Sant Bani Magazine

The Voice of the Saints

March / April 2000 — Volume 24, Numbers 9 & 10

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The Real Meaning of Human Birth

Sant Ajaib Singh Ji

Pathi Ji has been singing bhajans in the courtyard in the afternoon, and I notice that he sings them differently than the way they're sung on the tapes that are made by Sant Bani Ashram for learning the bhajans. Is there more charging if they're sung the way Pathi Ji sings them? Would it be good if the Sant Bani Tape Service made a tape for the sangat of Pathi Ji singing them?

It doesn't make any difference. Pathi Ji is a singer and because he has learned how to sing that is why he sings in tune, in melody. And in the other way, the girls don't know how to sing, but they sing out of love. Pathi Ji also has love in him, but he sings in tune. [*laughter*] Even the girls are taught by Pathi Ji, but still they sing [this way].

Did Baba Sawan Singh Ji write any bhajans?

I don't remember any bhajan of Master Sawan Singh's.

This "walk-talk" was given on November 28, 1978, at Village 77 RB, Rajasthan, India.

Master Kirpal used to say that we are very fortunate to have the man-body and even the angels in heaven would bow down to it. Who are the angels in heaven that Master talks about?

All the Saints Who have come into this physical world, and those who know the value of the human body, have always said the same things. Some Masters have even given the name of "precious jug" to the man-body.

You can call them as the angels of the heavens, or you can even call them as the gods of the heavens; they are the souls who, when they came in the human body, did very good karmas, who did many types of worship and performed austerities and things like that. When those who have very good karmas in their credit, when they came in the human body, they utilized their human body in doing good karmas, [so] they got the body of angels when they left this world.

But they cannot go beyond the heavens, because as long as they have the fruit of the good karmas to their credit they enjoy living in the heavens, but when the fruit of

their good karmas comes to an end, then again they are sent to the human body, again they are sent to the world.

In the heavens also there are many bodies in which the soul has to go; in the heavens also there are many bodies in which the soul enjoys many happinesses and suffers from many pains. And because the souls there know that when the time comes for them they will again have to go into the world, take up a body, and they will have to suffer again, that is why, whenever they see any soul meditating on Naam, when she passes the heaven or that plane, looking at her, they feel in their heart that if they also had utilized their human body in doing the meditation of Naam they would not have to fear going back into the world. So that is why they respect and pay homage to the human body or to the souls who do the meditation of Shabd Naam.

Kabir Sahib says, "Even the Gods remember the human body. O brother, you have been given this human body and you should meditate on the Naam." You should remember the Lord and you should not forget the real meaning of getting the human birth. The only advantage of getting the human body is that we can meditate on Naam.

Kabir Sahib said that no matter if you go to Indra Lok or Shiva Lok, again you will have to come back in this world. He says that no matter if you get the kingdom of the region where Lord Shiva and Lord Indra live, when your good karmas finish, again you will have to come into this world to suffer the sufferings of this world, because there is no liberation even in the heavens. That is why the Masters never tempt Their disciples to reach the heavens, nor do They scare them with the pains of the hells. They make us understand that ever since our soul got separated from the Shabd she has always suffered and enjoyed but she has never gotten any peace. And that is why I say that unless and until you go back to your origin, you cannot get any peace, no matter how much enjoyment you get in this world.

Master Kirpal said several times that man is in the make, and that it may take more than one lifetime to make a Saint. Were You and Master Kirpal ever together in a previous life?

[*Sant Ji laughs*] Yes, because we were together before, that's why we again got together here.

Once there was a time when you people were also with us. [*Everybody laughs happily*] We are the residents of the same house, and we have the same Father, and we belong to the same place.

Some brothers forget the Eternal Home and they are wandering here and there in the forest of this

world. And some brothers come into this world to bring those brothers who are lost in this world back, to take them back, saying, "Your Father has called you."

Guru Arjan Dev says, "The One Who has sent you is now calling you. Happily come back to your Home." He says that the same God, with whose orders you came in this world, now He wants you to come back Home, and you can go back Home through us.

This is a reality. Some people have the experience of this reality, while some people don't, and that's why they are not convinced. But this is true, that we always have some connection in the past. Baba Bishan Das, in order to convince me, showed me my bones and other things from my past life.

It tells in the history of Guru Gobind Singh that once when He went to the South, to a place called Hazurside, He settled at one place and some people fought with Him, saying that the place belonged to them, and Guru Gobind Singh had no right to come and settle at that place. So that dispute was brought into the court, and when Guru Gobind Singh was told to show why He said that place belonged to Him, He told them to dig out that place. And when the place was dug, from that place the sandals and some other things of Guru Gobind Singh's came out, which showed that Guru Gobind Singh used to meditate there previously in His past life.

Can you please give me some advice on giving advice to other people? Sometimes I find myself in that position.

Which type of advice do you want to give to people?

Not spiritual advice. [Sant Ji and everyone laugh heartily]

You should always give good advice. [*Much laughter*]

This afternoon, after meditation, I saw You [and You looked] sad and I also became sad. Was I just thinking that You were like that?

There is no need to become sad, because I am fine. A few days back I had some problems in my stomach, but now I am fine.

Master, what do You feel when You have a disciple as bad as I am?

I feel very happy and pleased with such a person, because I see that now he has come to improve himself, and he is a very dear child.

How can we tell as we're going along in our lives and there are different people that we meet, whether we're just working out karmas with people, or whether we're creating new karmas?

One has to be very careful in this world.

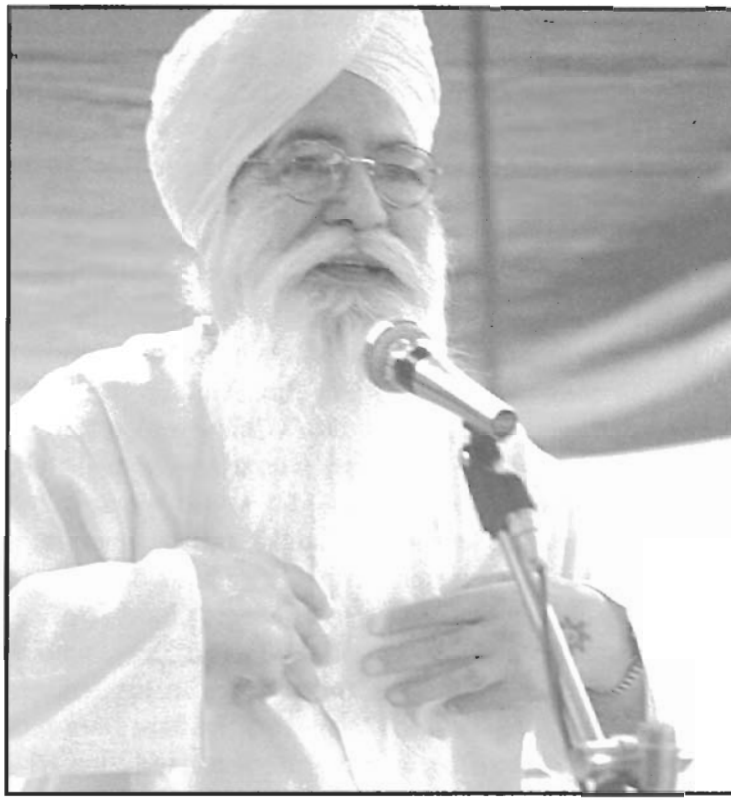
Master, should we take everything in life — all the punishments and joys — as things coming from the Master?

You should understand them as the reactions of your karmas. Master helps you in bearing them.

Satsangis are never made to suffer the reactions of all their karmas. Always Master gives help, whatever He can. Saints are free from all the diseases and They are free from all the reactions of the karmas. They are not affected by the karmic reactions; whatever disease or suffering They have, that is only because of Their dear ones. They suffer because They take the sufferings of Their disciples on Their own body. Many times it even happens that the dear one whose karmas the Master is taking on His body, that dear one is having negative thoughts about the Master. Looking at the condition of the Master, looking at the Master suffering, that dear one thinks: "How can He be the Master when He is suffering?" That person doesn't [realize] that the Master is suffering because of his karma. But Masters don't complain and They don't even tell that dear one, "I am taking on your suffering."

This is my personal experience, that once Master was supposed to come to our Ashram, and the day before He was going to come I was having a very high fever. There was a dear one who cabled Master about my sickness and he didn't even ask me if he could do that. When Master got the cable saying that I was having a very high fever, at once my fever was gone, and on the other side, Master began to have the same fever. But I didn't know this right at that time. The next morning, when that dear one told me that he had cabled Master about my sickness, I got very upset with him. I told him, "You should not have done this thing, and now Master is not going to come." On the third day, when Master Kirpal came, He was still very sick and His face was very yellow. Looking at His condition I wept very much, and I told Him, "Forgive me. I did not know that the cable was sent to You about my condition."

In the same way, once when Baba Sawan Singh Ji was in the army and He broke His leg, before that accident happened, Baba Jaimal Singh had told Bibi Rukko that Sawan Singh was going to have a big accident, in which He would have to suffer for five years. And then Baba Jaimal Singh said, "He was supposed to pay off that karma by suffering for five years, but Swami Ji Maharaj has graciously forgiven him and now he will be all right in five months." And when Baba Jaimal Singh was telling this



thing to Bibi Rukko, right at that time the cable came about Sawan Singh's accident. And as Baba Jaimal Singh said, it took only five months for Sawan Singh to become all right. So Baba Jaimal Singh reduced the suffering of Sawan Singh from five years to only five months.

During meditation today there was something that happened to me, and I am a little bit worried. And it was when I put this handkerchief on my head to keep the flies away, I started feeling a very big weight. It was so heavy, this weight, that even now I feel a little pain in my neck and around my legs.

[*Sant Ji laughs*] The handkerchief does not weigh that much. [*Everyone laughs*] It is because you are not accustomed to putting a handkerchief on your head.

There are initiates who are supposedly on other planes who are meditating to get back to Sach Khand. Is there a caretaker for them, like a Saint watching over them? How does that work?

Nobody can remain in the inner

planes by himself. Only the Satguru makes them stay there, and He makes them meditate. But there are very few souls like this. Always the souls are made to meditate in this physical plane and then taken up.

Is it possible that if someone is destined to be initiated that because of their mind that they actually can circumvent it, that they won't take any interest in it?

If that soul loses interest in getting the Initiation, it means that he was not destined or he was not chosen by God. One who is chosen by God, he will definitely get the Initiation.

Is it possible through Simran and Bhajan to take away the burden of our karmas from our Master?

Yes. If we are doing meditation and if we are doing Bhajan and Simran that means that we are helping in Master's cause.

[*A question is asked, apparently about Sant Ji's knowledge of English.*]

Even though I know some words of English, I don't want to speak that, because people will laugh because I can't speak English. [*laughter*]

I used to be a wireless operator in the army and there we had to use all the words in English. You see, unless we know a language completely, if you try to speak that language, people will start laughing at us, because we [use the wrong words.]

[*Much laughter through this story*] When I went to Canada one Indian came to see me and he was talking with me. Because he had been living there for many years, that's why he had forgotten [much of] the Punjabi language. But he didn't know much English either, so whenever he was talking with me, he would speak in both Punjabi and English. Once he wanted to say, "You have done a good thing," so he said, "Good-*kita*."

And even Kent, who was there, many times in his letters, when he says that the Sant Bani Ashram people are fine, and "we all are doing good," instead of saying, "We all are doing good," he says that "We all are doing good-*kita*."

Because Rajasthan is a backward area as far as learning and knowledge go, that's why there are not many people who know English. There is a joke in Rajasthan that once a Westerner came to this area, and unfortunately he fell into a canal. One illiterate farmer came there and he really was trying to take him out from there. When the farmer pulled him out, as usual, the Westerner thanked him, saying, "Thank you." But that farmer thought that he was saying, "sattnu." In Hindi that means, "Throw me [in] again." [*Much laughter*]

Enter at the Strait Gate

Sant Kirpal Singh Ji

The world is a panorama before us, and we, on the sense level from the day of our birth, are absorbing impressions from it, perpetually increasing our subconscious reservoir. Approximately 80 per cent of these impressions come in through the eyes, and through the ears about 14 per cent. The rest enter via the other senses; by taste when eating rich foods and getting engrossed in their enjoyment, by the smell of various fragrances and odors, etc. The life we live therefore is a superficial one, and we have become the superficial image of it. Forgotten is the existence of an inner life, forgotten is the inner way to it.

