Sant Bani Magazine

The Voice of the Saints

March 1997, Volume 21, Number 9

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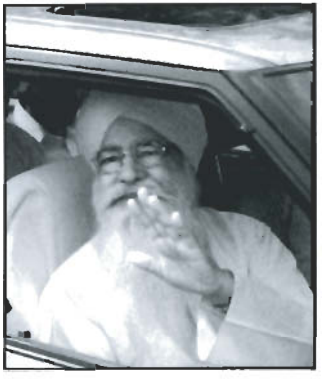

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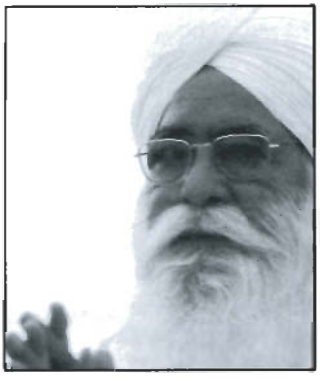

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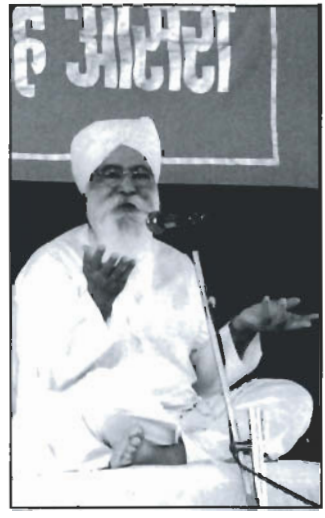

Sant Ajaib Singh Ji

questions and answers,
January 9, 1997

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We Should Appreciate His Grace

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers, Almighty Lords, Sawan and Kirpal Who, showering Their limitless grace upon us, have given us the opportunity to sing Their glories. A hymn of Guru Nanak Dev Ji Maharaj is presented to you. It is worth listening to with much attention.

In this hymn Guru Nanak Sahib Ji very lovingly explains to us the condition of our mind, comparing our mind with the deer, the bumblebee, and the fish. Giving the examples of the fish, the bumblebee, and the deer, He will explain to us how our mind is stuck in this world. Just as the deer always likes to hear the melodious sound, and only because of that intoxication, only because of that passion, he goes and surrenders himself to the hunter, and he is cut into pieces and he becomes the food of the other people, in the same way our mind is also like that. Our mind is always having the passion of the worldly things, and because of that, we go and get stuck in this world. Just as the fish has the desire for the tasty foods and that is why, because of that passion of hers, she is caught in the net of the fisherman and she also has to lose her life — in the same way, because the bumblebee is always looking for the fragrance of the flowers, and because of that passion which he has, he gets confined in the flower and he loses his life. So just like the bumblebee, the fish, and the deer, our mind is also keeping us attached, our mind is also keeping us stuck in this world; and because we are away from the Shabd, that is why we are suffering so much in this world.

So Guru Nanak Sahib Ji will lovingly explain to us in this hymn that only with the grace of God Almighty, the rivers, which are separated from their origin, can come back to the ocean. In the same way the souls, who are separated from God Almighty, can go back to their source, can go back to God Almighty, only with the grace of the Shabd.

Listen, O black deer, why are you so intoxicated in the gardens?
The fruit of poison tastes sweet for a few days, and then the sufferings happen.

This Satsang was given December 9, 1996, at the S.K.A. Retreat, Sampla, India.

Guru Nanak Dev Ji Maharaj lovingly tells us, He calls our mind as the black deer. So here He says that just as the black deer gallops and jumps around and goes into the wonderful gardens — he does not know that the hunter is behind him, that the hunter is chasing him. He is intoxicated in his own way, and he is galloping, he is jumping from here and there. Our mind is also the same, and we are also jumping, we are also running here and there. We do not know that the noose of death is being tightened every moment. We do not know that someone is chasing us, just as the hunter is chasing the deer. In the same way, death is also chasing us, and we have forgotten our Creator, we have forgotten our God Almighty, and we are intoxicated in this world, just like the deer.

The pleasures and the passions of this world do seem very sweet and very tasty, and we think that we are enjoying these pleasures or enjoying these passions. But then we realize that it was not we who were enjoying the pleasures and the passions; in fact, the pleasures and passions were enjoying us. When we realize that, then we think and then we know, that we were deceived.

Supreme Father Kirpal used to say, "Who would be called as a wise person if he chooses to spend all his days standing in the ice, just to get the opportunity of standing in the warmth for two minutes?" But we are those foolish ones; we have done this very bad bargain, very bad deal, and we have chosen to go through all the sufferings, only in the exchange of the useless pleasures.

Then the sufferings come in abundance.
Being intoxicated in the pleasures, without Naam you will repent.
Those pleasures are like waves in the ocean and strikes of lightning.

Guru Nanak Dev Ji Maharaj explains to us — He tells us that the happiness, the comforts of this world are like the spark of lightning or the waves which erupt in the ocean. Just as the spark of lightning is momentary, it is not there forever, it just happens for a flash and then it disappears, in the same way, the wave in the ocean also erupts only for a short time, and after that it goes and merges into the ocean. The happiness or the comforts of this world are the same way.

When we take birth in this world, we are nothing more than a piece of flesh. And gradually, as we go on growing, we go on collecting the material things of this world, and we believe that these things of this world are going to give us real happiness. And we seem to enjoy those comforts and happiness from the things which we have collected in this world. But when death calls for us, we leave everything here behind,

and all this happiness and these comforts disappear, just like the spark of lightning.

No one is your protector except the Lord, Whom you have forgotten.

Guru Sahib lovingly tells us that we do not have any protector except God Almighty, but we do not remember Him. We have forgotten Him, we have forsaken Him. It is not true to say that only the Saints of India have glorified God Almighty, and only They have taught, and only They have preached about doing the devotion of God Almighty. All the Saints and Masters, no matter where They come from, if They come in the West or in the Persian countries or wherever They come from, all the perfect Masters have said that God Almighty has given us this precious opportunity. This human birth which we have got is a precious gift which God Almighty has given to us. And if, sitting in this human body, we do not do the devotion of God Almighty, if we do not remember Him, if we do not use it appropriately, then definitely one day we are going to repent.

How can we use this human birth? What is the appropriate use of this human birth? Only the doing of the Bhajan and Simran, only doing the devotion of God Almighty and what we have been taught by the Master, that is the only way through which we can use this human birth, use this human body appropriately.

Lovingly, He tells us that God Almighty is the All-owner, and He was free to decide the way through which the souls could go back and meet Him. And He Himself has decided about this system, about this method, because He is the All-owner, He is Omnipotent, and He could do whatever He wanted. He is All-pervading. Just as there is fragrance in the flowers, just as there is oil in the seeds, just as there is fire in the stone, in the same way God Almighty is within us.

We cannot realize Him by doing any outer practices. Unless we go in the company of Those who have manifested Him in Their within, and unless we do the practices which They have done, we cannot realize Him, even though God Almighty always resides within us.

All the Masters have called our human body as the best, and They all have said that within this human body there are five worlds. Some Mahatmas have called them as the five planes, some have called them as the five worlds. Guru Nanak Sahib also says that within this human body there are five planes and this is the best body of all. And God Almighty resides beyond these five planes. God Almighty resides in the plane which is beyond these five planes, but we cannot realize Him only by our efforts, we cannot go to

that plane just with our efforts. Unless we go with that Mahatma, unless that Mahatma comes and takes us along with Him, unless He teaches us and takes us along with Him, we cannot go beyond these five planes and reach that plane where God Almighty is residing.

No one is your protector except the Lord, Whom you have forgotten.
Nanak says the truth, "O Mind, be aware, otherwise, O Black Deer, you will die."

Guru Nanak Sahib says that no one is your protector except the Naam. So wake up; get up and do the meditation of the Naam, because He is the only thing which is going to go with you. He is the only One Who is going to protect you. You have forgotten Him. Usually we are attached to all those things which are not going to go with us, which are not going to help us. But the thing which is going to help us, the thing which is going to protect us, that Naam, we have forgotten that Naam, and we do not do the devotion of that Naam. So that is why Guru Nanak Sahib says that if you will not devote yourself to that Naam, who is going to be your protector? And since the Naam is the only protector, if you will not devote yourself to that Naam, if you will not wake up and do the devotion of Naam, then who is going to help you, who is going to protect you?

