Sant Bani Magazine

The Voice of the Saints

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"He has spread His power in the four directions, and has put His hand on my head. Looking with gracious eyes, He has removed the pain of His servant. The Lord gives whatever is asked from Him."

(Jo Mange Thakur Apne Te—Guru Arjan Dev)

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To Awaken the Power of Spirituality

Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal Who, showering Their grace upon the poor souls, have given the opportunities to sing Their glory.

A brief hymn of Guru Ramdas Ji Maharaj is presented to you and it is worth listening to with much attention. In this hymn Guru Ramdas Ji Maharaj says that if there is any obstacle between us and God Almighty, it is the obstacle of the mind. He tells us how we can take our mind back to Trikuti, his home, and after taking him there, how we can be friends with our mind, and how, after rising above the mind, we can go to our Real Home and do the true devotion of God Almighty with the grace of the Master.

Guru Ramdas Ji Maharaj makes a prayer in front of Lord Almighty. He says, "O Lord, kindly make us meet with the Master Who will give us the Naam, so that we may do Your true devotion." Lovingly He says that mind is the only obstacle between us and God Almighty. Whatever we do in this world — we make the relations — our mind is the only designer of all these things, and we do them according to his instructions.

This satsang was given July 31, 1996 at Terni, Italy.

Guru Ramdas Ji Maharaj put all His sangat, both His sons and both His sons-in-law, to the test. Outwardly He told them to make platforms. It was a very small thing on the outer level, but the reason behind it was that Guru Ramdas Ji Maharaj wanted to see which heart was the one in which He could manifest His power. Since He had to prepare the One Who was going to guide the sangat after Him, He had to find out within whom He could place His glory.

I have told this story before, and once again I will tell you this story about a king who wanted to get his daughter married. He made an announcement in his kingdom that whoever would find him by the end of the day could marry his daughter and also become the king after him. You know that when such an announcement is made everyone wants to marry the princess and also later on become the king. So all the young people set out to look for the king on that particular day.

In order to test all the people the king set up different kinds of attractions on the way. Somewhere he put out meat and wine. At another place

he had spread out some money. Somewhere he had put some dancers. The plan was that at every step, at every corner, there was one or another attraction.

So even though everybody started looking for the king, because of the various attractions on the way, some people got stopped when they came to the place where the meat was and they got involved in eating meat; some people got involved in drinking the wine. Some people who were a little wiser started collecting the money and so forth. In this way all the people who had set out to look for the king got lost in attachment to one or another attraction put there by the king.

But there was one very strong-hearted person and he thought, "I can have all these things anytime I want. I can enjoy them after I have found the king." So he did not get stopped by any of the attractions placed on the road; he went on and on, looking for the king.

The king had disguised himself as a gardener and he was working in one of the gardens. So that person with the strong heart rejected all the attractions and before the sun set, he went to the garden and he was able to recognize the king. No matter how much you change your form, still the person who can recognize you will recognize you, no matter what you have changed. So that person went there to the king and said, "Your Highness, now reveal your true form to me." The king became very happy and he gave his daughter to that person and he also gave him his kingdom.

This is just a story. The reality is that God Almighty is that king and the devotion of God is the daughter of God Almighty. Like everyone in the story who set out to look for the king, we also set out to look for God Almighty and get the devotion. But there are so many attractions while we are searching for God Almighty that we get stopped and deluded by the attractions and the traps which the Negative Power has laid down for us. But some strong-hearted person, who does not care for all these things, becomes successful. He finds God Almighty and also gets the devotion.

I have often said that the devotion of God Almighty is the priceless substance; it is the precious thing. It removes lust, anger, greed, attachment, and egoism. It gives true happiness and peace. But we cannot get this precious material of the devotion of God Almighty with any money; we cannot obtain it using any force or power. No thief can ever rob us of the wealth of devotion; no thug can ever cheat us out of this wealth. We can obtain this precious wealth of the devotion of God Almighty only by going to the feet of some beloved of God, and only with humility can we obtain this thing.

Saints are not God; They are His beloved children. They have done the devotion of God Almighty and they have loved Him so much that God Almighty became pleased with them. You know that a beloved child who

has pleased his father can make his father do anything he wants.

Such Masters do not curse anyone after coming into this world. They understand the whole world as Their home, They understand the whole world as Their own community.

They only ask for one thing from God Almighty: "O Lord, seeking Your support and relying upon Your Naam, we have made all the souls sit in the boat of Naam. Now it is up to You whether You make them meditate on the Naam or whether You take them across." Whatever They want to get done, They make Him do that. Once you go to the perfect Master, you don't have to come back into this world again.

When such Masters come into this world, They follow Their Master's teachings and obey Their instructions very strictly. When They obey the commandments of the Master, the Master becomes pleased with them and He sits within them, bringing all the riches and prosperity of the world.

Often I have said that it was not because of my efforts that beloved Lord Kirpal came to me. It was all His grace that He Himself chose to drive five hundred kilometers and come to my home Himself. I did not make any efforts to bring Him to me. It was all His grace.

Moment after moment the mind
runs into the illusions.
He doesn't stay at home even
for a moment.

Now Guru Ramdas Ji Maharaj very lovingly says, "What is the power which attaches us to this world, and what is the power which keeps us involved in the pleasures and the passions of this world?" He says, "It is our own mind who is keeping us attached to the things of this world."

We all have one Father, and God Almighty is our Father. But still, you know how, because of the mind, one country is ready to eliminate another country; how one religion hates the other religion, and how one man is ready to cut the head off his brother. Just as you chop the vegetables, in the same way, the brothers are killing each other.

Guru Nanak Dev Ji Maharaj says, "If you conquer the mind, you have conquered the world." He also says that if you have lost [against] the mind, you have lost the whole world, and if you have conquered your mind, then you have conquered everyone in this world and you have even conquered the one who has created this world.

Mind is the essence of Brahm and he is a resident of Trikuti, whereas our soul is the essence of God Almighty, and she is a resident of the Eternal Home. Right now our mind and soul are tied together. So when we take our mind to Trikuti, his true abode, and when we leave him there, we can say that we have untied that knot, or we can say that we have left the mind in his place, and in that way the soul becomes free from the clutches of the mind and goes back to

her Real Home.

We do thousands of practices to control our mind. We do a lot of reading; we go to the places of pilgrimage; we leave our homes and families behind and hide ourselves in the forests and jungles. We go on top of the mountains and under the sea, but even after doing all these practices we cannot control the mind. We think that by doing all these outer rites and rituals that the mind has come under our control.

To control the mind forcibly is just like catching a poisonous cobra and forcibly putting him in a basket. We cannot reduce the effect of the cobra's poison just by putting him in the basket, and whenever he will get an opportunity to come out, he will bite us. But if we are clever, if we are able to remove that bag of poison which is in the body of the cobra, then the cobra becomes harmless. You might have seen snake charmers wearing very big poisonous cobras around their necks in the marketplaces. If we know the technique of removing the poison from the neck of the cobra, then we can control the cobra all the time and we won't worry about the poison.

To control the mind forcibly is like burying a burning fire under ashes. When the wind blows away the ashes, again the fire burns.

To control the mind forcibly is like bringing an uncivilized person and putting him in an enclosed room. If you try to control him like that, he will become even wilder. He may even throw away all the things which are in the room. But if you were to put some good things in the room for him, some food for instance, he would start eating those things and he would get attached to them and finally you can teach him in any way you want. So what changed that uncivilized person? After eating which things did he became happy and peaceful? It was the sweets or the good things which were put in the room. When he ate those things, his mind became quiet and he became good.

By doing the *hatha* karmas and maintaining the disciplines, by reading the scriptures and going to the places of worship, and by doing all the outer rites and rituals — if we think that we have disciplined ourselves and have made the connection with God Almighty, that is not true, because our mind does not become disciplined and we do not get connected to God Almighty [by doing those things]; and when those good karmas lose their effect we come back into this world. And when we come back to this world without getting connected to God Almighty, our condition becomes even worse than before.

Now what is our condition? At present our mind does not remain still at the Eye Center (between and behind the two eyebrows) even for a moment. He goes all over: he takes us to the reading; he takes us to the name and fame of the world; he takes us to the worldly pleasures and passions. He does not stay at the Eye Center even for a moment.

