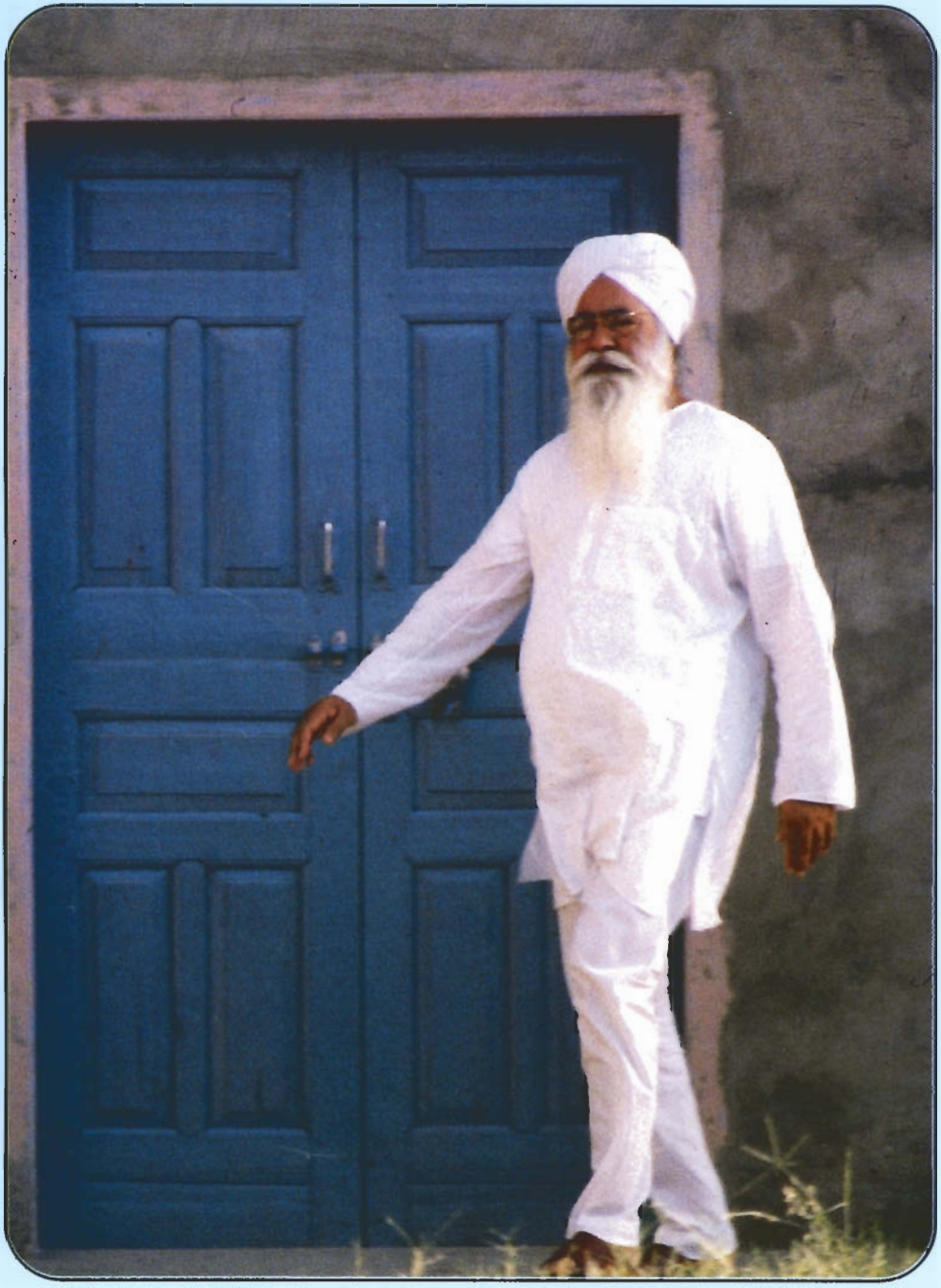
# *Sant Bani Magazine*

## The Voice of the Saints



**September 1999, Volume 24, Number 3**

# Sant Bani Magazine

## The Voice of the Saints

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# The Ocean, the Wave, and the Drop

## Sant Ajaib Singh Ji

I BOW DOWN at the Feet of my beloved Gurudevs, Sawan and Kirpal, Who have allowed me this opportunity to sing Their Glory.

A brief hymn of Swami Ji Maharaj is presented to you. It is worth listening to with much attention.

Our soul is the essence of that Almighty Lord Who is Unreachable, Untraceable, Unseen. We cannot describe Him in any words.

After coming down from that region of peace, our soul came in the causal plane and she assumed a causal cover, and our soul got covered with the causal body. Further down, when she came in the astral plane she assumed the astral body, and thus the astral cover was thrown upon our soul. When she came further down in the physical plane, she took up the physical body and the soul was covered with this physical cover. She got in the company of the mind and the organs of senses. Whatever deeds our soul did while in the company of the mind and the organs of senses, those karmas were enough to keep this soul tied in this world which is full of sufferings.

*This Satsang was given June 22, 1992, in Toronto, Canada, the last stop of Sant Ji's North American Tour that year.*

Lord Krishna had told Uddho that good deeds as well as bad deeds are like the chains which bind the soul into this world. If we do good deeds we get another birth in the palaces; we come back into this world as the wealthy people. If in this lifetime we are living on the streets, in the next lifetime, because of our good deeds, we come back as the princes and princesses, and we have nice things, comfortable palaces, and like that.

If we do the bad deeds, then hell and the cycle of eighty-four lakhs births and deaths are waiting for us.

No one can say for sure when our soul came in the clutches of the mind, or when this chain of the pleasures and the sufferings will be cut down.

Guru Nanak Sahib said, "Not even the yogis know the date and the month, or the season, when this Creation was created. Only He Who has created this Creation knows about it." Many people would ask Master Sawan Singh questions about when the souls were separated from God and how long have the souls been in this world of suffering. He

would tell them, "Let us all go to God Almighty. Let us all go within. Because God has given us this human body, and only in this human birth can we do the devotion of God and meet Him." So He used to say, "Why not go within? Let us go within and ask God Almighty since when our souls have been separated from Him."

Mind has taken up the company of the organs of senses, so whereever the organs of senses are pulling the mind, our soul has to also go along with them. And as she went on going farther away from God Almighty, from her origin, her light went on decreasing. And she went so far away from her origin that she even forgot that she is the essence of God Almighty.

If at any time God Almighty graciously gave the soul this opportunity, this human birth — because human birth is an opportunity in which we can do the devotion of God — we wasted it.

If God Almighty gave us this precious opportunity to do His devotion, we started searching for Him in the places where He did not reside. We started looking for Him in the rites and rituals and the religions. So far no one has achieved any peace by performing the rites and rituals. Not even those who had started these rites and rituals and all the religious practices have received any peace. So we did not get any peace from doing all these rites and rituals and searching for God in all the outer places.

If some father's forgetful son does anything wrong — if he makes a mistake or if he hits somebody, or somehow he gets into trouble and he is arrested by the police and put in jail — because of his attachment to his son, and because he is his essence, that is why, even though he may not like that thing which his son has done, but still, because of the attachment the father goes to the court and he hires a competent lawyer and he tries to get him out of the jail. Why does he go there to get his son released from the jail? Only because he is bound in the attachment, he is bound by the love.

This is a worldly example. Master Kirpal Singh Ji used to say that if a worldly father can have so much sympathy for his worldly son, then God Almighty, Who is our true Father, has a thousand times, a million times more sympathy, more grace and more love for His souls.

