Sant Bani Magazine

The Voice of the Saints

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This is the Golden Opportunity to Realize God

Sant Ajaib Singh Ji

SALUTATIONS UNTO the feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who, having mercy on the poor souls, have allowed us the opportunities to sing Their glory.

Dear Ones, all the Masters have mentioned [the importance of] dying while living and it is something which we should think about wholeheartedly, with much patience: what does it mean to die while living? To die while living does not mean that we have to commit suicide or that we have to leave this world physically. In fact, the Masters never allow us to commit suicide; They never allow us to end our own life. Master Sawan Singh Ji used to say that one who commits suicide, Master never forgives him. Master even hangs him upside down, and he is given severe punishment if he tries to end his own life. That is why Master Sawan Singh Ji used to say that what to speak of committing suicide, one should never even think of committing suicide, because it is a heinous deed and one who does that gets severe punishment.

Masters explain the Naam to us, dividing it into two different parts. One part is called the *Varnatmak* Naam, the other is called the *Dhunatmak* Naam. The Varnatmak Naam is that Naam which we can call as the descriptive name of God Almighty, which we can sing, which we can talk about — just like we call God Almighty or describe God Almighty with so many words.

The Varnatmak Naam is those names of God Almighty which the Masters have given to Him in Their love. Some Mahatma called God Almighty "Allah"; someone called Him "Wahe Guru"; someone called Him "Ram" or some other name. So these are the names given to God Almighty by the Masters in Their love, and these are called the Varnatmak Naams.

Dear Ones, we can determine the life of these descriptive names of God Almighty. You know that three ages ago, in the Silver Age, Lord Rama came, and since then people have been calling God Almighty as

This Satsang was given February 13, 1997, at the SKA Retreat, Sampla, India.

"Rama, Rama." About fourteen hundred years ago Prophet Mohammed was born; after Him people started calling God Almighty as "Allah." In the same way, about five hundred and twenty-five years ago Guru Nanak Sahib was born, and since He came people have called God Almighty as "Wahe Guru." So these names have a limited duration. But God Almighty is not three ages old, or fourteen hundred years old, or five hundred and twenty-five years old. He is as old as this Creation. The Masters do not give us that Naam which has a limited amount of life. They give us and They connect us to that Naam which God Almighty Himself has created and in which God Almighty Himself resides.

The Varnatmak Naam is the best way to remove the rust from our mind, and it is the best way to achieve concentration. When we do the repetition of the Varnatmak Naam which the Masters have given to us, we are able to concentrate, we are able to bring our attention to the Eye Center. And then the Masters make us catch the Dhunatmak Naam, that Sound Current which is sounding within us. When we withdraw our attention from all the outside things and when we concentrate our attention at the Eye Center using the Dhunatmak Naam, and when we reach over there, then we go into the state of deep samadhi. This is what the Masters say, that this is what it is to die while living. It is not an easy task to do. Masters tell us that it is not like picking up some sweets and putting them in your mouth. It is not that easy; it is a very difficult thing to do. So when we reach the Eye Center, after withdrawing from all the outside things, when we concentrate over there, repeating the Varnatmak Naam, and when we catch hold of the Dhunatmak Naam, then we die while living.

Dear Ones, there are many dear ones among you satsangis who are struggling very hard and who become successful in reaching there. Master used to say that it is not true that in the forest only the cowardly animals live. There is a lion also. So those who work very hard, those who concentrate while the Master is still in the body, they are very close to perfection; they are very close to achieving their goal.

Those who struggle know how in the beginning the mind becomes very rebellious. As soon as you start doing your Simran, as soon as you start doing your work, the mind also opens up his office and he also brings so many things in front of you. He brings many bad things, many dirty things, in front of you and in that way he distracts your attention.

A satsangi becomes aware of the waves of the mind only when he is swayed away in the waves of the mind. Then the satsangi realizes and

he comes back, he pulls himself up. Once again he struggles and he comes back. And then again when he is taken away by the mind, he recognizes the mind's tricks.

Since the charging of the Master works behind the Simran which He has given to us, those who continue with their struggle, those who continue fighting with their mind, the Master definitely comes to their rescue. The Master most definitely comes to help them and He helps them in their struggle with the mind.

Suppose there is a very small child who wants to go to some other place carrying his toys with him, but he is not strong enough, or he cannot even move because he is too young. When he continues making the efforts, his parents see that he wants to take his toys to some other place. So what do the parents do? Not only do they come and take that child to the place he wants to go, but they also take his toys over there. So in that way the child is helped.

In the same way, when we continue our struggle with the mind, the Master Who has given us the Simran, Whose charging is working behind that Simran, and Who is within us, He sees that we are making efforts. So just as that child, because he cannot speak, is hinting through signs to his parents that he wants to go to a particular place and that he wants to take his toys with him, in the same way, when we are sitting in the within, when we are doing the meditation, when we are struggling and fighting with our mind, we see the Master and we tell Him through signs that we want to go to that place. So the Master comes to our aid. He helps us and He lifts us up; He takes us to the place where we want to go.

Many dear ones tell me in their darshan time, that when they sit for meditation and when they are just about to withdraw, when their soul, when their attention is just going to go within, then they feel scared and at once they get up from meditation and they are scared to meditate again. So just imagine: how will they die while living, those who are scared of doing the meditation? As soon as they get a little bit of withdrawal they become afraid and they think, "We don't know where our soul is going to go." So those who are frightened by a little bit of withdrawal, how can they die while living?

I have often said that when we receive the Holy Initiation from the Master we should love the Master wholeheartedly and we should decrease our love for the world. And we should keep our attention at the Eye Center. We should concentrate at the Eye Center, and wholeheartedly and lovingly, having faith in the Master, we should do our devotion — so that when we concentrate at the Eye Center the Master may pull our soul up, and it may

become easier for Him to drag us inside.

Everyday go on decreasing your love for the world, go on decreasing your love for the organs of senses, and go in the within. Gradually go on increasing your love for the Master and go in the within, and you will get the thing for which your soul has been yearning for so long. You will get that thing within your own self.

A brief hymn of Guru Arjan Dev Ji Maharaj is presented to you. Many dear ones, many learned so-called religious people came to Guru Arjan Dev Ji Maharaj. Normally these kinds of people do come to the Masters, and from their home they set out to debate with the Master, to argue with Him, because they want to show that they are the most learned ones and they know more than the Master. And what happens when they come to the Masters? If those people have come to listen to the Master, the Masters lovingly tell them the Reality. And if they want to tell anything to the Master, the Masters humbly and quietly listen to their talks.

Whenever Masters come into this world They remove so many misunderstandings and illusions in which we are involved. But as Master Sawan Singh Ji used to say, if one Master comes into this world and removes a couple of illusions and misunderstandings from our mind, many other illusions and misunderstandings are created and we get involved in those. Whenever Masters come into this world They lovingly tell us that we cannot get the liberation by any amount of reading, and we cannot get the liberation by teaching anyone to read. We cannot get liberation by going on the top of the mountains, nor can we get liberation by going into the ocean. By doing any outer rites and rituals we can never get any liberation for our soul. If there is any liberation, if there is any means by which we can get the liberation, that is the meditation of the Naam. All the Masters have said this and all the Masters, whenever They have come, have tried to remove the misunderstandings from our minds.

But what do the so-called religious people usually do? We pick up a couple of writings from the teachings or the banis of the perfect Masters and we go on repeating them, we go on reading them every morning or every evening, and we think that by reading those writings of the perfect Masters we will get the liberation. All our life long we go on reading and repeating those banis regularly, but we do not pay any attention to what they are telling us, and we never try to live according to what is written in them. In that way we spend all our life, and finally we meet our death without understanding the meaning of the Master's words.