Kabir Sahib also says that when the jiva is caught by the angels of death, they give him a very hard time. They make him go through the mill, and they churn him just like we churn oil seeds to make oil. And furthermore, they make him walk on nails. Sometimes they put him in hot water, and they give him so many different kinds of tortures.

Kabir Sahib says, "We were very fortunate ones that we came across the perfect Master and graciously He took care of us. In that way we were saved from all the tortures, all the beatings, which the angels of death usually give to the souls who do not have a Master." Kabir Sahib says, "O Kabir, I was being churned in the mill, but my Satguru came, and He got me released from that torture. It was only because of my previous karmas with the Master that He came and He liberated me. The beating of Death, the beating of Yama, is unbearable, and I could not bear it, but I met with one Sadhu Who released me from it."

Well, you should read the book written by Mr. Oberoi [*Support for the Shaken Sangat*], and you should make your mind listen to what is written in that book. God Almighty Kirpal graciously created that Will, and He did that in front of hundreds of people who were sitting there. And all that was shown to that dear one [Sunder Das] is written in the

book, and the book was written only for the benefit of the dear ones. To say that God Almighty, Who has created this Creation, that after creating this He has become careless, that He is not taking care of it — that is not true. Because He Who has created this Creation, He Who has made such a big Creation, He has appointed certain Powers to look after it, to maintain it. He has made certain laws. He has made the law of the death and the birth and the other things.

So to say that no one is going to ask us for our account, that no one is going to look into our accounts, that is not true. All that we do, that definitely is taken care of, and we always have to settle the accounts of all the deeds which we have done. So you should read that book, and you should realize that all that we are doing here is definitely going to be asked for, and we will have to settle the accounts of it.

Dear Ones, in order to be saved from this fear of death, great kings like Gopi Chand and Bhatthari left all their kingdom and everything and fell at the feet of their Master and accepted the yoga. Baba Bishan Das also had the blessings of God Almighty and he had all the happiness and comforts of this world, but only because of the fear of the pains of the beyond, he went to Baba Amolak Das and he fell at His feet and said, "Master, save me from the hell."

Nanak says the truth, "O
Mind, be aware, otherwise,
O Black Deer, you will
die."

Using the sign or the example of the deer, Guru Nanak Sahib has lovingly explained to us, He has said, "Dear One, one day definitely death is going to come. Don't forget God Almighty. Don't run here and there because one day definitely death is going to come. And whatever time you have got, whatever birth you have got, make the appropriate use of it."

The bumblebee, roaming in all
the flowers, suffers a lot, O
Lord.
I asked my Master, "Tell me
the truth, O Lord."
Satguru told me, "Bumblebee
befriends the flower and
gets involved with it.
When the sun rises next morn-
ing, the flower is plucked
and thrown in the hot oil."

Now Guru Nanak Sahib uses the sign or the example of the bumblebee. He says that just like the bumblebee jumps from one flower to another, sometimes he sits on this flower, sometimes on the other flower, and he is always collecting the fragrance, he is intoxicated. Because of the passion of the fragrance, he likes to smell the good smells, and that is why he goes from one flower to an-

other. He is so intoxicated by the fragrance of the flower that he does not realize that he is not in his own home. He is sitting there on the flower, and at the end of the day when he is sitting on one of the flowers, the flower closes and he is locked in that flower.

The next morning, when the people who pluck the flowers to make the essence of it, when they come and they pluck the flower, the bee, which is locked in the flower, which is closed in the flower, goes along with the flower. And when the flowers are boiled in oil to take out their essence, with them the bumblebee is also boiled, and in that way he suffers a great deal. He gets a lot of torture, he gets a lot of suffering. So Guru Nanak Sahib says that only because of the passion of the good smells, he lost his life, and along with the flowers, he was boiled in the hot oil.

Why did it happen? Only because he had forgotten his home. He had not remembered God Almighty, he had not remembered his home. Guru Nanak Sahib says, "I asked my Master about this, and the Master gave me the right understanding. The Master told me that because of not remembering his home, because of not going back to his home, the bumblebee had to go through all this suffering."

In the same way is our mind. Our mind is also like that bumblebee, and we are also intoxicated. Because of the passions of this world, we go from here and there, always being pulled by our desires and being pulled by the passions and the intoxication. And that is why when we die, when we leave this world, we are sent to the hell. And over there, just like the bumblebee is boiled in oil and he is given a lot of suffering, in the same way, in the hell, such a soul who does not remember God Almighty and those who always run after the passions and the pleasures, they are given a hard time and they are also tortured in the hell.

Many people come to me and they even bring those people who are about to leave the body and those who are having a very hard time, those who are suffering a great deal. Even if they are not initiated but still they come to me and they ask me my advice. Because you know that the Saints have a very big heart and They welcome everyone, all those who come to Them for the good advice. So it doesn't matter if the people are initiated or not, but still they come. And when they come to me, they tell me about the sufferings, about the difficulties, they are having. Some people tell me that the person who is dying says it feels as if, "The snakes are biting me up, the snakes are eating me up." And the people around him say, "Well, there are no snakes there." But still he is feeling that the snakes are eating him up. Some people even say that the dogs are eating their body up, and

the people around the dying person, they say, "No, there are no dogs around," but still he does not want to believe because he feels that the dogs are biting him and they are eating his body up. So even though they are told that there are no snakes or no dogs, but still they feel that pain, still they feel as if those animals are eating them up.

Dear Ones, there are no animals there. It is only the karmas which the dear ones, which the people, have done. Those karmas which we have done in our life change their form and they come back to us at the time of our death and they bother us in the form of the snakes or the dogs and the other animals, and it is unbearable, it is very difficult. But when we go to the Master, when we go to One Who has done the meditation of the Naam, when we seek refuge at His feet, then all those animals, all those difficulties, all those hard times, they all go away and we feel peace.

So just by going in the company of the One Who has done the meditation of the Naam, we can be freed from the biting and the eating up of such animals at the time of the death. Just imagine how much we would benefit, how much we would gain, if we were also to do the meditation of the Shabd Naam. We would also be like the Masters. So that is why you should explain to your mind, "Now you should give up being obstinate, and you should do the meditation of the Naam. Because if you will not do the meditation of the Naam, if you will not go to the Master, then at the time of the death, you will be given a hard time, and the angels of death will beat you up, they will eat your body up."

Master Sawan Singh Ji used to say that our mind is like a bullock of the timber market. The bullock of the timber market, when he decides that he does not want to move, he will not move an inch. No matter how much you try, he will just stand in the way. He used to say that the mind is like that. So you should explain to your mind, "No, that is not the way. You have to do the meditation of the Shabd Naam. You have to go to the Master. You have to do all the things which the Master is asking you to do. If you will not do that, then like the other people, you will also have a lot of suffering, and you will go to the hell. And your sufferings will not be finished, unless you go to the Master."

The Yama ties him up, He gets
the beating,
Without the Shabd he becomes
a ghost.

Guru Nanak Sahib does not say anything from hearsay. Whatever He has experienced, whatever He has seen, He says only that. He says that the Angels of Death will come, the Yama will come and they will catch hold of you, and no one is going to

listen to you. If you do not have the Naam, no one will come to help you, no one will come to your rescue. They will take you and put you in the body of the ghost.

Nanak says the truth, "O mind,
be aware,
Otherwise, O Black Bumble-
bee, you will die."

Guru Nanak Sahib says this with firm determination, with firm assurance. He says, "Whatever I am telling you will not perish, it will definitely work, and that is why I am telling you that you should wake up. You should wake up and you should do the meditation of Naam."

Earlier He gave us the example of the deer, and now He has just given us the example of the bumblebee: "I am telling you the truth, O my mind, now you be warned, now you awake; otherwise you will also be killed just like that black bumblebee."

O my foreigner soul, where*
are you trapped? The True
Lord resides within you.
Why do you get trapped in the
trap of Yama?

This is not the abode of our soul, this is not the country of our soul. The things which we are involved in, the works which we are involved in, are not the works of our soul. We are just following our mind, and we are involved in the useless pursuits. Dear ones, we do not know how many dictators came into this world and made this world their own. But this world did not go with any of them. Neither it has gone with any of the dictators, nor it will go with anyone.