In this panoramic world, all knowledge which is taught is directly connected with the mind, intellect and senses — including the scientific degrees. The spiritual Masters also come to the world, but they teach us: *O man, within you is another life, another world, a new world, which you can seek and find in this human form.* These Masters explain the difference between the two types of knowledge — called *apra vidya* and *para vidya,* exoteric and esoteric knowledge. The former is gained via the senses, the outgoing faculties, the mind and the intellect. The latter can only be realized by, going above all these — an experience gained only within the human physical form.

There is a story which tells of a certain mendicant, who announced to the people that the following day a special breeze would come, which would cause an insanity in everyone whom it touched and that the wise ones should hide themselves from this breeze. A few, perhaps ten or twenty people, believed in the integrity of the holy man, and obediently hid themselves indoors on the following day. When the breeze had passed by, they came out of their houses and found that all the other people had gone mad. The mad people looked at them, and seeing some difference, accused the sane people of being mad. Similarly, whenever Masters come, the worldly people accuse them of all kinds of things, including a non-functioning of the intellect. People have no appreciation for the Master's

"Strait," as used in the King James Version of the Bible, has the meaning of "narrow" in modern English. This talk was given in Hindi by Sant Kirpal Singh Ji and translated into English by the Sat Sandesh staff.

worth, for they are deeply involved in all the superficial worldly knowledge, unaware that another life exists. When he saw this condition, Guru Nanak said: *If I utter a word, they say I am babbling, and if do not speak they say I am dumb; if I sit peacefully, they say I am mourning the dead, and when I leave, they mutter against me; In this world one cannot win, O God protect us!* It describes the whole world's condition. The majority who are mad, are accusing the few who are sane.

This madness can be more aptly termed a forgetfulness, to which all Masters refer. Guru Arjan says: *Eyes are sleeping, but absorbing all illusory sights; Ears are sleeping, but absorbing the gossip of low thoughts.* Since birth we have been busily absorbing all the outer impressions, with the result that we actually lead a superficial life; for man, having forgotten his true Self, has become the very image of the impressions he has absorbed. All the worldly sounds, gossip, backbiting, idle chatter, enter his being through his ears, joining the impressions from the other worldly pleasures, and he enmeshes himself more and more into this web. With the mind so occupied and intoxicated with this changing panorama of worldly life, who can awaken him from this deep sleep, this illusion, this forgetfulness?

Awake, O beloved, why are you sleeping? The night has gone, but why Lose the day also? The Vedas say, *Awake, arise, and stop not until the goal is reached.* Do not even take a breath until you have reached your goal! In the Gospel of Matthew it says, *Enter ye in at the strait gate . . .* That gate, through which we enter the beyond, is very narrow, but: . . . *wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.*[1] Those who do not find that gate remain in darkness. Through all the nine doors of the body — eyes, ears, nostrils, mouth, and two below — we are going into dispersion, disseminating our attention in all directions instead of centralizing it. There is but one road, and it is very, very narrow, and that way is the tenth way which is apart from all nine doors: a gate which is situated behind the eyes. On entering this gate, the soul is awakened into a new world. This is the meaning of the strait gate. The Path of the Masters is a narrow inner path, which many may try to approach, but few actually enter therein. Scriptures say the same thing in slightly different phrasing. St. Luke entreated, *Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.*[2] Guru Nanak said, *Man is blind, he cannot find the way up.* He also said, *Close*

1. Matthew 7:13-14
2. Luke 13:24

the nine doors, for in the tenth the true abode is realized; There the Unstruck Sound rings day and night, and the words of the Guru's teaching are heard.

How can we withdraw our attention from all the nine open doors? He says that we should close them; so if for instance you close your eyes, you will shut out the entry of outer impressions. All senses remain below the eye-level, so center your attention there, and *Enter into the foxhole of the brain,* from whence the soul rises after withdrawing from all other parts of the body and centering at that point. If you have ever witnessed anyone's death, you will remember that the dying person does not hear if he is spoken to — his eyes may be open, but he does not see anyone. This is because his attention is withdrawn. There is a rattling sound, and the eyes turn upward as the final withdrawal takes place. The path of which the Masters speak starts at this very point. *Knock, and it shall be opened unto you.*[3] The Masters give hints and indications. Christ advised that one should take up the cross and die daily. This is the cross (the body with arms spread wide), and too die daily means to go up, rise above the body, ascend daily. There are two definite paths, outer and inner, but we have no knowledge of the inner one. The Masters come specially to give us that knowledge, but they are accused and derided. Christ said: *It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.*[4] What does this mean? It means that there is another eye situated behind the two physical eyes, and at this point lies the practical way into the beyond. If you continue seeing with two physical eyes alone all through life, you will go further and further into dispersion, and further into attachment therefore. *As you sow, so shall you reap.* You are unhappy here, and after death there will be unhappiness too. That is why Christ said that the single eye is better. And what is the single eye? *If thine eye be single, thy whole body shall be full of Light.* That single eye must be opened, and then the whole being fills with Light.You have a choice of two paths — to enter the inner way through the strait gate, which leads you to the kingdom of God, the Father's home, step by step — or to pass through the two eyes, ears, and outgoing faculties perpetually, which take you farther away from your true home, for you are pulled more and more into the world.

We were once in the Lord's lap, and have not returned there up to now. Had we done so, we would have been of a vastly different color. Instead, we became learned, intellectual, filled with all kinds of bookish knowledge, expert at exploring, and so on, but we in fact remained ignorant of and far from the Truth. You can get this

3 Matthew 7:7
4 Mark 9:47

outer knowledge anywhere, but as for the inner way, forgive me, but man does not even grasp the reference to it, which is given in all the scriptures.

Tulsi Sahib said: *In the iris is a black spot which is filled with the secret of creation; Perceive beyond this dark curtain.* Behind the iris of the eye there is darkness, and you have to go beyond this darkness to gain entry onto the inner path. Some people sit in this darkness for years on end, and declare they are in samadhi, but the door does not open, and the darkness does not disperse. The name *Guru* is justly given to him who breaks open the darkness, so that one can see the Light revealed within, whereupon one can testify that there *is* Light. If a lamp has many covers over it, naturally it would seem that there is no light at all. To remove our outer covers is a difficult task, and to rise above is even more difficult. Many yogis in the past have spent hundreds of years in attempting to rise above the body, but the truly enlightened person can teach one the ABC of the science on the very first day, and thereby the Light is seen within. With the same method, in due course of time, each cover is removed until all four are gone, and the Effulgent Light is experienced.

Light a small candle in a very big hall and it will seem very dim, but by placing a shade over it that small amount of light can be concentrated. We have scattered our attention far and wide, and it cannot see anything of the Truth, but the Master withdraws that attention and centralizes it, focuses it, with a little of his attention. The Masters have their attention in full control, and can do anything with it. When Christ said: *Take heed therefore that the Light which is in thee be not darkness,*[5] he spoke of the inner Light and the inner way, the meaning of which I think you can now understand a little.

The knowledge taught by Masters cannot be learned through reading, writing or thinking, because the God-into-expression Power itself is that knowledge, which is also known as *Naam,* "Word," and *Shabd.* When the Lord wished to become from one to many, there emitted a tremendous vibration, and that resulted in Light and Sound, and that Power sustains the whole of creation. To see that Light and hear that Sound is to experience the true knowledge. You will find many references from various religious scriptures in the book *Naam or Word.*

You are standing on the fringe of a new horizon, and all glory and beauty lies before you — within. And you start to experience that when you rise above the body consciousness and the senses. Those who can bring their soul above the cage of the body at will can be termed *Rishi, Muni, Valli, Pegumber,* or Master; or *Maha Purush;* which means a great man (spiritually). All those who are imprisoned

5. Luke 12:35

in this body, be they highly intellectual or not, are, in the eyes of the Masters, illiterate and untutored. Many intellectuals however will not consider the possibility of higher knowledge existing, and brush the subject aside as a fable. But the Avatars themselves have a deep respect for the Saints, for they also followed a Guru, they also traveled the one path.

God has given the beauty of the outer world, which may be appreciated; but the beauty of the inner sun of Maha Brahmand, in which that perpetual Sound is vibrating, surpasses all description. The secret teaching of this was given by Ingris Rishi to Krishna, the son of Devki. You will find reference to this teaching, and to whom it was given, in the *Ramayana*, in the chapter called "Bal Kand." References and inferences you will find, but without the help of a practical Master you cannot have the practical knowledge of what is written.

During the time of our Hazur there was a very well-known philosopher by the name of Kartar Singh Nabina, who attended Hazur's Satsang one day. After hearing the Master's talk he said, "Maharaj, I am a person who is not easily won over during discussions, and very few people can stand up to me. However, today I feel like a small child sitting before you to learn his alphabet." The path of the Masters then is something very different from philosophy. *In listening to the message by word, O friend, do not forget yourself; the Master's teaching is something different, and those who seek it will receive.* The Masters who give knowledge of the inner way have been successful in the past, and still are today. The world is not without them.

When Pythagoras spoke of *Truth clothed in Light* it was an indication that the Truth is greater than the Light, but its expression is found within the Light. Socrates spoke of the *Music of All Harmonies*, adding, *I heard a Sound which dragged me into a new world.* Plato called it the *Music of the Spheres*, and Zoroaster described it as an *Unstruck Fire.* In those days fire was started by striking two flint stones together, so he described the inner fire as one which burns without being struck. He then named it *Sarosha* and in that Sarosha or Light is the Sound Principle. The Saints and the true devotees of God have all told of the Light and Sound. Whatever references I have found, by parallel study of religions, I have incorporated into the book *Naam or Word;* so if you are interested in the references you will find them there.

Masters want to take us into an entirely different world, and when you ascend above the body, you will yourself experience that audible Sound. A certain Saint says that the Sound, which is the God Power, the Christ Power, the Guru Power, is telling us to *Come children, He is awaiting us above.* It is there, awaiting us, and is apparent in the form of Light,

audible in the form of Sound, and leads the soul to its Source, where all is a wordless state.

Those who have succeeded in rising out of the cage of the body tell us that there are no other means of achieving this. So what steps must be taken? They tell us furthermore, that to meet the Lord, the mind must come under control. *Put one foot on your mind, and the next step will reach to the Lord's door.* If anything lies between the soul and the Lord, it is the mind. *All nine doors are tasteless; the Nectar is at the tenth.* The Nectar, which can sweeten the mind, exists only at the tenth door — the strait gate — so enter therein, there is no other way. Guru Amardas searched for this secret way for more than seventy years of his life, until he finally received the gift at the feet of Guru Angad. Then he said: *When mind is dirty, everything is dirty, washing the body will not clean the mind; the world is an illusionary forgetfulness, few will unravel its enigma.* These few words are pregnant with meaning. The world is racing along in forgetfulness, busily engaged in cleaning the body etc., but without a single thought for cleaning the mind.

All this dirt has entered the mind via the senses, and for as long as man remains at the sense-level, the mind will absorb more and more impressions, and will therefore become dirtier. *Thrust into a room filled with mascara, no matter how careful, you* ***will*** *get spotted.* It means that you are imprisoned at sense-level, and you cannot stop these impressions from entering your being. One Saint entreated the Lord, *O God, you have placed us on a narrow plank and pushed it into the ocean; how can one keep dry under such circumstances?*

The Masters come to air-condition us so that we are affected by neither heat nor cold of the worldly influences. References are given out in relation to those points upon which people desire information. They want to know what the Masters teach, and what they give. If the inner knowledge is explained outwardly it can be understood intellectually, and that is a stepping-stone. However, that kind of understanding goes up to a certain point only, and not beyond that point. To go further: *The Guru puts the true Surma* (medicine) *of Knowledge into the eyes.* This is a simple way of describing the science of the Masters — but — you cannot get this knowledge until the attention withdraws — above the senses. Plutarch says: *Those who are initiated into the mysteries of the beyond, their souls have the same experience as the soul has when it leaves the body at death.*

If you want to meet the Lord, then learn to control your mind. Repeat, *O my mind, only one Naam; the Satguru has given me this wealth.* The mind can be cleansed only by ascending above the nine doors and entering in through the tenth, where there

is a reunion with the God-into-expression Power, the two aspects of which are Light and Sound. No matter how many practices you may attempt, nor how much you may be able to control the body by force, nor how long you may learn to sit within: *The dirt of the mind will not go, nor the dirt of the ego.*

Many years ago, in Kanpur, I met a yogi who, through doing *kumbhak*, used to lie down on the ground and allow a road roller to stand on his chest. He would give a full talk in this position. He used to wind a thick rope around his neck and allow fifty people to pull on either side, tug-o-war style, but they could not make him move an inch. He could be buried for six days and nights on end underground, but remained unaffected by it. One day, I asked him, "Tell me, what is the condition of your mind?" He replied, "For as long as I remain in kumbhak, it is all right, but when I come out of that state it goes back to its usual condition again."

