bant lives with me and they both were married off by Master Kirpal Singh. So we can imagine how close those dear ones would be who were married off by Master Kirpal Singh Himself. So not everybody gets involved in the party propaganda. As Master Kirpal says, "Truth never perishes, truth never loses it's ground. It is always present there." So such dear ones do not go astray, they do not let their mind wander in the world. They always wait for the appropriate time, they are always looking for the Truth and when the time comes they get to know the Truth.

Teg Bahadur became the ninth Guru of the Sikhs; He had spent most of His time sitting underground doing His meditation. He used to be called *tegah,* the mad one, because He did not come out into the world and not many people had met Him. He would always remain in meditation. But when the endtime of Guru Hari Krishan came, the disciples came to Him and asked Him, "Whom are we supposed to follow after You and with Whom are You attaching us?" Guru Hari Krishan said, "Seek me in Baba Bakala." Teg Bahadur was one of the grandparents of Guru Hari Krishan. When Guru Hari Krishan gave that hint everybody ran to Baba Bakala, the place where Teg Bahadur used to live. When that hint was given all the family members wanted to get the opportunity and they all claimed that they were the real successor of the Master. So from the family of Guru Hari Krishan Dev there were twenty-two claimants and they all set up their own place and said that they had become the successor of Guru Hari Krishan. And in that way they were trying to attract the Sangat.

Even though the Masters, the Param Sants, do not perform any miracles, but sometimes in order in reveal the truth, sometimes they have to show off some little bit of spirituality. So this is a very famous incident. Makhan Shah was a trader and when he was sailing in the ocean his ship was caught in a storm, and at that time he made a prayer. He said that, "If there is any Power that is working at the throne of Guru Nanak and if He can save me from this storm, I pledge five hundred gold coins for His

langar." Now the Masters do not perform miracles but sometimes They want the people to know the truth so They have to shower grace in a way that people understand as a miracle, but it is not. Whatever They do is always in accordance with God's Will.

So with the grace of God Almighty Makhan Shah the trader was saved and since he had pledged five hundred coins he went to Bakala because he had been told that the Power of Guru Nanak was working there. But when he saw twenty-two people claiming to be the successor of Guru Hari Krishan he was confused and he did not know to whom he should give those gold coins. Because he was a very true and devoted soul he was confused and he could not figure out what to do. So he thought why not test all of them. So he went on offering five gold coins to each of them and in the end he asked some people over there, "Is there anyone else from the Sodhi family who claims to be the successor?" So the people who were there said, "Well, he does not claim to be the successor but he is sitting underground and he is called *tegah,* the mad one, and he always remains in the meditation."

So Makhan Shah thought, "Well let me try him also." So he went there and he offered five coins. As I said earlier, Masters never perform miracles. Master Kirpal Singh Ji also used to say that the truth never remains hidden, it always comes out. Masters have their own way of revealing the truth. So although Masters never perform miracles, but sometimes They have to do this so that the spiritual truth should be known in the world. So when Makhan Shah offered only five coins to Teg Bahadur, He tore off His shirt and He showed him His shoulder which had all the bruises from trying to save Makhan Shah's ship. So when Makhan Shah saw that He was the true one, he left everything there, went on the rooftop and waved a flag. He shouted, "I have found the Master. I have found the Master." So in this way the truth was put out into the world. Because Makhan Shah was a very influential person he collected all the dear ones in the sangat and he made it possible for Guru Teg Bahadur to do the Satsang there.

There was a servant who inspired Dhir Mal (Guru Teg Bahadur's nephew) to oppose Him. The servant tried to shoot Guru Teg Bahadur but He was saved.* After that Guru Teg Bahadur left that place in Punjab and he went to the east of India in the state of Assam and later on he came back to Punjab and he developed the city of Anandpur Sahib and He did the work of giving Naam Initiation to the people over there. So the meaning of saying this is that even though Teg Bahadur kept a very low profile—He was always remaining in the underground room to meditate—but when it was supposed to happen, the truth was revealed and people learned about Him.

Regarding myself you have already read in Russell Perkin's book that not even the people of my area were aware of me. They didn't even know me. And when those people came to see me nobody was willing to show them the way. Nobody was willing to bring them to me. You can very well imagine: was it not a miracle of the truth for a person coming from another country that he comes to see me even though there is nobody else who can show him where I live and when I was not even well known in my own area?

* For more about the history of Guru Teg Bahadur, or any of the Sikh Gurus, see *Servants of God: Lives of the Ten Sikh Gurus,* by Jon Engle.

In this context, giving many beautiful examples, Bhai Gurdas Ji lovingly explains to us that it is like when a mother gives birth to a child in a closed room but still it becomes known to everyone outside that such and such family has got a child. In the same way, when it rains or when there is snowfall it cannot remain hidden. Even travelers far away can tell by the wind that it is raining or snowing.

At that time when Bhai Gurdas wrote this bani, people used to hide their gold or silver coins under the ground. So He says that even though the wealth is preserved or stored under the ground still it shows its radiance on the forehead of such a person, that such and such a person is very wealthy.

In India, especially in the north of India, when the moon comes out, on the second day, everybody in north India bows down to the moon and it becomes known to everyone that the moon has come out.

Bhai Gurdas said, "Goraknath had a very torn kind of blanket of hemp but still he was called as owner of the world." It was because of his meditation and his devotion that he did for God Almighty that he was called as owner of the world.

In the same way, the Master, after doing the meditation and after obeying his Master and manifesting the Form of his Master within him, he becomes the Form of the Master. He becomes one with the Master, he becomes the mouthpiece of the Master, whatever the Master says, he also says the same thing. No difference between him and the Master remains.

In the Sukhmani Sahib you would have read that one who meditates on the Naam of the Lord for eight watches a day, which means all the time, twenty-four hours a day, such a devotee of God does not remain hidden. Kabir Sahib said, "Even if you do the devotion sitting under the earth, still it will manifest in the sky."

In the end Bhai Gurdas Ji goes into the humility, and we realize that Bhai Gurdas did not write this bani because of any jealousy toward anyone or because he was envious toward anyone. That was not the meaning of his writing the Bani, and we also do not mean to be envious or jealous of anyone. And we are not directing this talk or this Satsang or this Bani toward any particular person. Bhai Gurdas says, "As we know, if we call anyone as the ungrateful one, if we are jealous of anyone, or if we call names to others, when we become critical of others we get their bad qualities in us." That is why Bhai Gurdas Ji very humbly says, "I do not mean to criticize anyone, I do not say all these things because I am jealous toward anyone. I have many thoughts in myself, I have twenty bad qualities in me." Bhai Gurdas Ji says, "I am a the sinner one and I am the forgetting one. I am antagonist toward the Master, I am not faithful toward my Master and I have many other bad qualities in me. I am a thief, I am a gambler, and I am the one who looks at other people's faults. I am the one who criticizes, I am the evil one, I am the one who does not remain true to the salt of his Master."