The fish is intoxicated but is
trapped in the net of the
fisherman.
This world is full of sweet at-
tachment of maya, and in
the end all perish in illu-
sion.

Now He gives the example of the fish. He says that you see how the fish is swimming and enjoying in the water. But because of the pleasure of her tongue she is trapped in the net of the fisherman. Just because of that passion she is cut into pieces and she is cooked in a pot. Just because of the pleasure of the taste, she loses all her freedom, and in that way she goes through the sufferings.

Dear Ones, the Negative Power has spread the net of the worldly things, worldly matters, in which He has thrown the bait of the worldly pleasures and the passions. See how when we go to take that bait, how we are caught in this net and afterward, even if we want to leave that,

*Here it means the one who does not belong to this plane.

we cannot leave it. If the foul smell of the pleasures and the passions goes to our head even once, it does not go away all our lifelong. Unless we die, we cannot get rid of that foul smell of the pleasures of the passions. Kabir Sahib also said that unless we die, we cannot get rid of this. And as long as we have the effect of the foul smell of the pleasures and the passions, we do not want to hear anything else.

Well, dear ones come to me and they tell me that they want to be free, they want to abstain from the pleasures of this world. But when they had to encounter, when they had to face the pleasures of this world, they became so much involved in those pleasures that they even forgot themselves.

On the first tour, two couples came to me and they told me that they wanted to get married. I smiled and I said, "Yes, you may get married, because in Sant Mat, marriage is no bar to Spirituality and you may get married." So they told me that even though they want to get married, still they will not indulge in lust, they will maintain chastity. So I said, "Well, I'm very glad to hear your thoughts and I appreciate this, but I can't understand how that is possible." As Kabir Sahib also said, "If someone says that he will come out stainless after going through a room which is full of the lampblack, that is not possible. And if someone is able to do that, I sacrifice myself on them." So I wondered, I said, "How is it possible that you hold a piece of black coal in your hand and still do not get the stain of that black coal?" Anyway, they got married, and now since they got married they have had so many children. So whenever I see them, I always laugh and I become very happy to see them. And they both blame each other for all that they did after they got married. So usually I tell this story only at that time when those dear ones are in the group. [*laughter*]

Do the Devotion, attach your attention with the Lord.
Give up all the anxieties from your mind.
Nanak says the truth, "O Mind, be aware, O the foreigner soul."

Guru Nanak Sahib said that this world is not of our soul. The world of the soul is the Sat Naam. This is not your home, this is not your world, and you should not make it your own. So that is why Guru Nanak Sahib says, "I am telling you the truth. Always, day and night, remain connected with the Shabd. Always, day and night, go on doing the meditation of the Naam. Because the time will come, that moment will definitely come, when you will have to leave this world, and you will not be able to take anything along with you from this world. No one has taken this world with them, and even

you will not be able to do that. So awake, and do the meditation of Naam day and night."

The rivers which are separated meet again only with the grace of the Lord.
Ages after ages, the souls are filled with sweet poison.
Only the Lord knows that Yogi Who can remove the poison.

Now Guru Nanak Sahib gives the example of the rivers. He says that only with the grace of God Almighty, the rivers which are separated from their source can finally go and become one and merge in the ocean. If not for the grace of the Master, the soul cannot go to her origin. For ages and ages, the souls, the jivas, have been eating these poison fruits, and they have been going through all these difficulties. But only those who come to the perfect Masters are able to get this Yoga. The True Yoga is the union with God Almighty. So He says that those who go to the perfect Masters, only they are able to unite themselves with God Almighty.

It is not true that so far no one has become successful in crossing this Ocean of Life. And it is not true to say that all the times, the jivas, the souls, have been wandering in this world, or in this creation only. All those souls who have gone to the perfect Master have easily been taken across. So that is why the Masters always come into this world, because They Themselves have gone across. So those who go to Him, They also take them across this Ocean of Life. Guru Nanak Sahib says that just as the rivers can go back to their origin only if they have the grace of God Almighty, in the same way, we also can go back to our origin only if God Almighty showers His grace upon us and only if we get attached to the Shabd. When God Almighty showers His grace upon us, only then we get the yearning, we get the encouragement to go to the Master, and the Master also connects us with that Shabd. So just as the rivers can go back to their origin only if God Almighty showers His grace upon them, in the same way our souls can also go back to our origin only if God Almighty showers His grace upon us through the perfect Masters Who have always come into this world.

He Who is awakened by Satguru knows the Sahaj (Sahaj Yoga), and He recognizes the Lord.

Without the Naam of Lord, one loses in the illusion and remains unaware in the arrogance.

He who does not have the true heart and the devotion of the Naam of God suffers in the end.

Nanak says the Truth, "With the true Shabad, the long separated souls are united."

Finally, Guru Nanak Sahib lovingly explains to us: He tells us that forgetting the Master, forgetting God Almighty, is like inviting the pains and the miseries. If we forget God Almighty, if we do not remember Him, it means that we are calling for the pains and the difficult times. And if we are going away from the Master, if we are going away from the Naam, that means that we are going away from our peace. Because the peace lies in Naam only, and if we are not close to the Naam, if we are away from the Naam, that means that we are going away from the peace.

So that is why He says that those who have the Naam within them, they do not have to get the beating of the worldly pleasures and the passions. They do not have to go through all the difficulties which the other people, those who do not have the Naam, have to go through. So He says that those who do the meditation of the Naam, God Almighty Himself calls them toward Him, and He Himself liberates them.

So that is why here He lovingly says that we should never forget God Almighty, we should never forget the Naam, and we should always devote ourselves to the Master.

Master Kirpal has showered so much grace upon us. He came into this world, He assumed the body of filth and dirt, and the pains and sufferings, only for our sake, only for our benefit. Just as He has showered so much grace upon us, He has connected us with the Naam, in the same way, we should also appreciate His grace, and we should always remain connected to the Naam, we should also do the meditation of the Shabd Naam.

Guru Nanak Sahib says that those who do not remain connected with the Shabd Naam, those who do not do the meditation of the Naam, they have come into this world suffering, and they will also leave this world suffering. Because when they will have to leave this world, they will go through all the difficulties and sufferings. So that is why He says that we should never forget Him, we should always remain connected to the Naam.

The Best Medicine of All

Sant Ajaib Singh Ji

October 15, 1996 a.m.

Salutations unto the feet of Supreme Fathers, Almighty Lords, Sawan and Kirpal Who gave us the gift of Their devotion and also allowed us the opportunities to do the same.

There are a couple of things which I often remind all the dear ones before you sit for the Simran. Once again I would like to remind you of those things, that is that first of all you should attend to, you should finish, all the important works which you need to do before starting the meditation so that you may not have to get up during the meditation to attend to those things. The other thing is that you should make sure that you remember the Five Sacred Names. You should repeat them before starting the Simran. And then after closing your eyes, you should concentrate at the Eye Center, between and behind the two eyebrows and do the Simran.

Never understand meditation as a burden. Always do it lovingly. The work which we do lovingly brings success to us.

Whether you meditate here or back in your homes, always before you sit in the meditation, every satsangi should remember these couple of things which I have said and they should follow these things.

And now all of you please start doing your Simran, closing your eyes.

* * *

October 15, 1996 p.m.

Salutations unto the feet of Supreme Fathers, Lords Almighty, Sawan and Kirpal Who have showered Their im-

mense Grace upon our poor souls, have given us the gift of Their devotion and also allowed us the opportunities to do Their devotion.

Dear Ones, there is no real peace, contentment and happiness in any of the things of this world. The true peace and happiness lies only in the Naam. If you remember God Almighty with a sincere heart, just as He showered His grace upon this poor soul, in the same way He will shower grace upon everyone, those who remember Him with a sincere heart. God Almighty Kirpal is always with us, He is still within us and He is always willing and ready to shower His grace upon us. Even now He is filling our vessels according to our receptivity and our capacity.

All of you close your eyes and start doing your Simran.

* * *

October 16, 1996 a.m.

Salutations unto the feet of Supreme Fathers, Almighty Lords, Sawan and Kirpal Who have had mercy upon these poor souls, Who gave the gift of Their devotion and the opportunities to do the devotion.