So what does God do when He sees that the soul is in a very bad condition, a very pitiful condition, when He sees that the soul is suffering a lot wherever she has taken birth — she is always in the confusion, she is always in trouble with the problems and sufferings? He comes down in the Form of the Masters. He sends His beloved children in the Form of the Saints and Masters into this world, and He tells Them, "Go and tell the souls about

Me, and you show them the Path. Those who are yearning to see Me, those who are yearning to return back to Me, you go and tell them where I am."

Kabir Sahib says, "O Kabir, I am the one who knows the secret of the Eternal Home, and I have come here with the orders of God Almighty." Kabir Sahib says, "I have come from our Eternal Home and I know about that Place. And I brought along with me the orders, or the Word, of Beloved God."

Those who have made room in their heart for the beloved Lord, those who love God Almighty, they love even those who have brought the message of God. So they love the Messengers, and because of their love they listen to Them, they hear Their words, and because of their attachment and because of their bond of love with the Messengers who have brought the message of God Almighty, they also return to their Home.

Those who do not have any yearning to meet God Almighty, those who do not have any love for God Almighty, they don't love the Messengers of God. Instead, they oppose Them.

Only by doing the meditation of Shabd Naam can we cut this chain. And only because we have not been able to cut this chain, that is why the soul always takes birth and dies in this world full of suffering.

When Guru Nanak Sahib went to Mecca, which is the holy place of the Muslims, He had several questions and answers with Kazi Ruknudin which are included in His book, *Janam Saki*. Kazi Ruknudin asked Guru Nanak, "You sing so much praise for the Master: what is the use of the Master, and where does the Master help? What does He do for us?"

Guru Nanak Sahib replied to Kazi Ruknudin, "Look here, dear Ruknudin, when a soul is born into this world, he takes birth with the account of all his good and bad deeds; he brings that account with him when he gets the body in this world. And he goes on increasing the account of the good and bad deeds when he is in the body. But when his death comes and when his soul has to leave the body, he takes along with him the same account of the good and bad deeds, and he has to carry the burden of his good and bad deeds on his head. And he has to cross a river which is very terrible and dangerous, because the water of that river is like boiling blood, and it is very difficult to pass that river. The dirty souls, those who have not done many good deeds, or who have done only bad deeds, they are drowned in that dirty water, in the hot water of that river. If the soul has any Master Who has accepted that soul and Who is competent to help the soul, He is always there. Even before the soul withdraws from the body, even before

the soul leaves the body, the Master is present to take care of that soul. The souls who have the protection of the Master don't have to go through that because they are protected by the Master. Those who do not have the Master, or those who do not have a protector, nobody listens to them."

Kabir Sahib Ji said, "O Kabir, this body is like a pitcher which is filled up with water: it will break either today or tomorrow. Those who do not have the Master, all their wealth will be plundered on the way." Kabir Sahib said that this human body, this life, is like a pitcher which is filled up with water, and it is not very solid. You don't know when it is going to break — maybe today or maybe tomorrow. And those who do not have the protection of the Master, those who have not been accepted by the Master, even before they reach the Lord of Judgment, all their good deeds will be plundered and robbed by the angels of death. And when they go to the Lord of Judgment, according to their deeds, according to their karmas, they will be sent to the hells. Guru Arjan Dev Ji Maharaj also said that those who are involved in doing the karmas or dharmas — all the hypocrisies — they will be robbed by the angels of death.

So all the Masters have said that if you want to pay off these stacks of karmas, if you want to get over this payment of the karmas, and if you want to get the liberation, first go to the Master. He will make you hear the Sound; He will tell you how to do the Simran and how to rise above the openings of the body. When you will rise above the openings of your body, come to the Eye Center, and go further in the within, then after reaching the Form of the Master, all your karmas will be paid off, and you will not have to worry.

Kabir Sahib said, "The Masters Who have seen the Reality all say the same thing. Says Kabir, All those who have seen say the same thing; it doesn't matter if one is a mullah or a pundit."

Kabir Sahib said, "The beating of the angel of death is unbearable. I met a Sadhu who has saved me from that beating. Kabir Sahib says, It is very difficult to bear the beating of the angel of death, but I am a very fortunate one that I met with the Sadhu Who has saved me from that beating."

Kabir Sahib also said, "O Kabir, I was being crushed in the mill, but the Satguru came and He saved me. It is only because of my past karmas that He showered grace upon me and He saved me from that suffering."

So here Swami Ji Maharaj lovingly explains to us, "Dear Ones, go and take refuge at the Feet of the Satguru so that you may easily pay off the account of your karmas."

The teachings of the Masters are

not limited to any one particular community or one particular religion, or to people from only one particular country. Their teachings are universal. It doesn't matter if one is Hindu or Muslim or Christian or Sikh. It doesn't even matter if one belongs to this country or that country. The teachings of the Masters are for everyone. They tell us, "Come, Dear Ones, God Almighty Who has sent you into this world is now calling you back through us." So that is why the teachings of the Masters apply to everyone, and those who go to Them and those who listen to Them, they get the benefit from the Masters.

God is an ocean, the Shabd is the wave, and our soul is a drop of that ocean; they are called by different names only because they are separated.

Guru Kabir Sahib says that the servant of God is like God. Don't misunderstand Him just because He has the human body. Just as when the wave of the water rises above the surface of the water, but once again it becomes one with the water, in the same way, God Almighty and His servant are one and the same.

Whatever thing we will surrender to the wave of the ocean, that wave will take that thing into the depth of the ocean. In the same way, since the Masters are the wave of the ocean — the Masters are like the wave of God Almighty — if we will surrender ourselves to Them, They will take us to our origin, They will take us to God Almighty.

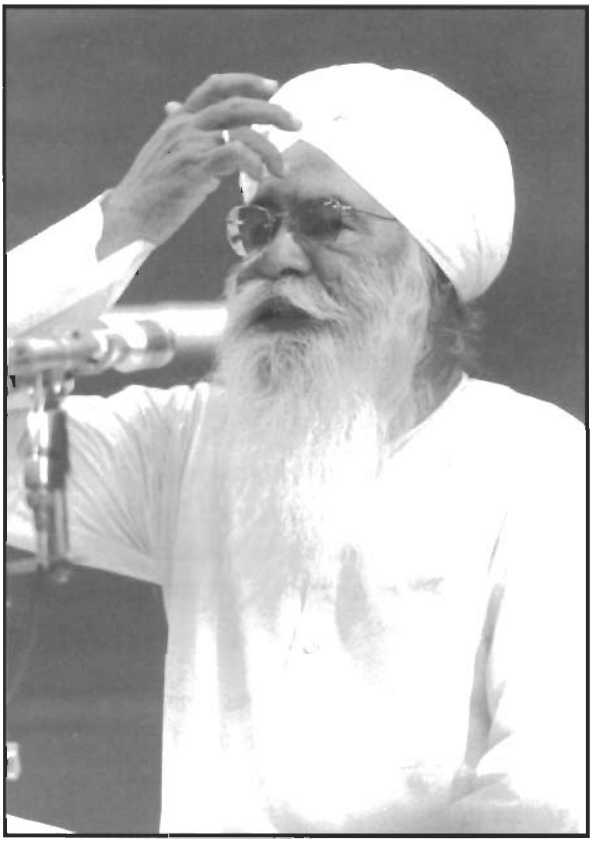
Such Masters do not come into this world only for a particular community, religion or country. They come for everyone, and They understand every country, every religion and community as Their very own. They look at our souls; They do not look at our minds. Because all the faults are in our minds. Soul is innocent, soul does not have any faults.

