Sant Bani Magazine

The Voice of the Saints

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The Alms of Devotion and Love

Sant Ajaib Singh Ji

This year I have done a lot of Satsangs on the bani of Sheikh Farid. Today also I am going to comment on the bani of Sheikh Farid. Sheikh Farid was born in a Muslim family. He came in contact with the Sufi Mahatmas. Sufi means the pure-hearted one, the abode, the within, where only Naam prevails and nothing of the world exists — one with such a heart is called a Sufi.

The life of Sheikh Farid is very similar to my own life as far as performing the austerities and things like that are concerned. I would say that he performed more austerities, that he renounced a lot more than I did.

Our Satguru, Baba Sawan Singh Ji, used to say that if anyone searches for God Almighty sincerely, if anyone searches for something sincerely, he definitely becomes successful in that, because God Almighty always responds to the prayers which we do sincerely. He also used to say that if, in our sincere search for God Almighty, even if we leave the body without completing that search, without realizing God Almighty, even then whatever we have done in our search for Him has not gone useless, it is not wasted. We get a better human body in the next lifetime in which we meet the perfect Master, and in that way He used to say that the search which we do sincerely for God Almighty is not less than devotion to God.

Farid Sahib suffered a lot of hunger and thirst even though he was born in a very noble family. He was married to the daughter of the ruler of Delhi at that time. But love is after all love; yearning is after all yearning. When real love and yearning is created within someone that person throws away the power, throws away the throne, and starts doing the devotion of God.

You know that all of us are born in one or another religion prevailing in this world, and the devotees of God cannot get along with the worldly people, because those worldly people are always attached to the rites and rituals of the religion in which they were born, whereas the devotees of God have faith in God Almighty Himself.

This Satsang was given March 31, 1987, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

That is why there is always conflict between the devotees of God and the worldly people.

Sheikh Farid was opposed when he did not do things according to the rites and rituals of the Muslim religion; there was a conflict between him and the religious people. In those days the work of doing justice was in the hands of the kazis, and the work of giving education was in the hands of the maulvis.

When Sheikh Farid was asked, "Why don't you offer the prayers and why don't you do the fast?," He replied, "Look here, O Dear Ones, to earn your livelihood with honest means is the real fasting, and to have pity on all the souls, to see God Almighty in everyone, and to make the efforts in realizing God is the real prayer."