This world is full of miseries. It is a home of unhappiness. Every person is afflicted in the suffering from one or the other sufferings. Some have the pains of the body, some have the pain of the mind. There are different medicines for different sicknesses. The same medicine cures one person, but the same medicine may bring more sickness to another person. Because the medicine works according to the configuration, according to the structure of the person, and every person is built differently. Guru Arjan Dev Ji Maharaj said that the best medicine of all which removes the disease, which removes the sickness from its root is the medicine of the Naam. Naam is the medicine to remove all the sicknesses. This medicine can not be bought from any grocery store or drugstore. Neither any company produces this medicine nor can any doctor prescribe or give us this medicine.

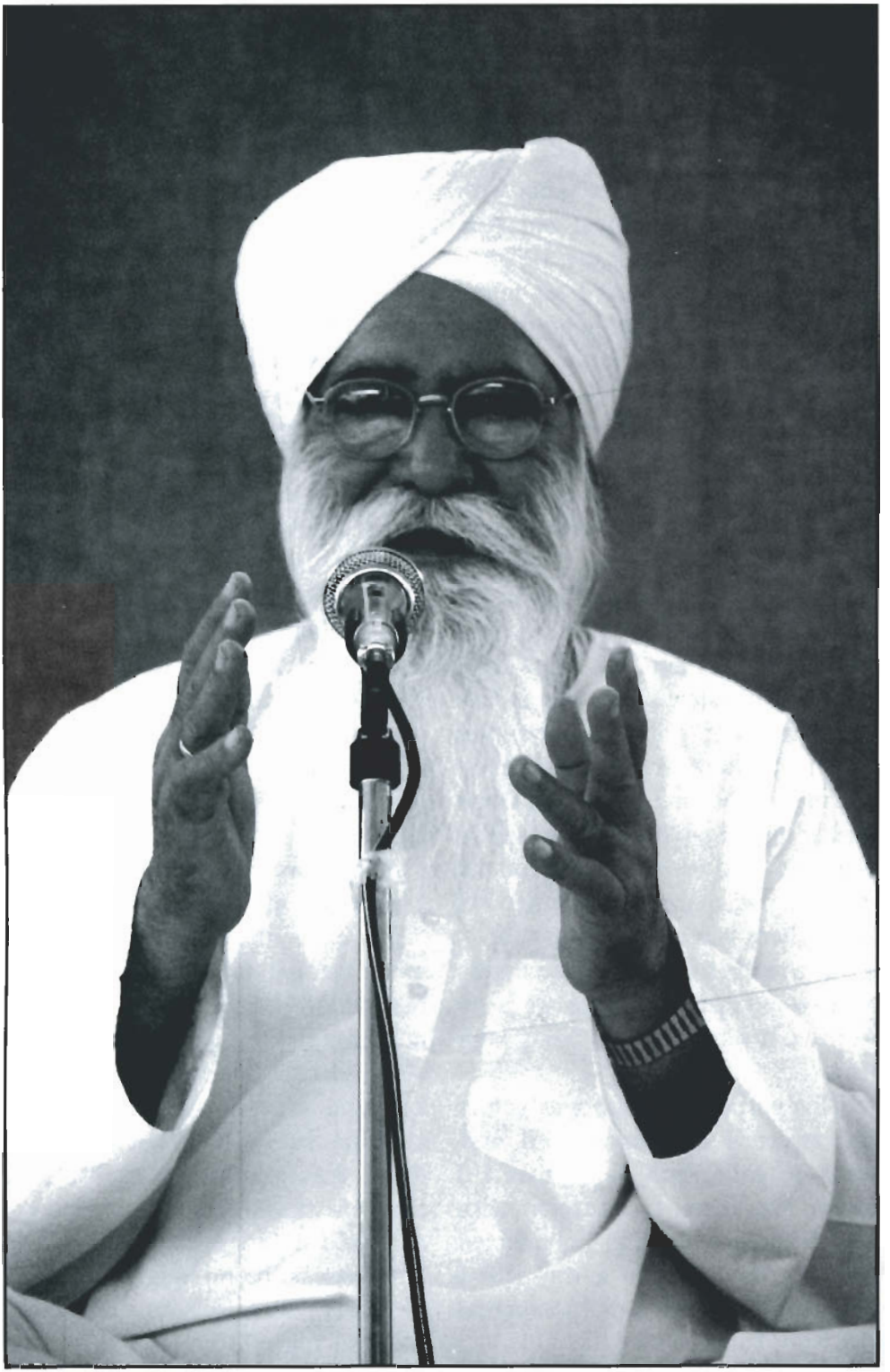
This medicine can only be had from the perfect Master. Guru Nanak Dev Ji Maharaj says that after showering His grace only he who is given this medicine by the Master himself, only after showering His Grace, he gets this medicine and He removes the sicknesses. That God Almighty is everywhere. He is in the thread, He is in the fabric. He is in the gold, He is in the jewelry. It means that He is everywhere. He Himself creates the desire to receive the Naam in our within. He Himself encourages us and brings us to Himself to give us the Naam. And then He Himself is sitting within us to remove all of our diseases. We get this realization that He is the only one doing everything only when we give up our mind and go within and follow the Path which He Himself has put us on.

You read in the bhajans, "What can I say in the praise of Lord Almighty Kirpal, He who has created the entire Creation? He is the One who creates the diseases within us and He Himself is the only One who removes those diseases from our within. He is the One Who has collected and Who has created all the herbs and He Himself prepares the medicine for us. And in fact He alone makes us drink that medicine."

Tulsi Sahib has said that someone is unhappy because of the mind, someone is unhappy because of the body. Everyone is suffering because of one or the other sufferings, but happiest is the one who is the servant of the Saint.

Dear Ones, we have been given the Path to reach the home of peace and happiness and we have been taught the practice by doing which we can reach our Eternal Home. Masters do not say that you have to walk on this Path all by yourself. As They have shown us this Path and as They have put us on this Path, They also accompany us on this Path. So we should not become lazy, we should not sit idle, we should not rest until we reach our destination.

All of you start doing your meditation, closing your eyes.



One Week of Forever

from a talk given February 23, 1997, after a trip to the S.K.A. Retreat

LINDA TURNAGE

The nine days that we spent with Sant Ji were the most exquisite days of this lifetime for me. He gave so much, and showered so much grace, that since I've been home I've realized that I don't know how to share that. What He put inside my heart, I'm just not sure how to share, but I can tell you how some of the moments felt while I was there, and I think that's probably the best I can do.

I've taken two other trips to India, one about twenty years ago and one eight years ago. On those trips the actual physical going was a challenge for me; going and coming were really hard. But this time I felt like my trip began months ago when Master turned my heart towards Him and He pulled me to His feet, so the trip going was just part of being with Him. There was no thought about it, it was a really smooth trip, the flights were wonderful and there were no worries. It was all part of being with Him.

This particular group was gentle and sweet. I connected with new souls to love, and souls that I'd known for years, I connected with in a different way, and I connected with my own soul in a way that I never had before and that was a real gift from Him.

The day Sant Ji was to arrive we were asked to gather at two o'clock and sing bhajans and wait for Him in the meditation hall and we did that. The bhajans were sung so sweetly and the longing in my heart to be near Him was just so strong. I felt the longing from the dear ones over here who hadn't been able to come and who wanted to be there and I just kept thinking, "He's got to be near, He's got to be near." Soon we could hear the scurrying of feet outside and someone opened the glass door and then there He was. He was there, framed in the doorway, so beautiful and so strong. He came in and greeted us and it felt like life began, right then, all over again.

[There were so many of us, that] we meditated in the tent [outside] because we fit better. In the middle of the week it got pretty cold. It was really kind of fun to wake up in the morning and put on layers and layers of clothes and take all my blankets and pillows and go down the walkway between the hedges. It felt like I was joining the ranks, with everyone sitting there all bundled up. At first I didn't go for tea [at six], but towards the middle of the week the early morning hours really got cold, so I would go over there and

have some tea. If we felt like talking we might discuss whether or not there had been a wind chill that morning, or whether it was really a little bit warmer between one a.m. and three a.m., or three a.m. and six a.m., when the cold really seemed to settle in your bones. It felt like we were all part of His meditating army and we were comrades and that was very sweet.