Guru Nanak Sahib says that if there were some other god, then we would say, "This person belongs to somebody else." He says that if there were another god who had created some other people, then we would have said, "Okay, this is a different person." But when there is one God and everyone is created by the same God, then everyone is the same.

*O my Dear Ones, seek the refuge of the Satguru. He is the One Who can make you pay off the karmic taxes.*
*All the world is being grilled in the illusions and forgetfulness. It is surprising that no one understands this.*

Swami Ji Maharaj said, "What can I say? Everyone is lost in this mystery." When we hear that there is no liberation without the Naam and that we cannot get the Naam with-

out going to a Satguru, all this seems very surprising and amazing to us — because in our life we have never heard that we cannot get the liberation until we get the Naam, and we cannot get the Naam until we go to the Master. All those things are very amazing to us, because even though we read the writings of the past Masters, still we do not understand what They have said, what They have written there.



In almost all the religions, we meditate upon or we remember the name of Gods, or we remember the name of the Masters who came in that religion. But we have not seen Them, and They have not taken up our responsibility. So how can we be sure that They will be responsible for us or that They will come to help us? We appreciate all the Masters, we respect all the Masters, but if we do not have the subject in front of us, how can we claim [that They will liberate us]? So Kabir Sahib says, "Without seeing and without understanding, what good does repeating the name of the Master or remembering the name of the Master do? If just by repeating, 'Wealth, wealth,' one could become wealthy, then what was the use of working for the wealth?"

Sehjo Bhai has said that God has put this condition: "You do these kinds of rites and rituals and then you can get the liberation," but when the Master came, He cut all those bans, He lifted all those bans, and He said that if you will do the meditation of Naam that means that you are doing all [the] forms of devotion.

If we remember the beautiful Form of the Master all day long, if we always remember Him, and if we have Him in our eyes all the time, can there be a better renunciation than that? If we go on repeating the Names which the Master has

given to us, if we go on doing the Simran all day long, and if we don't forget it even for a moment, can there be a better reading or repetition than doing the Simran?

When by doing the Simran we rise above the nine openings of the body and come to the Eye Center and get ourselves connected there, can there be any better renunciation or sacrifice than that?

*All the people in this world who are controlled by Maya are the unfortunate ones. No one gets the total liberation.*

Whose fate can the jiva bring? We understand the writings of the Mahatmas only when our own fate karmas help us.

The unfortunate ones cannot get this condition, cannot get to do the devotion, the meditation of the Shabd Naam, because it is not written in everyone's destiny that he will come to the Path and get the Naam and do the meditation. God Almighty has kept this thing in His own hands. Only God knows whom He has to bring closer and to whom He has to give the Initiation, and whom He has to keep at a distance and not give the Initiation.

Every day you sing in the bhajan, "O Nanak, only those who have been ordained from the Court of God will meet the Master." So only those in whose destiny it has been written by God Almighty that they will come to the Master, they will take the Naam, and they will have faith in the Master — only they come to the Masters. Otherwise, those people upon whom He has not showered so much grace and in whose destiny it is not written, they will not come to the Master.

Guru Arjan Dev Ji Maharaj said, "O Lord, if it were in our own control, if it were in our own hands, then why did we get separated from You and why did we go through all the sufferings?"

*Those upon whom God Almighty showers His grace, they desire to drink this Nectar.*

He upon whom there is the grace of God Almighty, right from his childhood, like a rainbird he has the yearning [for purity], and he always wishes to meet the perfect Master and get the Naam. We read in the histories of the perfect Masters how right from their childhood they were in search for God Almighty, and how much yearning they had, and how they searched for the perfect Masters and went to Them and requested the Naam. And also from the history of Guru Nanak we learn that right from his childhood his parents always encouraged him to do the worldly things, and they asked other people to make him do some business or do some farming. They

even took Guru Nanak to a mullah and they told him, "He has the shadow, or he has the effect, of some ghost or some evil spirits," and they asked him to give Nanak an amulet.

So Guru Nanak Sahib said, "Some people used to say that I am affected by the ghosts, some people used to say that I am affected by the spirits. And other people who had more sympathy for me used to say, 'He is poor Nanak.' "

The same was the condition of Kabir Sahib. His parents were also very upset because people used to come in numbers to see Kabir, and He would sing the praise of Ram, the Lord. You know that Kabir Sahib was born in a Muslim family, and Muslims don't like to repeat the name "Ram." You know that we people are involved in this dispute over the words by which we remember God, so his parents used to say, "In our family nobody takes the name of Ram. From where has this boy come who always sings the praises of Ram?"

The same was the condition of Master Kirpal Singh and Master Sawan Singh. Right from childhood, right from the beginning, They had so much yearning to meet God Almighty, and They searched for Him.

Such dear ones are very few. Regarding myself, I have often said that in my childhood I did not show any interest in doing the worldly things, and I would sit down cross-legged in the meditation posture. I used to do this right from the beginning, right from my childhood. My parents didn't like that, and they took me to Baba Bishan Das, Who later on gave me the Initiation into the first two Words. Originally they took me to Baba Bishan Das only because they wanted Him to treat me, because they thought that I was sick.

Rare are such beloveds of God who right from their childhood, right from the beginning, have the yearning to meet God. And they always wish and they always wonder what kind of people they were who got such blessings to sit at the feet of the Masters, and who were able to spend time in Their company.

Within such souls, right from the beginning, right from their childhood, they do not feel any difference between the religions and they have love for everyone.

So Swami Ji Maharaj says, "Rare are those souls, very fortunate are those souls who want to achieve this condition, who want to do the meditation of Naam."

*What more can I say to glorify this condition [liberation]?*
*Rare are the Gurumukhs Who achieve it.*

"What glory can I sing of this condition? Only after becoming a Gurumukh can one drink this and can one understand this."

After reaching what place does one become the Gurumukh? This is something which we should think about patiently. When one rises above the physical, astral, and causal bodies, and when one rises above the mind and the twenty-five prakritis and all the sense organs and reaches the Par Brahm — only after reaching the Par Brahm, and only after rising above the Rajogun, Tamogun, and Satogun, can one become a Gurumukh.

It means to become the mouthpiece of the Master. Whatever the Master speaks, His disciple also speaks the same thing.

*[One who attains this condition] does not like anything but the Feet of the Master.*
*He always remains absorbed in this ecstasy.*

They do not like anyone except those who love the Master, and they always like to go and sit with those who talk about the love of the Master, because they are looking only for that love.

Master Sawan Singh Ji used to tell the story about His initiate who was married into a family who were not initiates, but they used to go to Hardwar, the holy place, and they used to believe in that place. So after she got married, they took her to Hardwar and she was asked to perform all the rites and rituals which they were used to doing. She used to have very good meditations and she would always feel the presence of the Master with her, but when she was doing those rites and rituals, all of a sudden Master's Form disappeared from there.