Why am I making all these comparisons? Because intellectual people have their own interpretations of everything. The samadhi which the Masters teach is not jar-samadhi nor kumhhak. It is a connection with the Naam within, with the God-in-expression Power, the Light and Sound, tasting the Nectar of which renders all other tastes insipid. *Renounce O friend this barren place of passion; drink the Nectar of Naam.* The world is full of passion and low morality, which to the discerning man is a tasteless fruit; whereas there is a delicious Nectar in the Naam, and that is food for the soul — it is the bread and water of life itself. By tasting this, a true and lasting satisfaction is enjoyed; by tasting this the mind comes under control. And how can you get it? *You cannot get this by arrogance, force, or command, but only through devotion to the Master.* Neither will you get it by the weight of your worldly learning. The Master will give a spark of his burning fire — on the very first day he will start you on the path, and make you see.

On my first tour of the United States, I was in Los Angeles for a few days, and there a blind doctor came for a meditation sitting. The blind people also have Light; it is but a matter of inversion. After the sitting, he admitted, "Yes, I see Light." So that Light is within all men. This is what Christ meant when he said, *Take heed that the Light which is within thee be not darkness.* Another Master said, *He is an Emperor, who concentrates his attention behind the eyes.* The machinery of the body works because you are in the body, just as a factory functions through the power from the powerhouse. It may have numerous departments, all of which are connected to the powerhouse independently, and which can be switched off separately at any time. However, when the main switch is thrown all the machinery in the whole factory stops. Like a powerhouse, we

are the controller of the body's machinery — although we are imprisoned in it, and cannot run out of any of its open doors of eyes, ears, nostrils, etc. If the attention is not with the ears, they do not work, and similarly with the eyes, and so on.

He is an Emperor, whose eye is open — the inner eye. Guru Ramdas says, *The Guru has taught me to control the house and I am now queen over it.* Furthermore, *Ten maidservants were put in my control.* Those ten maidservants are the five physical senses and the five senses of knowledge. As our condition stands, we are dictated to by all ten servants — what a grave difference! It is impossible to compare a Master with an ordinary man.

The eye is small, the iris smaller, and the pupil even more minute, but what a mighty secret lies hidden therein! The reason why very few people tread this path is that their attention is scattered everywhere, along that broad, open, consuming path that leads to destruction. The inner, secret Path is through the strait gate that leads to Light. How can a man who has fallen into a deep well get out of it by himself? No one can rise above body consciousness until he is pulled above it. Guru Arjan says that one needs such a Master who will open the Path here and now and will also show one the pathway in the Beyond, not one who promises all kinds of things after death. If you found one so recommended, would that person not capture your heart? *Open your eye, that you may see the Lord's radiance.*

That eye is closed, even though the physical eyes are open. Kabir Sahib made the tragic remark that the whole world was blind; had there been at least one or two, he could have made them understand. *The blind are not those who have no eyesight; Blind are they, O Nanak, who cannot see the Beloved.* In the opinion of the Masters, the blind people are those who cannot see through their inner eye. Another Master tells us to close the eyes and ears, and withdraw the attention from all outer things, and lo and behold the inner door will open. You *do* want to see the Lord, do you not? *Everything is in this house, nothing is outside; Those who seek outwardly go into illusionary forgetfulness.* He also says, *The Beloved is within you, but you roam aimlessly from door to door.* That requires another eye, with which one can see His beauty — not the eyes of the flesh, which when closed in death are finished forever. When that inner knowledge opens up, one can see the glory of the Lord. The Masters describe the same subject in many different ways.

The Koran says that God has sealed our eyes and ears, but comes Himself in the human form to break those seals. That same Godman then makes us see and hear, inwardly, and one bears witness to one's own experience. What a vast difference there

is between esoteric and exoteric teaching. Many teachers can be found for the latter, but for the former, very few, although the world is not without them. It is a truly wonderful thing when the Master comes and turns the face of the child inward — toward God. If one stops chattering outwardly one will start talking inside. If you do not believe all this, why not try, and see if it is true? The seekers who came to Hazur also got the experience. It is not a new thing, but is the very ABC of Spirituality taught through the ages. All other practices are merely preparation of the ground for this one, and you will be able to see for yourself the difference between the true Master and the others, and to which points they can take you.

Sit in the closet of the physical body. Shut your eyes, and go beyond. He who has already mastered the science can give another person a demonstration. *Make both eyes into one.* Concentrate at the focal point of the two pupils, and the inner eye will open. Kabir says, *Put your attention on that imperceptible place upon which Lord Shiva is meditating.* That is also called the Shiv Netra which lies behind the forehead, behind the point where the two optic nerves join. The practical demonstration is given at this location.

How can anyone at the sense level, who has become the very image of the senses, rise above them? The true Masters want to show us the true Path, but man starts analyzing and opposing their words with his limited knowledge and understanding. Can the soul leave the body at will? It is an imposing question; but the Masters tell us that it can, and if you do not believe this, then close your eyes and see. Tulsi Sahib says, *Just look beyond the curtain of darkness.* But people go on sitting in "samadhi" for years without breaking through this darkness, when following other methods. Tulsi Sahib then says, *To penetrate through this darkness, meet a Master of the Science.* With the Master's attention the darkness will be torn apart and the Light revealed. The company of such a Master is called Satsang. But in the profusion of public talks given by various speakers, these facts are not mentioned. Why? Because a certain seeker may demand, "Give me that of which you speak!" For this reason silence is kept about this great science. *The full force of attention from the Beyond only a certain Master possesses; O Tulsi, the world knows nothing of this, for the Beloved's Path is highly elevated.* It is a long and narrow way, which only the pure can travel.

A Gurumukh sees with his eye, for his eye is open. Do not believe until *your* eye is opened, and you can see for yourself. *I cannot believe even the Guru's words, unless I see with my own eye.* Up to the present day, this is the teaching which has been given by all Masters, for the science of the inner Way is one. Mira Bai

said, *I heard about the soul leaving the body and traversing the heavens, but since I came to the feet of Ravidas, I now know it is true.* It is the true Path — a dealing in diamonds and jewels, and whoever practices it becomes a spiritual millionaire. Namdev Ji said once that his value was not more than four seashells, but that he had become a millionaire. Masters are known as the true Emperors.

Within you is a mine of Amrit.

Understand the science, and then practice it. If you continue with outer practices, your coming and going in creation will continue. Remember, since many aeons past, when we first left the Lord's lap, we have not up to now returned to that sublime state. Due to ignorance of the truth, we have spent all our time indulging in cunning, vanity, pride of knowledge, etc. In this respect, Christ said, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*[6] Why so difficult for the rich man? Because his attention is more scattered, more dispersed into the worldly things. The body comes with us into this worldly life, but does not accompany us when we leave. And neither does the accumulation of goods and chattels that we call our possessions. It is a very sad fact that man spends all his thoughts throughout his life in dwelling on his own name and fame.

There is an incident which happened one day during the time of Guru Nanak, who gave one day a needle to a certain rich businessman by the name of Dhumi Chand, telling him, "Keep this needle for me, and give it to me in the next life." Naturally, Dhumi Chand was amazed, and replied, "But how can I take this needle into the next world?" With a smile Guru Nanak retorted, "True, and likewise then, how can you take your business and all possessions?"

If one gave really serious thought to these facts, all one's concern for personal name and fame would leave at once. *For what purpose did you come, and what are you doing?* It is a direct question — to bring you to the point. *Within you is a mine of Amrit.* The Nectar which gives you everlasting life is within your own being, and it is limitless. *In this cave* [body] *is a limitless treasure.* And what is that unending abundance? *In that resides God, the Imperceptible Infinite Lord.* The Koran says, I, *that invisible treasure, am hidden within you — seek Me out.* How do we seek Him? If you remember Him, He will remember you. God is ever aware of His children, but we, enraptured with the world, have long forgotten Him. What wisdom is there in this? We should bear in mind always that the only chance of realizing Him is during our life in the human form. Man is great; there are great possibilities in him. Even when one wishes to pro-

6. Matthew 19:24

tect some article of worldly value, one hides it somewhere in the house, or even deep in the earth. So turn not your face outwards, but sit down and search within yourself, to find your true Self.

Swami Ram Tirath's grandson came to see me recently. His grandfather and the poet Iqbal were good friends; Iqbal taught the Persian language to Ram Tirath, while Ram Tirath taught Iqbal Sanskrit. When Ram Tirath's son passed his engineer's course for mining, Iqbal told him, "Your father died digging and digging the heavens — now you have started digging the earth!" Those who have some awakening give small hints — the words uttered to that young man held some meaning — after all, what else is mankind doing, but digging the earth? But the real treasure is within us. If you spent a night alone in a house, beneath which you knew a large amount of treasure was buried, would you sleep that night? I think you would not be able to sleep, but must dig it out. There is no one watching you now, so why not dig out the real treasure of life?

You call back those whom You sent, to return home joyfully, with ease. Go home, children — why remain unhappy? But who heeds the advice of Masters? That worldly breeze has touched the whole of mankind, which is in a state of "madness." Guru Nanak said similarly, *The Water for which you came here, that Amrit, can be gotten from the Guru.* He also said, *Leave off assumed appearance, deceit, doubt; For these will not bear fruit.* Remain in your religion by all means; that is a blessing; for without such bodies there would be corruption — but to die in the chains of hypocrisy and doubt means to die without realizing the true wealth. That wealth can only be had by the Guru's grace. Remain in your religion, but seek a Master who transcends — who traverses Creation — from within. He will push you within, and when you see, even a little, a true belief will be secured in you. On seeing a little of the Truth, one does get some intoxication, but even then one has no desire to leave this world — so seek even deeper: tap inside.

Ignorant man knows not the secret,
Only the Master has the knowledge.

The secret of that deep mine of Amrit is known only by the Master, while the ignorant people who sit at the sense-level are lost on their erring path. But, as the refreshing water of the river flows in a bed of mud, so the holy water of Amrit flows within this physical form of clay. Bathe in that holy water of life — do so by the grace of the Guru, which will make that Light radiate within you — the Light of God's word, the Naam. The outer dust of the Master's feet is also holy, and wherever he sits that place becomes pure, but

the goal does not end there. The seeker's aim is to contact that which flows in his own body of clay — and that Light is the Guru. When you reach Him within, your head will automatically bow itself in humility and respect. I again remember that famous philosopher who had triumphed everywhere with his philosophical arguments, and yet felt like a small child in front of Hazur.

O ignorant man, why search outside — meditate within.

Why drift around in this labyrinth? For how long will you wander? Go within —invert — tap inside. Maulana Rumi referred to the world as a prison, and we are the prisoners occupying it. It is an inducement to take action, to get out— but how can we escape? Metaphorically, we must escape through the roof. The way up is above — above the senses. Rise above. In the labyrinth of the outer world, there is nothing but wave upon wave of diffusion, dispersion of the attention — where will you go? The Master comes to expose this life of illusion, and to guide us out of it.

Why criticize others? You should try to know who you are.

We keep up vigilant scrutiny of others, and criticize them, but we should study our own lives, our own selves — who we are, and what we are. Maulana Rumi prayed: *O God, send a merciful person, to take us out of this bodily cage.* Swami Ji Maharaj advised: *Again and again pray to your Guru, to take you out of this cage.* You will be able to see the way out only when the Guru opens your eye. He who disperses the darkness is the Guru, for it is a work requiring competency, not force. He who has the Light can give it to others. *By his life impulse, he gives devotion.* What is his life impulse? That is the Shabd, the Word — he is the Word, made flesh. *Word was made flesh and dwelt among us.*[7] Christ told his disciples to eat him and drink him, and how is that possible? The Master is the Word within you — that is the bread and water of life which you must eat and drink for spiritual sustenance.