There were some really difficult moments for me. The second early morning's meditation was one of them. My mind was crazy and I felt like after all those hours, really after all those years of hours, I had no clue how to do this. I was just sitting there thinking, "I do not know how to do this." When tea time came I walked out to the path and stood there, discouraged beyond belief, not remembering that that's one of the Negative Power's favorite things to do is to discourage us. I just stood there waiting for someone to come help me and dear Russell walked down the path. So he listened to me and soaked up some of my tears and after a while he said to me, "Well Linda, we may not know how to do it, but He does." And I had totally forgotten that. At that point it started raining and I felt like Sawan had come to bless my tears and if I could just remember that the Master is the doer everything would be all right. So I went back into the tent and waited for Sant Ji to come.

The evening programs were really powerful. Like Russell said, they were just amazing. He seemed to pour out so much power and so much love that I felt that I had to sit very strongly, very firmly, because if I didn't, when He looked at me I would be physically knocked right over, I would end up in somebody's lap, His darshan was just so strong.

I went to these evening programs and I felt like I was covered with the dirt and filth of the mind for that day. It wasn't like I went there all clean and sparkly and ready to get whatever He was going to give me. Things came up every day that I needed to have answered or that I needed Him to talk about. And every evening He would come in and He would answer those questions and He'd talk about those things, and while He was doing that it felt like He was scrubbing away a layer or two of dirt every time and I always ended up really happy.

One day again my thoughts went crazy and it seemed like there was no controlling my mind. All I wanted to do was to write out this big disclaimer and paste it on my chest saying, "I am not my mind, it is a totally different entity from me and although it looks like that's who I am, that's really not who I am." I couldn't believe I was sitting in the same place as the Satguru and still my mind was just a garbage heap.

So I was sitting there waiting for Satsang that night, begging His forgiveness, and praying that He'd hear

that plea. And I knew I wanted to change what my mind was doing but I really didn't know, once again, how to do that.

Master came in and started talking about how a mother is so pleased when she watches her child and sees that he is growing up. She watches the child learning how to do something, how to play with something and then sees him wanting to make a change but not realizing how to make that change and not even being able to talk to ask how to do something differently, how to play with his toy in a different way. But the mother just watches and, by watching, she knows what the child wants and she lovingly helps the child make those changes and not only to make the changes but to bring the toy along also. Sant Ji said that the Masters help the dear ones in the same way. They're so pleased when They see the disciple growing up and wanting to make changes that They lovingly help them do that. And yet again I had forgotten that He is the doer.

Sant Ji said that the Master loves us so very, very much but that it was rare for anyone to really love the Master. And that broke my heart. He said that the only way to really love the Master was to do the meditation and to take the meditation to Him. He asked us to do the work while our teacher is here so that we may ask for any help we might need.

On one of the last days Master said that it was like a sin to attend any meeting where the Master was not talked about. When attending a meeting where Master is talked about a dear one doesn't realize how the time passes, he doesn't get tired but gets everything he needs from talking about the Master.

All I really wanted when I went to India was to go and sit at His feet and look into His eyes forever. And He gave me that. He gave me one week of forever. He just let me look at Him and He filled me up. I don't think one more particle could have fit in me. But as soon as I make room I'm going to go back and try to get some more. It was just so amazing.

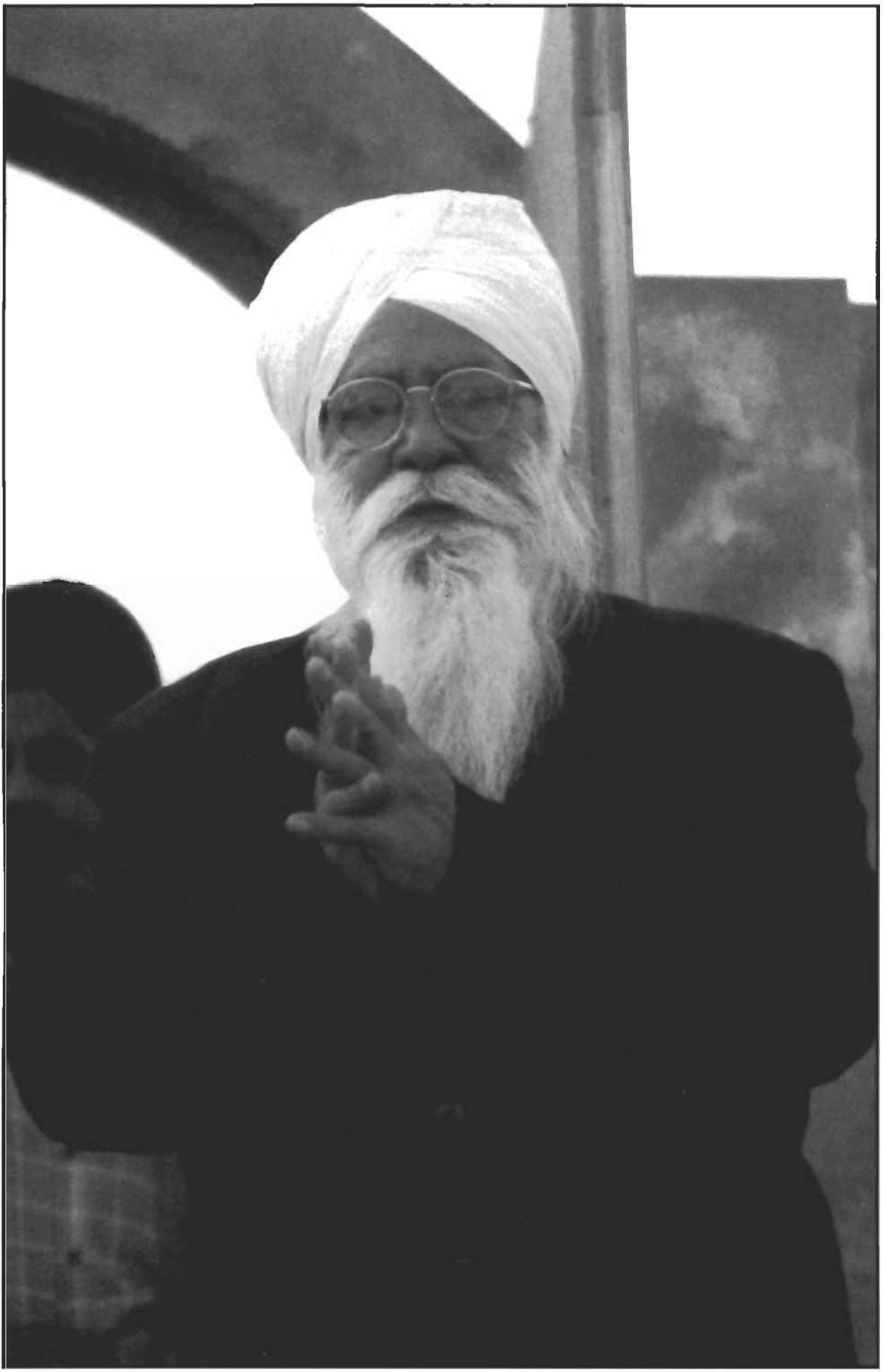
If there's anything that I can encourage anybody to do, it's go to His feet. Go to India and sit at His feet, and don't let your mind deter you in any way, because you will get so much benefit that I don't think we have any idea what its worth is.

He has asked us over and over to do the meditation so that He may get some comfort and so that He may get some help.

This is the last line of His last message to us:

So come, let us attack and march towards the Court of the Master and earn His pleasure and make this life and the life beyond worth it.

The wiper of your shoes,
Ajaib Singh



Only by Doing What the *Guru Granth Sahib* Tells You

Sant Ajaib Singh Ji

Beloved Sant Ji, You have quoted Baba Sawan Singh Ji about the Guru Granth Sahib *that it is a very precious treasure, and its every single word is worth billions and billions. You have said how much You have loved this treasure in Your life. Could You tell us some things about the* Guru Granth Sahib*? Like how it was gathered and put together, and how we can gain the love and understanding for this great treasure which may help us to progress on the Path?*

Salutations unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have had mercy on the poor souls and Who have given us the opportunities to sing Their glory.