He says, "I am the unchaste one, I am the angry one, I am much absorbed in the greed and I am absorbed in the attachment. I am the egoist. I am not trustworthy, I am the ungrateful one and I do not even deserve that people would allow me to stand at their door."

Even though we all have the same bad qualities in us but still we do not want to confess, we do not want to admit that we have all these bad qualities. If we go to someone and tell them that we have all these bad qualities they would not allow us even to stand at their door. But still

Bhai Gurdas says that the Satguru is the only One Who forgives all our faults and He is the only One Who blesses and forgives the faults of all the disciples. That is why he says, "Dear ones you should do the devotion of the Lord so that you may get the forgiveness from the Master."

Guru Nanak Sahib says, "The Master is so gracious, so forgiving, that He manifests the good qualities in those who do not have any good qualities in them."

Master Kirpal Singh Ji used to say, "The Perfect Masters are like the washermen, the washerman accepts the clothes of the gentleman as well as the baker and the oil merchant, because he knows that he can bring out the purity. He can clean the clothes of everybody. In the same way the Perfect Masters know that under the smog of Maya and under the burden of the sins, there is a pure soul within everyone and with His Grace He can make all the souls pure."

In our area there used to live a very good person from the Hindu religion. He would not eat meat, he would not drink wine and he lived a very good life. Also in the same area there used to live a prostitute. Both of them came to Master Kirpal Singh. Master Kirpal Singh accepted that prostitute for the Initiation and did not give the Initiation to that Hindu even though he was a very good person. How was that prostitute inspired to go to the Satsang and get the Initiation? It so happened that she used to live about one kilometer distance from my ashram. In the night time when she used to hear the banis of the sevadars from the ashram where I used to live, she would come out on the bank of the canal and she would sit there and listen to whatever she could hear. When she heard about all the things she asked the people who would take her to the ashram? But nobody wanted to accompany her because they thought that they would also get the bad name if they would accompany her because she was a prostitute, so no one brought her to the ashram.

So one day she herself came to me and she asked me, "Last night I heard You saying, 'If the gracious Saint showers grace, even the sinners can get liberation along with the virtuous persons, Nanak says this.' Is it true, is it possible for a sinner like me to get liberation?"

I said, "Yes, it is possible for you also." And then she asked me about the Master. She asked me would I inform her when He comes. And I said, "Yes, I will send you the message very happily and you can come here." So she came there and when she, along with that Hindu person, went to Master Kirpal, Master Kirpal Singh Ji very happily accepted that prostitute and gave the Initiation to her but he did not accept that Hindu person.

So that made the people of that area criticize Master Kirpal a lot because they started wondering that what was wrong with that Hindu person, why didn't Master Kirpal give him the Initiation and why did he choose that prostitute for the Initiation, what was so good about her?

I told them, "Only time will tell us why Master made that decision." Even though people criticized Master Kirpal and went against Him – it was a very big area – still Master did not care for their criticism and He happily and lovingly gave the Initiation to that prostitute. I told the dear ones to wait for some time and to see whether she continues to be a prostitute or whether she changes herself.

It happened that after she got the Initiation she gave away all the wealth that she had collected by doing that business of prostitution. And then she started

earning her livelihood by the honest means. She gave up that job of the prostitute and she lived a very normal and simple life. Now she is no more in this world. She died. But until her death she lived a very good life and she did not go back into her bad ways.

So the meaning of saying this is that Master Kirpal did not care for the criticism of the people, and even though she was a prostitute Master Kirpal forgave her sins, forgave her faults and He embraced her and He gave her the Initiation. So that is why, as He used to always say, "Masters come for the sinners. We are the sinners, we have all the bad qualities, but it is because of the grace of the Master that we are attached to His feet and we are on this Path."

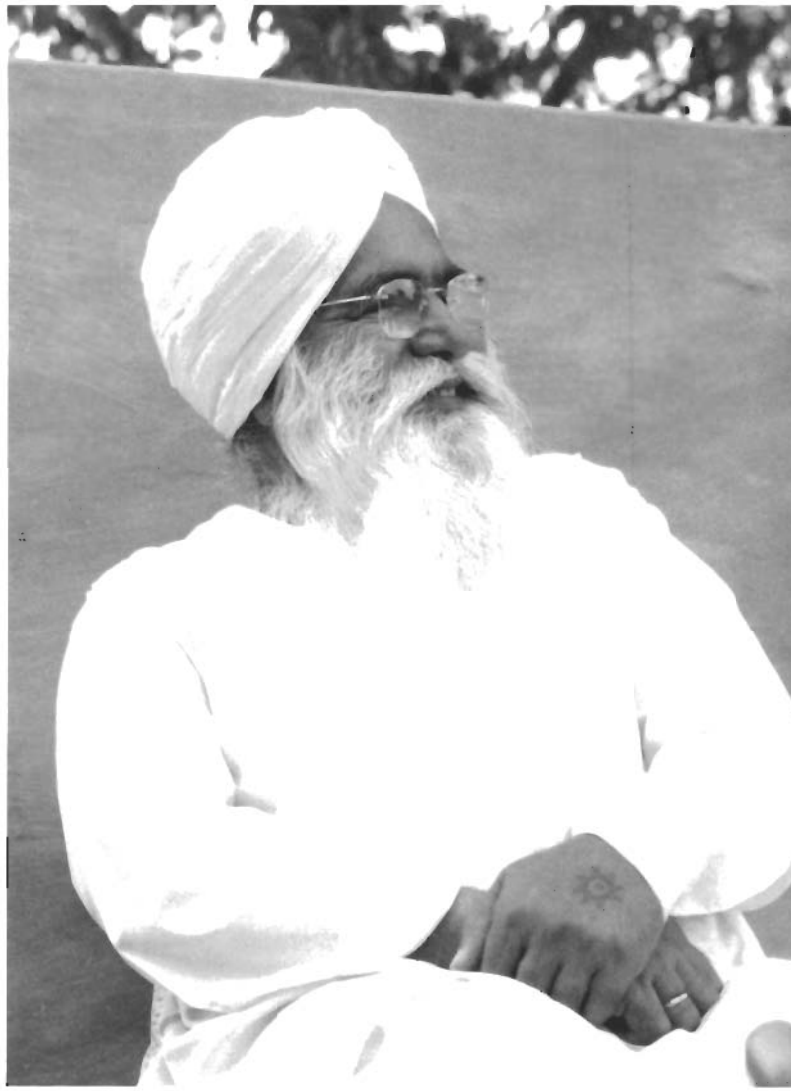
Dear ones, often I have said that when we meditate and come to the eye center and when we start remaining there, even in the lower planes, even those people who go to the lower planes learn about their bad qualities and their bad deeds and what they did in their past lifetime, how many bad deeds they have done. Not only this lifetime, but what they did in their past lifetime, how many bad deeds they have done. And when we go further up in the higher planes then everything becomes as clear as an open book. Then we realize about all the bad deeds which we have done in many of our past lives and then we realize how dirty we were and how very gracious our Master was. It was only because of His grace that He cleaned us up; we were dirty, we had done a lot of sins and it was only because of His grace that He made us pure.