When we make our mind stand still at the Eye Center by doing the Simran, we rise above the physical consciousness, we rise above the physical plane, and we go into the astral plane. From there also, when we continue doing our devotion, our meditation, then we rise above the astral plane, and we go to Brahm, the causal plane. And when the mind gets to go to his real home, over there he gets the taste of the Naam. And when he gets the taste of the Naam, then all the attractions of this world seem tasteless to him, and then he does not care for them anymore. Once he has had the taste of the Naam, then he doesn't care for any taste of this world.

Using the goad of the Master
and applying the medicine
of Shabda,
Mind is made to reside in the
home.

Saints and Mahatmas do not write Their books from hearsay. Whatever They have done in Their own life, They note down only those things. Whatever we read in the writings of the Masters is Their personal experience.

Guru Arjan Dev Ji Maharaj says, "I did the reading and I pondered over the Vedas. I did many other yogic practices, but I did not get any peace of mind. I could not make myself free from these five dacoits and I wandered everywhere."

So Guru Arjan Dev Ji Maharaj says, "I have read the four *Vedas*, the eighteen *Puranas* and the six *Shastras*, and whatever other scriptures I got, I read those also. I even did the *pranayam* practices of the yogis and I also did the practice of the *kundalini*. I even went to the city of Kashi and took the vow of [poverty]; I gave up using vessels and I began eating everything using only my hands. I even became a *muni*. (A muni is one who does not speak.) I gave up my clothes; I even gave up wearing my shoes."

So Guru Arjan Dev Ji Maharaj says, "O Dear Ones, this is not the way through which you can meet with God Almighty. Instead, by doing all these practices you get nothing but egoism. You feel proud of yourself. You say that you have done so much reading, that you have done so many yogic practices, that you have awakened the kundalini, and that you have gone to so many different places of pilgrimage. But by doing all these things you cannot meet with God Almighty."

So here He says, "After doing all these outer rites and rituals, all these outer practices, now I am tired. I am exhausted and finally I have fallen at the feet of my beloved Master, Guru Amar Das Ji Maharaj. I am requesting Him that He should give me the true knowledge." What is the true knowledge? The true knowledge is the knowledge of discriminating between the true and the false. What is the Truth? The Truth is God Almighty.

So here He lovingly says that the

elephant is a very powerful animal, but the mahouts who control the animal use a pointed iron rod, and through that they keep it under their control. The animal cannot go here and there: he will go wherever his master wants because he is being controlled by that iron rod. Mind is the elephant, and what medicine does the Master give us to control the mind? The Shabd or the Naam of the Master works like a goad, that iron rod, with which you control the elephant.

O Lord, make me meet the Sat Sangat (the company of the True Ones),
So that I may meditate upon God.

Now Guru Ramdas makes a prayer to Almighty God. He says, "O Lord, the Naam of the Master is so powerful that it can bring our mind under control. Kindly shower Your grace upon us, make us meet with such a Master Who can give us that Naam, so that after getting the Shabd Naam from the Master we also may do the devotion and finally bring our mind under control."

Kabir Sahib says, "O Kabir, without doing the devotion of God Almighty, even a woman becomes like a bitch. She goes and wanders from door to door, from lane to lane, and nobody offers any food to her."

Kabir Sahib says, "O Kabir, without doing the devotion of God Almighty, even a king becomes a donkey. He carries the dirt of the potter. Nobody gives him any grass to eat."

The great people get a lot of name and fame and glory, but within every single cell of their body there is a lot of egoism. Without the Shabd, the Naam of the Master, and without doing the devotion of the Master, they are nothing but cobblers.

Kabir Sahib says, "You can even go and ask the Vedas and Puranas and they will also say the same thing — that those who move the rosary, those who give alms and donations, and those who do other practices without the guidance of the Master, all their practices, all their deeds are of no use."

The disease of egoism is gone.
I have got the happiness and I have been able to attain the Sehaj.

Now Guru Ramdas Ji Maharaj tells us about one more obstacle that is also very powerful. It stands between us and God Almighty, and that obstacle is egoism, it is our pride. What is egoism? Egoism is what we think all day long. Day and night we go on thinking, "I am the most learned one," and "My position is higher than anybody else's." All these thoughts are egoism.

The disease of egoism is within us and the remedy to remove that disease is also within us. Guru Sahib lovingly says, "No doubt egoism is an incurable disease, but the remedy for it also lies within us. If the Master showers His grace upon us, with His

grace we can easily remove this egoism." By doing the meditation of Naam, we can easily remove this egoism from our within.

Guru Nanak Sahib says, "O Nanak, the disease of egoism is very bad. Wherever I look I see everyone suffering from this disease. This disease can be cured only if the Master showers His grace and [connects us with] the Shabd."

Lovingly He says that the obstacle of egoism is removed only when, by doing the Simran, we are able to bring our attention to the Eye Center. When we remove the three covers from our soul, and when we rise above the qualities of *rajogun, tamogun* and *satogun*,* then this obstacle of egoism is removed.

Our home is filled with many
jewels, rubies, diamonds.
But being under the illusion of
mind, they are not found.

Now He lovingly says that God Almighty is within our body. Up until now no one has realized Him from outside, and all those who have realized Him have done so from within. But the mind keeps us under his influence, he keeps us under the illusion, and he keeps taking us outside. Mind makes us wander outside, searching for God outside. But He is not outside; He is within us.

As the water douser finds the
hidden well, the Satguru
makes us find God.

In disasters and natural calamities the old habitations are covered over and there is no trace of anything. There is a particular community, which are called *Singhes* [in Hindi and *Odhas* in Punjabi], they are the water dousers or water finders. They have such a quality that they can easily smell where the water is. Because when the big towns and the habitations are buried, the wells are also buried. But there is still water in those wells, so the people belonging to this particular community can tell you where the well is. After removing all the dirt, you can easily uncover the well and get the water. Those people have not made those wells, nor have they buried them. It is only because of their competence and their knowledge that they are able to tell us, "This is where you will find water." And taking advantage of their experience and their knowledge, we can dig out the water and quench our thirst.

Dear Ones, the faculty of learning is within the brain of the child. But the key to open that, or the key to manifest that, is with the teacher.

The schoolteacher does not make a [potion] and make the student drink that [potion] to manifest that intelligence or that learning. He does not make the student carry the burden of knowledge. The child who goes in the company of the schoolteacher is able to manifest that power of learn-

*The three covers are the physical, astral and causal bodies; the qualities are activity, inertia, and purity.

ing within him, he is able to manifest that intelligence within him. The other children who do not go to the school, those who are not in the company of the teachers, they also have that faculty within them, but they are not able to manifest it. In them that intelligence continues sleeping, and they leave with the same intelligence, without being able to use it.

In the schools the teachers are from different religions: there are Christians, there are Sikhs, there are Hindus. They may be from different countries, but we never have any objection, because we don't go there to make any relationship with them. We go there only to get the knowledge from them.

When I went to the school for the signals* course in Poona, over there we had some teachers who were Christian. My teacher was Lali Khan, a Muslim, and there were some Hindu teachers, also. And nobody minded that; even now we have great appreciation and respect for those teachers in our heart.

So that is why all the Saints including Kabir Sahib have said this, "We don't have to look at the caste and creed and religion of the Saint. We should not even pay attention to which country He belongs, because we have to get only the knowledge from Him."

Kabir Sahib says, "Don't ask about the caste of the Master; ask for the knowledge He has. Value the sword: don't pay attention to the case." This body is the case and the Power of Spirituality, the Naam manifested within the body of that Mahatma [is the sword]; we have to obtain that from Him.

Curse on the life of one who did not meet with such a Satguru Sadhu.

Just as those water dousers, tell us from their experience, "Here there is water" — in the same way, the Mahatmas also tell us from Their experience. They don't have to make us drink anything; They just have to awaken that sleeping Power of Spirituality within us.

Master Kirpal Singh Ji used to say, "What a man has done, a man can do." It is not true that you cannot awaken that Power of Spirituality within you. It is not true that you cannot manifest that Power of Spirituality within you, as the Master has done. What He has done, you can also do.

Master Sawan Singh Ji used to say, "We bring the medicine from the doctor, but we don't abstain from the things which he has asked us to. The medicine is lying on the shelf; the patient is lying in the bed. He does not take the medicine and he curses the doctor. What is the fault of the doctor?"