Whatever I have learned sitting at the feet of Great Master Baba Sawan Singh, and whatever I learned and heard from sitting at the feet of Master Kirpal Singh Ji, and even sitting at the feet of Baba Bishan Das, I will tell you all that.

This question and answer talk was given in Bombay, India, on January 9, 1997.

Even before I became aware of this world, when I was still a very young child, even before that, my family, my father, and my grandfather were attached to this *bani* very much and they were great devotees of this holy *Guru Granth Sahib*. Afterwards, when I went to Baba Bishan Das, since He was a very great scholar and He was a mahatma Who had access up to Brahm, He also told me what the *bani* was and how one can take advantage, how one can gain, from this great *bani*. So this is what I learned from sitting at His feet.

Also when I was in the army, once we had the non-stop reading of *Guru Granth Sahib* and when we [were about] to complete that we invited Baba Sawan Singh to attend. Baba Sawan Singh came to the Beas Station where we were and at that time He also told us about the importance and value of this holy *bani*. And this is what I have learned from Him also.

Master Sawan Singh Ji was also born in the Sikh religion, in a Sikh family, and you know that in whatever family or religion we are born, the ABC of Spirituality starts right from there.

Baba Sawan Singh Ji used to recite or read the five *banis* which the devout Sikhs usually read or recite every day. They are the *Jap Ji Sahib,* the *Jap Sahib, Chaupai, Rahiras,* and the *Anand Sahib.* So everyday He used to recite these five *banis.*

In addition to these five *banis,* I myself used to do the reading of *Sri Asa Ji Di Vars, Sukhmani Sahib,* and there is another *bani* called *Dakni Onkar.* Very lovingly and faithfully I used to read these eight *banis* every day.

To read the *bani* is one thing, but it is a different thing to understand the *bani,* and to live up to the *bani.*

So when we in the army invited Baba Sawan Singh Ji to attend the completion of the non-stop reading of *Guru Granth Sahib,* He became very pleased. He used to love the army men very much because He Himself had been in the army, so He said, "I am very glad that even though you are in the army, still you have so much love for *Guru Granth Sahib.* This *bani* is of the great Masters and this belongs to everyone. Guru Arjan Dev Ji Maharaj also said, 'This is the *bani* of the great beings, great people and this belongs to everyone.' "

Very lovingly He said, "This *bani* of *Guru Granth Sahib* talks about some other *Bani* also, which cannot be written, or which cannot be read." And He said, "In the hands of the Saints is the key to unlock that *Bani.*"

In the *bani* of the *Holy Granth* there is the *bani* of Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Dev Ji, Guru Ramdas Ji, Guru Arjan Dev Ji, and also the ninth Guru, Guru Teg Bahadur. The couplet which I had recited, is also included in *Guru Granth Sahib.*

All the Ten Gurus were One Light, They came from the same Light and They went into the same Light. Those who came to Them, those who came on Their Path, They united them, and They put them on the Path to God.

In the holy *Guru Granth Sahib* the writings of many other great devotees are also included, regardless of whether They were the Hindu pundits or They were Muslims, whether They were weavers or whatever caste. All Those Who preached and Who practiced the *Five Shabds,* the *Five Names,* and Who had the access up to Sach Khand, Those Who used to go to Sach Khand, Their *bani* is also included in the holy *Guru Granth Sahib.*

Guru Arjan Dev Ji Maharaj had a very great heart, a very good heart and that is why He has taken the access of the Mahatma into consideration. All the Mahatmas who used to reach Sach Khand, who had access to Sach Khand, He has included Their *bani,* He has not ignored any Mahatma on the basis of caste or on the basis of religion.

Many Mahatmas came into this world a long time before Guru Arjan Dev Ji Maharaj came. So from wherever He could get the *bani,* from far or near, whatever *bani* of those Mahatmas He found, He collected all

those *banis*, all those writings, and with much love and with much effort He collected all those *banis* and He got this printed.

Besides the *banis* of the great devotees and the other *bhaktas* which came into the hands of Guru Arjan Dev Ji Maharaj, Guru Arjan Dev Ji Maharaj Himself composed a lot of *banis*, and Bhai Gurdas was the scribe of that book.

Bhai Gurdas was the maternal uncle of Guru Arjan Dev Ji Maharaj and He also had reached the highest status. He was very faithful and a very great devotee of the Master.

Bhai Gurdas made many dear ones get the Naam Initiation from the Masters and He Himself did a lot of meditation of the Naam.

So Bhai Gurdas has this honor of writing the great *Guru Granth Sahib*.

Bhai Gurdas Himself also wrote the Vars on the Path of the Masters, on the teachings of the Masters which Guru Arjan Dev Maharaj called as the Key to *Guru Granth Sahib*. He said, "If you would read the Vars written by Bhai Gurdas it will become easier for you to understand the *banis* of the *Guru Granth Sahib*."

You may ask, "Guru Teg Bahadur came into this world a long time after Guru Arjan Dev Ji Maharaj, so how is it that the *bani* of Guru Teg Bahadur is also included in there, because Guru Arjan Dev Ji Maharaj compiled *Guru Granth Sahib*?" Dear Ones, the place

was left by Guru Arjan Dev Ji for that *bani* and later on Guru Gobind Singh included the *bani* of Guru Teg Bahadur in the Holy Granth.

Guru Gobind Singh Ji Maharaj was a saint soldier and He was a very soft-natured, very quiet-natured Master. But you know the history that how when nothing else worked, when nothing else became successful, then in order to teach a lesson to those tyrants who were torturing Him, who were giving Him a hard time, He had to take up the arms. This is what Guru Teg Bahadur said, "The Master is such Who does not intimidate anyone and also He does not accept the fear of anyone."

It is not very easy to understand Guru Gobind Singh, because He did not go and invade any country, He did not go and conquer any country. Only those who came to invade Him, only those who came to fight with Him, He taught only those people a lesson.

At that time it was the rule of the Mogul emperors and they were a very orthodox kind of religious people and they troubled Guru Gobind Singh a lot. They killed two of His four children and the other two were buried alive in the walls.

In the south, Shivaji took up the arms and in the north Guru Gobind Singh took up the arms to fight with the Moguls. And they fought with the Moguls in such a way that even after so much time has gone, still the kingdom of the Moguls is nowhere in the world.

Dear Ones, in this holy *Guru Granth Sahib*, Guru Arjan Dev Ji Maharaj has not criticized anyone. He has not criticized any community or any religion. He has understood all the communities and all the religions as His very own.

In fact, in this holy *Guru Granth Sahib*, He has even said, "Giving up the duality, all of you, all the brothers should get together and sit together, and connect yourself with the Naam of God, and sing the praises of God Almighty, all together."

When *Guru Granth Sahib* was written, at that time the religiously strong people who used to oppose Guru Arjan Dev criticized and [slandered Him] to the Mogul Emperor Jahangir. They said, "In the *Guru Granth Sahib* that Guru Arjan Dev Ji has compiled there is a criticism of every religion, every community and it talks against Islam," which was their religion. So four times the *Guru Granth Sahib* was taken to the court of Jahangir to find out if there was any criticism or if anything was said against Islam. But they did not find anything because in this holy *Guru Granth Sahib* no religion is criticized. There is nothing against Islam. In this *Guru Granth Sahib*, only that love of God is talked about and all the creatures, all the beings are termed as the children of the same Light.

Dear Ones, in fact, this is a vast treasure and the more we will read it, the more we will understand and follow it, the more we will receive a lot of pearls and diamonds and we will

get many opportunities, we will get help in making our life.

We should love all the Masters, and we should ponder and think upon the writings of all the Masters without any discrimination, without feeling any difference.

In the holy *Guru Granth Sahib* the glory of Satsang is written. The glory of Satsang is talked about and it is written that only those who have the greatest fortune, only those who have good fortune, the fortunate ones, can come into the Satsang. Those who do not have the good fortune, the unfortunate ones, they cannot come to the Satsang and take advantage of it.

Fortunate souls get the Satsang, the unfortunate ones get the beating. Without the good fortune we cannot come to the Masters and we go on collecting the dirt and we go on getting the beating.

In the holy *Guru Granth Sahib* the signs of the perfect Masters are written: it tells how He is the Donor, He is the Giver, and not the beggar. He gives us that gift which cannot be stolen by any thief, which cannot be burned by any fire, which cannot be taken away by any wind.