Later, when she came to Master Sawan Singh, she requested some time; she said, "I want to talk to You." So Master gave her the time. While she was telling Master Sawan Singh the whole story about how she got married and was taken to Hardwar, Master would go on saying, "Okay, and then? And then?" So then she said, "Well, then they took me to Hardwar." So Master Sawan Singh asked, "And then?" So she replied, "Then they made me do all the rites and rituals, and then they gave me a coin to offer at the feet of the goddess." Master Sawan Singh then asked, "And then what happened?" So she said, "Then I threw that coin at the forehead of that goddess." So Master Sawan Singh asked her, "And then?" So she replied, "And then You disappeared!" So Master Sawan Singh said, "Now you should touch your ears and you should repent, that you will never change the form of [your] contemplation, that you will always remember the Form of the Master." So she said, "You should also repent and touch Your ears and promise that You will never disappear!" [*Much laughter*]

*While having the darshan one*
*forgets even his own body.*
*Then how can one remember*
*his home and the outside*
*world?*

So many souls, when they come to the Master, when they are talking to the Master, they forget what they should tell the Master, and they get so intoxicated in the company of the Master that they do not even remain aware of how the time went by.

*The soul is so drenched in the*
*Color of Love —*
*What can I tell you about her*
*condition?*

Swami Ji Maharaj said, "How can I describe the condition of those who have gotten so intoxicated in the meditation of the Naam, those who have drenched themselves in the love of the Master and in the love of meditation?" He said, "What can I say to describe them? What can I say in their glory?"

*Yoga, renunciation, and knowl-*
*edge are all tasteless.*
*One does not find any taste in*
*them.*

Yoga and the renunciation — in both these practices there is no such [intoxicating] taste. We have seen

the yogis, those who do the yogic practices, but all the practices which they do not take them beyond the six chakras.

*Rare is the fortunate dear one who gets this blessing in abundance.*

There are very few, very rare fortunate ones who have gotten these blessings.

*Radha Soami says this — "Rare Gurumukhs sing this arti!"*

In Sant Mat, *arti* means "merging of the disciple into the Master." Swami Ji Maharaj says, "I have told you the arti which the Gurumukhs perform. Fortunate are those souls who live up to this."

Once there was a moneylender who used to lend money to the farmers and other people, and in order to recover his money he used to travel a lot. So once he came to a village where a farmer owed him a lot of money. And when the farmer was unable to pay back all the money which he owed, then the moneylender had to take away all the wealth, the house, and everything which that farmer had. This upset the farmer and he decided, "Now I will not help this moneylender; I will not carry his bags to the train station. Let him find somebody else to do that job."

So when the moneylender had to go to the train station he could not find anyone who would carry his bags. But there was one very good meditator Mahatma living in that village. So he came up to the moneylender and He said, "Well, I will take your bags to the train station, but I have a condition. You will have to pay me — and the payment is that either you tell me a story of God, you talk about God, and I will listen to you, or you become a listener and I will tell you a story of God." The moneylender thought that it was a very good bargain: "I don't have to pay any money and he will take my bags to the train station." So he said, "Okay, I will listen to whatever You will tell me about God."

So then that Mahatma carried the bags and things of the moneylender on His head, and on the way He started telling him things about God Almighty. When they reached near the train station, you know that Mahatmas are always very kind-hearted and They are always very gracious, so He thought, "Since this moneylender has spent some time in my company, I should give him something. I should give him something so that he may realize that he has spent some time in the company of a Master."

So He told him, with all His grace, "Okay, now the train station has come. But let me tell you that in all your life you have not done

any good deed. This is the only good deed you have done, that you have spent some moments in my company and you have listened to me. In about a week's time, you will die. And when you die, the angels of death will come and take your soul up, and you will be presented in front of the Lord of Judgment. He will ask you, 'When do you want to enjoy the reward of the good deed which you have done?' And this is the only good deed that you have done in your whole life, that you have spent some time in my company. So they will ask you if you want to enjoy that first or later. So you should tell them that you want to enjoy the reward of this good deed first. And then they will bring you to me."

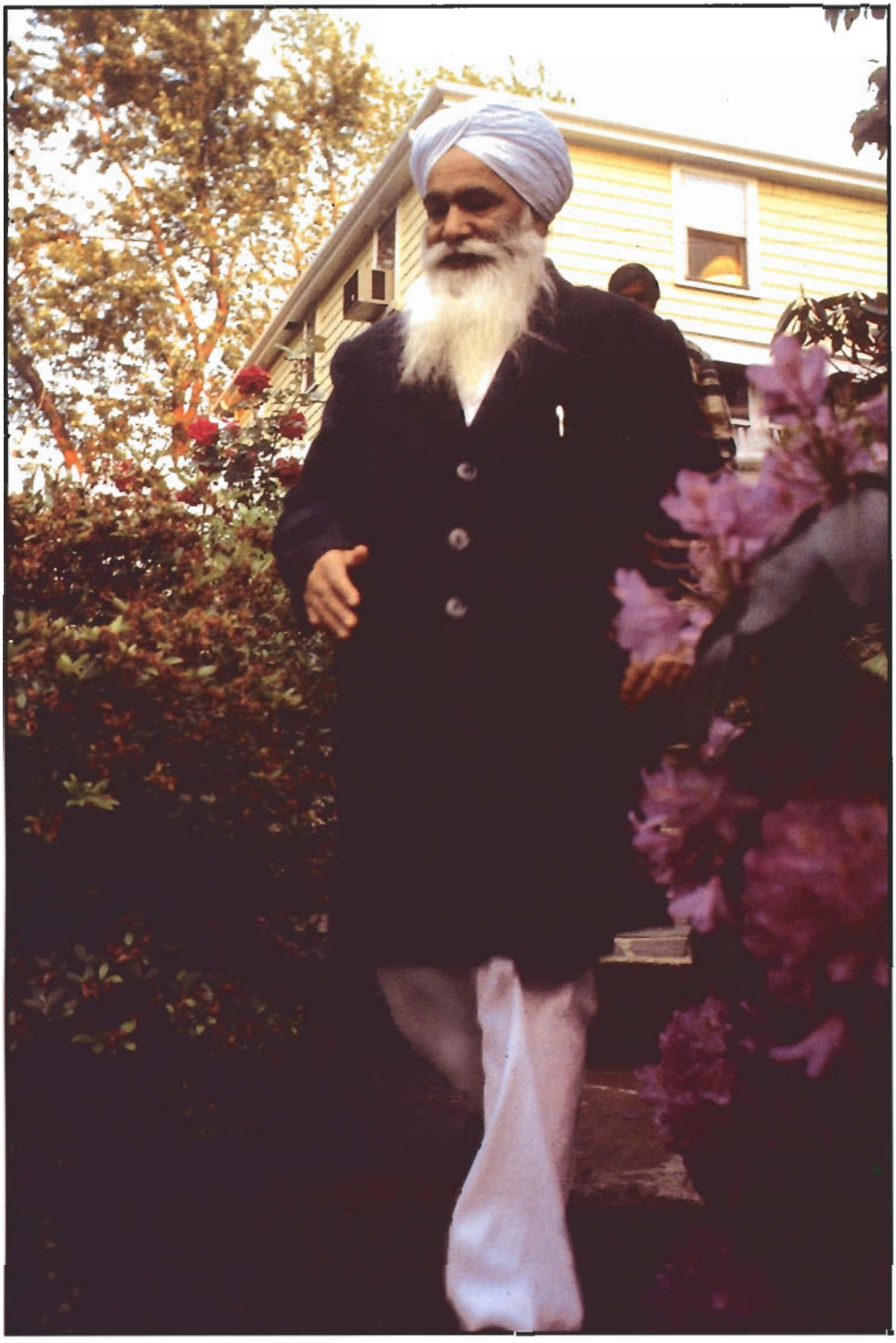
After a few days everything happened as that Mahatma had said. That moneylender left the body, and the angels of death took his soul up and they took him to the Lord of Judgment who told him, "Dear One, you have not done any good deed in your life except that you have spent time in the company of the Mahatma. Do you want to enjoy its reward first or later?"