In the morning you were singing the bhajan from the Gurbani which said, "We are the dirty ones and You are the one who cleans us. We do not have any qualities and you are the giver. You do good for us and we do not recognize the goodness that you do for us; and we are the poor humble ones and we bow at your door." After mentioning all the bad qualities, Guru Arjan said in the end, "Kindly keep me in the refuge of the Master, kindly make me have love for the Master." Kabir Sahib said, "When I went out looking for the bad person I could not find anyone bad, but when I looked in my own self I saw that I was the worst of all."

Dear ones, Masters are not bad. In fact They have come into this world to make us give up our bad deeds. They become an example to us and They want us to give up all the bad qualities that we have. That is why They always say, "Dear ones do not be jealous; do not criticize others. If you want to look at the faults, first look at your own faults and try to give them up."

The Master, Who is the Form of Naam, uses such lowly or humble words so that maybe one way or another our mind would understand how dirty we are. We are the downtrodden ones and we are much involved in the sins and bad deeds. But still we say that we are the best ones and we always go on criticizing other people. We always go on finding faults in other people. So the Masters always lovingly use such lowly and such humble words so that our mind might understand that we are the dirtiest of all and we should always look at our own faults.

But instead of looking at our own faults we always go on criticizing others and we always go on pretending as if we are the best, that everyone else has all the faults. By reading the banis of such Mahatmas we understand that They have risen above and They have reached Their true home. Such Mahatmas never criticize others and They never allow Their disciples to criticize others. Master Sawan Singh Ji used to say, "The person



whom you are criticizing, his bad qualities will come into your account and your good qualities will go into the account of that person when you are criticizing."

Bhai Gurdas was a Perfect Brahmcharya. He had reached Sach Khand, he had reached the Feet of his Master and He has written all these things only to explain to us that, "Dear ones you should meditate on the Naam. You should devote yourself to the Master because He is the only one who can forgive you as He has come into this world to forgive us." Since we have now had a couple of Satsangs on this bani we should learn from it and we should also not have any hatred or ill feelings toward others. We should have love for others and should develop love for the Master also, because the love for the Master is the only thing which can help us reduce our love and attachment for the world.

How Great a Gift

Sant Ajaib Singh Ji

NO ONE SHOULD record the Simran, please. I will be repeating the Simran each time before we sit for meditation but no one should record it. This is only for those dear ones who may have difficulty in pronouncing the Names; so you should correct your pronunciation after hearing me repeat the Simran, but do not record it in the tape recorder. The other reason why I will be repeating the Simran is that I want every Satsangi to repeat these Holy Words, with their tongue, at least a couple of times before they sit in the meditation, so that their mind may know for what purpose they are sitting here. Because many times it happens that when you sit for the meditation, and if you have not repeated the Words like we repeat here, our mind makes us forget the purpose for which we are sitting and then only our body is sitting here. That is, our mind is not involved in doing any Simran, so that spoils the purpose of sitting in the meditation. That is why I will be repeating the Simran each time before we sit for the meditation.

We all have come from different communities and religions and you know, as I have said earlier also, that people belonging to all different communities think that they are following the Path of the Masters but the fact is that they don't even know what the Path of the Masters is. So now when you have become Satsangis and when you have really come on the Path of the Masters, you know the difference and you know what it is. You know how one can follow the Path of the Masters and how we have to become a Gurumukh and what is involved and what it takes to become a Gurumukh; so I think that now you have realized the difference. And being a Satsangi now you should put all your effort in following this Path of the Masters.

This meditation talk was given March 24, 1989, at Sant Bani Ashram, Village 16 PS Rajasthan.

It is like when we have only heard about the rock candy, that it is sweet, and that when you eat it you feel the sweetness in your mouth and things like that, but we have not yet tasted it. Afterwards when we eat the rock candy, when we enjoy its sweetness on our tongue, then *we know* how sweet the rock candy is. In the same way, before we come to the Master and are following the Path of the Master, when we have only heard about the Master and His Path, we don't really know. But now when we have met the Master, when we are actually put on this Path, and when we have brought the Master into our experience, then we know what is the difference between just talking and hearing about Him, and really knowing Him.

The same thing is true about the importance of the Naam; before we do not know the importance of the Naam, we do not know how great the Naam is. But later when we come to the Master and when the Master puts the Ray of Naam within us, which is out of His great treasure of Naam, and afterwards when we develop that capsule of Naam and when we manifest that Naam within us, only then we realize how great a gift the Mas-

ter had given to us. And only then do we realize that there can be no more precious donation than the donation of the life impulse of the Master which is in fact the Form of Naam.

Guru Nanak Sahib says, "Naam is my friend, Naam is my companion, Naam is my mother, Naam is my father, Naam is everything I have, Naam is my Sangat, Naam is the only light, and Naam is the only thing which has brought me out from the darkness. With which mouth, or with which tongue can we go on describing the glory and importance of Naam? But I am very grateful to my Beloved Lord; He has given me the Naam and He has connected me with the Naam."

He says, "I sleep in Naam, I awake in Naam, I deal in Naam, I play with Naam, everywhere and wherever I go, whatever I do, it is all with the Naam."

That is why Sehjo Bhai said, "There is no way we can pay back the Master for what He has given us because He has given us the precious Naam." In the same way She says, "Even if I sacrifice everything, still I cannot pay back my Master for the Naam He has given to me."