7. John 1:14

Guru Nanak once indicated a dead body to a group of his disciples, saying: "This is a dead body — eat it." It was enough to shock them all — all but Lehna, who calmly asked, "From which end should we start, Maharaj?" Masters give strange tests, which are usually beyond the world's understanding.

God is sitting within you, awaiting your arrival. *Everything is in the house, nothing is outside; those who seek outwardly go into illusionary forgetfulness.* If you put your attention more and more into anything outside yourself, you will travel farther and farther from the Truth. In Rabindranath Tagore's Nobel Prize-winning book *Gitanjali* there is a prayer which soliloquizes, *O Lord, we are going farther away from You.* One Master says: *O seekers of the Lord, you have lost Him in the folds of the mind.* All the learning connected with the mind is outer knowledge — to see Him is the inner knowledge, achieved by rising above the mind and intellect. *He merges into the Guru, and distributes the Shabd.* The Guru's very body becomes the Shabd and this is the meaning of giving his life impulse.

Why wander aimlessly in forgetfulness, O naive man! But man, if acquainted with the correct information, protests that he has no time, and then wastes his whole life trying to preserve time! Brothers, this work can only be done while in the human form — do it now! Remember, wherever your attention is, there you are. I always advise that one should leave one hundred different jobs to attend Satsang, and leave one thousand other kinds of work to do your meditation. Where there is more than one person gathered in Satsang, in His remembrance, the radiation is present there through which one's yearning increases. Even a tiny ray of radiation can give a great deal of help, so work hard for whatever you are given.

> *Roaming on pilgrimage increases the doubt, and the entire truth is lost.*

All holy places have become holy places because at some time or other some holy person stayed there. That which is in the holy man is also in you, so why not go within, where He is waiting? When Archimedes discovered that there existed a center of gravity, he was really in search of the center of the world, and declared that he would shake the whole world if he found it. The center of gravity or center of the world is within man himself — become strong within and you will be able to shake the world! When Masters come, a flood of Spirituality comes with them. While others die simply shouting and lecturing, a single word from a true Master has a wealth of potent impact. Kabir asks: *O Ram, settle one argument; is the holy place greater or the devotee of God?* You have got the power of differentiation, so judge the truth from

the untruth. Hazrat Mohammed meditated upon the Light and Sound in Mecca, and it is said that one must make the pilgrimage to that city if one wishes to enter the kingdom of God. Survey the question with a little awareness, and you will realize that the enlightenment you seek is within you — why not invert?

I read once, in the Puranas, that two men agreed to journey all around the world. One man got his ticket and went; the other drew a circle — the shape of the world — and ran around it. If we board an airplane it would take several days to travel around the world, whereas within our own form we have the means of doing it in less than a second. The speed of the soul is much faster than the speed of the mind, and the speed of the mind is faster than electricity — so just consider it.

Within the human form there is no past or future, but only God Himself.

He is there, awaiting you within, and here you are busily playing instruments and singing, outside. Why not be able to talk to Him within, while you continue your outer life? Of what use is it to sing and play and start some enthusiasm to meet Him if it remains at that? To sing His praise after seeing Him and talking to Him is a different matter. Guru Amardas put a price on his seventy long years of searching when he said, *To sing praise without seeing is a blind man's song; to see and then sing, bears forth fruit.* Blind faith crumbles before adversity, for true faith comes only when one can see and hear for oneself. When the trials and tribulations of making the new country of Pakistan were suffered, many well-known devotees started cursing God — "Where is He? Has He gone to sleep?" etc. It was blind faith speaking, through a lack of seeing the Lord. Those who have seen Him say, "I praise Thee now, and whatever the future brings, even then will I praise Thee."

If you desire to realize Him, then discard attachment and pride.

Attachment and pride keep us chained to the outer environments. Pride and the love of praise — "I am learned, I am great, I am powerful, there is no one like me!" And attachment stops you from going ahead. Real progress starts when you break all attachment and ego. Sit for a while at the feet of a realized soul, where the influence of his radiation will withdraw your thoughts. *Until the shadow of the Pir* (Saint) *falls upon you, the attention cannot be controlled.* Also, *In the company of a Saint the attention is stilled; the mind finds wisdom in that stillness.* And the soul comes forth in that stillness. This is a strong indication that you are in the presence of a true Master — it is a sign of his Mastership. There is a pin-drop silence,

and the attention is controlled — the mind can then do nothing, for it takes its strength from the attention.

All the holy scriptures are within you, so why are you ignorant?

What is the origin of all the scriptures? When the Masters traversed inside they expressed their experiences, and these were recorded into our holy scriptures. You can observe from all these scriptures that the Masters have parallel thoughts. The language may be different, but the meaning is the same. I have just mentioned a reference from the Upanishads which states that this teaching was given to Lord Krishna, and that within is the sun of Maha Brahmand; Guru Nanak says: *Within is the Light and Perpetual Sound; contact with which develops the love for the True One.* Paltu Sahib says: *There is an inverted well in the void behind the eyes, in which the lamp is aflame without wick or oil; from that flame a voice emits.* True knowledge does not change, but outer knowledge can change by the minute. Matter, for instance, has been analyzed and described differently all through history.

If you go within you will find the source of all that is written in the scriptures, and that which puzzles you now will become clarified. When I went to Rishikesh in 1948, I met a yogi who used to leave his body by Patanjali Yoga. He was about one hundred years old, and welcomed me with all respect and told me, "I have spent all my life in learning this Yoga, and only after many many years was I able to leave the body. How did *you* get it?" I told him I learned at the Guru's feet, and explained how a demonstration is given, an inner experience, which is increased daily.

Dadu Sahib says: *Dadu sees and speaks, but others speak from hearsay.* Another Saint says that for those whose eye is not open, the outer temples and mosques are real. In these buildings you will find symbols of the Light and Sound, which serve to remind us of what exists within man. Those who are academically knowledgeable can be completely ignorant of the inner knowledge, however. When I was in Lahore, there was a Christian superintendent under me in my office, and I suggested that he ask the Bishop of Lahore why the bells are rung in the church. He did so, and the reply was "They are only for the purpose of calling people together." That being so, what about the Hindu, who himself rings the bell as he enters the temple? This lacking in real knowledge comes from reading the subject only, and not seeing for one's own self.

Outer knowledge can indeed be like a garland of flowers adorning a spiritual Master, and he will use it to explain the subject in a variety of ways. If the Master is not educated in the worldly way, he will explain *(continued on page 30)*

Use the Shield of the Master

Sant Ajaib Singh Ji

First of all, I would like to thank my Supreme Father Kirpal Who cooled down this heated soul which was writhing in pain. I was blind, I was burning like anything, it was not within my reach to search for Him or to find Him; it was all His grace that He came so far from Delhi. He searched for me and He cooled down the heated heart which was burning in this desert.

If there is any wall between us and God that is the wall of mind. Mind always stands between us and Him.

Kabir Sahib says, "I thought that my mind had died, but even after dying it has become a ghost and it is bothering me even after its death. Such is my mind."

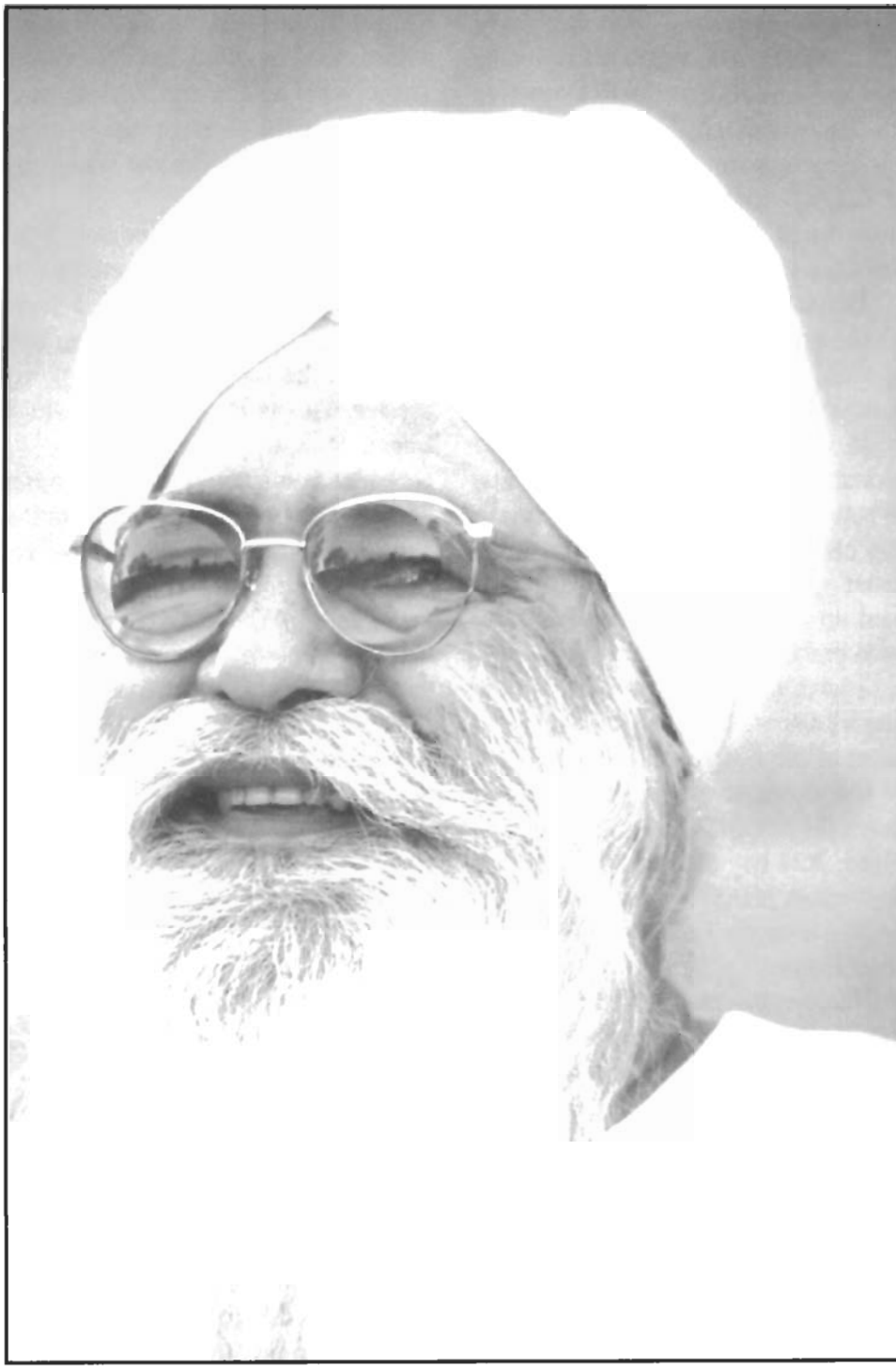
Tulsi Sahib has also said, "O Tulsi, to fight in the battlefield is the work of a day or two, but in this Path one has to fight with his mind every day without any weapons."

Ever since our soul got separated from Almighty God she has been getting the burden of many difficulties and many painful karmas. Now we cannot do anything by our own efforts unless that human pole within whom God Almighty has manifested, unless such a human being, such a pole, showers His grace on us. We cannot do anything by our own efforts.

Saints love all the souls. They do not belong to any particular religion or community: They love everyone in this world. They know that underneath the dirt, underneath the sway of the mind, there is a pure soul and They are sure about Their skill; They know that one day They will be able to take this pure soul out from underneath the dirt of the mind. As the washerman is competent and he is proud of his own skill — he knows that he will be able to clean the dirty clothes — in the same way, the Saints know that from within [the person in] whom They will keep the Naam, one day definitely They will be able to bring out that pure soul.

Supreme Father Kirpal did a lot of meditation and He chose as His meditation center the bank of the River Ravi. Sometimes He would stand in the water of the river and do the meditation so that the sleep would not bother Him. There is a great struggle going on between sleep and med-

This underground room talk was given February 5, 1983, in Village 16PS, Rajasthan, India.



itation. The sleep says, "I will keep you in the darkness," and the Shabd says, "Come with me and I will take you to the Radiance, I will show you the Radiant Light." So we have to choose our path, we have to choose where we want to go: whether we want to go to the sleep or whether we want to go to see the Radiance.

In the past ten days, or whenever I have gone on tours, whatever I have spoken, I have not said anything from hearsay. And neither have I read any book or scriptures, nor have I said words from other people's comments. Whatever I have said is according to my own experience, because I have spent a practical life. Whatever I have said up until now has been from my own practical experience.