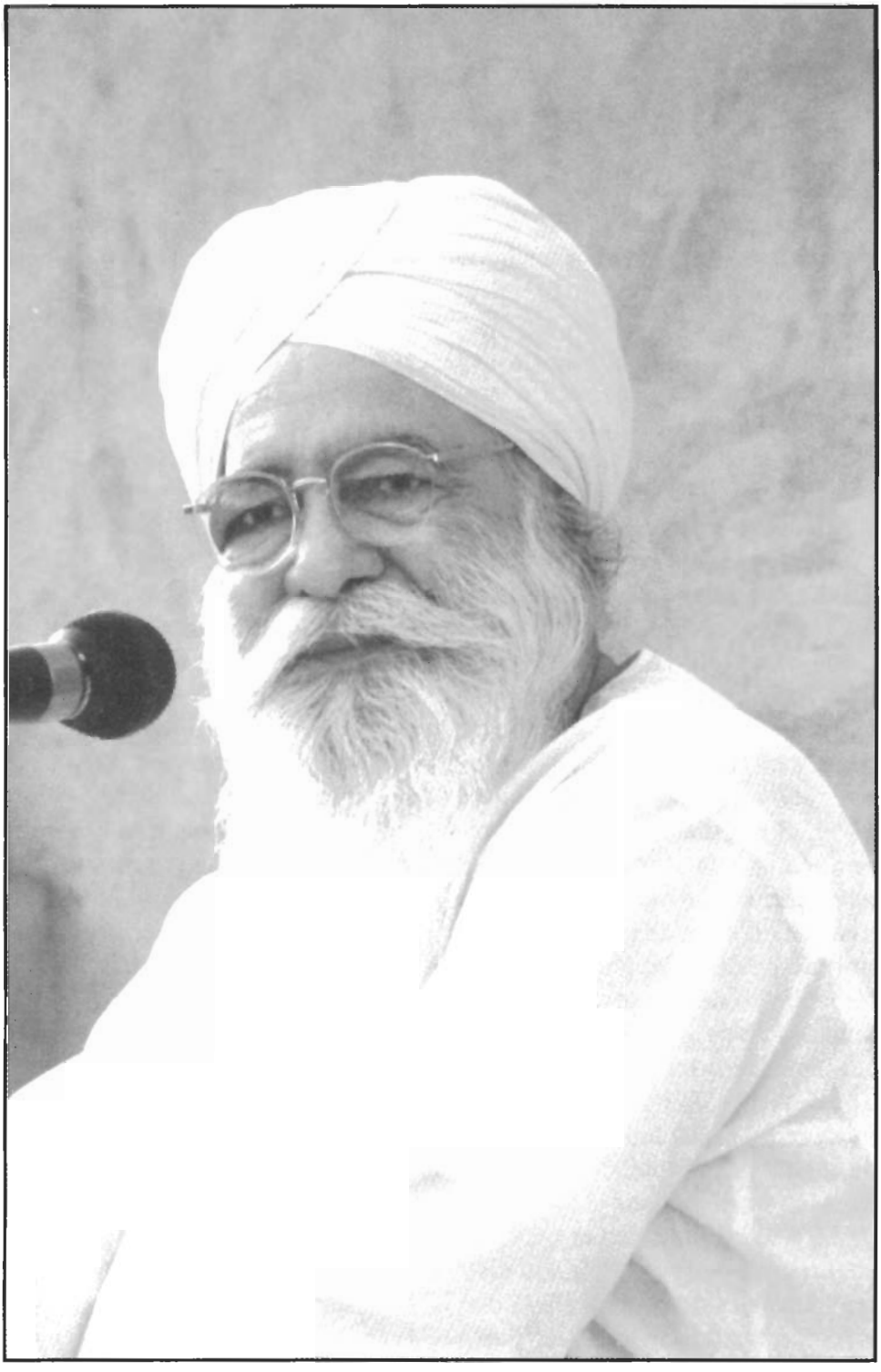
An incident happened in Sheikh Farid's life which He Himself witnessed. What happened was that there was a kazi who used to do the justice for the people in a village, and it so happened that in that village there was one poor weaver who used to own a piece of land, but by force one farmer had taken over that land. Now it was in the hands of the kazi to make the justice, so that is why that poor weaver went to that kazi and, giving him a very beautiful turban, told him his story. He told him, "Kazi Ji, I am a very poor person. I have my children to look after. You know what the reality is, what the facts are: that land is owned by me, but that farmer has taken it over by force. When you sit for justice, kindly do the justice in my favor. I am offering this beautiful turban to you." The kazi took that turban and wore it on his head, and the weaver was very happy.

The farmer, the landlord was stronger and he was richer than the poor weaver. So he took one very nice cow and he left that cow with the kazi. That cow used to give a lot of milk. So the kazi was also very pleased with the landlord, because now he could drink milk every morning and every evening, and his son also used to like that milk a lot. So he was more pleased with that landlord.

When the day came that he had to give judgment, the kazi started to decide in favor of the landlord, but the poor weaver said, "Kazi Ji, at least look at my turban." The kazi replied, "O fool, your turban has been eaten up by that cow."

So Farid Sahib said that this is not the real justice. To have pity on all the souls and to treat them fairly is called the real justice, and that is the real prayer. If you are sincere, if you are true, only then can you offer the real prayers to Almighty God.

Something similar also happened in the life of Kabir Sahib. He said that it is a pity that those people who have the power of doing the justice do not give the justice in



S.K.A. RETREAT, MARCH 1997

favor of the poor people, and they always favor the rich people. He said, "Whatever the kazis and mullahs have written, I have left everything behind and I am doing the devotion of God."