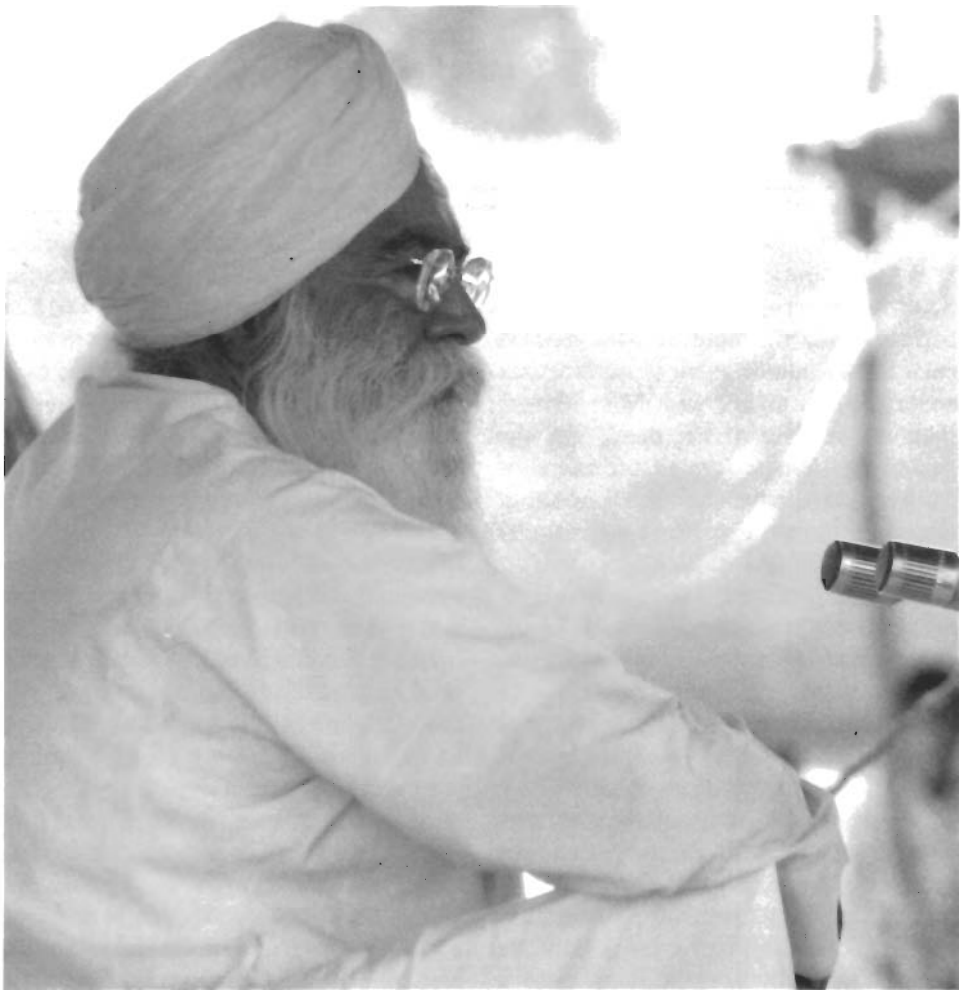
In the same way Kabir Sahib has also said, "It is not possible for a disciple to pay back the Master for the precious Naam which He has given to the disciple, because Naam is that Power which supports all these three worlds. And He has given us that Power of Naam only because He felt gracious and only because of His grace have we received It."

Even though India has developed a lot, still in comparison to America it is nothing. That is why when some people go to the U.S. and come back, they tell people here that America is like heaven in comparison to India because of all the material comforts over there. But those who go within and those who have seen the Home of our Beloved Lord Kirpal, they say, "What to talk about the heavens, even the heavens are nothing in comparison to the Home of our Beloved Lord Kirpal. In the heavens also there are many difficulties, there are many problems, there is lust, anger, there is birth and death, there is darkness over there; even in the heavens all these things exist. But in the Home of Beloved Lord Kirpal, there is no trace of darkness, there is no lust, there is no anger, and there are no passions, there are no difficulties, there are no pains and problems of this world. It is the plane of complete Consciousness and complete Light, and there is no birth, there is no death, it is all happiness, and our Beloved Lord Kirpal is there. When the dear ones go within and see the Home of our Beloved Lord, only then they realize how gracious our Beloved Lord was to come down into this world and assume this body which is full of hardship and difficulties.

He did that because He had sympathy for us and because of that sympathy He came and lived amongst us. He told us about His Home and He prepared us to go back to our Home. So Dear Ones, how can we be grateful to our Beloved Lord and how can we even try to pay Him back for all the things He has given to us, when He has left His Home which is full of comforts and conveniences and He has come down into this world full of hardship and suffering. He did that only because He had sympathy for us. And He gave us that Powerful Naam, that Precious Naam which supports the three worlds.

So Dear Ones, when He has put us on that Path of the Naam and when He has given us that Power of Naam, it becomes our responsibility also to do the devotion of Naam.

So Dear Ones, I am very happy to be



able to meditate with all of you, because you know that only those people who have realized the importance of Naam know how important it is to meditate and only they appreciate the devotees of Naam. So I am very happy to be able to sit here and do the meditation with you.

Kabir Sahib also said, "I am ready to sacrifice myself for those dear ones and I would even prefer to make shoes out of the skin of my body for those dear ones who repeat the Naam even in the state of sleep." Because such is the Glory of the devotees and the meditators of Naam. So I hope that since we have been given this precious opportunity to sit in the remembrance of our Beloved Lord and do the meditation of Naam which He has graciously given to us, I hope that you will withdraw your attention from all the outer things, all your difficulties and problems which you might have back in your home, and forgetting all of those things, you will concentrate completely on the meditation of the Naam. And that while you are sitting here you will always do the Simran and you will do the Simran lovingly without understanding it as a burden.

The Seed Must and Will Sprout

Baba Sawan Singh Ji

November 22, 1922

DEAR DAUGHTER,

Your letters of 4th and 13th September to hand; the note of Mrs. Spear's enclosed in one of them is nothing but absurd. She was not with Mrs. Bridgeman at the time of her death. As she herself has not performed the exercises for four years, what can she know about the condition of a spiritual practitioner at the time of her death? Mrs. Bridgeman's relations who surrounded her at her deathbed were all uninitiated, so she could not speak her mind to them; if you had gone there, she would have talked to you and told you of the internal mercy that she received. Her own last letter is full of love. Mrs. Charles received help at her death and here hundreds of persons have spoken of the help that was given to them at the time of their deaths. But the dying one does not disclose himself to the non-initiate even if they are his near relations, but he does so to a fellow-soul even if not related to him in this world. If the non-initiated are removed from his chamber, he will speak out. He is silent for some portion of his daily time as his soul is engaged inwardly. If the non-initiated crowd his room or sit on his bed, he will cry out, the reason being that the karma of a non-initiated is heavy and the dying one is distressed by coming in contact with such. These souls who have been given the spiritual instructions will never fall into the clutches of Kal at their death. Her sister was uninitiated and so did not know beyond Christ. Mrs. Bridgeman's state is good. She is in Trikuti and she shall have to stay there for a long time because she did not take her exercises for a sufficiently long time in this world. She did not renounce the Path and is in such an excellent condition that language cannot describe it. Her last letter also gives some indication of it. In future please do comfort an initiated soul at its last moments. Inquire from him whether he recollects the Five Holy Names. If he does not, please tell them so that he comes to remember them by heart and remove the uninitiated from his chamber and ask him whether the Master is visible to him or not. Mrs. Bridgeman has not failed; none can interfere with a soul initiated by the Saints. Christ is on the first stage, neither He nor any other prophet can obstruct her. She must reach the region of pure spirit. It is incorrect that Mrs. Clark saw her. When the soul passes out of the body it at once ascends upwards with the Master; even if it has to take a second birth it is stopped at the first stage (not lower than that). After it has sojourned for sometime at that region it is sent back. It very seldom happens that a soul is sent back; after undergoing purification at that stage it is taken up higher and higher.

I do like your spirit of inquiry and should see it still increasing as inquiry breeds trust. There is no higher or convincing philosophy than that of R.S. Having diverted your mind from the world, give up all aspirations and hopes except that of reaching the pure spiritual region. Make a firm determination that you must gain the Radhasoami region. It is impossible that anyone could obstruct

you or call you to render an account. Such is the law.

Please be not afraid to ask any questions or to present any doubts that occur in your way.