Well, what can I tell you? I have seen my own father who used to recite *Jap Ji Sahib* like a parrot every morning, and while he was doing the recitation of Jap Ji Sahib he would walk here and there and at the same time he would be scolding and rebuking the servants, calling them names. So I would ask him, "Father, tell me: what will God Almighty accept? Will He accept your recitation of Jap Ji Sahib or will He accept your scolding and calling names at the servants?"

Even though I used to laugh at this practice of my father, but "like father, like son," so I also did this routine of reading the banis and I used to do this practice a lot. I used to get up early in the morning at one o'clock and then I would go on reading not one but many different banis — even though in the *Rahiras Sahib*, which is a section of the *Guru Granth Sahib*, there is a line which says, "Those who do not fall at the feet of the Satguru, those who do not go in the refuge of the Satguru, their living in this world is cursed and their life is like the life of a donkey." Even though I used to read that everyday, but still I never paid any attention to that. It never occurred to me that "This bani is rebuking me everyday," that "This bani is telling me everyday to go and seek the Master, but still I am not doing that."

In the same Rahiras it says, *"Now you have got the human birth. This is the golden opportunity to realize God Almighty. All other works, all other things in which you are involved, are of no use; they will not come to help you. Giving up all the entanglements of this world, giving up all the other things of this world, meditate only on the one Naam of God Almighty."*

When Baba Bishan Das caught hold of my ears He explained to me from the same bani which I used to read everyday as a routine. He explained to me what those banis were telling me and what I should be doing. So He told me, "Okay, now you go and read the entire Guru Granth Sahib and if you find any way of liberation other than the meditation of the Naam you should come and tell me. And if you are convinced that meditation of the Naam is the only way to achieve the liberation, even then you should come and tell me."

So I went and I bought three copies of the Guru Granth Sahib and I took them along with me to other people and we all started reading Guru Granth Sahib. The reason for having three people reading was so that we might not miss any line of Guru Granth Sahib.

So when we read Guru Granth Sahib we came to know that every single line, every single word, of Guru Granth Sahib was telling us that the liberation is only in the Naam. The Guru Granth Sahib was full of the praise of the Satgurus

and [the importance of] going to the feet of the Masters. It said, "All the life which we spend without the company of the Masters, all the life which we spend without doing the meditation of the Naam, is all useless."

Up until fifty years ago almost all the Saints have come in the northern part of India. But after They left, in Their place the practitioners, the meditators, did not remain. Instead, in Their place came the learned people, those who started their own path, those who started their own ways, based upon the teachings of those perfect Masters. They commented in their own ways on the teachings of the perfect Masters and they started their own way, and that is why not many people were left who really used to do the meditation. And after that, since nobody understood the teachings of the Masters and nobody practiced those teachings of the Masters, that is why people were diverted to doing the outer rites and rituals. So this is the reason why in those days there were many people who used to do the rites and rituals, which I myself did, like performing the austerity [of the five fires] and the *jaldara,* sitting under the flow of water. These two practices are very hard, they are very strict. It was next to impossible to do that sincerely; it was very difficult to do because it needed a lot of commitment.

This is the reason why nowadays in the northern part of India you will find many monasteries, many *deras*, or Ashram-like places. These are the places where those people who did the rites and rituals stayed and did those practices. But after they left, in their name people have made deras, and the people who are taking care of those places now have created a lot of property over there; people have got married over there, and there is a lot of money in all those places.

Nowadays you will not find anyone who is doing the jaldara practice or anyone who is doing austerities. You will not find anyone who is doing any kind of tapas by hanging upside down, or by doing all those rites and rituals which people used to do in the old days. Now, in the name of those who used to do the rites and rituals, people maintain those places and they only sing their glory, and they are maintaining themselves.

This is the reason I went to the Shivdwalas and to many different temples — because I was not attached to any one particular community or religion. Wherever I came to know about any dera or any person who was doing these rites and rituals, I always went there. As I have said earlier also, I never came back feeling bad about that person; I never criticized anyone.

All these things which I have said are related to this particular hymn of Guru Arjan Dev Ji Maha-

raj which is presented to you. You should listen to this hymn with much attention; it is worth understanding.

Often I say that before going to the feet of any Master, first of all find out about His life: whether He has spent ten or twenty years of His life in doing meditation or not, whether He has made any sacrifices, whether He has devoted any time searching for God Almighty, whether He has done any meditation.

No perfect Saint has ever said or written that you will be able to go within without doing the meditation. They Themselves have done the meditation and They never say that without the meditation you will be able to go within. Even though Kabir Sahib, Who was the first Saint to come into this world, was completely perfect when He was born, but still He did the meditation, still He worked very hard. He made kicharee as His food and He sacrificed so much in this world in order to show to the people that without hard work we cannot go within.

In the same way, Guru Nanak Sahib was God Almighty Himself Who came into this world, but still in order to explain to our forgetful minds, in order to give us the demonstration, He also worked very hard.

Dear Ones, Bhai Gurdas has said that first of all Guru Nanak was blessed by God Almighty and afterwards He worked very hard. He made the air and the leaves as His food, and He slept on pebbles and stones. He made a great sacrifice, He performed great austerities, and in that way He got such a great honor.

You have read in the story of Baba Jaimal Singh how much sacrifice He made, how much hard work He did. In the same way, you know how much hard work Baba Sawan Singh also did in the meditation. You already know about Master Kirpal Singh, how He used to go and stand in the cold waters of the River Ravi up to His neck, and in that way He used to do His meditation.

Dear Ones, the Masters never make the sangat follow the blind one. The Heart Who is going to lead the sangat is already prepared. If you want to store the milk of a tigress, you need a vessel which is made of gold.

Many learned pundits went to Guru Arjan Dev Ji Maharaj and they told Him about the practices which they used to do. So Guru Arjan Dev Ji Maharaj lovingly told them, "Look here, O Dear Ones, by reading the *Vedas* you cannot get the liberation. You have to do what the Vedas are asking you to do. The Vedas also describe the Naam, they also sing the glory of the Naam, so you have to do the meditation of the Naam. And also, just by reading the twenty-seven *Smritis* of the

Hindus you will not be able to get any liberation. You have to go deep into the teachings of the Smritis and you have to do what the Smritis are asking you to do. In the same way, there are eighteen *Puranas,* but just by reading them you will not get anything out of it. You have to do what they are asking you to do. Just think — you go on reading and repeating these holy scriptures day and night, but you are not doing what these scriptures are asking you to do. Liberation lies in the practice and not in the reading of the scriptures."

Lovingly He says, "All the Smritis, Vedas and Puranas call aloud, they all say that without the meditation of the Naam everything else is useless."

The Smritis, Vedas, Puranas and all the Scriptures proclaim, "Without the Naam everything is unreal (false) and useless."

The limitless treasure of the Naam resides within the devotees. The sufferings of birth, death and attachment are removed in the company of the Sadhu.

Guru Arjan Dev Ji Maharaj says that the glory of the Naam cannot be described, it cannot be measured; He is limitless.

In the bhajan you read that either the Naam knows its glory and importance, or the one who has meditated upon the Naam, who has recognized the Naam, knows the glory of Naam.

We can get the merchandise from the store where they have that particular merchandise, and if we are the customer of that merchandise, only then we will be able to get it. In the same way, in the store or in the home of the devotees, Naam is the only merchandise. And unless we go to the Masters, unless we go to the Saints, we cannot get the merchandise of the Naam.

These eyes cannot see that Naam, these ears cannot hear the Naam, because our eyes do not have any power to see things; they are not self-illuminated. They see things only with the aid of the light of the sun, the moon, the stars or any other external form of light. Where there is no source of light our eyes do not function there, our eyes do not see anything there.