Farid Sahib had a real love, yearning, and devotion for his Master. He had a lot of faith in his Master. He had caught hold of Sant Mat very firmly. It was not like He had one thing in His heart and something different in His mouth. Whatever He had in His heart only that came out from His mouth.

There is another incident connected to the life of Sheikh Farid. Sheikh Farid spent a lot of time with his Master, serving Him and taking care of Him. In the place where he used to live with his Master, there was a house of a prostitute not far from their house, and that prostitute always tried to trap Sheikh Farid. But since Sheikh Farid was devoted to Almighty God He would never pay any attention to that prostitute. You know that whenever we start doing the devotion of God, the Negative Power always creates such kinds of traps so that we may not continue doing the devotion of God. The devotees do not get trapped in those traps, because they know what their goal is and they always go on working towards their goal.

So Sheikh Farid never paid any attention to that prostitute, no matter what she said or what she did to him. He would always look down and he would just walk by that house and he would not pay any attention to the remarks of that prostitute.

In those days there was nothing like matches, so people used to preserve the fire in their homes, and sometimes when that fire would go out it would become very difficult for the people to light the firewood. Then they would have to go to somebody else's home to borrow the fire. So once it so happened that the fire in the home of Sheikh Farid also went out and he had to heat up some water for his Master to take a shower. Since he did not have any fire in his home he went to that prostitute. Before that he had never been to that prostitute's home and he had never talked with her, so when he went there to ask for the fire that prostitute was surprised. She thought, "Up until now this person has never come to me and he has never responded to the remarks I have made about him. Today it is very good that he has come to me by himself, and today is my chance." So when Sheikh Farid asked her for some fire, she said that the price of the fire is an eye.

Sheikh Farid did not wait even for a moment to think. He at once took out his eye and placed it in front of the prostitute. When the prostitute saw that he had taken out his eye she became very nervous. Then she realized that she had made a mistake, because he was a devo-

tee of God and she should not have done that. After that he took the fire from the prostitute's home, and tying a bandage on his eye, he came to his Master and warmed up some water. When he came in front of the Master, his Master saw the bandage around his eye and he asked Sheikh Farid what was wrong with his eye.

In Punjabi there is a saying: whenever anyone has some infection or pain in his eye they say, "The eye has come." So like that, when Sheikh Farid's Master asked him what was wrong with his eye, he said, "Master, my eye has come." His Master replied, "Dear One, when the eye has come why do we have to put a bandage on it? Remove the bandage." And when he removed the bandage both his eyes were intact. So this was the devotion of Sheikh Farid. He did not have shaky faith in the Master; he had complete faith in the Master, and whatever his Master told him to do he did that.

This is something which we all should pay attention to. We should think about this patiently. Saints always say that we should spare ourselves from the tricks of the mind, because mind is such a thing that he will always lay such traps and he will trap you in those traps. That is why They always say that we should always be aware of the tricks of the mind and we should always protect ourselves from the traps of the mind. Just imagine — all of us satsangis should think about this: if we are placed in the same situation, if we have to face that situation, will we remain devoted like Sheikh Farid? Can we do any sacrifice like this for our Master?

Those who have true love for
the Lord in their heart are
the only true ones.
Those who have one thing in
their heart and something
else in their mouth are the
untrue ones.

Farid Sahib lovingly explains to us who are the true ones in the Court of the Master, who are the sincere ones in the Court of the Lord. Only those who have sincere and true love for the Master in their within, only those who have real love in their heart for the Master are the true ones. Master used to say that heart talks to heart. That is why those who have real, sincere love in their heart and real devotion on their face also, are accepted in the Court of the Lord. Farid Sahib says that those who have the same thing in their heart and on their face are the perfect ones, and they are accepted and honored in the Court of the Lord. But those who have one thing in their heart and something else on their face, are not yet perfect ones, and they are not accepted in the Court of the Lord.