Initiation is sowing of the seed which needs the water of Satsang and concentration for sprouting; love and faith are necessary for its growth. If an initiated soul fails to get this watering and is attracted towards the world, the seed may not become a plant but it is never destroyed. Its karma obstructs its growth, but when the weight of karmas has become light, the seed must and will sprout. It is not true that everyone who asks for spiritual instructions gets it. There are certain souls to whom spiritual instructions have to be imparted although their karma is heavy. Karma is washed by sound practice which they do not go through. They get the instructions because it is so ordained by their destiny and the Lord orders that to them the secret shall be disclosed. Such people are not sent to lower births than human. Still you should satisfy yourself before recommending anyone as far as you are able. He must be a sincere seeker after Truth. It is not our object to increase our followers or sect; the object is to help the sincere and truly loving seekers. Those who are accepted for Initiation are directed to be given the instructions by the Creator. This is the inner law. Yet you should satisfy yourself before sending a name. We are not a sect nor are we interested in increasing our brotherhood. It is our inner experience and vision and it admits of no mistake. Such initiated souls of whom you have spoken in your letter will have to get a second birth. If the patient does not take the medicine prescribed by the physician, the latter cannot be blamed. Those who get the spiritual instructions but fall into bad ways, they will get a second birth and undergo the penalty of their karmas and begin from the point at which they had left. They shall not be taken upwards unless and until they are purified.

Persons of dirty karma will have to undergo a rebirth. A soul whose tendency is towards worldly pleasures and goods will have to be reincarnated, while no force can give a rebirth to those whose tendency is upwards. No doubt it is our duty to obey the directions of the Master and spiritual exercise is nothing more than to obey His directions. It is the direction of the Supreme Father that we should be moral, honest, and laborious in performing the spiritual practices and so long as we do not try to obey this direction we cannot escape by saying that His Power is unlimited and so He will save us. We should try our best.

With love and blessings to both of you.

Yours affectionately,
SAWAN SINGH

July Magazines Will Be Late

Because of preparations for Sant Ji's visit to Sant Bani Ashram, we have decided to postpone the July issue of the magazine. We will print a double issue which will be mailed sometime in late August. We regret any inconvenience this causes our readers.

Where He Quenched the Thirst

Sant Ajaib Singh Ji

YOU WOULD HAVE HEARD a lot about this place since most of you have already been to have the darshan of this place and a lot has been published in the magazine also. You all know very well why this place was made and what was done in this place.

The first thing which we need to think upon is whether we sincerely do our meditation and mold our lives according to the instructions of the Master. If we follow His commandments and if we follow Him completely, then Master does not hide anything from us. He enters within such a soul the same way as the rock candy is dissolved in milk. The color or the appearance of the milk does not change, only the taste of the milk has changed. In the same way those souls who live according to the instructions of the Master, Master sits within them bringing all the prosperities and all His confidence.

What do we do? For a few days we become like a toy in the hands of our mind, we do whatever mind is telling us. Later when that wave of mind goes away and the Satguru's Shabd inspires us from within to come towards Him and do the devotion, then we start following the Path of the Masters instead of the mind, and we start living according to the instructions of the Master. Sometimes we pass on the test and sometimes we fail. Sometimes we have love for the Master; sometimes we waver in our love for Him and that is why we do not become successful. Kabir Sahib says, "If we could maintain the yearning and the love which we had for the Master on the very first day of our meeting with Him, then what to speak of one's own liberation, such a person could liberate millions of other souls."

This talk was given before visiting Sant Ji's underground meditation room, March 2, 1985.

Satsangis should live as an example in the world, in the family, in the society, in the community. The family should know that he is a Satsangi, he is the Initiate of the Perfect Master. He is very good, he is very pure and he has all the qualities which a good Initiate should have and whatever he speaks he lives up to that – so a Satsangi should live like that as an example to the world.

If a Satsangi lives as an example his home can become a heaven on earth because the fragrance of Naam will come out from within him and those who smell that fragrance will also be affected by it. They will also try to get that wealth of Naam which is manifested in that Satsangi, and they will also become prosperous.

The teacher pays more attention to the student who awaits the teacher and, in the same way, if some disciple is following the Path of the Masters with all his strength and if he is obeying the commandments of the Master then the Sant Satguru also gives all His attention towards that disciple.

I have often said that I have not spent or lived my life as a bookish life; I have not been a mental wrestler. I have never argued and read the books. I understand myself as the most fortunate one because

I was able to do what my Master told me to do. He gave me the order and I did exactly what He told me to do. So I feel myself as the most fortunate one because with His grace I was able to accept the commandment of the Master and live up to it.

Kabir Sahib has said, "He who is thirsty will drink the water with appreciation and respect and he will also appreciate the one who is giving him the water." In the same way, if we will also obey the commandments of the Master, if we will also understand every word of the Master as His commandment, and if we will try to live up to it, Master will also become very pleased and we will appreciate Him and He will be ready to give us His everything.

Since you people have done the meditation for the past ten days, this place has been opened up for you, so that you can go and have its darshan. This is according to the orders of Supreme Father Kirpal because He has graciously given this permission that only those who have spent ten days in meditation here, those who try to concentrate their attention, only they should be allowed to visit this place. Not everybody is allowed to visit here; not just anyone who wants to see it can do so. We tell them, "No, it is not like that; only those people who spend at least ten days in meditation are allowed to visit this place."

Even when I was living in 77RB, this place was kept closed and its purity was maintained. The dear ones who lived here never allowed anybody to come and visit it. They would clean this place and burn the incense the same way as the people maintain the purity of the temples and they burn incense there. In the same way, they maintained the purity of this place and didn't allow anyone to come and visit this place. It was the order of Master Kirpal that not everybody should be allowed to come and visit this place, because this is the place where He has put His blessed Feet. This is the place where He quenched the thirst of one thirsty soul by making him drink the Nectar of Shabd. This is the very place where He had cooled down the heated heart of a yearning soul.

Swami Ji Maharaj has said, "The place where the Sadhu or the Master puts His Feet, that place becomes pious, becomes holy, and it is more holy than the sixty-eight places of pilgrimage."

So I hope that you will take so much inspiration from this place that even after going back to your homes, along with attending to the responsibilities of your families, and along with doing all your worldly duties, you will be able to keep your thoughts pure and holy and you will be able to do your meditation.

Before Your Mind Attacks You

Sant Ajaib Singh Ji

I AM SORRY that I have come five or six minutes late, I apologize to the Sangat.

Yes, now you can ask your questions.

Master in my past I have had a lot of turmoil and have not been able to let go of it and I feel that I have not been able to let go because the person who has created most of the turmoil, I have not been able to forgive that person, and I have not also been able to forgive myself, and I would like You to talk to us about letting go of the past and about forgiveness.

All the Saints have called this world as the home of difficulties, as the country of difficulties; from within one difficulty another difficulty is born.

As a matter of fact in this world the blind lead the blind and this is a country of dense darkness.

Many Mahatmas of the highest degree came into this world and people did not even spare Them, they created difficulties for Them even though the Mahatmas came into this world carrying so much love and sympathy for us and we worldly people are like the home of difficulties.