These legs cannot make the spiritual journey, and also these hands are too short to go and catch hold of the door of Sach Khand. These hands do not have enough power, because these hands are not so long that they can reach Sach Khand.

With the tongue we can only repeat something which is written. That Naam cannot be written, that Naam cannot be talked about.

Unless we vacate the nine openings of our body and unless we die while living and catch hold of that

Naam which is within our self, how can we catch hold of that Naam?

Guru Arjan Dev Ji Maharaj says, "The crippled one climbs the mountains, the blind one can see all that is happening in the three worlds." [Just see] how the Masters give us the legs with which we can make our spiritual journey, how the Masters open those eyes, give us those eyes with which we can see what is happening everywhere in the three worlds.

Hazrat Bahu also said, "The true prayer or the true *namaz* is the one which is done not with these eyes, not with this tongue. We can do the true prayer, the true namaz, only at the place where these hands and feet do not go, where these eyes also do not go."

Hazrat Bahu says, "The *kalma* which is going to be the means of liberation cannot be written in any ink, it cannot be performed, it cannot be repeated with this outer tongue."

Lovingly He says, "Everyone repeats the kalma with his tongue. Rare are the ones who repeat the kalma from their heart. The place where the kalma is to be read with the heart, the tongue finds no place over there. He whose lips do not flutter, he whose eyes do not flicker, he is the person who performs the real prayer. Master makes me reside with this true kalma and I am always married to Him."

Bulleh Shah also said, "Curse on the prayers, and I don't care for fasting, and I don't even bother about the kalma because I have got the Reality, I have got the Real Thing from my within. The whole world is running after that Real Thing outside, but in fact it is within me."

So God Almighty resides within the heart of His devotees. That is why Guru Arjan Dev Ji Maharaj lovingly says here that the treasure of the Naam resides within the heart of the devotees, and only by doing the devotion of that Naam which resides within the hearts of the devotees can the pain and the fear of birth and death be removed. You know how severe is the fear of death. No matter if we get a lot of power, no matter how much wealth we accumulate, but still we always have this fear of the time when death will come and take us away. We are always scared of that time and we are always worried that maybe some day we will have to leave this world, and some day we will have to leave everything behind and go from here.

> *Those who are involved in attachment and egoism always have sufferings over their head.*
> *Those who are separated from the Naam never find any peace.*

Guru Arjan Dev Ji Maharaj shows our real picture. Sometimes we be-

come happy, we laugh; sometimes in the attachment we cry, we weep; we become happy when someone comes to us, and when someone leaves us we cry a lot.

Dear Ones, there is no peace in laughing, there is no peace in crying, and there is no peace in falling in love with anyone, because when we love someone and when we are deeply attached to that person we do not know when God Almighty is going to call him or her back. So when that person goes away from us, then what is left? Nothing but suffering and sadness. So that is why there is no peace even in falling in love with someone.

So Guru Sahib says that ever since we have been separated from that Naam we have not got any peace, we have not got any happiness.

Dear Ones, we do not know what peace is. We do not know the real meaning of peace nor what peace really is. We understand the temporary comforts which we receive as peace. That is why when we get some wealth we say that we are very peaceful; that is why whenever a good thing happens to us in our life we say that we are very peaceful or we have got peace. Sometimes when we get a son in the family, then we say that we have got peace. If we have got some wealth and some material things we think that we have got peace. If we are married to a good woman then we say that we have got peace. So we understand all these temporary comforts and conveniences as the peace.

But that is not the reality, because you know that when we start arguing and having differences with the same wife with whom we thought we had peace, then life becomes miserable. When the same son who we used to think had given us so much peace and happiness does not obey us, or when he goes bad or if something goes wrong with him, then the same son becomes a cause of suffering for us. In the same way, when we lose that wealth which we have collected, from which we thought we had got the peace, or when something goes wrong with that wealth, then that same thing becomes a source of unhappiness and sadness to us. So Dear Ones, we do not know what real peace is, or what the meaning of peace is. Those who go in the within and those who experience that real peace, go and ask them and then they will tell you what peace really means.

He who says, "Mine, mine"
is bound in bondage.
Entangled in the dealings of
Maya, he is incarnated in
heaven and hell.

All our life we go on saying, "This is my community, this is my religion;" "I have done this, I have done that;" "I have collected this, I have

collected that." And what do we get as a reward for doing all of this? Either we go to the hells and get the sufferings there, or we go to the heavens and for a limited time we get some enjoyments over there.

Dear Ones, people did a lot in order to reach the heavens. Kings like Harichand even sold themselves in order to get to the heavens, and many other people made so many efforts just to get to the heavens. But those who have access to, or those who can reach the heavens pray to God Almighty, "O Lord, not even in the state of dreams take us to the heavens! We don't want to go to the heavens" — because they know what the heavens are and what is over there.

Kabir Sahib says, "What is heaven? What is hell? Saints condemn both of them. We do not care for anything because we are content with the grace of our Master."

Once Baba Bishan Das told me the story of the heavens. He told me the story of Lord Indra, who is the god or the owner of the heavens. He told me that just as here we have the physical body and there are physical pleasures, in the same way in the heavens we have the astral body and there are astral pleasures. And where there are pleasures there is no contentment; there is no happiness or peace in the pleasures, whether they are physical or astral. Wherever there are pleasures, wherever there is a body, there is always a suffering. Here in this world we do not get any contentment, we have only the physical pleasures. In the heavens we have the pleasures in an astral form because we have an astral body over there. So there is no peace, there is no happiness or contentment, even in the heavens.

Where there is the body the mind is also attached to that, and where there is a mind there is no peace or contentment. King Indra was the king of the heavens and when lust bothered him he did not get any satisfaction from the astral women who were there in the heavens. He fell for the wife of one Rishi who used to do the devotion of God Almighty, and in order to satisfy his lust Lord Indra assumed the human form, he came into this world and he raped her, and in that way he lost his peace.

King Indra was cursed by that Rishi whose wife he abused, and as a result of that curse he had to go into exile. So if this is the condition of the king of the heavens, what would be the condition of the other people who live in the heavens?

Read the section on Bhai Sunder Das in Mr. Oberoi's book where the condition of the hells is described. That happened in front of the entire sangat, and Master Kirpal Singh Himself told Bhai Sunder Das about what happens in the hells and how the souls are given the punishment over there.

So Guru Arjan Dev Ji Maharaj says that ever since we have been separated from the Naam either we have gone to the hells and have gone through the sufferings, or we have gone to the heavens and over there also we have gone through the sufferings. Whether we went to the hells or to the heavens we always had to come back into this world, and ever since we got separated from the Naam we have not got any peace or happiness.

I have come to understand this Truth after searching a lot —
There is no peace without Naam and everyone fails without it.

After telling all this to those people who had come to see Him, Guru Arjan Dev Ji Maharaj finally says, "O Dear Ones, I have gone through and I have researched all the scriptures, and I am presenting to you the essence of all the scriptures. Whatever is written over there all means the same thing. It all says that without the Naam there is no liberation. I have done that myself, I have applied that to my own self. I have seen this and I have experienced this myself, and that is why I am telling you the truth, that without the Naam there is no liberation."

Many come and go; they die and die again to be born again.
Without understanding (the Naam) they all wander in the bodies and suffer.

Lovingly He says, "O Dear Ones, many times we come into this world, many times we go away from this world, and in this way we always keep coming and going. Without getting connected to the Naam, without mingling with the Naam, we always keep coming and going, and we always go on fighting with the people, we always go on debating and arguing. We always go on saying, 'This is true and that is not true,' or 'This is right and that is wrong.' We do all this without getting connected to the Naam." So that is why He says that at least for once you get connected with the Naam and see what happens, and then you can talk about it.