In the same way, we do not use the medicine of Shabd Naam which the Masters have given to us. We do not meditate upon that Shabd Naam. Also, we do not abstain from the plea-

* Sant Ji was a signalman in the Indian Army during World War II.

sures and the passions which the Masters ask us to do.

Human birth is a reward for many virtues,
But it goes to waste in exchange for shells.

Now Guru Ramdas Ji Maharaj says, "Why did they come into this world? Their assuming the human birth was useless if, after coming into this world, they did not find the Satguru Who is the Form of the Naam. If they did not take the Naam from such a Satguru, curse on their life, and it was useless for them to come into this world."

Guru Arjan Dev Ji Maharaj says, "We are the dust of the feet of the Masters and we are in the refuge of the Masters. We are always with Them. We are always with the Saints, and the Saints are our ornaments."

Guru Ramdas Ji Maharaj is saying the same thing. He says, "Those who did not get such a Master after coming into this world and getting the human birth, curse on their coming into this world."

O Lord, shower grace.
Showering grace, make me meet the Master.

When many of our virtues or good deeds are collected, God Almighty gives us the reward for those. And what is the reward? He gives us the human birth, which is the last step. When we get the human birth, if we go to the Master and get the Naam from Him, that means that we have justified our receiving the human birth, and our coming into the human form is successful. But if we do not get the Naam from the perfect Master, and if we do not do the meditation of the Naam, it is like we have wasted our human birth. We just go on collecting the shells and the rubbish of the pleasures and the passions of this world.

Nanak says, I have got the status of complete liberation.

We forgetful souls say, "What is the use of going to a Master? It is just a waste of time." But those Mahatmas Whose inner eyes have opened, and those Who have seen the Reality, They always request God Almighty, "O Lord, kindly make me meet the perfect Master. Always keep me in His company."

Kabir Sahib says, "The beating of Yama, the Angel of Death, is very hard; it is unbearable. But I have met with one Sadhu Who has saved me from that beating."

Kabir Sahib also says, "Satguru is the One Who makes us free, Who saves us when we are being churned in the mill. It is because of the past connections that He showered His grace upon us and He saved us from that beating."

Meeting with the Sadhu, I sing the praise of God.

Now Guru Ramdas Ji Maharaj says, "What happened after we met with the perfect Master and did His devotion? By doing the devotion of God Almighty we got the status of Nirvana." What is the status of Nirvana? It is when we reach the plane where all our desires, anxieties, worries, and all our thoughts become numb; they all come to an end and we reach the plane of the Saints. All the Saints are on that plane. It doesn't matter if the Saint came into this world four ages ago; all the Saints reside there. Guru Nanak Sahib also says, "That plane is the plane of the Saints and all the Saints live there."

On this plane there is the darkness of the ignorance, and there is birth and death. But on the plane of the Saints there is no darkness of the ignorance; there is no birth and death over there. There is nothing but peace.

Kabir Sahib says, "My country is such that only he who is a knower of the country can know what my country is like. The one who has come from there, only he can tell us how that country, how that plane is. There is no unhappiness, there is no sadness there. It is all happiness and peace."

Saint Ravidas also says, "Over there there is an unconstructed temple. Rains are showered there without clouds. Sounds are created without instruments. This is the secret of that plane and one can realize that secret only after reaching there."

So we should also lovingly understand and follow what Guru Sahib has explained to us in this brief hymn. He told us that the mind and egoism is the only obstacle in our way to meet with God Almighty, and He told us how to remove that. He also told us about the unsuccessful practices through which people try to remove this obstacle. And He also told us how, by going to the perfect Master, we can remove this obstacle of egoism and the mind. He also told us about the value of our human birth and how we can take advantage of it by doing the meditation of Shabd Naam. He also made a prayer to God Almighty, "O Lord, kindly make me meet such a Master Who will give me Initiation into the Naam so I may also do Your devotion and meet You."

In the end Guru Sahib says, "Now, finally I am in the deep samadhi and I have reached that plane where there is no darkness of ignorance, where there is no pain of birth and death, where there is all happiness and peace." So He says, "Finally I have reached that plane."

So as Guru Sahib has lovingly explained to us all the different things, we should understand and we should follow the teachings of the Master and do our devotion and make our human birth successful.

Who is High, Who is Low?

Sant Kirpal Singh Ji

You all probably know that this land has at last been acquired after eight years of trying to get replacement of the land that was requisitioned by the Government. Today Satsang is being held here for the first time — by God's grace and Baba Sawan Singh's mercy this teaching is increasing daily, and more space is needed to accommodate everyone, so from today onwards the Satsangs will be held here. There is soft sand and natural canopy of trees to form shadows, under which to sit in protection from the heat and direct sunshine. I have noticed that even on the hottest day this place is not as hot as others. Trees and water are two of nature's invaluable blessings.

The Satsang held here is not the monopoly of any special religion or sect. It is the basic teachings of all religions. Coming into the human birth man is a social being, and must have some social body to live in. There are more than seven hundred different faiths and sects, and if anyone feels that all outer religious symbols and customs should be the same, it is not possible, mainly due to climatic differences and social rites.

Someone once sought to trap Christ by questioning him about paying taxes, but he requested that a coin of the local currency be brought forth. Showing them the coin, he asked them whose image and name was inscribed upon it, and they said, "Caesar's." So Christ replied, *Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.*

So whatever labels are stuck on your physical form, allow them to remain, and keep your own faith, language, symbols and customs. The soul however is of the same essence as God, and we are all His children. The soul therefore belongs to God — give it to Him.

Principally, two things are taught here: one is that the soul must realize God, and the other that before realizing the Truth, man must come to know himself in truth. The words of the sacred scriptures were uttered by those who had realized the Truth, in whose names the religions were formed. All have said that the human's highest aim is to realize the Lord, the accomplishment of which is only possible while in the human form. So to have the human form is a great blessing, and everyone should take up this noble aim with strong purpose of heart.

All the different faiths were formed after the advent of some great soul, and whoever met those souls and received their grace, realized the Truth and tasted the Nectar of the Lord. At the time of these great souls leaving the world, the schools and colleges, or religions, were made to keep their teachings fresh and active. These are the badges which we now wear. While the God-realized souls

were here the people were benefited, but after they left, due to want of practical people and the start of paid preaching, the schools of thought which were founded with noble purpose began to stagnate — and then deterioration set in. But Master-souls continue to come, to revive the Truth. We are all worshipers of the same Lord, and all are His children. Kabir says, *Soul is of the same essence as that of God.* God may have thousands of names by which He is remembered, but we, as mankind, are alone. *The caste of Man should be accepted as one.* Were we not all born in the same way? Outwardly and inwardly all men have been made similarly, although of course we are not the physical form. We have got a physical form. So from all the eighty-four million species of beings, the human being is the emperor, and the greatness of that human form lies in the fact that within it God can be realized. *Receiving this human form, it is thy turn to meet God.*

What an unspeakable blessing! The time has come to realize Him at last. It is thy turn to meet God. It is also said, *All these actions will not really help you,* so having been born in the human form, is there anything else to do? Remember this: that your life's pattern is due to the give and take from past lives' actions. These things should be finished up, and you should return to your true home. So how should we use this human life? *Keep the Sadhu's company and repeat only the Naam.* Who is the Sadhu? Though God is in every being, and the Sadhu is born like us, yet there is a special greatness in him. *My Lord is in each being, no place is without Him; but I sacrifice myself for that form in which He is manifested.* God manifests Himself in this world — in the form of the Sadhu. He is in all, but He is not apparent in all. So the manifested God-in-Man is very necessary — one who can withdraw our attention from external and mundane things and raise it above the senses, and then rejoin us back to God, who already resides within us. *Rejoin me back to God, anyone!*

Is anything else required to become reunited with the Lord? Sadachar (righteous living) is most essential. The mind that is running amuck in bad outer influences must be brought to heel; only then can any real progress be achieved. Our greatest obstacle is that the soul is under the mind's control, and mind in turn is under the senses' control. So release from this bondage is hastened by living righteously. When they asked Zoroaster what the qualifications were for returning to God, he replied, "Righteousness." They then asked him what righteousness consisted of, and he said, *Good thoughts, good words, and good deeds.* Like the Masters, we should think of the good in all people, and have concern for the upliftment of all. *O Nanak, the Naam perpetuates; Through Thy grace the whole world benefits.* Guru Nanak prayed, *Peace be unto all the world, under Thy will, O Lord.*

So Masters in every age have taught the same teachings, including that one should lead one's life in a pure and chaste manner. *Bloodstained clothes are impure; Where then is the peace in squeezing human blood?* No one feels like keeping bloodstained clothes, and considers them impure; but what about the people who squeeze the very blood of others for their own selfish gain?