I have said how withdrawing the consciousness from all the different parts of the body we have to bring it to the Eye Center and how we can reach the Sahansdal Kanwal, the first plane. And beyond that still there are four more planes which the meditator has to reach before he gets to the Real Home.

Satguru has manifested the Naam within Him and Satguru is the only one Who has seen the Naam. Those who have faith in the Master and those who catch the Satguru, only they are taken to the Naam by the Master.

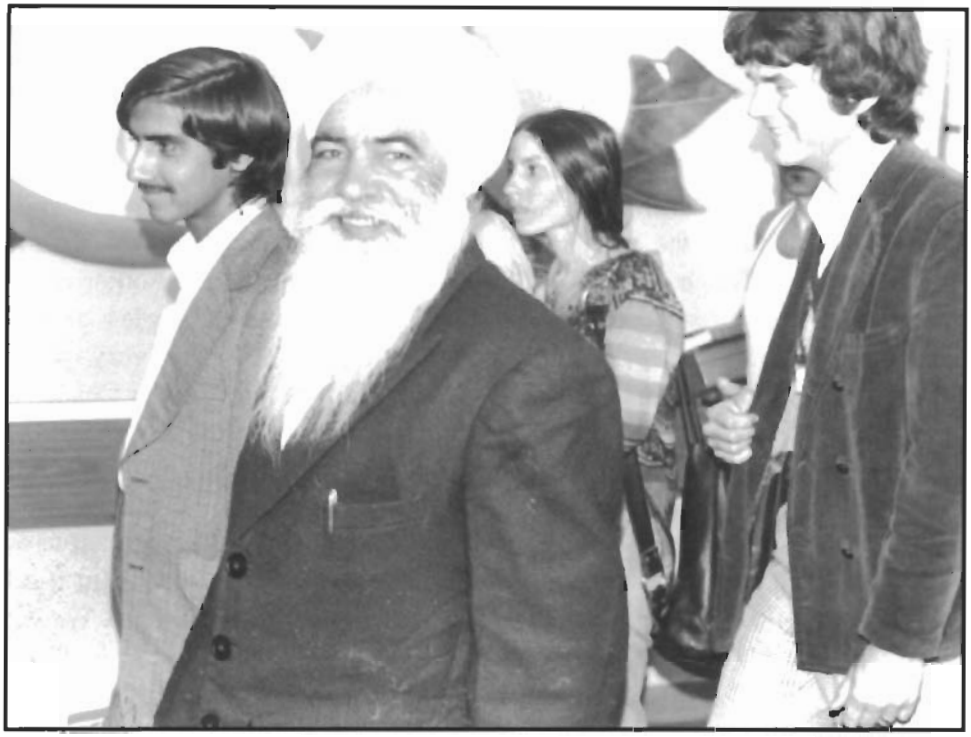
Those who say that just by talking and gossiping they will be able to lift their inner veil, they will be able to go in the within — their mind is playing a trick on them — because we can lift our veil, we can go in the within, only by doing the meditation. Those who do the meditation, only they reach the Feet of the Master, only they are taken in the within by the Master.

Many dear ones ask me how I became successful. And I have only one answer to tell them, which I have done in my own life. I tell them that I obeyed the commandments of my Master. This is the only thing which I have done in my life.

I made this room with the order of Master and I did the meditation here as per His orders, because He had told me that I was not supposed to come out. Whenever He will need, He will come to see me. I have said this very openly, that if you call any sleeping person he will listen to your voice and he will at once get up. So if you will call Master, Who is never sleeping — His consciousness is always awake, He is always awake in our sleep — if you will call Him and if you will cry for His help, since He does not sleep and He is always awake, He will also come to help you. In fact, He is always eager to hear the voice of the dear ones.

In my life I did not run after the tastes. Whatever the Mahatmas told me to do, I did that. In the beginning it is very difficult to fight with the sleep. But later on, when one fights with it and becomes successful, it becomes very difficult to sleep.

I spent most of the time in my life



Sant Ji in California, in 1977

sitting, meditating underground and I never had any comfortable cushions or pillows underneath me. The place which you will see now, you will find that there was no question of my sleeping in this small place.

Always I have said this, that before you go to any Mahatma, first read His life story and find out whether in His life He has done any meditation, whether He has spent ten, fifteen, twenty, thirty years of His life in meditation or not.

You will not find any Saint in this world Who became a Saint without doing any meditation. And you will not come across any incident in this world in which anyone has gained anything without working hard for it. You may read the life story of the great Saints — Guru Nanak, Kabir, Swami Ji Maharaj, Baba Jaimal Singh, and all the past Masters — and you will find that all the Mahatmas Who came into this world did a lot of meditation.

The path of devotion is not for the cowards. It is for people who are brave, because one has to deal with the five dacoits who are very obsti-

nate. And only the brave one who uses his Master as a shield to protect himself from all these five dacoits can win in this Path. What is the shield of the Master? The meditation, the daily Bhajan and Simran which we do is the shield of the Master.

Master Kirpal Singh Ji used to say that any learned person can explain the theory to you; he can do it in a very good way. And the books are the creation of mind and intellect. But as far as giving the Naam Initiation is concerned, it is the responsibility (which one takes) of taking the soul back to the Real Home.

If we are allowing the people to follow us without doing the devotion ourselves, without doing the meditation ourselves, even the Negative Power gives a lot of punishment for that.

You have read the story of Sunder Das, an initiate of Baba Sawan Singh, who lived with me for a long time. Once Sunder Das asked Master Kirpal Singh, "Do the false masters really get the punishment?" Master said, "Yes, they do get it. Close your eyes and I will show you how they get punished." So when he closed his eyes Master graciously took him up and there he saw that there were about five hundred people whose bodies were half-buried in the earth and very heavy stones were tied to their tongues, and there were many creatures with long beaks trying to eat their bodies up. So Sunder Das asked, "Who are they?" So the Lord of Judgement replied, "These are the people who did false propaganda, those who let the people of the world follow them, who became false masters. And the creatures who are now eating their flesh are their followers."

This is the very place where Master Kirpal showed many other miracles, many other examples of His grace, and this is the very place where Master made Sunder Das have the darshan of Bhika Ji and Sarmad Sahib.

Saints and Mahatmas are the abode of grace and They always shower Their grace on us. But it all depends upon our receptivity. We get according to our receptacle; it all depends on how receptive we are to Them. Otherwise, Saints are always gracious to everyone.

I have said this before also, that this is the place where I did not come down for three days. I was sitting in meditation and the only sevadar who I used to have with me here, to take care of me, had lost the hope that I would ever come back in my consciousness. He thought that I was dead. But gracious Master came here and He wanted to go down. At that time [the land surrounding] this place was not in good shape; there were many ditches and like that. So the sevadar told Master, "You cannot go down there, because it is not a good place. It will be difficult for You to go there." But Master replied, "Where Ajaib can go, I can also go there." So graciously He went down* and He

brought me up [out of the underground room]. In this place with His attention He brought my soul down and He asked me if I was having any difficulty or if I needed or desired anything. I said, "No, I don't want anything except You."

I mean to say this, that if you are sitting in the remembrance of the Master, He is not unjust. If you are doing His work He is always concerned for you, He always takes care of you. If you are sitting in His remembrance He also performs His duty.

By seeing or visiting such places we get the encouragement that on this physical level if we withdraw our consciousness from outside and concentrate and sit in the remembrance of God, God also opens His door to us. And we can do this, in this physical body.

I hope that you will carry this encouragement from here to make your lives pure and to have faith in the Master. Master Sawan Singh Ji used to say, "If you cannot meditate, at least have faith in the Master, and maintain the love with Him." Because if you will have faith in Him and if you will maintain your love with the Master, where will you go at the time of your death? You will certainly go to the place where Master goes. And where does the Master go? He always goes to the Almighty Lord. So if you will maintain love with Him and if you will have faith in Him, you will also go to God.

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* The words "down" and "up" refer to different things in different parts of this account. The meditation place which we refer to as the "underground room," was later incorporated into one corner of Sant Bani Ashram, located outside Village 16 PS. But originally it would have been just a small two-room adobe building about one-and-a-half miles from the nearest habitation. The people talking to Master Kirpal might be saying, "You can't go down" — to the far end of the field, because He would have to walk a long way over rough terrain.

In other accounts, Master Kirpal asked the sevadar to break open the door (which was shut from inside), then He descended the stairs into the actual underground room, and with His attention brought Sant Ji's soul "down," or back, from the inner planes. He then gave Sant Ji a massage, probably in the small living quarters up at ground level.

Enter at the Strait Gate

(continued from page 23)

the same facts within his own vocabulary and education. For example, Bulleh Shah went to his Master, Shah Inayat, who was a farmer, and on this certain occasion the Master was transplanting some plants. Bulleh Shah asked him how one can realize the Lord, and Shah Inayat replied: *What is there to realizing the Beloved? Just uproot it from here, and plant it there.* He was referring to the attention, for everything is a play of the attention; I am looking ahead at this moment, and so cannot see what is behind me, but if I turn and direct my attention behind, I will see quite easily.

They say that God helps those who help themselves, and it is true also that God helps those who do not help themselves. It is a new motto. It means to give your whole being over to Him in surrender — body, soul, mind and intellect. And in meditation, just look into the pitch darkness and leave everything else to Him — in surrender — without making any effort yourself. The Light will be there. Without making any effort, you will withdraw from the world, the outgoing faculties, body, mind, intellect, and He will be there.

Without love no one has achieved realization, so drench your mind in love.

Which is the easiest of all the easy ways to realize God? The Lord Himself has designed that natural gift into our being. God is love, and the soul is His entity. Kabir Sahib says: *It is a part of God.* Soul is a drop of the Ocean of All Consciousness, and therefore has love already innate in it. Love's natural habit is to attach itself to something, and the soul should have loved God, but instead became attached to the world. That love became an attachment, and that was a misfit. The Master however will teach you how to withdraw from the worldly environments and invert, and will connect you to the Lord within. If love for the Lord is developed, everything, even the world, will be like a swelling ocean of love. Outer love will only trap you and bring you back again and again to the world. Contrary to this, love for the Lord will free you from all shackles.

The Lord of Love is not recognized, but ghosts and spirits are respected:

True love is not worshiped, but everyone runs around after ghosts and spirits. The greatest god is Love, and that Love will join you back to the Lord. Christ said that one should *Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.*[8] And, *Love thy neighbor as thyself.* Kabir says: *Love the Lord, O mind, love the Lord.* And, *without love, a man*

8. I John 4:20

finds no place. The tenth Guru, after exhorting everyone to open their ears and listen carefully, declared: *Hear ye all, I tell ye the truth; God is realized by one who loves.* Ravidas Ji was a cobbler, and under the caste system existent in those days, a cobbler was considered very low. Some people rudely accosted him one day, demanding, "How can you worship the Lord?" Ravidas calmly replied: *That Father is not the reserved right of anyone, only with devotion can you win Him.* One with sincere devotion and respect will realize the Lord — He is not owned by anyone.

Aware of the fact or not, the whole world is gambling, and if they win they are happy, if they lose they are miserable. One Master declares that he is gambling with God, with his life at stake. *If I win, He becomes mine, if I lose I become His.* Which is a better bargain? In the gamble with God, one wins either way. Increase your love for Him — and, as He is in every form, love all others. Anyone who can love a father should have love for his children also, and so if a man say, *I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* [9]

> *The Nectar of Amrit is abandoned, and dog-like he constantly seeks the gore.*

Man does not choose to seek the Water of Life — he would rather steep himself in the filth of immorality. The sweetest Nectar is within him, but he prefers the lowest tastes — just like a dog licking every place he passes. *Forsakes the treasure-house, the Knowledge of Amrit, for an illusion.* He has exchanged the priceless jewel for a worthless seashell, wandering aimlessly around the external world. Jesus Christ was sold for a few paltry coins — thirty pieces of silver. This sort of thing is thrashing empty husks to gain a non-existent grain. So Masters try to make us go within — withdraw from all outer things. For this they give a "starter" — a little experience, and if after getting this one still ignores this work, it is indeed a sorrowful state.