You read in the bhajan, "We have the sickness of birth and death. O Kirpal Guru, becoming the doctor, You remove this disease." It says, "We have this disease of being born and dying, of coming and going, and now when You have come, O Beloved Kirpal, becoming the doctor, You remove all this pain and affliction."

This is what Guru Arjan Dev Ji Maharaj says: "If there is any remedy, if there is any medicine to remove this sickness of birth and death, it is the Naam."

Those upon whom He becomes the Gracious One get the company of the Sadhu.
They alone meditate upon the Ambrosial Naam of the Lord.

Those upon whom God Almighty becomes gracious, with whom God Almighty is pleased, He first brings them in contact with the perfect Master. And when the perfect Master showers His grace upon us He gives us the secret of the True Naam.

When we become gracious on, and we have mercy on our own selves, then with sincerity, with our body and mind, wholeheartedly, we do the practice of the Shabd Naam.

Those upon whom God Almighty becomes gracious, they go in the company of the Sadhus and the Beloveds of God, and they are the only ones who meditate upon the Naam which is the True Nectar.

Endless millions go everywhere searching for Him,
But only one who has been given the realization by God, realizes Him nearby.

Lovingly He says that people have not left any stone unturned in their search for God Almighty. People have searched for Him in millions of places, in billions of places, in trillions of places. They have gone to so many different places searching for God Almighty, but they have not been successful. But those people upon whom God Almighty has become gracious, those who have received the grace of the Masters, the Masters, in whom God Almighty resides, make those persons realize where God Almighty resides. They make them understand that God Almighty resides nearer than the nearest.

Our condition is like the condition of the man in a Punjabi saying: he is carrying his child on his own back but he is asking the entire village if anyone has seen his missing child. So even though God Almighty resides within us we are going all over the world — we are going to the forest, we are going in the holy waters — we are going to so many different places searching for God Almighty, but we never look within our own self where God Almighty really resides.

In front of the door to Master Sawan Singh's dera, people belonging to a particular community built a place and everyday they would do the kirtan — they would recite, sing, and play music — so whenever they would do that, Master Sawan Singh used to say, "Here they come, the ones who are trying to awaken God Almighty. They think that God Almighty is sleeping and by playing music and singing for Him He will wake up."

Kabir Sahib also says, "By collecting stones and other material

one has created this mosque, and after getting on top of the mosque the mullah (the priest) is shouting aloud as if God Almighty has become deaf."

O Giver, never forget me —
Give me your Naam.
This is the desire of Nanak,
that I may sing Your glory
day and night.

On our behalf Guru Arjan Dev Ji Maharaj is making a prayer to God Almighty. He says, "O Lord, we are Your children, we are the ones who have forgotten You, we are the ones who are lost in this world. Now kindly shower grace upon us and give us Your Naam. Give us that strength so that we may do the meditation of the Naam without understanding it as a burden, and we may do the meditation of Naam happily and gladly."

So in this very brief hymn, Guru Arjan Dev Ji Maharaj made us understand. Very lovingly He said that the Vedas, Puranas, and Smritis, and all the scriptures call aloud: they all say that without the Naam everything else is useless.

"The treasure of the Naam resides within the heart of the devotees, and in the company of the Saints one removes the darkness and the pains of birth and death.

"We are deeply attached to the egoism and the attachment hovers over our head, and without the Naam we are away from the happiness.

"One is tied in saying, 'Mine, mine,' and one is swayed away in the egoism, and in that way one is always involved in the sufferings of hell.

"After going through all the scriptures and after researching a lot, I have come to this conclusion, I have got this essence — that without the Naam there is no liberation.

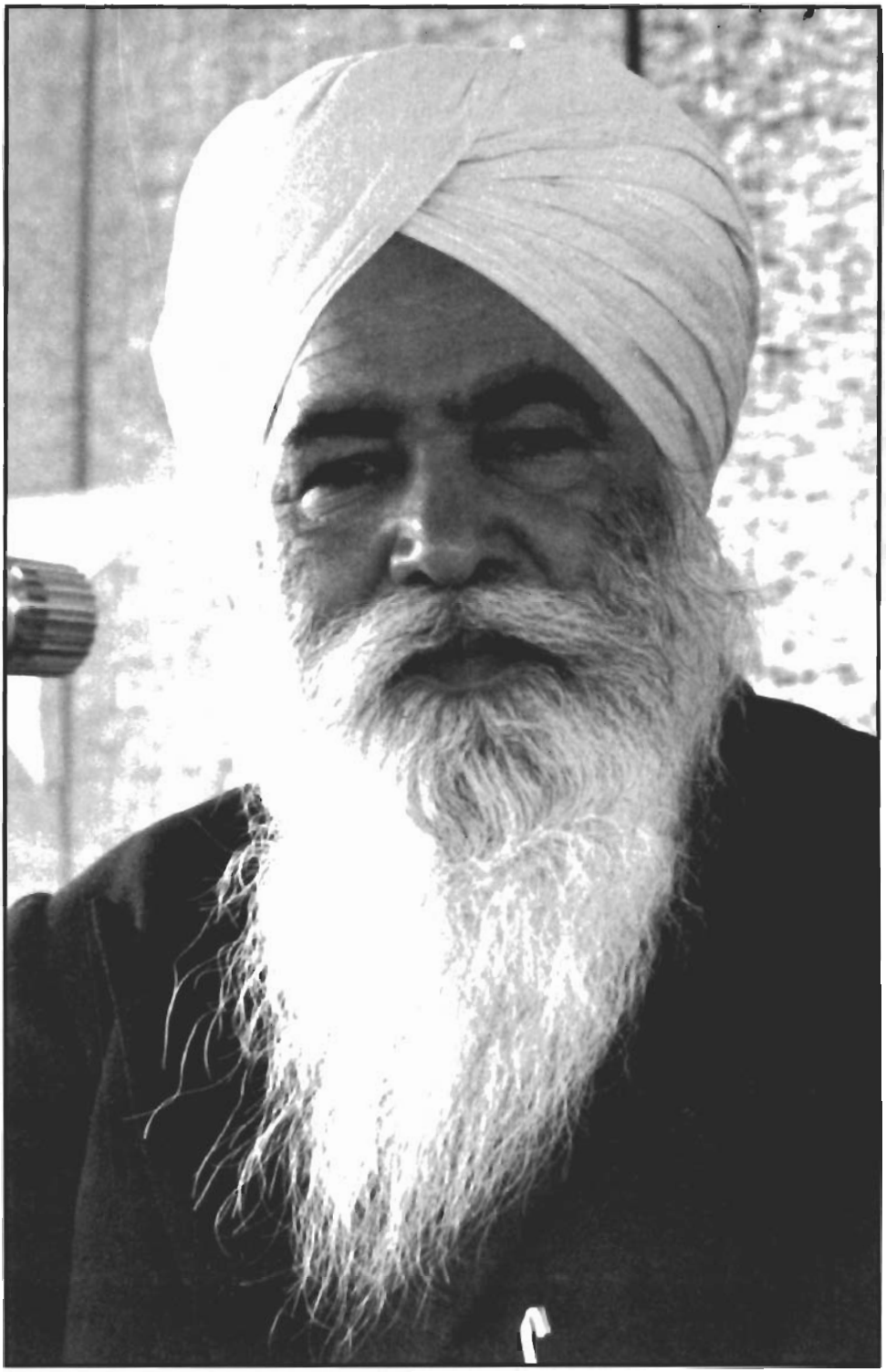
"Many come and go, many die and take their birth. Without the Naam, people go in different bodies.