It has not been a very long time

since paper currency has been in use. When I was very young I remember having silver coins and coins of other metals as currency. Guru Nanak Sahib has also mentioned silver coins in His writings. In those days when the currency notes were not there, they used to have money in the form of the silver coins and other metal coins, and whenever anyone had to make any payment to the government they would take the coins to the treasurer. The treasurer would test those coins and he would accept the real coins, and he would throw out the unreal coins or the wrong kind of coins.

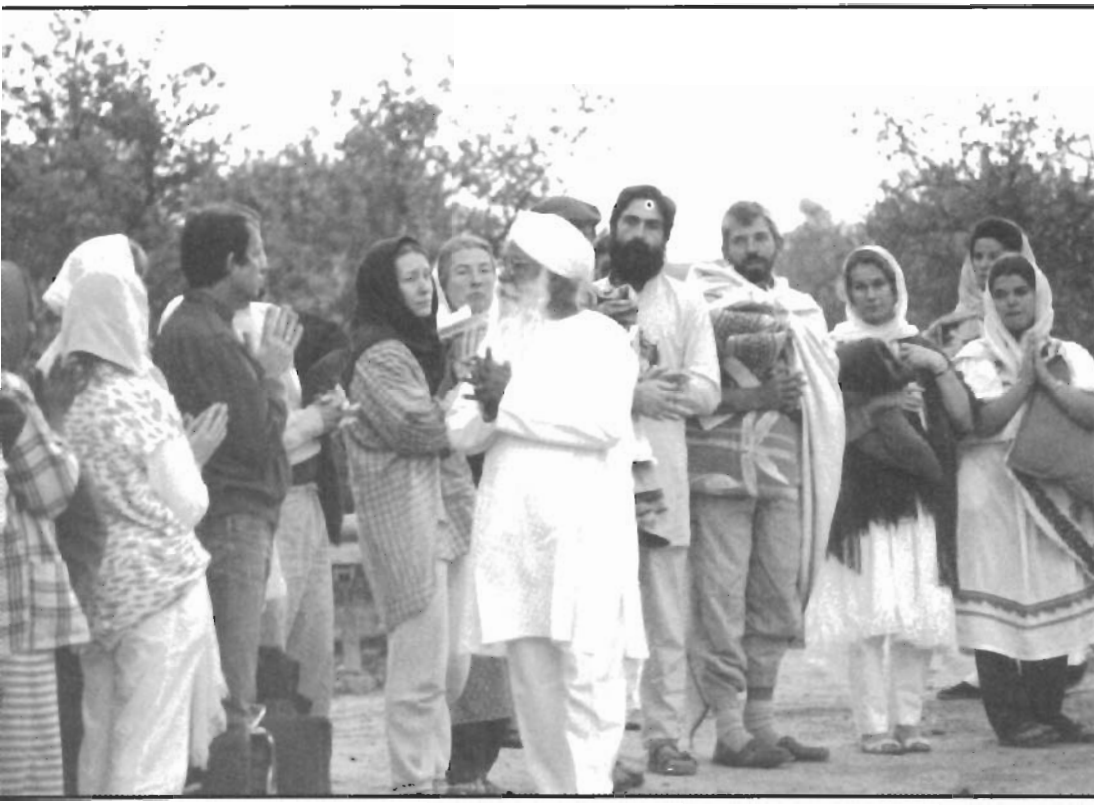
In the same way, Guru Nanak Sahib says that God Almighty accepts the real coins, the true coins. He does not accept the false ones, and He sends them into the cycle of illusion. After every death we are presented to Almighty God, and if we are true in His devotion, if we have done the devotion of Almighty God sincerely, then He accepts us and He allows us to go to His Real Home, Sach Khand. If we have not been true to His devotion, if we have not done the devotion sincerely, then He sends us into the cycle of eighty-four lakhs again.

Guru Nanak Sahib also says that when the false jewelry is presented to the real goldsmith its impurity is easily discovered by the goldsmith. In the same way, if there is any false or imperfect master, when he comes in front of a perfect disciple then his impurity, his imperfection, is easily discovered and he cannot face that perfect disciple.