So the moneylender, as he was told by the Mahatma, said, "Who knows what's going to happen later? Let me enjoy its reward first." So the Lord of Judgment ordered the angels of death to take him across their [border] so that he could go to that Mahatma and spend two minutes with Him, because that was the fruit he was going to get.

When that moneylender's soul got to the Mahatma, the Mahatma welcomed him and He said, "Okay, you have come? Okay, now sit down here." So he was sitting there and after some time he started looking behind him, so the Mahatma asked him, "What is the reason that you are looking over there? What's wrong there?" He replied, "Master, I am supposed to go back there in two minutes, and if I will not go back to them they will beat me." So the Mahatma said, "No, they cannot come here. Don't worry about them; just forget about them."

So then he realized that if just by spending a few moments with the Mahatma he could be spared from the beating of the angels of death, "Why didn't I spend all my life in the company of the Masters?"

So I hope that if we have been given the opportunity to spend time in the company of the Masters, we will take advantage of it. We should always remember what our Beloved Lord Master Kirpal Singh Ji used to say. He used to say, "We should give up hundreds of important works to attend the Satsangs, and giving up thousands of important works, we should do the meditation of the Shabd Naam." And we should keep the diary. We should mold our lives according to the principles and teachings of the Masters, and we must keep the diary.



*Sant Ji in the garden of Millie Prendergast's home in Boston, June 1977.*

# From the Purity of Their Heart

## Sant Ajaib Singh Ji

SALUTATIONS unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have given us the opportunity to sing Their glory, to sing Their praise and to do the devotion. In a very loving way, Guru Arjan Dev Ji Maharaj has said that the tongue which does not sing the glory of the Master should be cut. Seal the ears, close the ears, which do not hear the Shabd of the Master. And the eyes which do not do the darshan of the Master, and which do not become happy by having the darshan of the Master, you should take out those eyes.

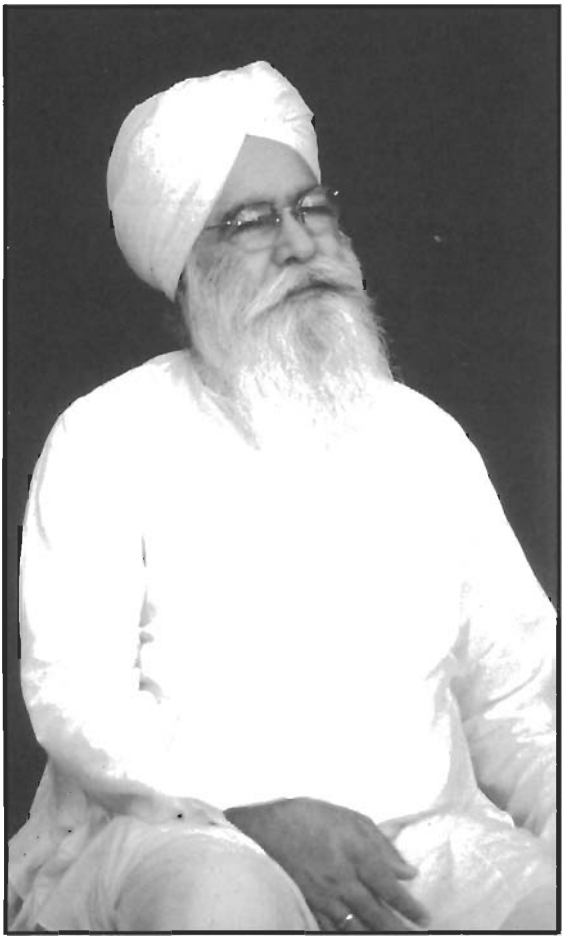
The truth is that we can sing the songs of love of the Master, we can sing the songs full of yearning for the Master, only if that God Almighty Who is capable of doing everything, showers His grace upon us and has mercy upon us. I have already said a lot regarding singing the bhajans, and dear ones might have read that in the magazine. In fact, singing the bhajans is not less than meditation. Master Kirpal Singh Ji used to say that the bhajan which creates the yearning within you, you should sing that bhajan before sitting in meditation.

It is a very good opportunity for us to express our humility in front of the Master. By singing the bhajans, one by one we can [recognize] our faults, and we can express our feelings and confess our faults in front of the Master. It is only through the bhajans that we can confess our faults in front of the Master; otherwise, you know that [it is a rare moment] when our forgetful mind allows us to even confess that we have made any mistake or we have done any fault.

When, by doing the Simran, we vacate from the nine openings of the body and we concentrate at the Eye Center, when we rise above the three vestures and reach the place from where the power and grace of God Almighty are coming, and when we reach the Feet of the perfect Master, only after that, the true humility, the true appreciation, and the true gratitude for the Master come.

Until we reach there, as long as we are below that plane, below that point where the grace of the Master

*This bhajan talk was given in March, 1997, at the S.K.A. Retreat, near Sampla, India.*



is coming, we sing the prayers written by the perfect Masters. The Masters are fully aware of our shortcomings, and They know how we will come around, that is why the bhajans which They have written are in fact prayers. These are the words which have come out from within that pure and holy heart. And by singing those prayers written by the perfect Masters we can become humble.

Normally the poems which we people write are written on the level of the mind and the intellect, and that poem carries the effects of lust, anger, greed, attachment and egoism, because those words have come out from a heart which is polluted with all the passions.

We should always take advantage of the prayers which are written by the perfect Masters. Perfect Masters are those Who attain the highest status, because They have seen Their Master in the within, and They have said that prayer in front of the Master and, after meeting with Their Master, They have become the Form of Their Master. So since those words have come out from the purity of Their heart, that is why we should take advantage of the words and prayers written by the Masters. If we read or sing the poems written by the worldly people, the words which have come out from the dry hearts, we will also become dry like they are.

So as you know — on the first day when the dear ones come here we have the bhajan singing session — so today is the turn for singing the bhajans. The dear ones who get permission to sing a bhajan, before they start to sing, they should read out the page number so that it will be easier for the other dear ones to find that bhajan in the book.

# The Soul's Promise to God

## Sant Ajaib Singh Ji

SALUTATIONS unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy on the poor souls. They showered Their grace upon the souls and gave them the gift of Their devotion. Dear Ones, the relationship between the disciple and the Master cannot be described in words. Only our soul realizes how strong, how firm, and how deep this relationship is. The Shabd Form Who is sitting within us knows about us, about every single being, and since He is sitting within us, He knows about our devotion and our faith. He knows how much we are receptive and what qualities we have; He knows how much He has to give to us and how much we can take care of [ourselves].

Those dear ones who, vacating the nine openings of the body, concentrate completely at the Eye Center and go into the state of deep samadhi, those who give up the support of all this world and seek only the support of the Master — we can do this only when we remove the three covers from our soul and completely become His and go within. Such a disciple's fate, such a disciple's destiny is formed or is written by the Master Himself. For such a disciple it doesn't make any difference if poverty or disease comes, or if any difficulty and unhappiness comes. It doesn't matter if he is praised or criticized. Whether he is humiliated or is glorified in this world, that has no effect on him, because he has given up [paying] attention to all those things and he always keeps his attention on the Master. So the fate of such a disciple is written down and is taken care of by the Master Himself.