How can there possibly be peace in their hearts? The world is stuck fast in untrue things. *O Nanak, to take God's Name, purify your heart.* We have also, *When the mind is dirty, everything is dirty; Washing the body does not cleanse the mind.* Also, *This world forgets all in the depths of illusion — very few unravel the mystery.* People are going along in a great forgetfulness. Live in your own religion, but lead a pure and chaste life, for this is necessary to realize the Lord. *Blessed are the pure in heart; for they shall see God.*

The physical form is also part of the illusion, and another name for illusion is forgetfulness. Where did it all start? It started when we came into the body, for though we were the indweller, we became the very image of the body itself, and forgot our true nature. The machinery of the body works only because we are in it; but unfortunately we are slaves to the senses, and so in such condition have become tainted with all the world's worst influences. *This illusion started from the body which we colored with vice. Such a dirty gown is not liked by God, how can I go to His lap wearing such as this?* A woman who has only dirty clothes would not like to enter her lord's house.

All Masters, even the Muslim Fakirs, have given the same teachings, and here is no exception; the stress is on righteous living and the realization of the Lord — that is all. It is the very basic teaching which has been in existence from the very beginning of time. Man has forgotten it, and its method, and so the Masters keep coming to revive the same truth. Remember, all human beings are one; there are no high and low people. High and low status in material life is merely karmic reaction from past lives. All men are one, and all souls are one.

Mankind is one, but we stick labels on ourselves, which say Hindu, Muslim, Christian, Buddhist, and so on. The real purpose of these labels was basic — to become a Man — a true human being. But we became a Hindu, a Muslim, a Christian, a Buddhist, etc. in name only. Who are you really? Just simply a man. No, you are not a man even, you are the indweller of this human form which is the true image of a man, the highest in all eighty-four million species of creation. Even the gods worship this human form, and long to inherit it. Why? Because it is the most precious time and opportunity when we can return to our true home. Even the angels bow before it. And we have got it!

Whoever made this body gave the key to the Guru. The Maker of the house put a lock on it, and gave the key to the Guru for safekeeping. God made the house, and He Himself resides therein. Unfortunately, we have forgotten this knowledge and we go on building places of worship in the image of the God-made temple — the human form. Within these models, we place the symbols of the Lord (Light and Sound) in the outer forms of bells, candles, etc. Man has become so enchanted with these models through the ages, that it never occurs to him that he is himself living in the true temple. God does not reside in temples made with stone. When I mentioned this during a talk in England, a certain bishop stood up and said, "You have thrown an atom bomb on all our churchianity." What a natural temple is

this form, with the earth under foot and the sky overhead. And yet people are so attached to outer temples, forms, and formularies. Is any outer temple purer than others? If so, then where do the others stand? If the same symbols of light and sound are kept in them all, then which is the best? In truth, the best place is that in which He Himself is sitting — and that is within this physical body. *This body is the temple of God, in which the Light of Truth is effulgent.* When the same light is lit in all holy places, where does the question of difference and disagreement arise? The trouble is that we have forgotten the human being's true aim and have thrown God out of His own home which He built Himself, and have made Him sit outside. Further than this, if one corner of any of these models is defaced, then hundreds of the true temples are unhesitatingly sacrificed for the sake of that inanimate image. Can you see how significant this is?

There is no particular religion here, but we have respect for all religions, for the true aim of all religions is the realization of God. If God is to be realized, then make your life righteous. Guru Arjan Sahib collected the words of many Masters, and combined them in a single volume which is known as the *Guru Granth Sahib*. So God sends the Master when he is needed. In the *Koran Sharif*, it is written, *He has sent them to each country*. They come and remove the illusion from life. Five hundred years ago, when Hinduism and Islam, the two most prominent religions in India, were at variance and fighting each other in a great forgetfulness, Kabir Sahib and Guru Nanak Sahib came as contemporaries, to remove the ignorance in men. Great antagonism existed between religions at that time. Due to the work of the World Fellowship of Religions, this narrow-mindedness has been considerably reduced. Now, at least they are happy to sit together. However, they are still adamant — the Hindus desire all Hindus in the world to become one, and the Muslims desire all Muslims in the world to become one — and so on. They want to build huge pillars within their own frameworks, so how long will the tolerance last? And how can there be true integration?

The real integration at the common level of man happens when Masters spread the Truth. Why then should not all men in the world become one? The meaning behind Manav Kendra — Man Center — is to revive the original unity which already exists but is hidden by superficial differences. We are first Man, and then may be referred to by various other titles. You can see by a parallel study of religions that when the Masters, the true men, came, they were born into various religions, and are not therefore a monopoly of any one religion. Basically they are all one and the same, for when God wished to become from one to many, there was a vibration, and out of this vibration came the two aspects of Light and Sound. So God is Light and God is Sound (Music of the Spheres) — no matter which name He is given. When Masters come, they are the human positive pole in which the Lord resides in full manifestation — they are manifested God in Man. It is unfortunate that mankind, with the exception of the very few true seekers of God, has stuck fast in the fascination

of the copies, and has completely forgotten the original.

Guru Nanak Sahib and Kabir Sahib were contemporaries, and Kabir Sahib said, *We are not Hindus nor are we Muslims, but think of us as one.* Guru Nanak said, *We are not Hindus, nor are we Muslims; Allah and Ram are the very breath of our bodies.* Every being has God within him, but it is a question of getting the true eye opened to be able to see Him. *By the grace of the Guru, see that God's temple is within you.* When the inner eye is open, this can be clearly seen. Like two brothers, the soul and God live in close proximity, but the soul is always absorbed in outer things — if it would only withdraw from outside it would meet the Lord. The Masters then, come to take the souls out of forgetfulness. *Consider him the highest, in whom the Lord has manifested.*

Ravi Das was a great enlightened Saint, who came just after Kabir Sahib, but people told him, "Oh, you are just a cobbler." Well, did God make the castes or did man? The caste system was based on men's material trades and occupations, so what has this to do with realizing God through spirituality? Did anyone's father ever buy Him? Was He ever inherited? He belongs to that soul which truly yearns for Him. Why are these facts being stressed? Because the world is going more and more into a deeper forgetfulness. Real integration can only be enjoyed at the level of Man. What is the difference between one man and another? Why the thirst for another's blood? Why are men constantly at each other's throats? It is all because men wear different labels. You can confirm this from the history books.

So *this* ground is common — for all; it is called Ruhani Satsang, which means simply a spiritual gathering — no more, no less. It was Hazur's wish that a foundation be formed, which is common for all religions, for all are blessed. So keep your own label, your own language, your own customs, but become pure and chaste and realize the Lord. *It is in the body, but one cannot even think of it — cursed be such a life; O Tulsi, the whole world suffers from cataract.* When one is taken up in an airplane, everything below looks like one big whole and nothing is separate. It is something like this to rise above the body. The Masters see everyone as embodied souls, or as pure soul — conscious entities. They do not say, "O Christian, O Muslim, etc., listen to us," but say, "O man, ensouled body, listen." A true Master's teachings are for all, regardless of religion, custom, caste or nationality. Social bodies, customs, and rites are only the first steps, but due to the variance in these, there appears to be some difference in the subject and it is forgotten that the purpose and the outcome remains one and the same.

Kabir Sahib says that all are human beings and this is the time to understand these noble things and awaken out of the slothfulness. *Awake beloved, why sleep? The night has passed, why lose the day also?* This is the time to wake up — to become more conscious. Give unto Caesar that which is Caesar's and remember that your soul belongs to God.

First Allah's Light was created,
then life came into being.

Kabir Sahib explains how the world was made. In all holy scriptures you will find recorded that there was first the Light. In the Upanishads, it is written, *First there was the Sun of Maha Brahmand, and in it the Sound was vibrating.* The secret teaching of this was given to Devki's son (Lord Krishna) by Ingris Rishi. So first when the Lord expressed Himself, there was Light, and then came the Sound. This God-in-expression Power is also called Naam and Shabd. *Through the Naam, Khand and Brahmand came Into being.* God is Light therefore — Light and Sound are phases of His very own expression. So at the level of the human being, a glimpse of God can be got only through His expression.