In the same way, if there is a perfect Master and if we are not yet perfect disciples, whenever we go to such a perfect Master we will not be able to look into His eyes. We will not be able to face Him, because our sins, our impurities, will not allow us, will not give us the courage to look into the eyes of the Master. That is why Masters always say that those so-called masters who give very good lectures outside in the world, those who have different things in their heart than what they say from their mouth, they will not be able to face the perfect disciples, just as the imperfect disciples cannot face the perfect Master.

That is why Masters always say that before going to any master and before taking refuge at the feet of any master, we should first find out about his way of living. You should find out whether he has done any meditation in his life — whether he has sacrificed twenty or thirty years of his life to do the devotion of God, and whether he still doing the meditation, or not. So that is why Masters always say that before taking anyone as the Master, first of all you should find out what his previous life has been like and how he is living his life now.

I do not mean to criticize any-



Sant Ji giving darshan after Satsang in the garden, at Sant Bani Ashram, Village 16 PS, Rajasthan

RAJASTHAN, MARCH 1990

one or comment upon anyone. But I would like to tell you why nowadays Gurudom has been the target of everyone's hatred, why people do not believe in this. Because you know that if anyone has been bitten by a snake he will fear even a rope. In the same way, those who have been betrayed by a false master are afraid even to come near the perfect or true Masters. Truth never vanishes. Truth is never completely destroyed in this world. There is always some True Being in this world. People are involved in the mind and the sense-organs, but unless we rise above the level of the mind and the sense-organs we can never become successful in finding out what is the Truth.

You know that our Beloved Master Kirpal was very learned, He was a great writer, and He was a scholar. But He never said that the criteria of a perfect Master is that He is a good writer or a learned man. He always said, "It is not true that only a good writer or only a learned person can become the perfect Master." Master Sawan Singh Ji also said the same thing. He also used to say, "If the Mahatma lives according to what He preaches, and if the Mahatma speaks exactly the same words which He has in His heart, such a Mahatma gets the liberation for Himself, and He also liberates those who follow Him."

In the beginning when I went to Delhi, many initiates of Master Kirpal came to see me. Many longtime initiates of Master Kirpal came to see me, and they all quoted from so many different books. Someone said this is written in this book, others said this is written in that book. Nobody told me anything more than that. I had only one response to all of them, and even now I have the same response to all of them: I say, "Dear Ones, if you reach that place from where all these books have come out — the place in our within from where we think and where we have our intellect — then you do not need to quote from all these books. Because if you have seen that place with your own eyes then you do not need to quote from the books, you do not need to do anything, because when you go in the within then everything becomes very clear to you, everything is very true, and you can see everything with your own eyes."

Once Emperor Akbar asked Birbal, "What is the difference between the true and the false?" Birbal replied, "That is exactly like the difference between the eyes and the ears. Because from the ears you hear things, and you know that it is not always possible to believe what you hear, but you do not have any difficulty believing in the things which you have seen with your own eyes."

So that is why I always told the dear ones that you should go in the within and see things with your own

eyes. Then you will not have to worry about believing the things that you are hearing.

Those who are imbued with Love for the Lord are delighted by His Vision.

Now He says that those who have become absorbed in the Almighty God, in that real Shabd Naam, for Them the darshan of Almighty God is Their food and water. And He says that only those whose everything is Almighty God are the real lovers of Almighty God.

Kabir Sahib says, "O My Beloved, if You come in my sight I will close my eyes so that I may not look at anyone else, and I will capture You in my eyes so that I may not allow You to look at anyone else." Such a dear one who has a real love, who has a real devotion for Almighty God, He sees his beloved Lord within everyone, and such a dear one, such a devotee of God, has a real love for Him.

Dear Ones, have you not read that when Christ was being crucified God Almighty asked Him, "What punishment should I give to these people?" Christ replied, "They are innocent people, they do not know. You should forgive them." This was because He had such an Eye that He saw only God Almighty within all of them. That is why He said that they should be forgiven.