Such a disciple, obeying the Will of his Master, gives us the Naam Initiation. He connects us with that Almighty Lord. Day and night He goes on making this prayer to His Beloved Master: "Only You are the protector of the soul."

Kabir Sahib said, "O Gurudev, relying on You, I have made all this family, all this sangat, get on this ship of Naam. Now they all

are in Your hands, now it is up to You how You want to liberate them. Whether You make them meditate or just take them as they are, but having faith only in Your Naam, I have made them board this ship."

God Almighty Himself has created this ship of Naam, and He Himself has given this ship to His Beloved Saints. Those who board this ship of Naam with firm determination and with faith in the Master, saving themselves from the waves of the ocean of life, they easily go across. But those who try to catch hold of this ship of Naam without having much faith and without any determination, they remain drowned in this ocean of life.

Dear Ones, the bhajan which was just being sung was full of pain and yearning. We should create such a yearning within us so that what Master Kirpal used to say may become true for us also. He used to say that if the disciple creates the yearning within himself and if he takes one step towards the Master, the Master comes down thousands of steps and embraces the disciple.

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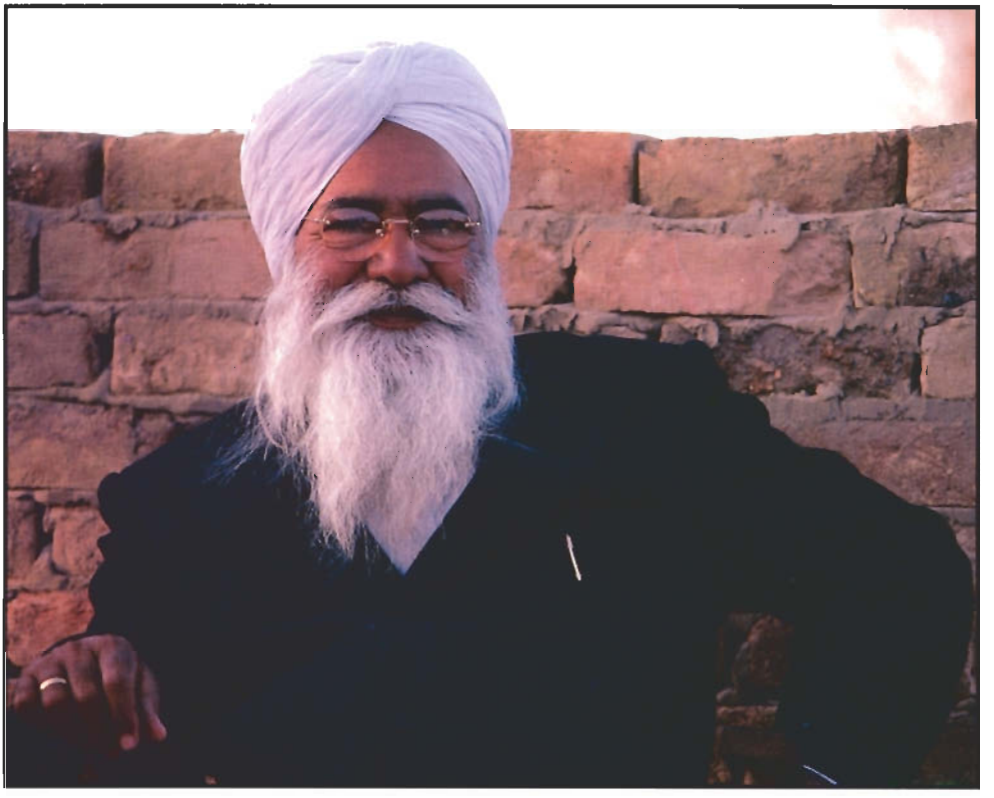
SALUTATIONS unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy on the poor souls, Who have showered Their grace upon the poor souls and have given the gift of Their devotion. Dear Ones, this donation of the devotion of God Almighty is such that it never ends no matter how much you consume it, no matter how much you use it. It cannot be stolen by any thief. No deceiver can deceive us of this wealth of the donation of the devotion of God Almighty. No fire can burn this gift of the devotion of God Almighty.

We get this donation of the devotion of God Almighty only from the Masters because there is no one else who can give us this donation. Masters come into this world carrying the gift of the devotion. They give it to us and They don't even make us feel that They have done a favor to us after giving us this gift.

So Masters always come into this world carrying the riches of devotion, and They always give us the devotion, but the question is: How much receptive are we, how much prepared are we, and



how much can we digest this gift of the devotion of God Almighty which the Masters give us?

Guru Arjan Dev has called this gift as the "Donation of Life." The Master unites our soul with the Almighty Lord. Coming into this world, the Master makes us meet with the Almighty Lord through this donation of Naam. After giving the donation of Their own life impulse, They make us do the devotion and They make us meet with God Almighty.

Who are the most fortunate ones? Only those who wake up early in the morning and connect their attention to the Feet of the Master. Nanak says that those people are the most fortunate ones, those who take their attention to the Feet of the Master.

Whenever a group comes here, in the beginning and on the last day, I always remind all the souls of a couple of things, and they are: before you sit for meditation make sure that you remember the Five Sacred Names; if there is anything very important that you

must do, you should finish that off quickly before you sit for meditation so that the remembrance or the thoughts of that work may not bother you during the meditation. And also, you should never understand meditation as a burden; do it lovingly, because only that work which we do lovingly is accepted.

Dear Ones, do not make this excuse: "We are householders, so how can we do the devotion of the Lord?" There have been many Masters who lived a householder's life. The meaning of being a householder is that you earn your own livelihood. So while completing the responsibilities which you have been given according to your karmas, you should give the first priority, you should give the first importance, to the meditation of the Master. Do not break the promise which you have made to the Master. Get up early in the morning and give the first priority to the promise which you have made to the Master about the meditation.

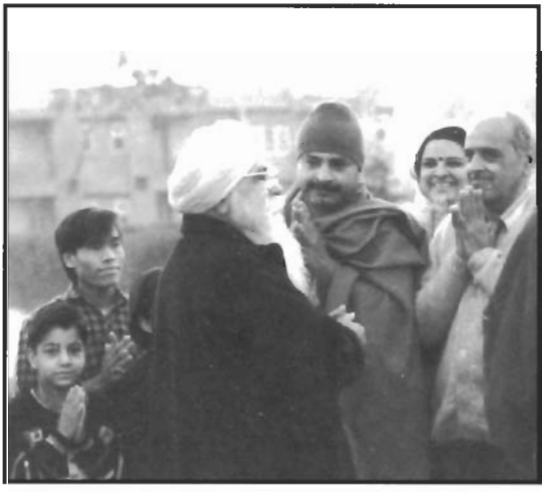
In the womb of the mother every soul hangs upside down. She cannot move her body over there, and it is a very dark place, a very narrow place, and the jiva is stuck over there. The soul lives there on the support of the Naam. With every single breath she gets the support of the Naam. And the soul there makes the prayer to God Almighty, saying, "O God, take me out of this dark cell. Take me out of this prison and I promise that I will give You one-tenth of my time and one-tenth of all that I will have." Dear ones do devote one-tenth of their earnings. For example, if someone is a farmer, when he harvests his crop, then he gives one-tenth of it for the cause of the Master. When some people get their salary, they take out one-tenth of their salary. So there are many dear ones who devote one-tenth of their earnings, but there is hardly anyone — you will find maybe one out of hundreds or thousands of people — who devotes one-tenth of his time. The two-and-a-half hours of meditation which we are expected to do is that one-tenth which we had promised to Almighty God when we were stuck in the womb of the mother.