> *With one Light the world came into being — who is high and who is low?*

When men mine the earth it yields gold ore mixed with mud, but when it is cleared, only the valuable metal remains. God plus desire is Man, and Man minus desire is God. The soul is an entity of the Great Godhead, therefore all the powers of God are in the soul — but on a smaller scale. When God said, *From one I wish to be many. . . . With one thought, millions of rivers were created.* So God created the world with but a single thought, and if we gain the knowledge in truth of who we are, and withdraw from outer attractions, and awaken within ourselves, could we not create one small town at least? Great is man — and when Masters gain realization and become the mouthpiece of God, they shake the whole world.

Archimedes of Syracuse sought to find the center of gravity, with which knowledge he considered he would shake the whole world. He never came to realize that the center of gravity lies in Man. When the Master comes, that center is awakened in millions of human beings, and through this awakening, right understanding begins. There is no need for any philosophy — these are straight facts. How many persons can we find in history who have become Master-souls up to now? One can easily count the few.

Man has sunk deep into this great forgetfulness, and that is why the Masters all say, *Man, know thyself.* In the Greek philosophers' term, *Gnothi Seauton*, O Man know who you ace. And in Latin, *Nosce Tipsum.* Does anyone of us truly know who he is? We know only that we are Jones, Smith, Brown, or we are Christian, Muslim, Hindu, etc. Man is first a man, then he is a conscious entity, a soul, the indweller of the human body. At the real or natural level then, we are all one. When I went to the West, I told them the same thing: that unity in men is already existent, but is simply forgotten. All my talks were given free, whereas usually some money is paid by the people attending the talks there — sometimes through collections during the talk, or through tickets purchased before the talk. When I had the collection basket removed, someone asked me if I did not want some money for myself, and I said, "No." At the very first talk in U.S.A. a man wanted to donate five thousand dollars. When I asked him why, he said that I had given a very wonderful talk and he wanted to subscribe to the work.

I told him that it is a gift of God, and as all gifts of nature are free, it should be given freely. Are any rights reserved for a Master's words? There are no rights reserved on the words uttered by a true Master. When the people saw that all my talks were truly given free, they could not understand what I was after. I explained that this body is the temple of God — we have forgotten this — I have come to revive that memory, so each one should return to Nature and know what they truly are.

Many do say that they are soul — a conscious entity — indweller of the human form, but have they come to prove it and thereby know it in truth? This is my watch, I can place it here. These are my spectacles, I can take them off and put them here. I can take off my clothes, whenever I wish to. But can I become separate from my body? Can I take the body off? It is a question of how to rise above by self-analysis; and who can give a demonstration of this scientific method? *By the Guru's grace, you come to know yourself.* Only then can it happen, and not before. When you know yourself, then like knows the like, and God-realization is the next step. So God cannot be known by the senses, intellect, or pranas — only soul can experience the Lord, and this can happen only after it has come to know itself.

So Kabir Sahib says that the whole world came into being with one Light, who is high therefore, and who is low? He resides in each being, and every soul is a part of Him, but unfortunately the world is sinking deeper into illusion, and right understanding is rare. *He is our True Friend, meeting whom the misapprehension is removed.* If you search the wide world, you would find very few fully awakened persons. Through right understanding we realize we are all one. *One Father, and we are all children of that One.* Kabir Sahib also says, *Remove this conflict, O Lord; Is the holy place better, or the Lord's devotee who sanctified it?* Wherever a true devotee sits, that place becomes a pilgrimage. How is it then that the holy place can be more important than the Lord's true devotee? The Urdu primary textbook that was used in schools forty or fifty years ago mentioned, *He who made the earth — He who made the sky, let us glorify Him.* The earth below and the sky above — this is the greatest temple of God, and in miniature it is the human form. *This body you see is the image of God; God is seen within it.* He can be seen when that latent eye is opened. *With the Guru's blessing, see that the God's temple is with you.* Also, *Listen to the Master's true words; He speaks of what He sees.* And what is the Master's work? *Master is He who makes all sit together.* Certain leaders of religion encourage only certain people to sit together in God's name, but a true Master will gather all people around him, regardless of their religion, caste or race.

With all this right understanding, what develops? Right thought, and furthermore right speech, and out of that right actions will follow. *With One Light, the whole world came into being; Who is high and who is low?* It is an example of the right understanding that Masters bring. And when right understanding comes to all men, there will then be peace in the world. If then a person is dying of hunger somewhere,

there will be someone to share his food. There is food for the hungry and water for the thirsty. A person who will sacrifice for others will not accept sacrifice from others.

At the first conference of the World Fellowship of Religions, the subject of Non-violence was on the agenda, and one Muslim brother stood up and said, "We do not believe in this non-violence." There followed a lengthy discussion with much agitation, for all other religions and sects had accepted this principle without question. I then stood up and said to the man, "Brother, it is an acknowledged thing that where love is, to sacrifice in love is accepted, but to take a sacrifice is forbidden, for love knows service and sacrifice — even to give one's life is correct, for the good of others." He said, "Well, on that point, I agree." So I said, "Well, the objection is now ruled out, because one should not take anyone's life for one's own selfish gain." So this is the principle we should keep before us, for it is a cure for all the ills of unhappiness. *O Nanak, the whole world is unhappy.* Why? Because we have forgotten our true selves, and our true caste — and we have forgotten the Sustainer of all life.

The aim of WFR has been achieved; its work is done — now what new responsibilities are before us? After India's freedom had been gained, Gandhi Ji said, "Now break up the Congress, for it has finished its work." That is why I say that the WFR's work is completed as it brought all religions together, and much of the narrow-mindedness and bigotry has subsided. But there is one danger arising, that if all Hindus in the world become one, and all Muslims in the world become one, and all Buddhists, etc., they would just be erecting huge pillars — and they would still be separate from each other, so how can there be true integration? The answer to all Mankind's vast problems today is that all *human beings* should become one. God is everyone's God. At the mere thought of this, such peace descends! High, low, right and wrong are all forgotten in this realization.

So Kabir Sahib is explaining that when one becomes the Lord's true devotee, all high and low is forgotten. God is love, and the soul, being a drop of that Ocean of All-Consciousness, is also the image or reflection of that great love. As the soul's basic nature is love, so that love should have gone to God, but instead it was scattered out to the world. People fight and kill each other for the sake of love for the outer labels and formations. How can man then be happy in this world?

He is happy who is sustained by the Naam. Kabir Sahib says, *I have not seen anyone in the human form who is happy.* And when someone asked Tulsi Sahib if any happy person existed, he said that the whole world was unhappy, some physically, some mentally, some because of mind's ramifications. In one way or another, all are miserable. When they pressed him for further information Tulsi Sahib said, *Happy is the devotee of a True Sant.*

Do not forget yourself in the world's illusion, brother;
Maker and made, made in the Maker, He is pervading all!

God is in each being, and we are all in

Him, like fish in an Ever-existent Ocean. He and we are not separate — it is a great mistake to think of oneself as separate from God. A brahmin (of the highest caste) once came to Kabir Sahib and arrogantly remarked, "I am a brahmin, and we brahmins have come straight from the mouth of God." Sometimes the Masters speak very frankly, and this time Kabir Sahib said, "O brahmin, you were born of a brahmini (female gender of brahmin); why did you not come in some different way?" There is no place without God, and it is the height of illusion to consider that His creation is separate from Him. The whole world is His image, if Man could only see it. *With the Guru's blessing, we can see Him.* In the Bhagvad Gita, Lord Krishna said, *Whoever sees me in all, all creation in me, he is my beloved.*

The clay is the same, formed into different shapes by the Potter;
All the same, they are clay with the conscious entity residing therein.

A potter molds the clay into differently shaped vessels, but the clay remains the same for all. With the same clay, he can make a water-pitcher, an elephant, a house, a boy or girl. Our physical forms are made of the same matter, but He has given them different appearances; and yet, within that clay lies hidden the same conscious entity — the soul. The whole world is made of the same matter, which is constantly changing, just as the atoms of the physical form are ever changing — at the same rate. When two things change at the same rate, they appear to be stationary. This is another part of the grand illusion.