> *Indubitably, at the last breath,*
> *there is only regret;*
> *But when the Emperor sits*
> *within, ignorance and doubt*
> *vanish.*

The man who practices the daily habit of withdrawing and going into the inner realms will meet his last day on earth with joy. Others must leave struggling. And those who have wasted the precious gift will, at that time, remember the Guru and realize with regret what valuable wealth they have thrown away. Tulsi Sahib says: *There is but four days' play of this false world; he who gave no thought to the Beloved*

9. Luke 10:27

was swept away in the current.

What value can anyone place on the body, which is constantly changing? The soul however is ever-existent, all wisdom and perfect bliss, due to which the body is kept alive and functioning. Unfortunately the ignorance of man prevents him from giving serious thought to the subject of the soul, which is a very deep subject; so Masters are necessary to bring the teaching of it to man, and to start him on the ABC of it, and that is when he rises above body consciousness. There he is re-born or twice born, and if he can do this for himself, I am very happy for him. If he cannot, then he requires a stronger attention than his own, to drag him up, and this is God's special mercy and grace working in the Master. What a great blessing! You may know a little of the difference between outer and inner knowledge, but what are you doing about it? The Truth exists in everyone, and it is each person's hereditary right to experience it.

Come friend, having met the Satguru let us go across;
If you want to cross, meet the Boatman, why waste time in thinking?
When you cross over, you are released from the world;
Otherwise you will drown midst this frightful torrent of perpetual sins.

Guru Nanak was once walking alongside a flowing river, which at one point forked into two streams. The Masters usually use outer examples to express some profound fact, and seeing this fork in the river he said, "The river has separated here — when is it destined to rejoin itself?" It is a direct reference to man who is separated from God. We are going farther and farther from Him — when will we meet Him? His simple words convey the pathetic state we are in.

Whoever has not met the Boatman will drown in poison — what else can happen? *Come, those who want to cross, for the Satguru has made a ship.* The Satguru's ship is within you. Today's Satsang has described the inner way, the inner path, the strait gate, and that inner way is one — for all. Those who travel that path will gain salvation — emancipation from karmic cause and effect. Become pure, chaste and full of good living.

To travel the inner path, sit at the feet of a Master. There is no need to change your religion, nationality, customs, etc., for he will take you beyond all these — they will be left far behind. Those who have already received the wealth should respect and appreciate it, and should benefit from it. Do your work before that last change, called death, comes; for those who gain knowledge while in the world will also be wise after death.

I Want You Alone

a story told in Satsang by

Baba Sawan Singh Ji

Bhai Manjh was a man who was not only wealthy, but also a landlord who owned a village. He was a worshipper of the tomb of the holy man, Sakhi Sarwar. But one day he happened to attend a discourse given by Guru Arjan, and the words of the Guru made such a profound impression on him that he begged Him to grant him the boon of Initiation.

"Whom do you follow at present?" asked Guru Arjan.

"Sir, I am a devotee of Sakhi Sarwar," Manjh replied humbly.

"I will grant you Initiation after you have gone back to your home and have razed the room in it that is set apart for holy worship," the Guru said.

Manjh ran to his house as fast as he could and tore down every brick of the room. A number of people who had gathered to watch him solemnly warned him: "Bhai Manjh, you will have to pay very heavily for the desecration of this holy room. We would not like to be in your shoes."

"I have done it," said Manjh boldly, "and am prepared to suffer any and all consequences."

When he returned to Guru Arjan, the Master, considering him fit, bestowed Initiation on him.

But it was destined that he be put to still further tests. Soon his horse died, then some of his bullocks. Thieves took some of his other possessions. Then people began to taunt him, saying: "This is the result of the disrespect shown to Sakhi Sarwar. You should go and rebuild the temple in your home."

But none of this bothered Bhai Manjh in the least. To one and all he said: "I do not care what happens. My Guru is all-knowing, and He knows what is best. Of that, nothing can shake my belief."

But one misfortune then followed another, and before very long Manjh was not only destitute but owed money to many

people. And all of them demanded immediate repayment, saying: "Either pay us at once or leave the village."

At the same time, many of his old friends pleaded with him: "If you would only rebuild the temple, things would be sure to take a turn for the better."

But no; Bhai Manjh remained adamant and preferred to leave the village. So he and his wife and daughter packed up their few remaining belongings and found shelter in another village. As he had been a rich landlord, Manjh had never had to learn a trade. But it was now necessary for him to earn some money, so he began to make his livelihood by cutting and selling grass.

Several months went by in this way, when one day Guru Arjan sent Bhai Manjh a letter which was delivered by one of his disciples. To the disciple the Guru had said: "Please be sure to demand twenty rupees as an offering before you give Bhai Manjh the letter. If he does not pay you, bring back the letter."

Bhai Manjh was delighted to see the letter, but had no money with which to pay the twenty rupees. He asked his wife for her advice and she said: "I will take my ornaments and those of our daughter to the goldsmith, and see how much he will give me for them."

The goldsmith's offer was exactly twenty rupees. So Manjh gave the twenty rupees offering, received the letter, kissed it, lifted it to his forehead and eyes, and pressed it against his heart. As he completed these devotions, he went into ecstasy.

Two years went by, and the Guru then sent Manjh a second letter, for which he was to make an offering of twenty-five rupees. Once again, Bhai Manjh had no money. But he remembered that the headman of the village had once asked if his son could marry Bhai Manjh's daughter. Accordingly, he sent his wife to see the wife of the headman, telling her to offer their daughter in marriage, even though the headman was of a lower status, and to demand twenty-five rupees as a marriage payment.

The headman gladly paid the money and Bhai Manjh received the letter.

But the Guru wished to test Bhai Manjh still further, so He told a disciple: "Please go to Bhai Manjh and ask him to come to my court."

Manjh went quickly and gladly to the court of his beloved

Guru. There he and his wife and daughter went to work in the kitchen, cleaning the utensils and cutting firewood.

After a few days the Guru asked: "Where does Bhai Manjh take his food?"

"He eats with all the rest of us, getting his food from the free community kitchen," the disciples said.

"It seems to me," said the Guru, "that Bhai Manjh is not doing real service, for then he would expect nothing in return for his work. He is charging us for his wages, which he takes in the form of food."

When Manjh heard of this from his wife, he told her: "I want nothing in return for service to the beloved Guru, Who has given me the priceless gift of Naam. We will get our food by some other means."

So from that day on, Bhai Manjh went to the forest each night to cut wood. He then sold the wood in the bazaar and used the proceeds to buy food. During the day time, he and his family worked in the kitchen as before.

A few weeks later, after Manjh had gone to the forest to cut wood one night, there was a great wind storm. Bhai Manjh valiantly struggled against the wind, with his bundle of wood on his head. But the wind was so fierce that it blew Bhai Manjh headlong into a well, together with his precious bundle of wood.

Everything that had taken place was already known to the Guru. So when Manjh was blown into the well, he gathered some of the disciples and told them: "Be quick now! Get a wooden board and some rope! Then follow me at once to the forest."

When they reached the well in the forest, the Guru told one of his disciples: "Bhai Manjh is at the bottom of this well. Shout down to him and tell him that we will lower a board tied to a rope. Tell him to cling to the board and we will pull him out."

The disciple did this, but he also added some words told to him in private by the Guru. "Brother, see the wretched condition you are in. And it is all due to the way the Guru has treated you. Why don't you forget a Guru who does such things?"

"What?" shouted Manjh "Forget the beloved Guru? Never! And as for you, ungrateful one, please never again speak so disrespectfully of the Guru in my presence. It makes me suffer

agonies to hear such shameful words."

Bhai Manjh then asked that his bundle of wood be taken out of the well first.

"Take the wood," he said, "because it is for the Guru's kitchen. I do not want it to get wet, for then it would not burn." The wood was drawn up, and then Bhai Manjh himself was pulled up out of the well.

When he came face to face with the beloved Satguru, the Guru said: "Brother, you have gone through many trials and have met all of them with courage, faith and devotion for the Satguru. As a reward, I would be glad, if you would wish it, to give you the kingdom of the Three Worlds."

But Bhai Manjh said: "O Guru, my Beloved, this is the Kali Yuga, the Iron Age, and in it there is no one who has the strength to stand up to the tests of the Satguru. Therefore, my only request is that henceforth disciples should not be put to such tests."

This pleased Guru Arjan very much, but he still wished to give a tangible reward of some kind to Bhai Manjh: "Please ask me for some gift or boon," He said. "You have earned it, and it would make me very happy to give it to you."

At this, Bhai Manjh fell on his knees before the beloved Guru, and with tears streaming down his cheeks, exclaimed: "What boon could I wish for, my Guru, but You alone? I want You alone. Nothing else could ever be of any interest to me."

Upon hearing these words, spoken from the heart, the Guru embraced Bhai Manjh and said:

Manjh is the darling of his Guru.
And Guru is Manjh's only love:
Manjh now, like Guru, is a ship,
That carries people safely across
The ocean of phenomena.

This is reprinted from Tales of the Mystic East, *a collection made of stories which were often told and referred to by Baba Sawan Singh Ji (July 27, 1858 – April 2, 1948) in His discourses. Master Kirpal Singh and Sant Ji also used some of these same stories in Their discourses.*

Baba Sawan Singh the Emperor of Spirituality

by A.S. OBEROI

Sant Kirpal Singh Ji Maharaj used to call His great Guru, Baba Sawan Singh Ji Maharaj, as the Emperor of Spirituality, Who flooded everyone who came to Him with His grace, and put them on the path inwards. He discarded His mortal frame on April 2, 1948, after generously distributing the gift of Naam entrusted to Him by His gracious Guru, Baba Jaimal Singh Ji Maharaj, for almost 45 years. He had an extremely enchanting and captivating face and form, which was always sparkling with divinity, and His eyes were amazingly bright, brilliant, and piercing like a lion's eyes. Unbelievably gracious, compassionate, forgiving and forbearing as He was, He had the knack of putting distressed souls at ease with just a word, a touch, a glance or even a gesture.

What to talk of His admirers and initiates, even His critics used to admit un-hesitatingly that His magnanimous demeanor and decency, magnetic personality and marvelously humble, down-to-earth approach, had touched their hearts.

Even though their egos did not permit them to accept either the universal religion taught by Him or the inner divine path shown by Him, instead of taking offence, the Great Master would smile graciously and remark that the poor jiva (embodied soul) was not to blame, as mind spared no effort or opportunity to prevent them from taking to the Path of Shabd Naam.

Hazur Kirpal used to mention in Satsang that right from childhood, Hazur Sawan possessed a great spirit of inquiry and had studied a great amount of literature on various religions and sects, but had realized that his Soul and the inner-self remained restless, as it was missing something personal, which he could neither explain nor identify, though he had strong and enduring faith that upon getting it, he would feel comfortable and at peace.

Baba Jaimal Singh Ji, the perfect living Master of His time knew full well the pain and yearning in the heart of Sawan. Compelled by Sawan's strong yearning, He had to travel about 500 kilometers from the hot and dusty planes of Punjab to "Koh-Murree" situated in the high mountains to find the noble soul who was searching for Him.

The Guru appears when the chela (disciple) is ready. Hazur

Kirpal would explain this by saying that usually the one who is thirsty goes to the well to quench his thirst, but in rare and exceptional cases, depending upon the intensity of the situation, the "well" itself may go to the one who is thirsty. Hazur Kirpal would ask, "Why did Baba Ji go all the way from Beas to Murree; was there no one living on the way?" Baba Ji was really on the look out for someone who had a gripping desire to realize God, who had no fascination for the passions and possessions of the world, and who was waiting anxiously for some Master Soul to come and put him on the God-way.

Hazur Kirpal also used to say, "How can we worldly people, caught in the web of mind and matter, have even the faintest idea of what a Saint is, how he becomes so, and what elevates him in the eyes of the all-knowing Guru? The decision of entrusting the spiritual work to him is made in Sach Khand in a congregation of the Saints, with the consent of the living Master of the time, long before He departs from the world."

Hazur Kirpal would also say that seeing the pain of separation and the restlessness of Sawan's soul, Baba Ji, even before meeting him physically, had picked Sawan for His own place and position and worked assiduously to prepare him. Sometimes Hazur Kirpal would also say that the path to sainthood is filled with sacrifice and surrender, meditation done with unflinching determination, implicit faith, and an abiding devotion to the Guru. Those given to sensuality and pleasure, even if they live with Him for a long time, can never have any idea of what a Saint is made of and how much suffering He has to undergo in paying the karmic debt of others.