So according to the instructions of Master Kirpal, all of you should keep your diary; you should do your meditation and you should make your life.

Closing your eyes, start your Simran.

SALUTATIONS unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy on the poor souls, Who have given the gift of Their devotion and also the opportunities to do the devotion.

Our Supreme Fathers, Almighty Lords, always from the depth of Their souls, used to say that you should think good, you should do good, and you should be good, because it is only when we will think good for others that we will do good for others. Whenever the perfect Masters come into this world, They always ask for the well-being of the entire creation and the world. Guru Nanak Sahib said, "O Nanak, may Your Naam be glorified everywhere, and in Your Will may everyone live well." The Masters ask for the well-being of everyone. In the same way, Guru Gobind Singh Maharaj prayed in front of His Beloved Master; He said, "May my whole family be happy, and may they be well and live happily. All my disciples, all my followers and everyone, may they live happily." In the same way, this poor soul also prayed in front of His Beloved Kirpal, "O Lord, You have mercy and You shower grace upon everyone. Please shower Your grace upon every single creature, every person." The Form of the Sat Purush Who goes back and mingles in the Sat Purush knows only to have mercy and shower grace, and He always showers His grace.



We know that if we want to get some fruit, first of all we have to plant a seed or we have to plant a tree. We have to prepare the ground. We have to work for it. We have to put the fertilizers and things like that on it. We have to water that plant. After a long time, and only after working so hard, we get the fruit to eat.

In the same way, in order to get the sweetest fruit, the fruit of

Naam, by eating which we get contentment, in order to get that fruit, first of all we have to go to the feet of the perfect Masters. The Master sows the seed of Naam within us, and He tells us that every day we have to water that plant, we have to water that seed, with the water of meditation. The meditation which we do every day is like giving water to that plant, it is looking after that plant.

So Dear Ones, this is an opportunity to obtain His grace. Every single breath, every single moment which we spend in His remembrance, in His Simran, is counted. Do not think that He is not aware of whatever you are doing. He is fully aware of all that we do, and He rewards us for all our devotion.

So now all of you close your eyes and start doing the Simran.

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SALUTATIONS unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have had mercy upon this poor soul, have given us the gift of Their devotion, and have also blessed us with the opportunities to do the devotion.

Dear Ones, our forgetful mind understands himself as the most rich or the most wealthy person when he gets some money. When we get the reward of our past good karmas and if we happen to get some good position in this world, we get the ego, we become proud of ourselves. There comes a time in everyone's life, whether one is a king or a common person, whether one is rich or poor, there comes a time when everyone has to leave this world empty-handed. When we withdraw our attention from all the outer things and concentrate at the Eye Center completely, then we realize how much bankrupt, how very poor we are as far as Spirituality is concerned. What is the use of acquiring so much wealth, and what is the use of all these worldly positions, when they are not going to help us at the time of our death? Just as a gambler, after losing all the money he has, leaves the place empty-handed, in the same way, when death arrives we also leave all our wealth and all our important positions behind and we leave here without taking anything with us.

Experience shows, and this happens particularly in India, when any big, important, person leaves the body then they have a period of mourning, and at that time they play devotional songs on the radio. They play the songs which they usually play [only] during the mourning period. At other times they do not remember Kabir Sahib or Guru Teg Bahadur and they do not sing or broadcast the writings of those great Masters, but when any important person dies they play those songs. Then they play the hymns of Kabir Sahib which say, "Your body is going to be reduced to ashes. Why are you so proud of yourself?"

Dear Ones, such hymns, full of yearning, written by Kabir Sahib should be applied to our life while we are still living. Becoming detached from this world, and full of yearning for God Almighty, we should sing as Kabir Sahib sang: "O my mind, now my mind is attached to becoming a fakir." If people sing those

bhajans after we have left this world, what good are those bhajans going to do to us? We should sing those bhajans in our own life, and we should apply those words of the great Masters in our own life.

Dear Ones, we should be more grateful to God Almighty and we should be doing more Bhajan and Simran. If God Almighty has given us the reward for our good karmas and if He has given us a lot of material wealth and if He has given us a good wife, or good husband, or good children, we should become even more grateful, and we should do even more Bhajan and Simran, so that He may give us an even greater reward than this, so that He may give us that highest status.

Dear Ones, the Simran, the repetition of the Five Sacred Names, should come out from the depth of our soul. This is our call — this is our prayer to Him — we should say, "Come, Lord Kirpal, we have been waiting for You." He has been listening to our calls and prayers, not only now, but from the very beginning.

So closing your eyes, all of you should make this prayer. All of you should call Almighty Lord Kirpal. He is gracious and with both His hands He is always showering His grace, He is distributing the riches of the grace. He has always been listening to and answering our prayers and our calls. So it is our responsibility to reach that place where He is showering His grace upon us, and that place is our Eye Center.

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*These meditation talks were given during the last program for Westerners at the S.K.A. Retreat, Sampla, India, in March 1997.*

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# He Heard Our Prayers

## Sant Ajaib Singh Ji

I AM VERY GRATEFUL to my Beloved Lords Sawan and Kirpal, Who showered so much Grace upon us and gave us this human body, and also connected us with the Naam, which is the Cause of all Creation.

They invited us to go back to our Real Home, and They graciously gave us the Naam, which is not confined to any one particular language or religion. That Naam is the unwritten law and unspoken language, and that Naam is all-pervading. Only because of that Naam we exist, and only by doing the devotion of that Naam can we go back to our Real Home.

I was very fortunate to sit at the Feet of both of these great Masters, and both of these great Masters proved that as their names were, They were also like that. Master Sawan Singh was born in the month of Sawan, and at that time in India they were having a very severe drought, so when He was born in the month of Sawan his grandfather named him Sawan, and He became like that. Because He was born in the month of Sawan, at that time it rained so heavily that the people who were hungry and did not have enough food to eat, all those people's hunger was satisfied, because when Master Sawan Singh was born it rained and it ended the drought which India was having at that time.

The people who had forgotten the teachings of Guru Nanak, and were worshiping the idols made of stone — those who themselves had become the stone-hearted ones — Master Sawan Singh reminded them of the true teachings. He told them about the true teachings of the Masters and about doing the true devotion of God Almighty. Just as the importance of the month of Sawan is very high in India, in the same way, the importance of Master Sawan Singh also became very high, and He proved that He was as His name was. Just as in the month of Sawan it rains, in the same way, Master Sawan Singh showered the rain of Naam, and the people who had forgotten the teachings of the past Masters, He reminded them of those teachings and connected them with the Naam, and took them back to the Real Home — not only in

*This Satsang was given in a private home, on September 4, 1994, during Sant Ji's visit to South Africa.*

*walking at the ocean in South Africa*

one place, but all over the world. Even though physically He did not go to any foreign country, in His Inner Form He went everywhere, and He showed the people that He was present all over.

The importance of the name of Master Kirpal is: Kirpal is the One Who showers Grace. And in His bani, Guru Nanak Sahib had already written that if Sant Kirpal (i.e., the Gracious Saint) showers grace, then along with the devotees, even the critics will cross over. In every home, Master Kirpal Singh, with firm determination and faith, spread the Name of His Master, and that is why today all over the world the name of His Master as well as His name is shining.