At many places in this holy *Guru Granth Sahib* the imperfect or the false masters are also mentioned: how they go to peoples homes, how they go to the people and make them understand. They themselves do not understand; they try to improve other people, but they themselves do not improve themselves. They try to protect other peoples' courtyards, but they do not protect their own home which is being plundered. He says, "He teaches other people, but he does not understand. In that way, he is getting sand in his mouth." It is like he is trying to protect other peoples' courtyards whereas his own house is on fire.

"He teaches other people, but he does not himself do that. He comes and goes and he dies and he takes the birth."

It is also written in the holy *Guru Granth Sahib* about the perfect Master. First of all, He Himself earns His livelihood by honest means and He encourages and He tells His disciples to do the same.

From the honest earnings, the perfect Master Himself contributes in the holy langar and He also helps the needy and the poor ones. He does not use all that He has earned only for His own self, He shares it with the others.

"Do not go near and do not go to the feet of the one who calls himself as the master and the puppet, but he goes on begging for the things from others. He who works hard, He who earns His own livelihood, and He who shares his earnings with the other people, He is the true Master."

Lord Sawan always in His Satsangs used to say that if you will live off someone else's earnings, if you eat someone else's things, then either you will have to pay him back through your meditation or you will have to come back in the body of a bullock or some other animal and live with him

in his house and work for him and pay for all that you have taken from him.

As the householders have this concession and they have been asked to meditate for two-and-one-half hours. At that place the sadhus are asked, or they are expected to meditate for five hours, so that two- and-one-half hours may go to those who are helping them or whose money they live off.

Kabir Sahib says, "The food of the householder has very long teeth. One survives only if he does the meditation. If he does not do the meditation and he is eating the food of the householders, then his intestines will be ripped apart."

Master Kirpal Singh Ji used to say, "It is very easy to live off the earnings of others because one enjoys that, it is delicious; but it is very difficult to pay for it."

So in this holy *Guru Granth Sahib*, many of the signs, many of the characteristics of the perfect Master are written: how He is one with God Almighty, how He is absorbed in God Almighty. There is no difference between Him and God Almighty. Just as the wave of the ocean and the ocean are no different — the wave is in the ocean — in the same way, the perfect Master is one with God Almighty.

In this holy *Guru Granth Sahib* this is also written: "He whose master is a beggar, he whose master does not have anything, how can his disciples eat anything? The disciples will relish and enjoy only if the master has something with him to give to the disciples."

"The ignorant, the blind one, calls himself the master, but whom can he put on the Path when he himself is blind and ignorant?"

Regarding the perfect Masters, Guru Arjan Dev Ji Maharaj has said in this holy *Guru Granth Sahib*, "The devotee, the servant of the Lord, is exactly like the Lord and there is no difference. Do not feel any difference between the devotee of God Almighty and God Almighty Himself. Just as the wave erupts from the surface of the ocean, and finally goes and merges into the ocean, in the same way the disciple, the devotee of God Almighty also comes from God Almighty and goes back into Him."

In this holy *Guru Granth Sahib* it is not ordered that you should leave your homes and your belongings and go into the wilderness. Also it is not mentioned anywhere in this holy *Guru Granth Sahib* that you should leave your families, your children, and go out into the wilderness. And also, nowhere is it said you should get your ears pierced and put earrings in them and go into the forest; at no place is it mentioned that you will realize God Almighty by wearing saffron-colored clothes or by wearing blue-colored clothes or any particular kind of clothes. He says that you do not have to do all these things. You can realize God Almighty only by going in the within.

The third thing which is mentioned in this holy *Guru Granth Sahib* is the Naam. He says that without the Naam

your liberation will not happen, you will not achieve liberation without the Naam. Giving up the Path of the Naam, no matter on what path you go on, no matter what practices you do, you will have to repent at the end.

Guru Amar Dev Ji Maharaj has said, "Giving up the Path of Naam, forgetting the Path of the Naam, if you go on any other path, in the end you will repent."

So whatever other path you follow, giving up the Path of the Naam, we repent in the end. If we wear saffron-colored clothes or white-colored clothes or blue-colored clothes, all these clothes have a connection only with our body. It doesn't have anything to do with our soul.

So in this holy *Guru Granth Sahib* the glory of the Satsang is there, the glory of the perfect Master is there, and the importance and the glory of the Naam is there.

The importance of the human birth is also included in this holy *Guru Granth Sahib*. He says, "We can fulfill the purpose for which we have gotten the human birth only if we do the meditation of the Naam."

Guru Arjan Dev Ji Maharaj says, "The human birth has been given the greatest honor out of the eighty-four lakhs of births of creatures. If he misses on this step, he comes and goes and suffers a lot."

Kabir Sahib says, "The human birth is very precious. One does not get it again and again. It is like fruit: when it ripens, it falls down from the tree and it does not go back to the tree. In the same way, once we lose this human birth, we do not get it again."

Like a brave warrior, like a very courageous warrior, Guru Arjan Dev Ji fearlessly has written, has compiled this *bani*. In this *bani* the use of any kind of intoxicants is also prohibited. It is not written in the *bani* that one can eat the meat. Eating of meat and using any kind of intoxicants is also prohibited.

Guru Arjan Dev Ji Maharaj very lovingly says, "All the creatures look the same. There is no one outside [God's sight]." So this *bani* is for the entire creation, for everyone. Anyone can read this *bani* and take advantage of it.

Don't you think that this holy *Guru Granth Sahib* only belongs to the people of the East and the people of the West cannot take advantage of it, or they cannot get any benefit from it. No, it is not like that. Anyone who reads this *bani* without feeling any discrimination or without feeling any duality can take advantage of it, can benefit from it. Whoever will read this with much faith and whoever will understand it and will follow it, will be able to take out the pearls and the diamonds to make his life.

Guru Angad Dev Ji Maharaj has said, "The Naam whom I glorify and whose importance I sing cannot be written. It does not come in any writing or reading or singing." Baba Sawan Singh Ji also used to say, "Naam is like the unwritten law

and the unspoken language."

Dear Ones, Guru Angad Dev Ji Maharaj said, "One has to see without his eyes and one has to hear without his ears. One has to speak without his tongue and one has to work without his hands and one has to walk without his feet and Nanak says that in this way after killing ourselves, after rising above our own selves, we have to go and meet with our beloved Husband.".

These eyes which are made of flesh cannot see that Naam, because these eyes do not have the light of their own. These eyes see things only in the light of the sun or the moon or any of the outer sources of light.

The place where there are none of these things, the sun, the moon, or any other source of light, at that place many times you would have seen that even these eyes cannot see anything over there. It is all darkness there. And many times you might be in the position where there is no source of light and you have to go in the dark.

The reader of *Guru Granth Sahib* will never go and stretch out his hand in front of the false or imperfect master because it is like the Philosopher's Stone. It is like a test because it talks about all the things that [explain] how we can know about the perfect Master.

Maharaj Kirpal used to tell why people nowadays are hating the *gurudom*. It is because everywhere people have opened their shops. He used to say, "Everyone calls himself perfect, no one says, 'I am the lesser one.' "

It is not the fault of those hypocrite and false masters. It is our fault. We do not test; we do not understand; we do not find out for ourselves whether one is perfect or not.

Often I have said that before going to the feet of any Master, first of all find out about his history and read his history. Find out whether he has done any sacrifice in search for God Almighty or not, whether he has spent ten or twenty years in meditation in search for God or not. Often, I also say this: "One cannot realize God Almighty by indulging in the pleasures and enjoying all the things of this world. In order to realize Him, one has to work very hard in the meditation."

The perfect Master has done some sacrifice in His life; He has done something in His life.

Kabir Sahib says, "The whole world is very happy because they eat and sleep, but unhappy is Kabir because he remains hungry and he stays awake."

I have often told you about Baba Bishan Das, that like you cut the soap, you make the soap go through a very sharp wire, in the same way, He also made me go through that sharp wire and how difficult that was. I do believe, I do agree that it was very torturous, it was very difficult, but He was the one who made my life.

Dear Ones, first of all He made me reduce my intake of food. It is very difficult to reduce the amount of food

which you eat. Those who have done that they know how difficult it is. Sufi Saint Farid Sahib has written, "O Farid, hunger is worse than death. One eats at night, but next morning once again he feels hungry and he feels like eating."