"O Lord, do not forget us. Do not forget us, O Lord. Give us your Naam. This is Nanak's desire, that day and night I may always go on remembering You."

So in this brief hymn Guru Arjan Dev Ji Maharaj lovingly sang the glory of the Naam. He lovingly told us about the Master and that just like the Naam was manifested within the Masters and They made the Naam dwell within Their heart, we should also follow the instructions of Guru Arjan Dev Ji Maharaj, and we should also manifest that Naam within us.

Good night, everybody.

Photo: Sant Ji at Satsang in Rajasthan, 1979



A Remembrance of Pathi Ji

Sardar Gurdev Singh Ji
(December 1, 1924 – July 9, 2000)

KENT BICKNELL

There are people in our lives whom we remember for many reasons, but it is rare to find someone to whom Satsangis owe much and whose memories are treasured. The smiling face and musical speaking voice, as well as the incredible singing, of "Pathi Ji" — Sardar Gurdev Singh Ji — will be remembered by all of us fortunate to have known him in the first decade and a half of the Mission of Sant Ajaib Singh Ji Maharaj. He was a loving, kind, patient presence who taught much through his service, strength, and quick wit. On Sunday, July 9, 2000, a few weeks after suffering a paralytic stroke in his home at Village 77RB, Pathi Ji departed this earth.

We may all thank God that in the Play of the Lord that occurred after the passing of Great Master Kirpal Singh from this physical plane (August 21, 1974), several Satsangis were compelled from within to assume important roles. Arran Stephens heard about Sant Ji, found Him, and let us know that Such a One existed as "a possibility" (*Sat Sandesh*, October 1974). In his meditations Dr. Molina received specific news which he was asked to make public and did. Overcoming many obstacles physical and otherwise, Russell Perkins followed the Inner Power to Sant Ji's Feet in February 1976, and from this was born His Mission for the West. Key among the disciples who yearned for Him and sought Him out was Pathi Ji.

After Master Kirpal Singh left His Body, Sant Ji, who had been residing at Village 16PS and then at 77RB, left the latter place and, absorbed by grief, went wandering in remote areas (as described in His bhajan, "*Mai To, Kirpal Se Vicherde Ke Roi Re*"). A woman who had known Him for years and believed in Him came to a village to visit her niece, heard about a Saint in the area, guessed it must be Sant Ji, and went to visit Him. Seeing His condition — how He was so bereft and had damaged His Eyes through constant weeping — she begged Him to spend some time in a rest house and arranged for an operation for His Eyes. It was there that Pathi Ji found Him and begged Him to return to Village 77RB, thus allowing Russell to connect with Him.

Sant Ji said the following about Pathi Ji's search in a Satsang given at Shamaz Meditation Retreat on August 21, 1980:

"When the Beloved Master of the disciple leaves the physical world,

Sant Ji and Pathi Ji circa 1977

then the disciple has nothing with him except the weeping in the separation from the Master. Even if the Kingdom of the whole world is offered to him, he will not be attracted by that; and as the hands of the watch always go to the place where they should go, in the same way, the heart of the disciple of the Master always goes towards the Master.

"The place where I went after Master left the body, I wept there a lot and because of constant weeping one of my eyes became bad. I did not go to anybody's house to eat — you know that the body needs food also — but I did not go to anyone to ask for it, and nobody was there to take care of me; so in that constant pain and constant weeping, one of my eyes went bad, and I had to have it operated on. After that I came to a rest house of the Canal Department and stayed there. Since I had not told anybody where I was going after Master left the body, the people had

no idea where I was. But because Pathi Ji felt the yearning, he came; he left his home bringing only a couple of pieces of clothing with him, and even though he had a fever, still he wanted to come and search for me. So he did. He came to a place called Sangria, and there he asked some officers of the Canal Department about me. Nobody knew where I was except one wife of an officer; in fact, I was staying in their rest house. But I had told them not to tell anyone where I was, because I did not want to come out in the world. I had nothing to do with the world, so why should I come out? So because of that, that lady told Pathi Ji she did not know anything about me, even though she knew. But when her husband came and saw Pathi Ji weeping, he said, 'Why don't you tell him that he is in our rest house? He is weeping so much in the remembrance.' So she told Pathi Ji where I was, and Pathi Ji came there.

"I used to stay all day in the rest house and come out only at night time, and I used to visit a family who were living in a house near by. When he came near the rest house he asked some children about me. He asked them, 'Is there anyone else living here?' They replied, 'Yes, there is a Saint living here, who comes out only in the evening, and he visits this family.' So he waited there till the evening. And when I came out and he saw me, I asked him why he was there and what he wanted. Instead of saying anything, he just started weeping. I was so overwhelmed that I couldn't resist and I came with him to 77 RB.

"After that I made up my mind that I would not come out in the world — that there was no need of coming out in the world, because I didn't have anything to do with the world — and that I would always remain underground doing my meditation and weeping in the remembrance of Master. And that is why I had told all the people that nobody should tell my residence to anyone, and nobody should come here to see me. And you know what happened afterwards: how Master Kirpal inspired Russell Perkins and how he came there to see me, and how he brought me out — even though, fifty or sixty miles before he came to my house, he was stopped and told that I would not see anyone. But because he was in the love he came there, and I saw him in the love. And after that, even though I had decided not to come out and not to do anything with the world, still the love of the dear ones pulled me out. And after that many dear ones went there, and I came here only because I was pulled by the love of the people."

— "In The Remembrance of Our Beloved Master," *Sant Bani Magazine,* August 1981, pp. 23-25.

Mr. Oberoi also described Pathi Ji's search in his book:

Pathi Ji recalled to me the tre-

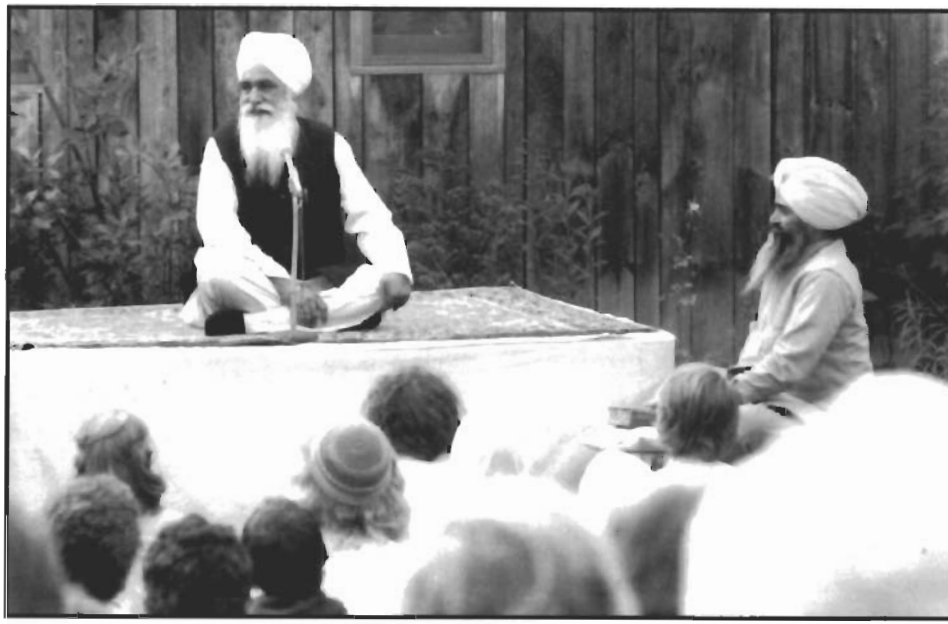
mendous difficulties he had to face, because Sant Ji had left no hint of where He was going. Where to search in the vast land was a big problem, but the inner power which impelled him to go, helped him and gave him confidence that his efforts would succeed. Accordingly, when Pathi Ji was led to the place by the inner power, Sant Ji expressed much surprise to find him there, and said that He had had a dream a day before, finding that the Sangat at 77RB was building a place for Him and were doing good seva, but were quarreling among themselves at times. This was exactly what had happened sometime before Pathi Ji had set out. Pathi Ji told me that after seeing Him, Sant Ji told him to go away, as He was absolutely unwilling to go there; but when Pathi Ji told Him that the entire Sangat was weeping due to His absence, and passing a difficult time, and would not bother Him at all if He returned there, Sant Ji relented, agreed to go and told Pathi Ji to go back and that He would come there Himself, indicating the date and approximate time when He should reach them. True to His word, Sant Ji arrived there while the Sangat was sitting together and waiting anxiously for Him, and He gave a Satsang immediately on arrival.