There is one True One in all, and by His action, everything happens.

This body is like a wonderful house, in which we are living. The Upanishads ask, *Who is the great Craftsman who made this body with numerous outlets of eyes, ears, nostrils, mouth, and two lower down, and yet the indweller of it cannot run out of them?* The breath goes out of the body, but does not stay out, for some power is drawing it back into the body again. The human form is certainly a wonderful house, and it remains glorious so long as we live in it — we, the soul. But yet, we are like prisoners in it, for some Life Sustainer is controlling us in it, and that Life Sustainer we must come to know. God and the soul both live within each other's company, but sadly the soul is roaming around, lost in outer things, and does not talk with the Lord.

He who becomes conscious of the Divine Plan is the True Man.

In the true sense, the Lord's man is one who becomes a conscious co-worker of the Divine Plan. How does he recognize the Lord's commands? *By the Guru's blessing, he unravels himself.* Also, *Through the Guru's blessing he recognizes His commands by dying while living.* At the time of death the soul withdraws from outer environments and leaves the body. If this can be done while living, when the soul rises up she sees that Power at work, and retains the

knowledge consciously. Unless that happens, one cannot truly know the Lord's commands. When he knows His commands in truth, he becomes a man in the true sense of the word.

In the Sikh religion, a Sikh is a disciple; and an ideal or perfect disciple is called a khalsa, which means the pure one. We may bear the Sikh label, and wear the outer symbols of Sikhism, but if we have not become a khalsa . . . then? The whole foundation of Sikhism was formed so that Sikhs should become khalsas — and the khalsa, what is he? *When the full effulgent Light is lighted within, then know He is the Khalsa.* And what status is he then given? *Khalsa is my True Form; In the Khalsa do I reside; Khalsa is my brave Satguru.* He is a type of personality who will never leave those under his care. *Now, then, up to the end, will He remain; Such a person my mind desires.* A Hindu lights the lamp and rings the bell, but he who lights the Inner Light is a true Hindu. And a true Muslim? He who sees the Noor of Khuda, the Light of God, and hears the Kalam-i-Khadim, the Inner Sound. A true Christian is he who sees the Light of God, and hears the Word, the Word of God. Those who have reached this stage are all one in Him.

The Inconceivable Lord cannot be seen, but the Guru told us of His great sweetness.

While man remains at the sense-level, he cannot see the Ultimate Lord. *When you are as high as He, then will you know the High One.* There appears to be nothing in the clear air, but actually there are minute beings existing in the atmosphere which cannot be seen with the gross physical eye. Either the eyes should become as fine as those minute beings, or the microbes should become as gross as the human eyesight, to make them visible. With the aid of a microscope, they can be magnified seven hundred times, to prove that the atmosphere is indeed filled with tiny microbes. So Kabir Sahib is explaining that if one desires to see the Inconceivable Lord, one must rise to that level.

Kabir says, my doubts were removed when I saw the Ever-existent Lord of all creation.

Only a Master can really witness that God does exist, for the Masters say clearly, "We have seen Him." *In the company of the Sant, the Lord is seen within.* Their words are very clearly stated. How does the Master help one to see the Lord? *By meeting the Satguru, that eye sees, and within this dwelling he realizes the Truth.* And what do they say about Mankind in general? Forgive me but it is a very sweeping remark: *The whole world is blind; If there were but one or two I could make them understand.* Kabir Sahib made this statement, for wherever he looked he saw only spiritually blind people. In the language of the Saints, who is blind? *He is not blind who has no physical eyes; O Nanak, blind is he who has not seen the Lord within.* Whosoever's inner eye is closed is blind. And who opens that eye? *By meeting the Satguru, the eye sees.* He whose eye is open can open the eyes of others, and he whose lamp is burning can light the lamps of others. Kabir Sahib says he saw the Lord in

this physical temple, so why can we not see Him also? Because the mind stands in between. Still the mind and then you will see. One Muslim Fakir puts it very plainly and says that if one puts a foot on the mind and controls it, then the next step will be at the Lord's door. On the occasion of my Golden Jubilee celebrations, they requested me to give some good advice in a very few words, so I said, "Be good, do good, and be one." It is a complete principle to live by.

Guru Arjan Sahib gives the best cure for all ills. Mahatmas are very wide awake persons; they see where the shoe pinches. They know of all the difficulties and they also know the cure for them:

Sit together my brothers, and remove all differences with love.

It is the first thing to learn, for: *The value of sitting together cannot be described; O Nanak, it is far beyond words.* This is the only way that differences can be removed, for true understanding can come when everyone sits together on one level. We are all men after all — brothers — and when sitting together the natural thought will come up that: *I wish to treat others as I would wish to be treated by them.* It is a simple but potent criterion; be of help to others, and they will help you. Unless people sit together, there always exists the thought that one is high, another is low, and so on. Forget all this! We are all men, and as souls we are all His children. He is the great Life Sustainer and all are His devotees. The duality must be removed if men are to live in peace with each other.

What difference is there anyway? We are all born the same way; there are truly no high and no low people. However, it is a difficult subject for those living in illusion in this world, for even when all sit together they end up by each erecting their own social group's pillars. When the Masters come, they solve this problem very clearly and simply. They say, "Who are you?" You are Man, a conscious entity, soul. You are controlled by that Power which resides within you, which is the Life Sustainer, call it whatever name you like, or put any label upon it, the fact remains the same.

In the company of the Gurumukh, sit together in God's Name.

We can all sit in His Name, for we do all believe in some Higher Power. We can call that Power the mighty atom if you like, but when can we have right understanding of it? Either at the time of death, or when we can rise above the body while living. There was once an atheist who put a notice on the wall of his room: "God is nowhere." At the time of his death a small child entered his room and read the notice. Aloud he read, "G-o-d God i-s is n-o-w now h-e-r-e here." The dying man called from inside the house, "Yes child, God is now here." When he was dying on his bed he became conscious of that Controlling Power.

So sit together in God's Name. Why? Because it is common for all His devotees, no matter what the religion is. There is also another common level,

the level of Man. Just see how the single cry from a crow can call hundreds of crows together in the matter of a few seconds. Why can we not react like this? Just as men. But in whose company? Only in the company of an awakened soul can all souls become awakened. That awakened soul can give the right understanding; not only that, but he will give a demonstration during which the Truth can be clearly seen. Surely, is this not the best cure for all the world's misery and lack of peace?

Adopt this path, O brother;
Night and day repeat the Gurumukh-Naam, so there will be no pain at the finish.

There is Naam, and there is the Gurumukh-Naam. The first is a word repeated at the level of mind and senses; all the world's worship is at this level. It is called *apra vidya*, or outer knowledge. Repetition of God's name, austerities, rites, rituals, reading of scriptures, pilgrimage, fasting, aims, etc., are all apra vidya. They are good actions, no doubt, and they bring the fruits of reward; but one cannot be free from the wheel of births and deaths through these things.

The other kind of Naam is one had through a Gurumukh or Master. One can become a mouthpiece of the Guru, the God in him. But is there any way of knowing whether one has come to the true Gurumukh? *The Light is lighted within, and one becomes absorbed.* The true Gurumukh will reveal the Light of God within you, for when he gives a meditation sitting he removes the curtain of darkness, and the Light sprouts forth within. This is the Gurumukh's blessing. *The Sant gave me the capital.* When the Light is fully lighted within, one can see that same Light in others too. This is the Gurumukh's bhakti and *Naam is the panacea for all ills.* Naam has two phases: one is Light and the other is Sound.

Gurumukh's bhakti is that through which the Sound becomes audible.

Go and search until you can find the one who will reveal Light within, and make the Sound audible. Each and every being has this same Light within, and all conflict will leave by communion with this inner Light.

Play the game of Chaupar of the world as karm and dharm, and remain in contact with Sat (Truth).*

Karm is man's work, and dharm is the work of society. So after going all around the world's play of Chaupar with righteous actions, reach the True Home from which there is no return.

Control all Kama (desire), anger, greed, attachment;
This play is loved by the Lord.

Kama attacks through the eyes, anger through the ears. Attachments come through embracing. Rise above all these, and you will gain connection with the Truth.

* Chaupar is an Indian game similar to the game known in the U.S. as Parchesi.