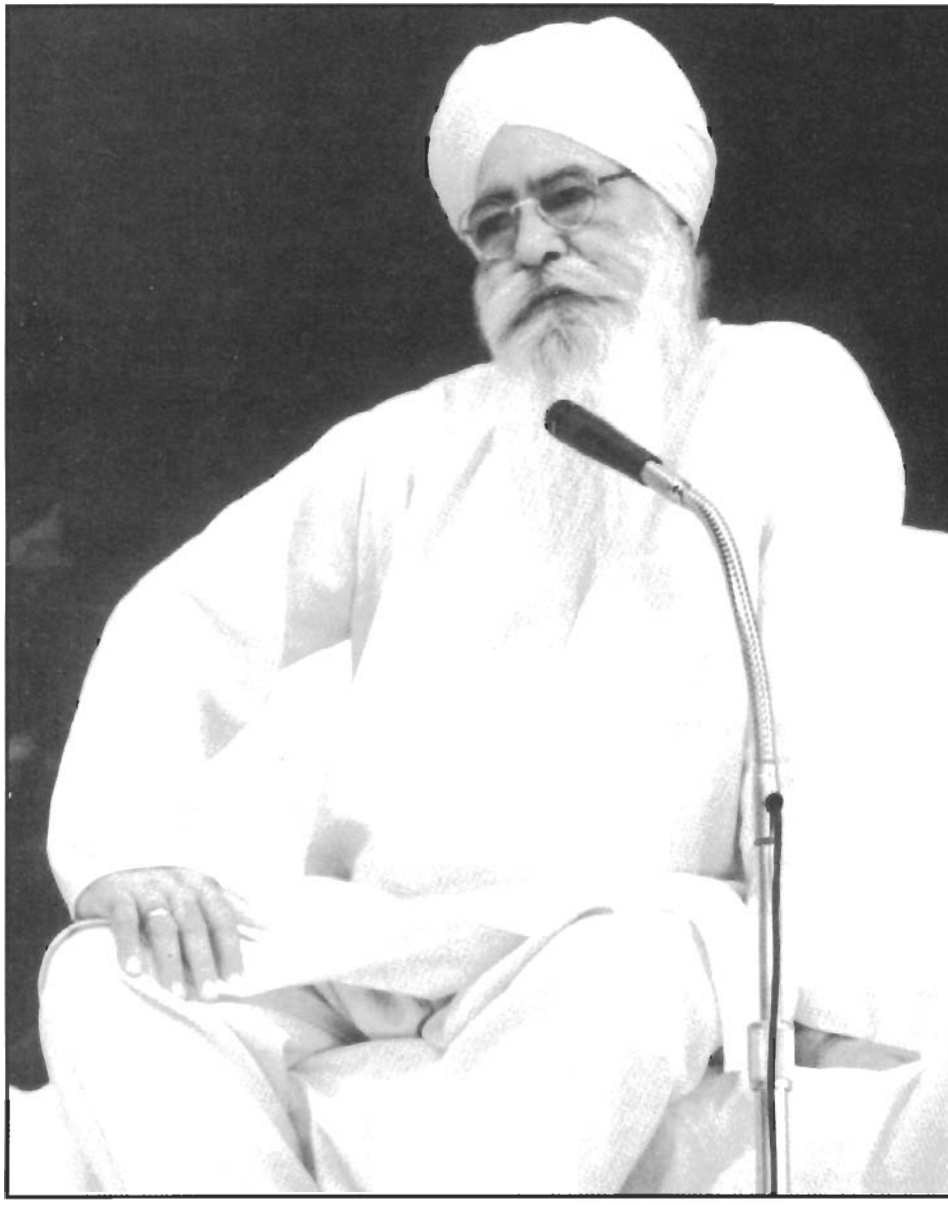
Those who forget the Naam are a burden on the earth.

Farid Sahib says, "Whose burden does the earth feel? With whose sin does this earth tremble?" He says that only those who do not do the meditation of Shabd Naam, only those who do not believe in the existence of God Almighty, and only those who do the bad deeds — their sins have become a burden on this earth.