— *Support for the Shaken Sangat* (pp. 291-292)

There is no doubt that Sant Ji was close to Pathi Ji and his family. Pathi Ji's daughter, Balvant ("Bant"), served Sant Ji for many years at 77RB and then, with her husband Gurmel and her two daughters, Sukhphal and Sukhbhir, continued to live and serve in the ashram at Village 16PS. As Gurmel grew more and more capable of assuming portions of his father-in-law's seva, Pathi Ji, in his own words, became a "retired Pathi" and returned to live at his home in 77RB, coming to 16PS for the monthly Satsangs. Sant Ji's regard for Pathi Ji is captured well in many places, but the depth of their relation shines through in this excerpt from a Satsang given at Sant Bani Ashram on July 13, 1980:

"I am saying this in love. Pathi Ji who has spent his life in a good way, he was not in bad company, and he didn't go to other women. But he is married, you know, and he used to be with his wife. But he didn't know that one has to abstain, to be in control even in his married life. So because he was enjoying with his wife, he always used to remain sick. He would always have his children walking on his body — somebody would give him a massage — somebody would rub his head. All day long he would not work in the field, his body was very weak, and he would always have people working on his body.

"But when he met me, I lovingly asked him, 'Can I give you a remedy



ABOVE: *at Satsang in Vermont, July 1980;* OPPOSITE, TOP: *on Tour in Colombia, June 1983;* OPPOSITE, BOTTOM: *bhajan practice in Rajasthan, 1979.*

for this?' And when he was receptive I told him to just maintain chastity. This thing happened twenty years ago. Now the same Pathi Ji is here, and now he doesn't have any problem. He doesn't have to go see doctors, he is not sick, he doesn't have to make people walk on him and he doesn't have any problem. The person is the same, but when he obeyed my teachings and maintained the chastity, now he is completely changed and now he has no problem.

"He is the same Pathi Ji who, when I made him sit for meditation, was so much absorbed that when hundreds of ants started eating the flesh of his hands he was not aware of it. He was sitting in his meditation deeply absorbed while the ants ate up the flesh of his hands as if they were eating a dead body. So this was only because he maintained the chastity. So those who maintain chastity, they progress in their worldly life as well as spiritually. They progress a lot."

— "To Value the Gem of Chastity," *Sant Bani Magazine,* May 1994, pp. 18-19.

Pathi Ji had great personal strength and wisdom. Pappu was just nineteen when the Mission began, and Pathi Ji was a real friend and comrade from whom Pappu learned a great deal. On the first world tour (in the spring and summer of 1977), Pathi Ji did much of

the caring for the official party, including (with Pappu's help) preparing food for Sant Ji.

I was fortunate enough to spend a good deal of time with Pathi Ji. The first few editions of the bhajan book were the result of a long process that included going over each song with him. I would read the Hindi and my transliteration to him, and he would patiently correct me — and then sing it for me — as we sat for hours at a time in his room or on the bus at the ashram (or on tour). Then Pathi Ji would be off to join a group of disciples for the daily "bhajan practice," with the tape recorders whirring.

Pathi Ji and I had many extended conversations while sitting in his room in 77RB, squeezed into the back of a station wagon on tour, or looking at the stars from our rope beds in the courtyard at 16PS (and no one was more patient with my so-called Hindi than he). Our chats invariably included lessons on how to behave while serving the Saint, and, on occasion, Sant Ji would ask Pathi Ji to deliver a message to me. Mixed into all of this were a number of very humorous moments. Pathi Ji was sweet and his crystal laugh lightened the air of wherever he stayed.

We owe him much and are grateful to have been related to him in the service of the Supreme One. May he now be enjoying the welcome song heard by those who have arrived at the Real Home.

When The Master Leaves

Baba Sawan Singh Ji

December 17, 1925

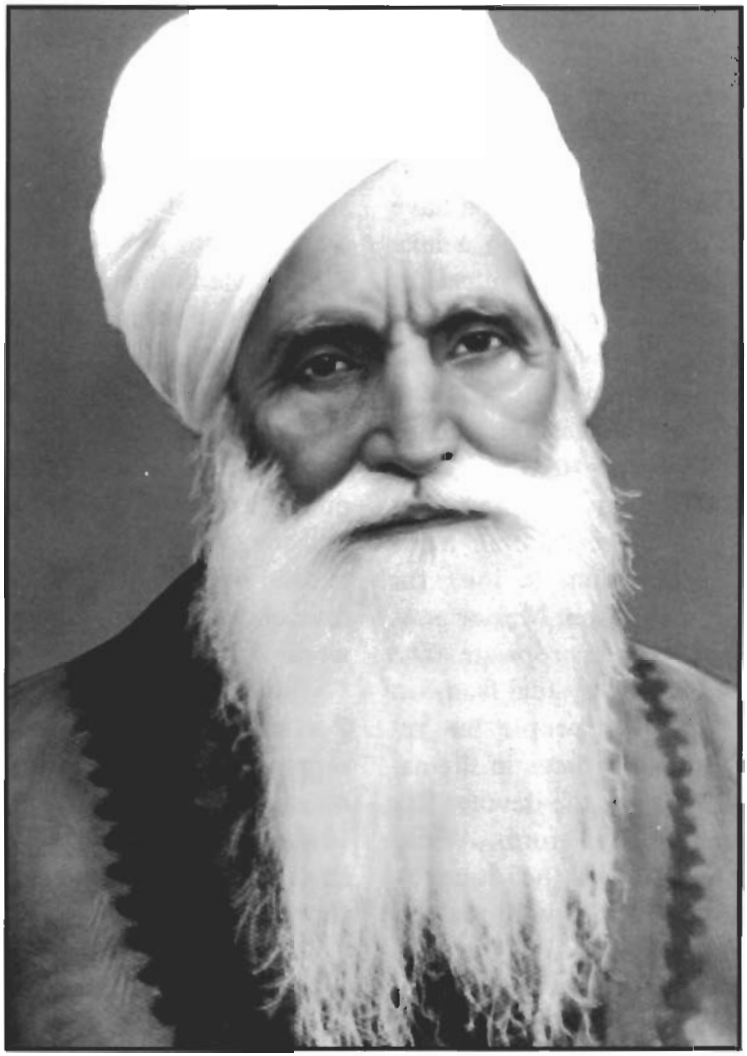
Dear Daughter and Dear Son,

This is in reply to your letter dated August 13. You had enclosed in your letter a letter from Mrs. — and your reply to that. I am glad to read that you can "smile over it all now as childish nonsense." It was a shock to your attachment to them and see how mere way of looking at things brings pain, pleasure or indifference. Beauty lies in working without attachment. I do not mean calculated or reasoned out detachment but detachment which has become a part of life. This is acquired only when mind is under control and satisfied with the sweet music of within. The Californians are beginners yet. They have not yet realized what a Satsang really means. In this line of work they are like ignorant children. By and by they will learn. As Satsangis you should look at their souls and not at their minds. The evil lies in the mind and is curable. Saints look at the devotee's soul and not at his mind or body and this is the reason why Saints are never disappointed.