After making me reduce the food intake then Baba Bishan Das kept me on milk. He did not do this for months, He made me do this for years. After the milk, He gave me a bit of clarified butter, a little bit of ghee and He kept me on that for a long time. Afterwards He made me drink warm water with some salt in it.

Many times I would cry out and I would become very perturbed. I would cry out and I would say, "Baba Ji, I feel like I am going to die." He would say, "No, you are not going to lose anything, you are not going to die. In fact, now you are going to live."

This is why I say that in the beginning the practices are very difficult to do. It is very difficult to go through and reach the earlier planes, but afterwards it becomes very easy. One gets the confidence and then it gets very easy to go in the higher planes.

I have enjoyed good health in my life up to the age of sixty years. I had not sought the help of any doctor up to the age of sixty years. Only after crossing sixty, I had to use the doctor. This is because I had reduced my food intake. Because of eating very little in the beginning, the place of my stomach has become very small and I cannot eat too much. That is why when I speak a lot, when I talk a lot, I feel the weakness and that is why I need to rest a lot because I have not eaten a lot of food in my life.

I have told Mr. Oberoi also that I used to feel as if there was some spring in my body. But in 1984, when the riots happened, it had such a bad effect on my soul that I lost a lot of blood, and now I feel as if that spring has gone out of my body.

By remaining hungry I have even spoiled the taste of my tongue. For me, even parshad, the halvah also tastes the same as the other foods taste.

My dear daughter Balwant, who does the cooking for me, she was very young when she came to me. She had been cooking for me, and many times, if she would not put salt in the food or if she would not put sugar in the tea, I would still eat that, I would still drink that without complaining, without even noticing that. When she would realize that she had made a mistake, that she had not put salt in the food or sugar in the tea, then she would feel like crying and she would ask me, "Why didn't You ask for the salt and sugar?" I would tell her, "Dear Daughter, it is not in my control, because to me everything tastes the same and I do not notice whether a thing has salt in it or not or whether a thing has sugar in it or not." This is because I have spoiled the taste of my tongue while remaining hungry.

Everyone knows Balwant because she went on one of the tours to the West and the dear ones who have gone

to Rajasthan might have seen her bringing food for me. She is a very good daughter and she does a lot of meditation also. When I went on the first tour she became very sad. She went out of the ashram and was sitting there and my beloved Master Kirpal Singh gave her the physical darshan and consoled her by saying, "What happened if Sant Ji has gone abroad? Don't worry, He is always with you." So He gave her that darshan.

She wrote her experience in a letter, how Master Kirpal gave her His darshan and that letter was even read in front of the sangat.

We people say that the Master does not protect us. But if we live up to what the Master tells us, if we walk on the Path which the Master has shown to us, then definitely, not only us, but He also protects every single member of our family. He comes and takes care of them.

All the Masters and the Prophets belong to us. Guru Nanak and all the ten Gurus, They also belong to us. But They belong to those who follow the Path which those Masters have shown to us and those who live up to the teachings of those Masters.

So in the holy *Guru Granth Sahib* it is written that all the Masters and the Prophets are ours. The Masters do not feel any difference and there is no discrimination because all the Masters are like friends. They come from the same source and when they go back, They go and merge into the same source.

But our condition is this: we go on doing the reading but we do not live up to that, we do not follow what we have read. If we do not change our habits, then what is the use of bowing down, and what is the use of reading the same thing over and over again?

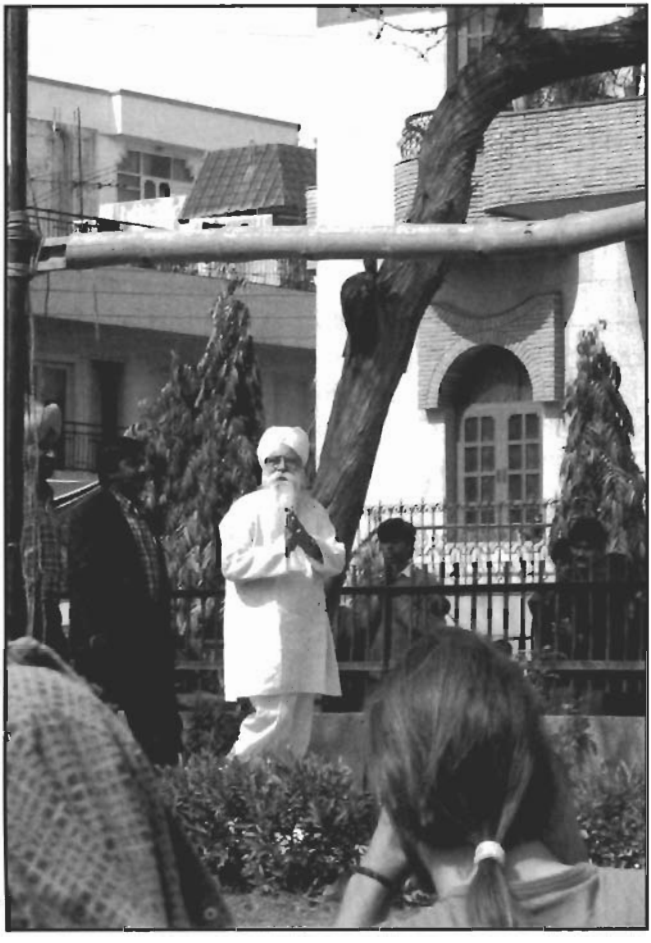
Many big *gyanis* and scholars cannot understand the writings of this holy *Guru Granth Sahib* because every single word of this holy *Guru Granth Sahib* is worth billions and trillions. The *bani* which is going to change our life, which is going to improve our life, can we buy that *bani*? Can we buy those words paying any amount of money?

Nowhere in this holy *Guru Granth Sahib* is it written that you will get the liberation just by reading this holy *Guru Granth Sahib*. Of course, it is written that by doing what is written in the *Guru Granth Sahib*, by doing what the *Guru Granth Sahib* is asking you to do, you will receive the liberation.

In this holy *Guru Granth Sahib*, Guru Arjan Dev Ji Maharaj has written, "All the *Simritis, Vedas,* and *Puranas* say this aloud: 'Except for the Naam, everything else is the useless thing.' "

"The treasure of the Naam resides within the Masters. In the company of the Masters the darkness of unhappiness and disease goes away."

There is a lot more which can be said about the holy *Guru Granth Sahib*, but the time is very short, very little. So we should lovingly and faith-



fully read this holy *Guru Granth Sahib,* because all the Masters, all the ten Sikh Gurus, whatever They taught, Their teachings are included in this and this is the essence of Spirituality.

I have seen this with my own eyes how when Master Sawan Singh Ji used to explain the *bani*, many people who used to just read the *bani*, when they would understand the meaning of the *bani*, they would cry. They would say, "Oh, so great and so pure and holy is the *bani* of Guru Nanak Dev Ji Maharaj and what have we [been doing] with this? Just like you put some water in the mouth and [spit] it out, in the same way all day long we have just been reading the *bani* and throwing it out, without understanding what the *bani* is teaching."

When my beloved Gurudev Master Kirpal came to my home for the very first time, at that time, the program of Satsang was going on, because right from my childhood the program of Satsang had always been going on. So at that time also we had the Satsang. Through the words of the Gurbani, from the holy *Guru Granth Sahib*, Master Kirpal Singh sent me this message, He gave me this hint, that Guru Arjan Dev Ji has written, "He Who has sent you into this world, now He Himself is calling you. So very happily and easily through me you come back to the home."

When master Pratap Singh, who was Master Kirpal Singh's pathi, read this particular line of *Guru Granth Sahib*, I understood that it was a direct message for my soul, for myself, and I understood that God Almighty, Who had sent me this word, now He Himself had come in the form of beloved Lord Kirpal to take me back.

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If not for the grace of the Master, the soul cannot go to her origin. For ages and ages, the souls, the jivas, have been eating these poison fruits, and they have been going through all these difficulties. But only those who come to the perfect Masters are able to get this Yoga. The True Yoga is the union with God Almighty. So Guru Nanak says that those who go to the perfect Masters, only they are able to unite themselves with God Almighty.