While living in this world we have to think about many things a lot. We have to think about very deep details, very subtle details of things. Most of the time when we say that some person or another created turmoil or difficulties for us, we do not question ourselves about what kind of attitude we had towards that person and what thoughts we had for that person. The habit of the mind is such that he will not blame himself, he will not ask any questions of himself, instead he will put all the blame on the other person and he will say, "The other person created turmoil in my life."

Dear ones, Saints come into the world carrying the element of grace and They always shower grace. They have got the grace from God Almighty in Their heritage.

Mahatmas are sent into this world with a lot of forgiveness and that is why They have always been forgiving even those who were the cause of Their torture and death. You know how Christ was crucified and how Mansur was stoned to death. In the same way, Guru Nanak was called insane and "the one who misleads people from the Path." Guru Arjan Dev Ji Maharaj was also given inhuman tortures and He was tortured to death. But what did all these Mahatmas do to those people who gave Them all this torture? They had so much love and so much grace, even for those who became the cause of Their deaths, that They prayed to God Almighty to forgive them. They said, "They do not know what they are doing," and They only asked God Almighty for forgiveness for those people.

So you see how much grace and forgiveness those Mahatmas bring with them. So how can those Mahatmas not

This question and answer session was given February 25, 1990, at Sant Bani Ashram, Village 16 PS, Rajasthan.

tell you to forgive those people who have created difficulties or turmoil in your life? Because They have come into this world with a lot of forgiveness, that is why Mahatmas always tell their disciples, "You should forgive the other person, and you should forget all the bad things which they have done to you." Master Kirpal Singh used to say, "In the kingdom of Kal, the Negative Power, there is judgement and justice; if anyone has done any wrong to anybody, he has to pay for its consequences with an eye for an eye, a tooth for a tooth. It is the law of the kingdom of the Negative Power. But in the kingdom of Dayal, the Positive Power, there is all forgiveness. So the Perfect Masters Who are the Form of Dayal or the Positive Power never ask their disciples to avenge; They always tell Their disciples to forgive the faults of others and forget about it.

I read the article that You asked us to read and I was touched very deeply by it. It also brought me a lot of sorrow, yet I also see for me some hope. I want to understand something, I want to understand that when I am being plundered by the dacoits – my two worst are lust and anger – that if I go home and I remember You so sweetly, as You are now, that I can use that to take away their power over me. Sort of like throwing a rope to You – that hook of love? Could you talk about that?

I am very pleased to know that you have thought over the article, the Question and Answer which was published in the recent Sant Bani Magazine. Often I advise the dear ones to read *Sant Bani* magazine thoroughly, because most of the time the questions and answers which we have here with the dear ones, and which are published in the magazine, are very helpful to the dear ones.

First of all the Satsangis should explain to their mind very well about these five dacoits or the five passions. You should tell your mind about the negative qualities of these five passions. First of all you should tell your mind about lust: how lust becomes the cause of the disgrace of men. When a person is involved in lust he does not even remain aware of the person standing right next to him. When he becomes controlled by lust he does all sorts of bad things; the lust degrades him, the lust takes him to hell, and lust becomes the cause of his disgrace. And there are many things which are created only because people get involved in lust. So you should tell your mind that if you always remain involved in lust, you will not be able to do your meditation; a person who is involved in lust cannot enjoy the Shabd, cannot enjoy meditation. No matter if a person spends double the amount of time in meditation, still he can get nowhere. The unchaste person can never enjoy the devotion of the Lord.

So you should tell your mind about all these disadvantages of getting involved in lust and after that you should always remember the five sacred Names, the Simran given to you by the Perfect Master. When you are attacked by lust, when you are involved in lust, at that time you should also remember that you are not alone in this struggle. You always have to go on struggling with the mind, but you have been armed with the weapon of the Shabd Dhun, with the weapon of the Simran. You should do that Simran when you are attacked by lust. You should go on repeating these five Sacred Names always, and you should always go on looking at the Master. You should direct your attention towards the Master and you will definitely get help from the Master.

When a soldier goes to the front and

he is surrounded by the enemy army, if he surrenders his weapons to the enemy army will he ever win that battle? No, he will never win that battle. If he is doing that is he remaining true to the salt of his honor? No, he is not. At that time he should not run away like a coward, he should not surrender to his enemy, he should stand in front of them and fight until the last moment. He should always go on doing the work for which he has gone to the battlefield. In the same way, a Satsangi should also become like a brave soldier, a brave warrior, and should always go on fighting with the mind using the weapon of the Shabd Naam and the Simran which he has been given. As a matter of fact, before your mind attacks you with all his passions, you should attack him with all your force, with all the Simran; before he can involve you in any of the passions you should control him with the Simran.

When lust attacks us, first it comes into our thoughts. And when we give lust a place in our thoughts, in our mind, then later on, in order to fulfill the desires which are created through the thoughts within us, we use our body. Afterwards, when we start indulging in lust using our body, then our mind throws us into a deep ditch of the lust from which we can never come out. We get such a bad fragrance, such a bad smell of lust, that it goes into our head and we can never forget. The thought of not indulging in lust never comes, and we are always involved in that.

Guru Arjan Dev Ji explains the destruction or the damage which lust does to the Satsangis. He says, "O lust, you make us dwell in the hell, and you make us wander in many different bodies." He says, "O lust, you take us to hell, and you take away the benefit of all the japas, tapas, and all the good deeds we have done."

At another place Guru Arjan Dev Maharaj warns us that, "Just for a little bit of pleasure, which is not more than a pinch of salt, you suffer for millions of days; you enjoy for a couple of moments, but again and again for a very long time you suffer."

So dear ones, if you tell your mind this, "That just to indulge in lust for one moment you will have to suffer for one *crore** days." If you tell your mind that you will have to suffer for thirty-three thousand years only for the sake of enjoying lust for a moment, I don't think your mind would be wise to go on indulging in lust.

Kabir Sahib says, "Stretching out both my arms, I asked for the help of my beloved Lord and He helped me. I asked him, 'O Lord, save me from these dacoits, from these passions; they are bothering me.' And He showered grace upon me and He protected me from these dacoits, from these passions." So if you stretch out your arms, if you ask for the help of the Master sincerely, you will definitely get it. The Master will reach there, no matter how difficult a place it is, no matter how far you are from the Master, but still He will reach there, and He will help you if you ask for His help sincerely.

But the point is that we should be asking for the help of the Masters sincerely. Sometimes we have given a place to the unchaste thoughts in our mind. In a subtle way, the thoughts of lust are present in our mind, and outwardly we are becoming like a hypocrite. We are pretending to be doing the Simran and asking for the help of the Master, but within we are not ready to give up the thoughts of lust. In that case how can the grace of the Master help you get rid of

* One crore days is ten million days, which equals to about thirty-three thousand years.

the thoughts of lust? If you are asking for the help sincerely, if you are the same within and without, then you will definitely get the help of the Master.