Attachments through body end in pain because body is changeable and perishes. Mental attachment fares no better either. Man is endowed with the power of detaching himself from body and mind. He shakes off his body and mind daily many a time but the interval is very short; the easiest way to do it is to associate himself with something which is beyond the body and the mind, and that is the "Sound Current." The greater the association with this Current, the greater the detachment from the body and mind.

The world has never been kind to Saints and their real followers. The great Guru Nanak was made to grind corn in jail, [and He] was refused shelter by villagers. Guru Arjan was made to sit on hot irons. Tabrez was de-skinned, Mansoor was fretted, de-limbed and then beheaded. Christ was crucified, what to say of the harsh words. But what was the response of these great men? Christ said, "O God, give them Light for they see not. . . ."

This letter was written to Dr. and Mrs. H. M. Brock of Port Angeles, Washington, Baba Sawan Singh's first American initiates. For many years Dr. Brock was His only Representative in the West.



So dear daughter and dear son, do not mind a bit of what has happened. Forgive and forget all, start fresh as they say. I wish that you remain corresponding with the Californians and meet them when convenient. They will be benefited by corresponding with you. Your clear unbiased minds will tell upon theirs. Your loving and affectionate letters will induce love and affection in them and their hearts will melt. Sant Mat is not a platform for debates; it is the glory of love. They will come round and I trust that they will respond to love with love.

I am sorry to hear that you (Mrs. Brock) have been suffering from some trouble with your eyes. Our deeds are on our heads. A devotee should bear them patiently as you have done. Pain is transitory like

pleasure and will go in its time.

Mrs. Brock may give the Instructions in cases of urgency, but as far as possible Doctor should do this. . . .

I am glad to learn that you have purchased a lonely spot on a lake front. An isolated place is ideal for spiritual work. I am very fond of lonely places. My whole period of service has been spent in hills and here even I am in an isolated place on the bank of river Beas. . . .

You may ask any questions you like; there is no restriction. Your question as to whom to look for guidance if the present Master goes out of life is very appropriate. The Master leaves the physical frame in its time like other people but remains with His devotees in the astral form as long as the devotee has not crossed the astral form. All internal guidance will be done by Him and it is He who will come to take charge of the soul at the time of death. And in case a devotee rises above the Eye Focus now and meets Him daily, he will meet Him inwardly there as usual. He will continue to discharge His inward duties of guidance as before, only He cannot give instructions outwardly for the simple reason that He has left the physical vehicle. The functions which could be performed through the physical frame only will now be done by the successor. All outward guidance will be done by the successor and the devotees of the Master that is gone will love the successor no less. They will get the benefit of the outward instructions from the successor. Correspondence will be done with the successor and you will know who the successor is.*

The Mediumistic and other similar kinds of work are a poor playing with the mind. It ends in nothing — much ado about nothing. No matter if it is Dr. W— of Portland or Mrs. C—. If Mrs. G— is still in public work and does not come for Satsang, there is no harm; when she is tired of that she will revert. With love and affection you continue the work.

I am very glad to hear that Mr. P—'s faith is fresh. You may please remember me to him and write to me about him when you find it convenient. I have received one letter from Mr. H—. I will reply to him shortly. . . .

With blessings from the Father,
Yours affectionately,
SAWAN SINGH

* This last sentence, a personal reassurance to Dr. and Mrs. Brock, is especially interesting in the light of the fact that the Brocks were among the very very few of Sawan Singh's initiates who recognized Master Kirpal Singh See SAT SANDESH, August 1971, p. 18, for Dr. Brock's comments.

Calling the Master with the Bhajans

Sant Ajaib Singh Ji

SALUTATIONS unto the Feet of Supreme Fathers, Lords Almighty Sawan and Kirpal, Who have given us the opportunities to sing Their praises. It is all due to Their grace that sitting here, and by singing the bhajans we are able to express our gratitude towards the Masters.

Dear Ones, the Satguru doesn't need our praises. He does not need any name and fame or the honor of this world because He has a lot of honor, a lot of name and fame from His Beloved Master. And He who has that true glory and true name and fame from God Almighty does not care for any worldly name and fame or worldly honor or glory. So He does not need our praises. He does not need our name and fame and our honor. But unless we call for Him, unless we pray to Him and unless we express our gratitude our work can not be done. Master used to say that a mother who is busy in her work does not worry about her child unless the child calls for her, but when the child calls for her, even if she is doing some important work she does not hesitate in giving it up and she goes to her child and attends to its need. In the same way, our beloved Master is also intoxicated in the love of His Master, but when we call for Him He at once comes from there and attends to our problem. The greatest honor or the greatest praise of the Master is that He has come into this world and He has given peace to our souls; and through the bhajans we have the opportunity to express our gratitude. Unless we call for Him and unless we tell Him, "We are suffering in this world, You are the only one Who can come and help us," He will not come and help us. That is why through the bhajans we can call for Him.

* * *

Those who get the permission to sing the bhajan please read out the page number so that the other people may find it easier to find the bhajan in the book.

* * *

All of your bhajans were very sweet and very loving. Hearing these bhajans one feels coolness in the soul. It cools down our soul.

This talk was given during a bhajan singing session on December 11, 1996, at the S.K.A. Retreat, Sampla, India.

The bhajan which was just sung [*Chelo ni saiyo Sirsa nu chaliye*] was in fact the message which Beloved Master Kirpal had for His Master Baba Sawan Singh. Tai Ji used to sing this bhajan, and she used to convey these messages of Master Kirpal Singh, because there was a time when Master Kirpal Singh was not able to go and be with Master Sawan Singh. So at that time He wrote several messages which were sung in the form of a bhajan by Tai Ji.

My heart trembled when Beloved Master Kirpal Singh told me about how many difficulties He had to face. You know that the real lovers are always tested and the worldly people always bother them and always create the hindrances. They become like a wall in between a real lover and the Beloved One. So Master Kirpal Singh also had to face

several difficulties and He told me about those and my heart trembled hearing how far the worldly people can go in creating the hindrances and the walls between the real lovers and the Beloved One.

There was also a time that another disciple wrote letters opposing Kirpal Singh. They were written by the same pen, by the same person, but they were posted from several different post offices and all those letters were opposing Kirpal Singh. The One Who was sitting within Kirpal Singh and Baba Sawan Singh knew who had made the place for Him. He could not be deceived, He could not be misguided, because He knew that Kirpal Singh was the one who had made a place within his heart for Master Sawan Singh to come and reside. So the Master did not care for any of the opposition which the people had created, and even though many times Kirpal Singh was not allowed to come near Master Sawan Singh (because of the other people who were around Master Sawan Singh), but still the love between Master and the disciple was not affected even though the worldly people tried so many different things.

In the summer when it would become very hot, since Master Sawan Singh could not bear that summer heat, He used to go to the hill station called Dalhousie every summer. Not everyone in the sangat was allowed to go and see Him in Dalhousie. People were told not to go there. So once it so happened that when Master Sawan Singh went to Dalhousie and when He did not come back to the Dera at the time when He was supposed to come, the dear ones got together and Kirpal Singh sent Him a message out of the depth of His heart. He said, "For You it may be spring, but for us it is the end of our life." So when Master Sawan Singh got that cable at once He left everything over there

and He came down to the Dera for the benefit of His sangat.