I remember vividly, sometime in 1946, about two years before the departure of Baba Sawan Singh Ji from the physical plane, that Hazur Kirpal would often mention privately that the one to whom the Guru wants to entrust His spiritual work trembles as he realizes how difficult the assignment is, while others who are enamored and anxiously hanker for it, are ever ready to place the Guru's turban on their head, not knowing in the least, how much punishment they will have to pay. Heaving a deep sigh, he would pray to Hazur Sawan to spare him of such a burden.

Talking of His Guru, Hazur Sawan would often recount that He was always kind and merciful to him beyond measure, and would force him to stay with Him in His own small room, despite Hazur Sawan's strong wish not to bother Him. Showering utmost love and affection, Baba Jaimal Singh would treat him like a child — patting him on the back and giving him tremendous inspiration and encouragement. The history of Sant Mat re-

veals that this has always been the relationship between the Guru and his Gurumukh son who carries on the mission of the Guru in the fullness of time.

Hazur Kirpal often said that Baba Sawan Singh was always brief and possessed the art of conveying much in a few meaningful words. His words were easily understandable and went deep into the heart. Reflecting on the life of his Guru, Hazur Kirpal would mention that Baba Sawan Singh maintained *brahmcharya,* and in His life-span of 90 years His wife lived with Him for a total of only six months, spending the rest of the time in His village with His parents and family. In the same vein, Hazur Kirpal would remark ruefully that we people have perhaps never remained away from our spouses even for six months.

After meeting Baba Ji, Hazur Sawan always placed his salary before his Guru, Who would say how much to send to his family and his parents, how much to keep with him for personal use, and then utilize the rest for the divine cause. The result was that the development which came up in the place called the "Dera," was mostly from his earnings — no small contribution by any means.

Baba Ji once said to Sawan, "You and I have come into the world for the spiritual redemption of mankind." Hazur Sawan replied, "Sir, You have no doubt come for that exhalted purpose, but I am an ordinary human being." Baba Ji said the same words again and Hazur Sawan also gave the same reply. Upon this Baba Ji raised his voice and said forcefully, "Babu Ji (as he used to call Sawan), I am talking to you, we both have come for the benefit of mankind." Hearing this, Hazur Sawan kept quiet.

On another occasion, Baba Jaimal Singh Ji told some dear ones that He had had to work very hard to obtain the wealth of Naam and had kept it locked securely and did not allow its fragrance to spill out, but the fragrance of the one who has to work after him will spread far and wide in the whole world.

About two years before Baba Ji left the physical plane, construction of a new Satsang Hall was started. While the work was in progress Baba Ji told some dear ones that He was not going to conduct Satsang in the new hall. After the work was completed, the dear ones made a forceful plea that Baba Ji hold Satsang there, but He refused, saying that it was not the Will of God and that the One Who had to work after Him would do that. To this Bibi Rukko, who prepared the food for Baba Jaimal Singh, said, "We will hear Him also, when His time comes, but today we have You amongst us physically, and therefore we will hear Your satsang only." Baba Ji replied, "No, I want that Babu Sawan Singh should take

charge of the work, while I am still here." However, Bibi Rukko still insisted, and upon that Baba Ji got up, but took only two steps when He sat down and, repeating His earlier words, asked the dear ones to go into the new Satsang Hall. When they reached there, they were greatly surprised to see Hazur Sawan on the dais, even though he was not physically present at the Dera at that time. Thus they felt convinced that Hazur Sawan was the one to whom Baba Ji was giving His position and work. Despite all this, however, Hazur Sawan would sometimes say that He had had to face much opposition when he started the work.

When Baba Jaimal Singh Ji entrusted His spiritual work of Initiation to Hazur Sawan in 1903, Sawan asked the following four boons from the Great Guru and the same were granted very graciously:

1. That the jivas who would come in the Kali Yuga would keep committing bad deeds (helplessly), but they would be spared undergoing the wheel of transmigration. Baba Ji promised that those of his initiates, who meditate on Naam, will not go below the human body.

2. That Hazur Sawan should not feel tightness of finances, so that service of the sangat could continue without any difficulty. Baba Ji remarked, "Rulers and Kings will come to your court and obtain Initiation; you shall never be short of finance."

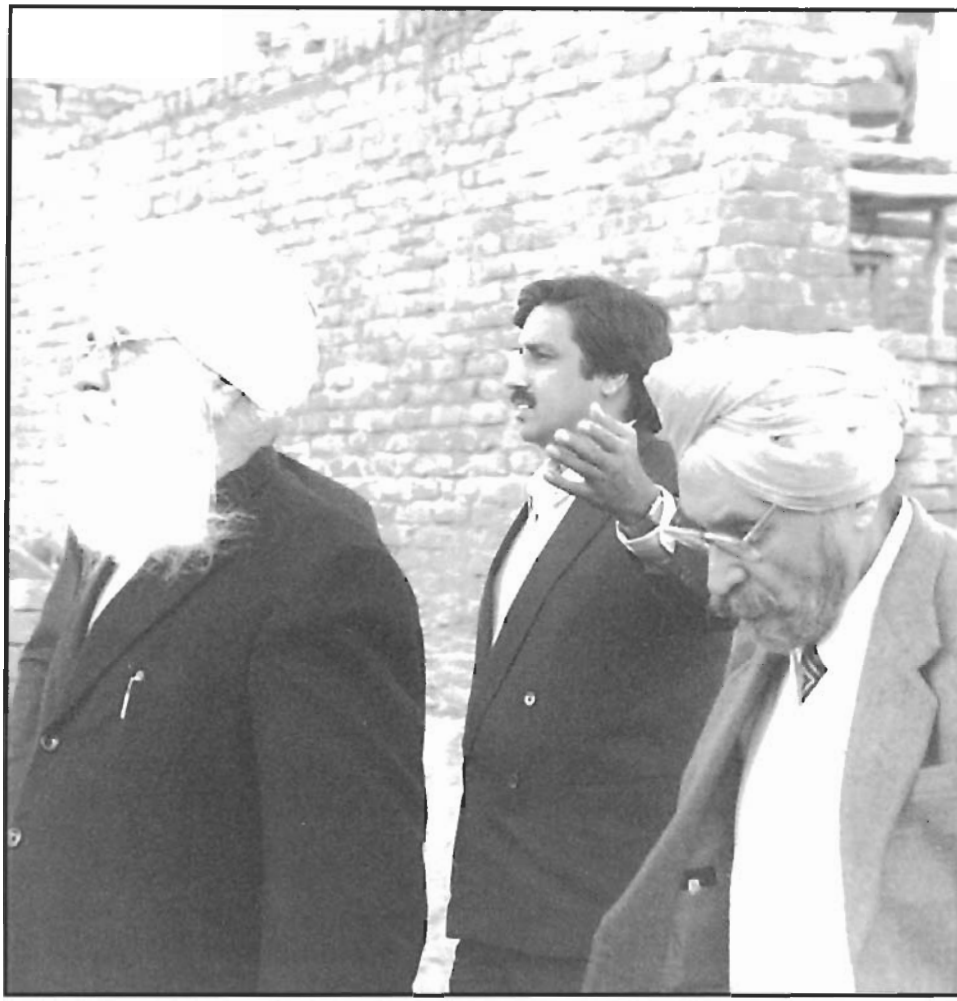
3. That the vow given by him may work but not the curse, and Baba Ji said that it will be so.

4. Hazur Sawan asked, "May You kindly reside within me and do all the work," and Baba Ji said, "It will happen like that."

Master souls are always sent to this world with an abundance of grace, compassion, and forgiveness. Those of us who have had the good fortune of enjoying the company of Hazur Kirpal, the Spiritual son of Hazur Sawan, will testify that the son was no less than his gracious Guru. Similarly, the dear ones who came to Sant Ji, the torch bearer of Hazur Kirpal's message and mission, are no less emphatic in saying that His manner of distributing love and the riches of Naam was remarkably the same as His Satguru Hazur Kirpal. Many dear ones used to be in awe at how they saw the form of Hazur Kirpal in Sant Ji when they saw Him from one side, and that of Hazur Sawan by looking at Him from the other.

* * *

Having had the great opportunity and good fortune of sitting at the feet of three perfect Masters who were shining specimens of sacrifice, surrender and meditation, I pray to them with tears in my eyes and pain in my heart, that forgiving our sins and failures, and having pity on us, They may take us to the blessed human pole in Whom Their power continues to operate, and to Whom



Sant Ji, Pappu, and Mr. Oberoi

They have given authority to continue Their spiritual work. I also pray that They give us the sense to accept Him and obtain benefit from His divine company.

Sangat de valiya, der na lagavi ve. Sunke aavaj saddi, cheti cheti aavi ve. Tere darshana nu bethi, Sangat teyar ji. (O Protector of the Sangat, don't delay. Hearing our voice, come soon. All the Sangat is sitting, waiting to have Your darshan. — from Sant Ji's bhajan: "Kirpal Guru Aaja," pg. 36 in *Songs of the Masters.)*

Pray for the Company of the Saints

Sant Ajaib Singh Ji

Yes, if anybody wants to ask any question, he can ask it.

Are the five passions related in any way to the five elements?

Since you are a doctor you should know that — as everybody knows, our body is made up of five elements and since these five passions arise, are created, or take place in our body, that is why they have [a] connection with the elements.

Sant Ji, is the external Master similar or equal to the internal Master?

The figure, or the Form, of the outer and inner Master is the same. The only difference between the inner and outer Form of the Master is that the outer form has the body and that is why it experiences heat and cold. It suffers pain also, and if that form of the Master has to go from one place to another He has to use the means of transportation. Because He has taken up the physical form, that is why He has to act like the other human beings.

But the Inner Form does not experience any pain, and if He has to go to one place or another He is not dependent on any means of transportation. But this is true, that whatever the Inner Form does, the outer form is completely aware of it.

Is there any happiness in this world? Can we hope to have it?

[*Sant Ji chuckles*] In this world, or in the material of this world, there is no happiness. If we get a little bit of happiness from the material of the world, that is temporary. So truly speaking there is no happiness in this world. If there is happiness in this world we can have that only if we take refuge in the perfect Master, and if we connect ourselves with the Naam only then we can be happy in this world.

Guru Ramdas Ji said, "The disciples of my Master do not even ask for liberation from the Master. They always pray for the company of the Saints and the Masters." He says, "Those who get themselves connected with the Naam, they don't ask for any worldly material.

This question and answer talk was given November 30, 1980, in Village 77RB, Rajasthan, India.

They don't even care for the liberation because they know that there is no happiness in this world. They always ask for the company of the Masters and they always long for the manifestation of the Naam within them, since Naam is the only happiness-giving thing in this world."

You know that only a sick person can appreciate a doctor. Those who have not become sick, those who do not go to the doctor, how can they appreciate the doctor? In the same way, only those souls who have reached up to the Master, or those who have taken refuge in the Master, can appreciate Him. The other people, who have not reached the place where the Master is in the within, can never know about the appreciation of the Master.

Until we withdraw from all the outer things, go in our within and see the Inner Form of the Master and see which powers bow down in front of the Master and what is the inner position of the Master, we can never believe in the greatness of the Master, and that is why we can never appreciate Him in His full sense. Those who withdraw from outside and take the inner refuge in the Master, only they appreciate the Master.

I would like to take advantage of the opportunity to thank the Master because I have received a lot of blessings in my forty years of life. Today is my fortieth birthday and I am very happy to be here receiving the grace of the Master with the whole group.