He told us that the devotion of God Almighty is a very precious wealth. It cannot be bought for any price. It is the remover of all kinds of pains and afflictions, and the giver of real peace and happiness. But we cannot obtain this wealth of the devotion of God by our own efforts. Unless we go to the Master Who has done the devotion of God and has become the Form of God Almighty Himself, we cannot get this wealth. Even though the devotees of God Almighty are not superior to God Almighty, because of Their love and devotion They have controlled God Almighty. That is why, whatever They want, They can make God Almighty do for Them.

I have always said that I do not have any mission of my own. The mission is of Master Kirpal. Whatever love I received sitting at the Feet of both of these great Masters, I came into this world only to share that love with the dear ones.

So Dear Ones, as you all know it has been a fervent wish of the dear ones that I should come here, and we all used to pray and request to Almighty Lord Kirpal to give us this opportunity. I had promised that whenever there would be peace in your country I would definitely come here. So God Almighty Kirpal heard our prayers; He granted us this opportunity and made it possible for me to come to your country, South Africa.

I am very pleased to be here, and I hope that just as in the past Lord Kirpal has showered grace upon you, and upon us, and brought us together, in the future also He will continue showering His grace upon the people here and on this country. And I hope that all of you dear ones will love each other and will remain together in love and harmony and peace, and will do your work.

# The Story of the Cobra

## Sant Ajaib Singh Ji

*Master, what happens to the disciples who follow the false guru?*

THERE IS ONE STORY in the Sikh history about Guru Hari Rai. Once Guru Hari Rai was going to some place with some of His disciples, and on the way they saw a big cobra. They saw that that cobra was still alive, but he was suffering very much, because his flesh was being eaten up by many ants who were there.

Looking at the painful condition of that cobra, Guru Hari Rai laughed. The disciples who were accompanying Him wanted to know why Master had laughed, and they wanted to get some information about that cobra. Guru Hari Rai replied, "This is the result of becoming a false Master." He said that because he became a false Master in his previous life, that's why now he has got the body of a cobra, and the disciples who were following him have become ants, and now they are taking revenge on him. But none of them are happy — because he is alive, but still his flesh is being eaten by the ants, and the ants also are not happy because they are eating the flesh of the living cobra.

*Is there anything that I can do to help friends of mine who are Kirpal initiates but don't know what to do now, and also friends of mine who never got initiated by Sant Kirpal?*

Whatever truth you have seen or you have realized, if they want to know about that truth, you should tell them — only if they want.

*Master, to find the internal Master, you have to go through the stars, the moon and the sun?*

Yes.

*One morning someone told You that when they meditate, their body seems to be tipping to one side, and You said that this isn't really happening and it's just the mind. Now I feel certain that this is happening to my body. And it keeps interrupting my concentration, and I'm wondering what the Master might think is the cause and if there is anything*

*This question and answer session was given December 2, 1978 at 77RB, Rajasthan, India.*

*that I'm doing that is wrong or badly done?*

You should do Simran. Only because we lack in Simran, that is why we cannot concentrate. The simran which we are doing of the world brings us back into the world, and we feel all the things in the world. We need to forget that simran of the world very much, and that is why Masters have given us Their Simran. That is why we need to do the Simran of Master very much. If we will do that, only then can we gain the concentration, and we will gain so much concentration that we will never lose that concentration.

*Master, when I am doing the Simran within, and I see a point of Light and I want to go through, but it's very bright for me, maybe not for someone else, but it's very bright for me, and I feel sad that I can't look at it, because I'm not strong enough to look at it. And then it disappears. Is this also just a lack of Simran, that I don't have enough strength to go through the Light?*

Yes.

*When doing the Simran, it starts off in your tongue, then it moves down to the throat center, and when it starts rising, after the heart center these things start happening.*

*Is this the right way of doing the Simran?*

Yes, this is right.

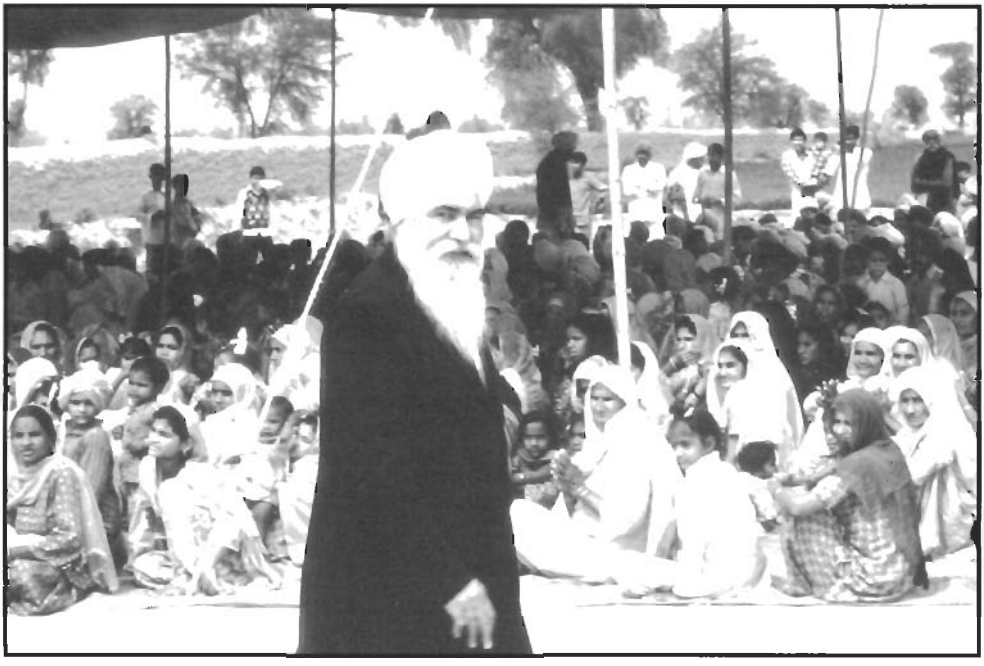
*Master, yesterday we got acquainted with one of the sevadars of the ashram who [said that he had once been] bitten by a cobra. He was telling us that for his treatment a country doctor had signed a mantra for him. Is this advisable?*

Mantras don't do any good. [*Pappu comments: "He didn't know this story."*]

*Sant Ji, would You please explain more about this question just asked about doing the Simran and then going into the throat and then into the heart center? I thought the Simran was supposed to be done in the Eye Center. I don't quite follow.*

There is a connection between our brain and our heart. When the Simran is happening in our heart, it starts happening with the tongue of thought by itself. And when it is happening with the tongue of thought, at that time it is happening at the Eye Center because this is the place where our mind and our soul are tied [together]. Because our attention is always here at the Eye Center and wherever our attention is, the Simran will come there eventually by itself.

We don't understand this because now we are doing the worldly simran twenty-four hours a day, and the Simran which is going to help



us, we do not do that in a big amount. We do the Simran only when we sit for meditation, and we do not do it when we are walking or doing any other thing.

*I understand what is meant by the soul and I understand what is meant by the mind, but I'm confused by what is meant by the heart.*

The heart is a part of our body. [*laughter*]

*We talked about singing bhajans yesterday. I know some bhajans are charged and I don't know whether all bhajans are charged. Should we just sing ones that we know are charged, like the Hindi ones, or is it all right to sing all the English ones that have been written?*

The bhajan which is written by any meditator Mahatma, or perfect Mahatma, only that carries Their charging.

*Master, I know that Jesus Christ used to say that you had to enter through the small door because there are many called, but few who enter this door. But He also said that there is a false door and everybody should beware of entering this false door. What does He mean to say?*

That is the door of the Negative Power. Negative Power always deludes the souls.