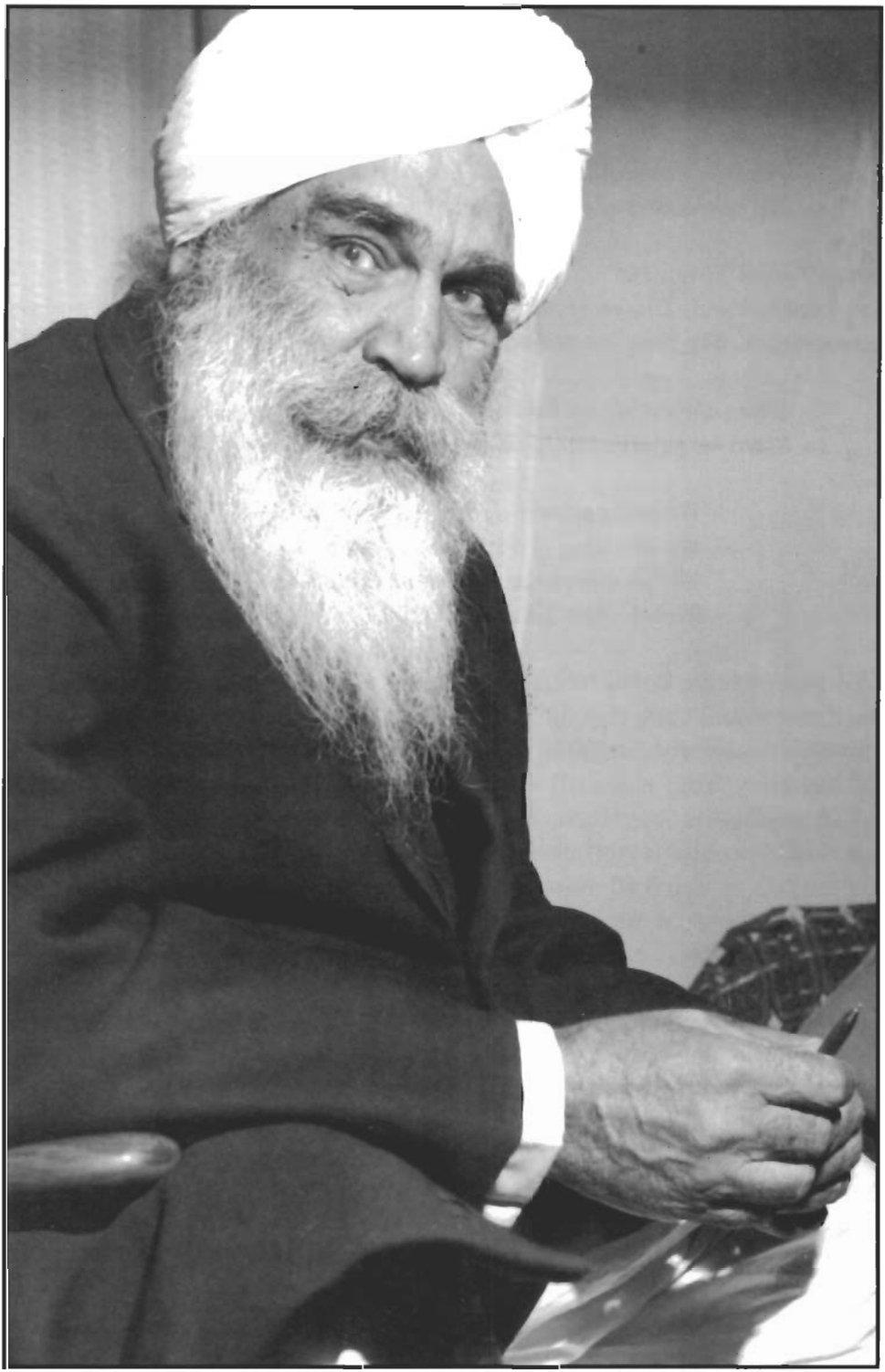
Master Sawan Singh told Kirpal Singh, "Dear Kirpal Singh, you should not have sent that cable to me; I wanted to stay a little longer over there, but because of the yearning which was in your cable I could not stay and I had to come back."

When Master Sawan Singh Ji used to go to His family farm in Sirsa, not everyone was allowed to go there. He used to say, "When I go to my farmhouse, I am like a family man, I am like a worldly person. Please don't come and disturb my worldly activities." So people were not allowed to go there. But Lieutenant General Vikkram Singh was an initiate of Master Sawan Singh and he used to get the opportunity to go and see Master Sawan Singh whenever he wanted.

Since I was in the army, because of my general I also got many opportunities to be in Master Sawan Singh's company. I was a signal operator and the lieutenant general always takes his signal operator with him, so because of that advantage I used to go and see Master Sawan Singh a lot. When I went with my general to see Master Sawan Singh, I heard this bhajan which was being sung by Tai Ji. At that time I did not know that Tai Ji was so close to Kirpal Singh and that she was also close to Master Sawan Singh. I did not even know about Master Kirpal Singh: that He was the One Who was going to come into my life later on, and that He was the One Who was going to quench my thirst and make me drink the nectar of Naam.

You see how much humility there is in this bhajan. He says, "Your shoes are much better than me. They are always with You." We cannot live with You all the time but You can not give away Your shoes. They always remain with You. We wish that we had become Your shoes so that we would have always remained at Your feet.

You know that from the very beginning I have had this habit of writing poetry — so when Lord Kirpal came to my home, one day I saw that He was adjusting His turban, looking in the mirror. So I wrote these few lines, "O Lord Kirpal, I wish I was a mirror and that You would adjust Your turban and make Yourself up, looking in my mirror. I wish that I was Your mirror and You would hold me in Your hands and You would look at me like You are looking at the mirror. Now if I call You Maharaj or True Lord, if I praise You or say anything to You regarding Yourself, You get upset at me, but if I were Your mirror then I could say anything I want. I could even find faults in You. I could say, 'You need to adjust Your beard. You need to adjust Your turban. You look like this and You look like that,' and You would not even mind."



A Letter from Baba Sawan Singh to Kirpal Singh, dated June 11, 1939

May the compassion of the Lord of thy soul be with thee,
May the Lord of thy soul help thee forever and ever.

Dear Kirpal Singh Ji,

Radhaswami. I have received your loving letter and am happy to read its contents. My dear, saints inherit discomfort in life.

When the crown of love was placed on my head,
Sighs were given as cash grant and desert as property.

We are puppets in the Lord's hands,
We are dragged by our destiny;
We go wherever we are ordained to,
Nanak, how true it is!

We people have come to serve the Lord. You keep yourself engaged in meditation and complete the course of spirituality. But, the service of His creation is equally essential. Look at me. I remain engaged in the service of humanity from morn till night. Sometimes I do not get sufficient time to do meditation, but Hazur Maharaj [Baba Jaimal Singh] used to say that service is no less important than meditation. And, if you feel that people do not pay as much attention to our love as they should, we do not expect any compensation for our services to the Satsang. All sorts of people come in Satsang. There are some whose hearts are overflowing with love and are ready to sacrifice their all — body, mind and money. There are also some who indulge in tall talk and calumny; they are ever ready to slander. But our duty is to love all. If they do not give up their wicked ways, why should we leave our noble ways? My advice to you is that you should do Satsang while fulfilling your official duties honestly and also complete your course of Bhajan and Simran. I am greatly pleased with you. You are serving the Lord with all your resources — body, mind and money.

Convey my Radhaswami to Bibi Krishna and love to children.

Yours,
SAWAN SINGH

Since the charging of the Master works behind the Simran which He has given to us, those who continue with their struggle, those who continue fighting with their mind, the Master definitely comes to their rescue. The Master most definitely comes to help them and He helps them in their struggle with the mind.