Arise before sunrise and take a bath; Spend the nights in sweet remembrance of God.

When you sit for meditation, be wide awake. If you sleep in remembrance of God, the very thought will be circulating in your blood stream, and when you awaken, you will arise in His sweet remembrance. They say that if one's early morning hours are wasted in sleep, one dies before living.

My Satguru takes me across all troubles;
With happiness and ease I reach Home.

While performing all the necessary worldly duties, yet take the help of a Sat Saroop, someone who has realized the Truth. He will rectify all the wrongs in your life, and put you on the right track. Inner obstacles are more dangerous than the outer ones, but he will safely take you across all that. *Taking the Guru as Protector, and living His commands; Kabir says that kind of devotee has no fear in all three worlds.*

God Himself plays, and He Himself sees;
God Himself creates the play.

It is all His will. But why? This, He alone knows.

O Nanak, one who follows in the wake of a Gurumukh returns to his True Home.

When one leaves this life's play, one should leave winning. Become a Gurumukh, He who is one with the Guru. And what is the Guru? *He manifests Himself in the Guru, and distributes the Shabd.* He is the Word made flesh.

He is manifested God in man. God in man or man in God. He gives advice at the physical and intellectual levels and he feeds the soul with the Bread of Life. Food to the body means to eat and drink, and food for the intellect means to read, write and think, but the soul's food is consciousness. So the very Bread of Life is gained through connection with the All-Consciousness. He whose soul is strong can drag many broken-down vehicles.

Where is this food available? It already exists within every human being on this earth. It is the very Sustainer of all Life, but to be aware of it, the soul must withdraw itself from attachments and outer attractions. Upon the spiritual health depends the life of mind and body both; and the cure for all ills is right understanding. So seek the company of an awakened person, a Gurumukh, otherwise: *When the blind lead the blind, both fall into the ditch.*

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Few Get the Opportunity

Sant Ajaib Singh Ji

When we go home we miss Master's darshan very much. I'm wondering if we can get Master's darshan through a video?

My only purpose in making you meditate daily is that you may solve this problem, because in the within is the real thing; outside there is only the copy or the image of it. And if you do your meditation daily and go in the within and have the inner darshan of the Master, then you will not have any problem, you will not feel any lacking of the outer darshan. Videos may make you remember the Master, but they cannot give you the real darshan of the Master.

Why not meditate with love and faith in the Master? And as long as Master is in the physical body, why don't we fulfill the purpose for which He has come into the body? Why not fulfill our ambition to go within and have the inner darshan of the Master, so that whenever we want to have His darshan, we may go within and have it?

We should never think, not even in the state of forgetfulness, that Master is living in India and we are living far away from Him. And we should never think that He is the body. We should always remember this: that He is Shabd and He has come into this world only to explain the things to us. And when He gives us Initiation, He takes His seat at our Eye Center and He always waits for us.

Things have progressed very much, and I really appreciate the work that the video people are doing. They help you remember the Master. But we should never think that we can have the darshan of the Master through the video machines, or that we can solve our problem through the use of machines. We have to go within and manifest the Master within us if we want to solve this problem.

Master has said that until we perfect our Simran, the Sound Current cannot pull our souls up. Would You talk to us about the benefit of doing the practice of Bhajan even before we've perfected our Simran?

Its benefit is that it helps us maintain interest in listening to the Sound Current. Because eventually our soul has to climb, using the Sound Current, and go back to the Real Home. So

This question and answer session was given January 11, 1983, in Bombay, India.

before the Shabd pulls our soul up, we should develop the habit of listening to the Sound Current.

Many times the Sound is so melodious and so sweet that the mind gets intoxication. That is why it is very important for us to listen to the Sound Current — so that our mind may get peace, our mind may come under our control, and it may always remain intoxicated with the Sound Current.

My question is about children. They have a lot of will power and sometimes they're very stubborn, just to be stubborn. And I wonder, what's a good way to deal with it?

In this the best thing to do is to have patience, because children are innocent souls and the parents should have a lot of patience in dealing with the children.

Once a similar type of question was asked by Emperor Akbar to his very dear minister, Birbal. He asked Birbal, "Tell me, how easy is it to bring up a child?" Birbal replied, "Your Majesty, to bring up a child is the most difficult job in this world. Because children are innocent: they don't know what is right or what is wrong, and they don't have any knowledge of the things of the world. It is very hard to convince them to do anything. So I would say that it is the most difficult work in the world to take care of the children." But Emperor Akbar replied, "I don't believe that; I don't agree with you. Because no doubt children don't know anything, but whatever they ask for, you give them, and that's all. They will do whatever you want them to do. The only thing you have to do is always fulfill their desires."

Birbal replied, "Well, you cannot always fulfill their desires, because they don't know what they are asking for." Emperor Akbar said, "No, I don't agree with that. You should prove this, that it is the most difficult work in the world." Birbal said, "Okay. Now I will become your child and you become my parent. Then let's see how easy it is for you to take care of me, to fulfill my desires."

So Birbal pretended he was the son of Emperor Akbar and he started asking for things. First, he said, "Father, I want an elephant." Now you know that Emperor Akbar was an emperor, he was the king of everything, so it was not difficult for him to get an elephant. So an elephant was brought. And then Birbal said, "Now I want a small glass." A glass was brought. Then Birbal said, "Okay, father, I want to put this elephant in this glass."

Now Emperor Akbar said, "How is that possible? The glass is too small and the elephant is very big! How is it possible?" He tried to convince him that it was not possible. But Birbal said, "No, I want to do that! Otherwise I will weep."

So Emperor Akbar tried in many other ways to convince him that it was not possible. But Birbal wouldn't accept that and he started weeping. Finally Emperor Akbar said, "Now I agree with you that it is a very diffi-

cult thing [to take care of a child]. But what is the solution for this?" Birbal replied that the parents should have a lot of patience. Because if they have patience and if they keep trying to convince the children, if they keep trying to raise them in a good way, in the end they will become successful in taking care of their children.

So that is why I will say that no doubt it is the most difficult job in the world to take care of the children, but unless we have patience there is no way out of this problem. I agree that children are stubborn and that they have the will power. But if you have patience, you can win their hearts. If you keep trying, patiently, eventually you will become successful, and then they will do whatever you want them to do.

Children are very innocent souls. Many times they will even ask questions which are very embarrassing. Even though the parents know the answer to their question, still they are not able to reply. In my childhood once I asked my mother how I was born. Even though my mother knew the answer to that question, she replied, "I got you from a beggar. I gave her some wheat flour and she gave you to me." And even after I grew up, they always used to play a joke on me. Whenever a beggar would come, she would say, "Look at your mother! She gave you to me and now she has come back."

Guru Nanak Sahib presents Himself as a very innocent infant in front of His Lord. He says, "O Lord, I am Your child. Why don't You forgive my faults? Whatever faults I have done, I did them all in my innocence. I didn't know what to do and what not to do. You are my Father, You are my Lord. You should forgive my faults." The mother does not remember the faults her child has done, because if she were to remember all the faults and mistakes which her children do, she would never be able to take care of her children, she would never be able to rear her children.

The worldly people have so many expectations from their children, so many hopes they have on the children. But you know that the Satguru, the Master does not have any interest, nor desire anything from His children. He does not have any expectations, nor any hope from His children, yet still He has so much love and patience for His children. He does not mind the faults and mistakes that His children are doing, and He always goes on forgiving them. He does not have any [personal] interest in taking care of His children; His only interest is to take the souls back to Sach Khand. Paying no attention to the faults and mistakes of His child, He waits for the time when the child will improve his condition. He has a lot of patience, and eventually He takes the soul back to Sach Khand.

So just as He does not pay attention to our faults, just as He has a lot of patience for us — He always gives us a long rope; He always waits for us; He always goes on forgiving us — we should also make our minds

the same way. We should also have a lot of patience like the Master has for us. We should always forgive our children if they are doing any faults, because they are innocent. So we should pay no attention to the faults of the children, and having a lot of patience, we should take care of them.

Master, when we admit our mistakes to the Master in our diary, does that reduce the karmic burden of those mistakes, in addition to inspiring us not to repeat them?