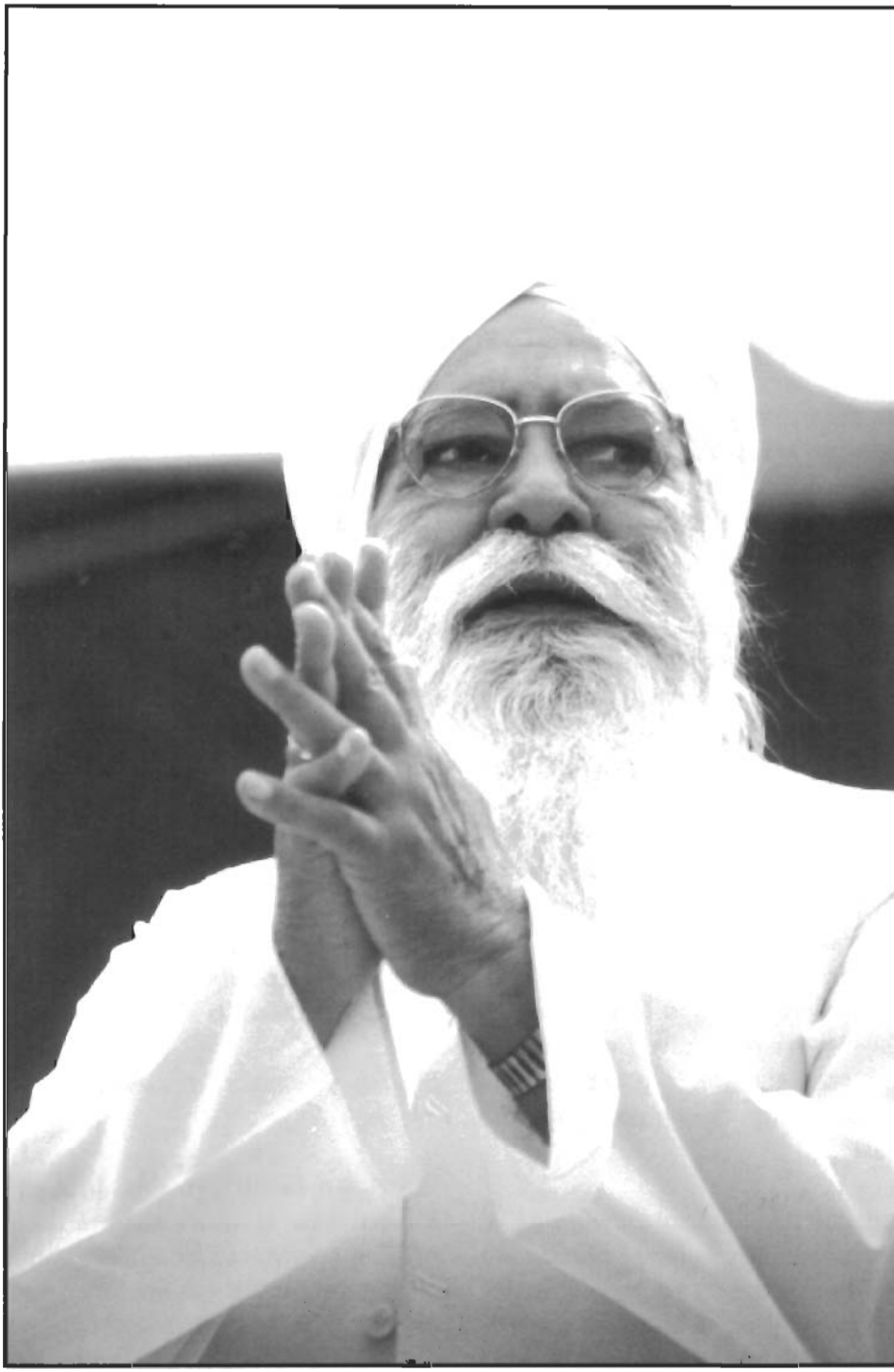
I am very pleased to know that you know how much happiness you are finding while sitting with the group here and celebrating your fortieth birthday. You should know out of these forty years which day is the blessed one in your life. I would say that the day on which you met some Master or you knew about the Master is a blessed day in your life.

I give you my best wishes and I congratulate you on your birthday. We will celebrate your birthday later on by making halvah. If anyone else's birthday falls during the time when the group is here you should let us know so that we can have a group celebration a day before you leave by making the halvah.

In the Sikh religion people like this halvah very much and whenever they have any celebration they make it. Is there anyone else in this group whose birthday is in November or in December? [*Laughter*] I am very pleased to know that.

I wish to make a comment on prayer.

When we know for sure that the Master Who is sitting within us is All-Conscious and He knows about our every single action, even our thoughts, in that case there is no use in praying to the Master, be-



cause when we are sure that He is within us and knows everything then there is no point in praying.

Guru Nanak Sahib said, "Master knows everything even without your asking, so why are you praying to Him?"

We pray to the Master only when we have not manifested Him in our within. When we understand that He is far away from us and we feel some lacking in our within, only then do we pray. We pray to Him only to fill up the lacking which we have when we understand that He is far away from us.

The Mogul emperor killed Guru Teg Bahadur in Delhi; He was the ninth Guru in the Sikh line. While He was being slaughtered one of his disciples named Bhai Matidas was also there. The Mogul emperor told Matidas, "Your Master is not the perfect One. If He was the perfect One, if He was Almighty, He would have saved you. When you know He cannot help you — He Himself is in the cage — why are you attached to Him? Leave Him and we will give you a high post in the government and we will give you a good amount of wealth and things like that."

But Bhai Matidas was a very good meditator, He had manifested Guru Teg Bahadur in His within, and he knew for sure that Guru Teg Bahadur was the perfect One and He was Almighty God. So he was not tempted by the offers of the Mogul emperor and he said, "If you want to do me a favor, kill me before you kill my Master."

So even though Bhai Matidas was in pain, and he knew that he would be killed because he would not obey the Mogul emperor, still he didn't pray to his Master. Because he knew for sure that the Master was in his within, and whatever was happening was happening in the Will of the Master and there was no need to pray to Him. Gladly he accepted death, saying, "Master, always keep me in Your refuge."

So when we have such a strong receptivity and when we know that Master is in our within, then prayer is not important to us.

Once there was a disciple of Guru Gobind Singh whose horse got constipated, and another person suggested to him that he should request his Master to remove the constipation of his horse. But that disciple of Guru Gobind Singh was very devoted and he said, "Do you want me to tell my beautiful Almighty Lord to put His hands in this dirty place to remove the constipation of my horse? I don't want to pray to Him for this dirty thing. If it is in His Will that the constipation of my horse should be removed it will be done even without my praying, because He is All-Conscious."

So the true disciples of the Master, those who have appreciated the glory of the Master, they never pray to the Master for such little things.

If they are ever in any circumstances where they have to pray to the Master, they never do that because they do not want to use the Power of the Master for their worldly problems.

Even though we suffer according to our own karmas, still our Master cannot be happy looking at us suffering, and He always helps us as much as He can. If there is anyone in this world who can help us or who can share our pains, if there is anyone who can sacrifice his life in our place, if there is anyone who can be called our true relative, our brother or sister — he is our Master.

On this tour when I went to Boston, a dear one who was newly initiated got some sickness. Some type of blisters came out on his body and it was very painful for him, it was unbearable. So another old satsangi who had recommended him for Initiation brought Him to see me thinking that since he was newly initiated he should not have bad feelings for the Master, because he got sick right after getting Initiation. When they came to see me I touched that man and he stopped experiencing the pain. Seeing that, the old satsangi started weeping and he told me that he had not brought that man to me so that I would take his karma, but I didn't say anything. That old satsangi wept a lot because he knew that Master has to take the karmas of the disciple if the disciple is suffering a lot.

It has come in my personal experience that the Masters Who are very gracious always take the karmas of the disciples on Their own body. Once it so happened that Master Kirpal was scheduled to come to my place, and the day before He was going to come I got a fever. The fever was so high that the dear ones thought, "If Master comes tomorrow morning and sees [him] in that condition, He won't be able to bear that," and I wouldn't be able to see Him. So without my knowledge they cabled Master Kirpal about my sickness.

After sending the cable they told me that they had done so, and I got very upset at them. I told them, "Why did you do that without asking me? Now Master will not come tomorrow morning." After some time I was all right and at the same time Master got the fever while He was in Delhi. So because He took my karmas on His body and He became sick, He could not come to my place for the next three days. When He came, three days later, He was still having a little bit of fever and He was taking some medicines, and because of that high fever His face looked very pale and He looked very weak. I knew that He had taken my karmas and that had made His condition so bad. I sat at His Feet and I wept bitterly and I told Him, "Why did You take my karmas on Your body? I did not

want You to do that." But He didn't say anything, He just said, "Whatever has been done has been done." But I didn't like that because He was suffering on my account.

So always it happens when the Masters see that the disciple is suffering, or if it is made known to Them, or if the disciple is praying to Them, They always take the karmas of the disciples on Their body. Masters are free from all the diseases and sicknesses, so when They get any sickness or disease that is because of the karmas of Their disciples.

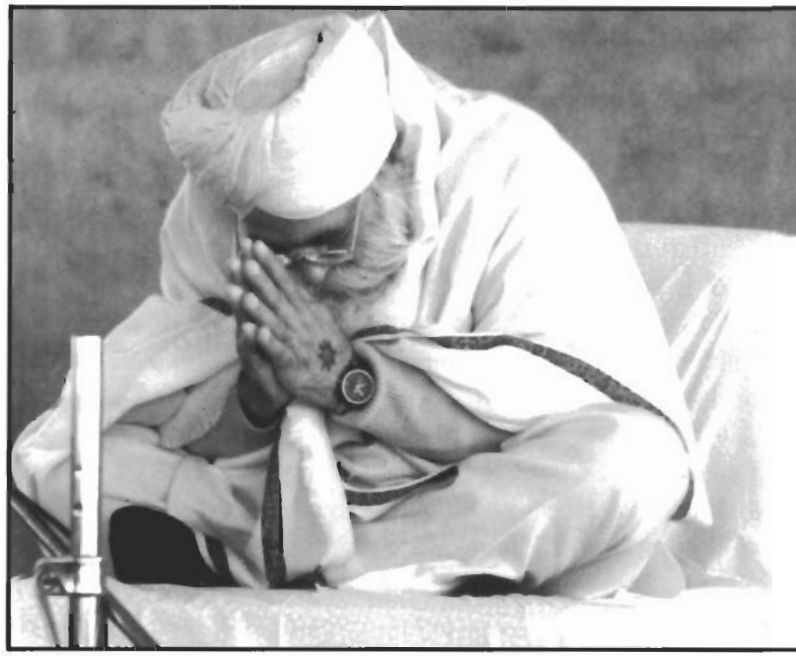
Coming back to prayer, we should pray to the Master only when it is very important. We should not pray to Him to remove a little bit of sickness, or to get some benefit or profit in the worldly things. If we have to pray to Him, we should always pray to Him only for Him and only for His grace for our spiritual upliftment.

In listening to what the Master is saying, I am a little bit worried because perhaps I am doing what I should not do. For the last few days, every time I arrive at work in the morning I start talking to the Master. I say, "Well, this is one more day that You are going to have to be handling me; I leave everything in Your hands." I leave everything to You, especially when I have patients who have complicated sicknesses or are in a dangerous situation. So I don't know if I am doing it wrong, passing to the Master not only my own karmas but also the karmas of my patients.

Well, this is something that you should understand, that you cannot do your job without praying like this, because this is your job. When I was responding to the other question about prayer I said that we pray to Master only when we have not manifested Him in our within. So when Master will be manifested within you then you will not even need to pray as you are doing now. I hope it is clear for you also.

I also used to practice Ayurveda, an Indian form of medicine. Before coming to Master Kirpal I also used to pray to the Master to take care of the patients. But when I came to Master Kirpal and when I understood what I should do and what Master really is, then I didn't need to pray to Him because the weakness from my within had gone away.

At that time I had Initiation into only the first two Words, and this is my personal experience that if there is any doctor who is living a chaste life, who is doing a little bit of meditation, no matter what medicine he gives to the patients coming to him, they will get healed by that medicine, because besides the medicine his own charging will also work to remove the sicknesses of the people. If there is any compli-



cated sickness it may take some time. But I mean to say that if the doctor has a good life, if he is chaste, if he has good thoughts, then all these things also affect the patients.

If a disciple asks the Master to pass the pain that He has to the disciple, would the Master allow that?

[*Sant Ji chuckles*] The work of the disciple is to do his Bhajan and Simran. I think that if the disciple carries his own burden by doing his Bhajan and Simran, that much is enough, because by doing that the disciple is also helping the Master in His mission.

Many jivas have terrible karmas to pay off. Not even he who has done the karmas is able to pay off the karmas.

Master is a great soul and He does not come into this world only for a few disciples, or only for those people who come to see Him, or for those who believe in Him. He does not belong only to one nation, religion or community. He comes for the whole creation. That is why, if there is an earthquake somewhere, or some other natural calamity, Master helps the souls there also, even though the souls have not even heard of or seen the Master. Since the Master is very gracious and has a big heart that is why He takes on the karmas of the people even without their asking. The soul working in the Master is very great. How can we understand Him?