The burden which we throw on the Master is of a worldly nature. When we write Him about our worldly problems, or when we talk to Him about our worldly things in our interview, that is like we are throwing our burden on Him. But as far as asking for help to get the protection from these passions, from these dacoits, it is not like throwing the burden on the Master. In fact, you would be the most fortunate one, *if you ask the Master sincerely* for protection from the passions; They do not mind that. Regarding our worldly life, Masters always say that the Masters do not have anything to do with the worldly life of Their disciples. Through the Satsangs They always tell us that if we live our worldly life in a good way and, using our discrimination, if we make the right decisions and we live our worldly life peacefully, then we can do our Bhajan and Simran wholeheartedly and sincerely.

If you are asking for help to remove the passions, if you asking for help to go within, Master also becomes very happy. The Masters are always very eager to help us in those things, and in fact They want the disciples to ask for that kind of help so that the disciple will become clean. They do not mind accepting the dirty souls, as the perfect washerman does not mind accepting the dirty clothes, he knows he will be able to clean them. In the same way, the Masters also do not mind accepting the dirty souls. When you ask Them about worldly things, then it is a burden, but when you are asking for the protection from the passions or about the inner things you are not a burden.

[EDITOR'S NOTE: *see sidebar for a contrasting account of how Kirpal Singh, because He had perfectly surrendered to His Master, Baba Sawan Singh, "threw his burden" on the Master.*]

In the relation of husband and wife, they both have the responsibility to live their life in a good way, loving each other; they have to make their worldly life like a heaven on the earth. It is their responsibility; it is their duty. But instead of doing that, suppose the wife writes a letter to the Master complaining of all the things about her husband, and finding all the faults in her husband, and in the same way when the husband writes a letter to the Master, he finds all the faults and he complains all about his wife, just imagine when the Master has to read all this, what effect will it have on Him?

Is there any harm in the husband and wife sorting out the difficulties which they have? Is there any harm in their sorting those things out by sitting together in their home? You see, when they write such things to the Master, the Masters can never tell them, "You should get separated." What to talk about writing, They cannot even think of separating the dear ones.

There are many other things which the worldly people write to the Master, ask to the Master, and if I went on listing all those things it would become a big book. There are many things which have no relevance, no connection, to Spirituality, but we people go to the Masters and talk to Them about those things.

If anyone is praying to the Master to be saved from lust, anger or the other passions the reality is that Master is very happy in helping such a disciple.

Masters come into this world to make us fight with these five passions and if someone is trying to fight with these five passions sincerely, wholeheartedly, then They help us and They are very happy.

Guru Gobind Singh said, "If I make a

Master Kirpal, talking about His discipleship

I was ordered by the Master to give talks not only at Lahore, but other places as well. On Sunday, the time was fixed for Amritsar, a town in the Punjab in India. So once that time arrived, and the night before my daughter was on her deathbed. In the meantime, I withdrew (in meditation) and saw my Master. He said, "I am taking away your child." "All right, thank you. Take her away." She died. So what did I do? I had to go in the morning to fulfill that Satsang duty allotted to me. But if everybody knew that my daughter was dead, and that I had gone away, they would say, "He is a madman." I would not like all that. So I just detailed one or two people to please come at four in the morning, quietly take the child and just attend to the arrangements. They did come at four o'clock. I went away for my duty. So my point is, we have to obey. He sees things.

Another time, my elder son was sick. The doctor told me, "Well, his life is in danger. You had better take three days leave. He may die any moment. So you must remain by his side." I was on leave. But on Sunday was my duty for attending to Satsang, so I had to leave Lahore. I thought, "Well, look here, if he dies, it is not I who has to look after him; it is only Master." So I left it to God. "You care for this child. I don't mind. I have to go. Let me do my duty; you do your duty." I went away to Amritsar and gave a talk. It was very hot in those days. When the talk was over, it was about eleven. That was half way to Beas where my Master lived. Naturally, the desire of a devotee would be to have a look at the Master before returning. So instead of returning, I went to Beas. I reached there during the day at about one. Somebody told the Master. The Master said, "All right, call him up here." I went there and He was lying on His bed. He sat up, "Look here, what about your child?" I never told Him he was sick. "Well Sir, he was very sick. The doctor said, 'You must remain by his side.' I was on leave but had the duty of giving a talk at Amritsar, so I had to go. But when I went, I had a great desire to see You before I returned. So I have come." He sat up like this, looking like he was very much in grief. The outer form of the Master is very sympathetic. You see, He behaves just like a sympathetic man would do. I told Him, "Whoever thinks of you, Master, all grief is gone. Why are you so worried?" "Well look here, because you have left all grief for me, I have to take it up."

So just act up to what He says. Try, please.

from the book, *Support for the Shaken Sangat,* page 116.

hundred and twenty-five thousand fight with one, only then may I be called Guru Gobind Singh." What He meant was that our every organ of sense is equal to the power of ten thousand elephants—it is written in the holy scriptures that every single organ of sense has the power of ten thousand elephants—and you know how difficult it is to fight with even one elephant and here He is talking about ten thousand elephants. So there are ten organs of senses which equals one hundred thousand and the power of our mind is equal to the power of twenty-five thousand elephants, so that is why He says, "If I make one soul fight with a hundred-twenty-five thousand, only then may I be called Guru Gobind Singh." So Masters come into this world to make us fight with these powers, and They help us in this fight if we are sincerely making effort.

Further Guru Gobind Singh says, "I may be called Guru Gobind Singh only if I make the bird kill the hawk." By bird, He means our soul is the bird and the hawk is the mind. He says, "I will make the soul crush the mind under her feet and only then may I be called Guru Gobind Singh." When my Master, Almighty Lord Kirpal, came here He told me that I had to close my eyes with respect to the world and I had to open them inside. When He made me sit in meditation, at that time, like an orphan, like a helpless person, I requested to Him, I shed the tears in front of Him. Outwardly I wept, internally also I wept, but the internal tears were of more value because I was shedding those tears right from the beginning, right from my childhood. I only made this request to Him, "O Lord you have to protect my honor because this is the kingdom of Negative Power and the Negative Power is chasing me, he will create all sorts of difficulties for me and You have to protect my honor." And it was only because of His grace, He always protected my honor, He always protected me, even in my childhood, He protected me, He never let any bad thought come in me. In fact to those upon whom They have to shower the grace, right from childhood They always protect them and They never allow any passions or any bad qualities to come near them.

Baba Bishan Das, from whom I got the Initiation into the first two Words, told me once when I was in my youth, "Look here, O Son, if you do anything bad—if you drink wine, or if you do anything bad—just remember that people will call me bad. They will say that you are the disciple of Bishan Das and when they say that I will not be able to bear it. I will not be able to bear that and it is possible that I may even commit suicide if I ever hear that you have done anything wrong." So you see that as the Master protects the honor of the disciple, in the same way, the honor of the Master is also in the hands of the disciple.