Yes, by admitting our faults we definitely get free from the burden of that karma, provided that you don't repeat it. Because even in this world, if we make a mistake once and ask for forgiveness, even the worldly person will forgive you once. And you know that in the Court of the Lord there is a lot of forgiveness. So if we ask the Master for forgiveness after committing a mistake once, He will definitely forgive us.

Regarding keeping the diary, I have said many times elaborately that you should not keep the diary as if you are doing a rite and ritual. You should not make a mistake and note it down in the diary and again do it the next day. Once you have made a mistake, once you have realized that the thing which you did was a mistake, you should never repeat it.

We ask the Master's forgiveness for sins that we commit. Does the Master take the burden of that karma on His physical body?

I have said this many times, repeating the words of Master Sawan Singh: He used to say that the Negative Power does not spare even one karma. All the karmas which are done in Kal's land have to be paid. Either the Master pays off that karma or the disciple does. You know that if a disciple gets even a thorn in his foot, he will pray to Master to remove that pain. He cannot bear even that much pain. He always asks the Master for help.

You know that Masters are free from all disease. They don't have any karmas to pay because They have come into this world to liberate the souls and to pay off their karmas. They don't have any karmas of Their own. But why do They suffer from diseases? Why do They suffer from sicknesses? This is only because of the karmas or sins of the disciples. Many times it happens that the Masters leave Their body much earlier than They are supposed to, because of the sins of Their disciples' karmas.

Always remember that whatever karma is created in this world has to be paid, whether the disciple pays it or the Master pays it. Tulsi Sahib also said that the law of karma cannot be altered. This world is being maintained by this law of karma. Whatever you sow, so shall you reap.

Master, in the last Sant Bani *there was a parable given about a monkey and a goat and a woman. The goat didn't eat the food, but the monkey ate the food and smeared the food on*

the goat's mouth. When the lady came in, she beat the goat. Who was the woman that was beating the goat? [much laughter, including Sant Ji]

You see that we people don't try to understand what is being said in that story. Instead of understanding what Master wants to say, we try to split hairs, and we cannot do that.

Saints and Mahatmas lovingly try to make us understand through the parables and stories. They use so many stories and parables just to make us understand what we are supposed to do. But instead of understanding it, we just try to fight over unnecessary things, which is of no use.

Many times I have said this, that almost all the questions which you people ask me now, almost all of them have either been published in *Sant Bani Magazine* or are answered in the Satsangs. So whenever you hear the Satsang or read *Sant Bani Magazine*, you should read very carefully. Because whatever questions you have, they all are answered in the magazine. So you should be very careful in reading the magazine.

Master says that it's a very great thing for us to awaken the Spirituality within our children. And I was wondering if He can give us any examples as to how we as parents can do things with our children to spark that fire within them.

Yesterday in the children's Satsang, I told the story of Sheikh Farid and his mother. You should also try to become like that; you should take that as an example.

Do children hear the Sound Current when they're born, and then the world's noises come in and block out the Sound Current?

In the womb of the mother, the soul is preserved and nourished with the support of the Shabd. The soul is connected with the Shabd and she has the Shabd in the form of Light and Sound. And whatever happens, she grows up in the womb of the mother with the support of the Shabd.

You know that when a baby is born, he sees the outer light and hears the outer sound. And you will notice that whenever any baby is born, he cries a lot. This is only because the babies get disconnected from the inner Light and Sound. In the womb of the mother, where the soul is preserved and nourished with the support of the Shabd, she cries and prays to Almighty God, "O Lord, bring me out of this prison and I will do Your devotion. I will remember You day and night, and I will always worship You."

So when the soul is brought out, when the baby comes out, he cries. In the olden days, and even now, when a baby cries, sometimes people hold a light in front of him, and looking at that light, the baby stops crying. Or sometimes people play a musical instrument or they make some noise so that the attention of the baby is diverted to the sound, and then the baby

stops crying. It means that when the soul was in the womb, she was having the Light as well as the Sound.

When it comes to doing our work in the world, when we look on that as seva — for instance, our jobs, and also work we want to do in our communities to make them the kind of place we would like to see — is that seva? Or does seva only apply to doing the Master's work?

The works we do in our community or in the world are counted as good deeds and we get the benefit. But as far as seva is concerned, the real seva is doing Bhajan and Simran. And we do that for the upliftment of our soul and to practice the Path which makes us liberated ones.

We know that we are born in a society, we live in a society, and it is our responsibility to work in this society. Saints don't say that you should not give any attention to your society, that you should not live in your society. They don't tell us that. But we should try to give as little time as possible to our community and as much time as possible to our meditation. Because there are many other people who can do the job of serving the community and the world, but only a few people get the opportunity to do the meditation of Shabd Naam. This comes to only a few people.

Can you say something about the seva we are doing right here?

I have said a lot about doing the seva, and that is why earlier I advised you that you should read the *Sant Bani Magazines*. Because during the last Tour I said a lot about doing seva, the seva which we do in the langar. It is one of the best sevas.

By doing physical seva our body becomes pure. And by doing the seva of Simran, our mind becomes pure.

Seva is after all seva, whether you do it here or back at your home. When you are serving in the cause of the Master, when you are serving the dear ones because of your Master, you definitely get the benefit of it. Whether you do the seva here — because here also the langar of the Master is being done — or back in your home, whenever you are serving in the cause of Master, you do get the benefit. Many people are able to meditate and remember the Master with the efforts of a few people. So the people who are serving benefit from the meditations of the people whom they are helping to meditate.

You know that a very few people made the efforts and showed me their love, and as a result the Bombay program was made and the other dear ones try to take advantage of this program. And that is why I give them the program every year. There are a few disciples of Baba Somanath Ji and a few disciples of Master Kirpal Singh Ji [here], and because of their efforts and seva we all are sitting here together and sharing the love of the Master. We all are doing the seva in

one way or another.

Guru Nanak Sahib says that if we do the seva in this world, we get its benefit in this world as well as in the world beyond, because in the Court of the Lord, the Lord loves us and embraces us. Those who get the opportunity of doing the seva of the langar are the most fortunate ones, because not everyone gets this blessed opportunity of doing the seva. They are the most fortunate ones who get the opportunity to serve in the langar of the Master. And I will say that even more fortunate are those who take advantage of the seva done by the dear ones and who spend their time in meditation.

You know that we people might do seva for one or two hours, or for a couple of days. But under whose guidance are we serving the Master Power? We should see how much They work. They don't get any time of Their own; They don't have any free time for Themselves, because They are always doing one or another type of seva. Sometimes They write letters; sometimes They give interviews; and sometimes They are taking care of the souls. They always go on serving the Master Power. Even after doing all that seva, They don't expect anything in return. Their only interest is that those who are serving the Master Power under Their guidance should get a lot of wealth of Spirituality by remaining in the Sangat for as much time as possible.

Could You tell us a little story about Baba Somanath Ji ?

There is a book which has all the stories about Baba Somanath Ji. Chris McMahon will tell you some stories from that book.

Master Sawan Singh Ji made my meeting with Baba Somanath possible. It was a very brief meeting. From my childhood I had been searching for God, I had performed many types of austerities, and I did so many things. In the same way, Baba Somanath had also spent a major part of His life searching. He also performed many austerities and did many practices. When He finally came to Baba Sawan Singh, His search was completed, and He got the knowledge of God.

Is it all right to ask the Master to sing His song to the Sangat?

Well, now I don't have that voice which can sing songs, so please excuse me for that. But I'm conveying that to Pappu and he will sing a song.

[*Pappu translated the bhajan* Satguru Ji Darash Dikhao, *then led the sangat in singing it.*]

6/98

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Is anything else required to become reunited with the Lord? Sadachar (righteous living) is most essential. The mind that is running amuck in bad outer influences must be brought to heel; only then can any real progress be achieved. Our greatest obstacle is that the soul is under the mind's control, and mind in turn is under the senses' control. So release from this bondage is hastened by living righteously. When they asked Zoroaster what the qualifications were for returning to God, he replied, "Righteousness." They then asked him what righteousness consisted of, and he said, *Good thoughts, good words, and good deeds.* Like the Masters, we should think of the good in all people, and have concern for the upliftment of all. *O Nanak, the Naam perpetuates; Through Thy grace the whole world benefits.* Guru Nanak prayed, *Peace be unto all the world, under Thy will, O Lord.*

— from the Satsang "Who is High, Who is Low?"
by Sant Kirpal Singh Ji