Baba Bishan Das did not have any disciples other than me; he did not give Initiation to anyone else, and he had given me all this advice. And when I left my home in search for God, my mother also told me, "Look here, O Dear Son, we understand your feelings. We understand that you are searching for God, but you should not wear anyone else's clothes; you should not beg for any food to eat yourself. Whenever you run out of money you should come back home and you should take more money, but you should not ask for things from the people." And Baba Bishan Das also told me the same thing, he also told me that I should not get involved in any of the bad qualities or any of the bad things, and with his grace I was able to follow his commandments. I was also able to follow the instructions which my mother

gave me when I left my home in search for God. And even now with His grace I am able to maintain that. When anybody insists on giving things to me I always remember the words of my mother who told me, "If anyone compels you to take things, you should not break his heart, you should pay him back in one way or another." So all these words were spoken by my Master and by my mother and even now I am able to maintain them.

Kabir Sahib said, "As the owner is blamed if a dog goes bad, so if the disciple does anything bad the Master will be called the bad one." So that is why we should not do anything bad, because the Master is glorified by the number of good disciples he has. If He is able to take more disciples back to the Real Home, back to the Court of the Lord, he gets more glorified and the Master is known by His good disciples.

Baba Bishan Das had told me that I should do the farming to earn my living and I should never remain idle, I should always earn my own livelihood. This is the reality, that when I left my home in the Punjab, when I came to this area, I bought some land and started doing the farming and even now I do not feel embarrassed in doing this work of farming, I still do it myself.

The other thing is about anger: you should tell your mind about the disadvantages of anger also. You should tell your mind that anger is such a fire that if it attacks anybody's home it reduces everything to the ashes; in fact it burns away all the good qualities.

Greed makes a human being just a piece of mere flesh for the greedy person. His sons, daughters, and family members do not mean anything because he is always after the things; and the greedy person also cannot do the devotion of Lord. You should also tell your mind about this bad quality and the disadvantages of greed.

In the same way attachment is the only thing which brings us back into this world again and again; it is also one of our greatest enemies.

The same is the condition of egoism: the life of the ego is very long, and the ego surrenders to us only in the end. Only after we have controlled all the other passions, only then does the ego comes under our control. That is why it is considered to be the most powerful one.

But the Masters have given us the technique of doing the meditation of the Shabd Naam; it is the remedy to cure us from all these passions. If we do our meditation, if we do the Bhajan and Simran, and if we use the weapons of the Shabd Naam which the Masters have given to us, then our soul – which at present is very feeble, very weak, like a tiny bird – will become as powerful or even more powerful than a hawk. It will easily control the mind who is considered as the hawk; our soul will easily control all the five passion.

Looking at the bad condition of the worldly people, Master Sawan Singh Ji used to say, "The condition of we worldly people is such that we go on eating the poison, we go on crying, and still we go on eating the poison." Kabir Sahib said, "If a person jumps into the well carrying the light in his own hand who can save him?"

So that is why we should follow the Path of the Master sincerely. If we are following the Path of the Master sincerely, if we are performing our duties of doing Bhajan and Simran, if we are keeping our life pure and if we are keeping the diary – doing all the things which are required of us – then the Master will also perform His duty. He will never relax in performing His duty.

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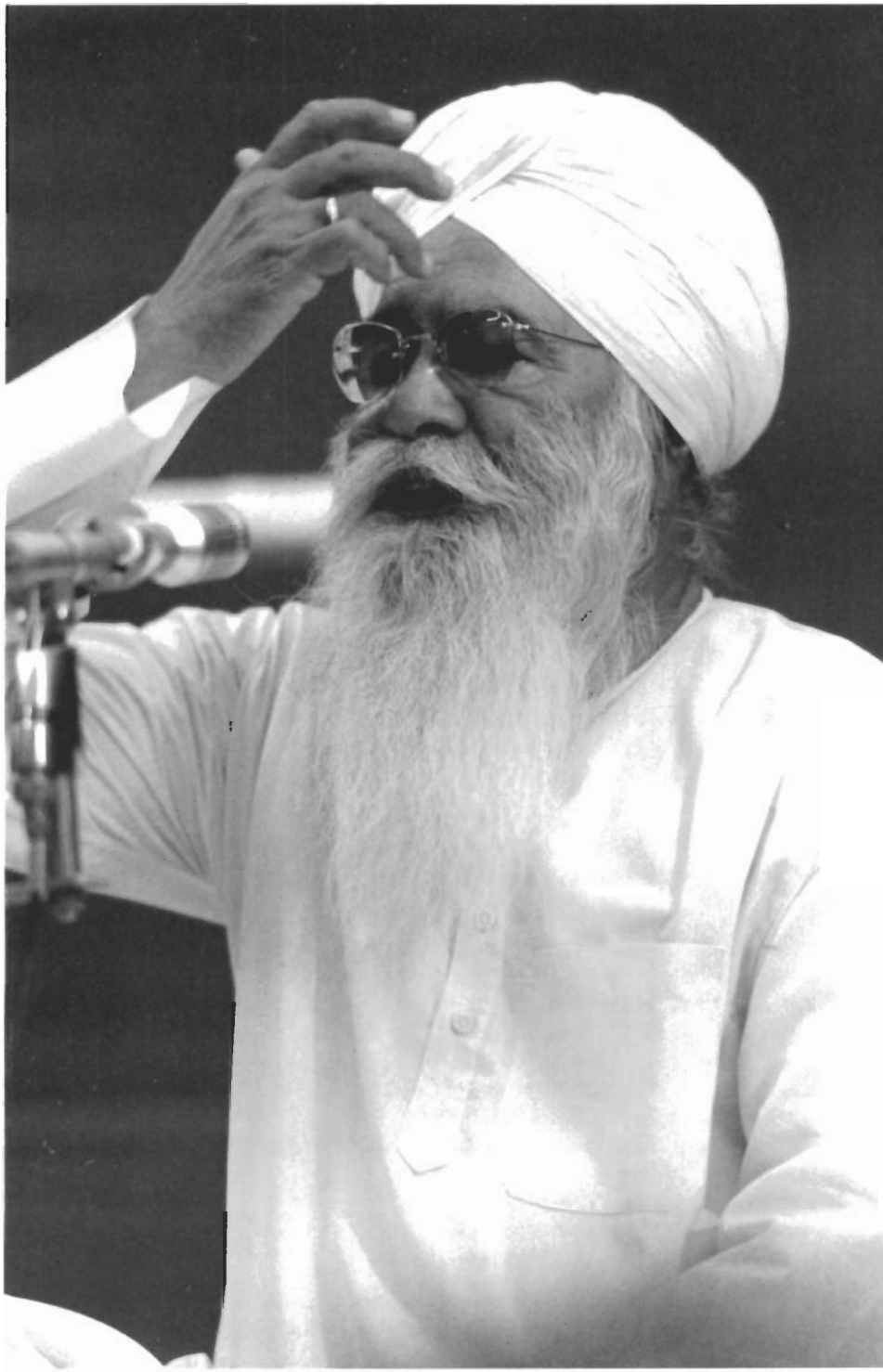
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