Kabir Sahib says, "Always fear those who God Almighty has left out of doing His devotion." He says that those who have not been chosen by God Almighty for His devotion, those upon whom God Almighty has not showered His grace and those whom He has not brought to the Path of His devotion — you should always be afraid of them, because they are not devoting themselves to God and in their egoism they are doing bad deeds.

Those whom God attaches to His feet are the true dervishes at His door (the doorkeepers of the Divine Court).

Farid Sahib says, "Who are the real dervishes, who are the real fakirs, and who are the real devotees? Only those whom God Almighty Himself embraced, after coming to their homes."



FRANCE, JUNE 1994

Blessed are the mothers who
gave birth to Them.
Their coming to this world is
successful.

Now He says, "Blessed was the father in whose home such a personality took birth and such a personality played. That father was a blessed one, he was great; and great was the mother who gave birth to such a child; and such a personal-

ity's coming into this world is also blessed and great.

You know how much we love and appreciate the mothers and fathers of the past Saints and Mahatmas, how the mother and father of Guru Nanak Dev Ji are appreciated. There are still many people who believe in them and who praise the parents of Guru Nanak Dev Ji Maharaj. Similarly, you know how respectfully we remember the parents of our Beloved Master, Baba Sawan Singh, and how we glorify and praise the parents of our Beloved Master Kirpal. We say that Hukam Singh was a blessed one, he was great, because in his home Beloved Kirpal, Who came only to shower grace on all the souls, came into this world. And we congratulate Gulab Devi also, because she was the one who gave birth to such a gem in this world.

In His bani Guru Nanak Dev Ji has written, "Blessed is the family in which the Master is born. Blessed is the mother who has given birth to such a child. And blessed is the Satguru Who after taking birth into this world did not become dirty in the dirt of the world. Renouncing everything of this world, He did the devotion of God; He Himself got liberation, and all those who came to Him were also liberated. He received such a certificate, such a recognition, from God Almighty that those who followed Him were also liberated.

O God, You are the Sustainer, Endless, Provider, Limitless, and the Unreachable One.

O God, You nourish everyone. You are Unreachable; no one can reach You.

Those who recognize the Truth — I kiss their feet.

He says, "O God, You nourish everyone. You are Unreachable, You are Limitless. No one can reach You. You are Unfathomable. And if You give me the opportunity, I am ready to kiss the feet of those who have reached You and those who have realized You. If You shower grace on me, I will feel myself as the most fortunate one. Give me the opportunity of kissing the feet of Your Beloveds."

O Forgiving God, I seek Your refuge.
Bless Sheikh Farid with the alms of devotion.

Now He says, "I have come to Your refuge. Since You are the Forgiving One, that is why I have come to Your refuge, and I am asking only for the alms of the devotion. I am stretching out my jholi, and I am requesting You to fill up this empty bag of mine with the alms of Your devotion and with Your love."

Our Life Should Be A Living Testimony of What We Profess

Sant Kirpal Singh Ji

IT IS A NATURAL DESIRE of an initiate to rise high in the inner planes and meet within the Radiant and Charming Master and enjoy His grace and blessings as well as the perfect peace and bliss of those regions.

Difficulties often block the Way. They must be overcome. You have a Strong One over your head. Take refuge in Him!

Why should a child ever feel shy in writing to his Father? Everyone who has learned to ride has experienced many a fall. To fall in sin is manly, but to remain there is devilish.

Please do not be disheartened. Do avoid uncongenial society and be regular and earnest in your meditation. Do your best and leave the rest to the Power overhead and do not worry. No amount of worry will help you. Let Him worry for you. You do your small part in humility.

Romantic life on the physical plane appears charming. It has its attraction, but it is debasing. It leaves behind horrible bitterness and a dislike for life. Life on the higher planes is more romantic and gives eternal peace and joy — so why lose a higher and purer thing for lower and debasing transitory things? One has, therefore, to stick to one's principles and not violate the rules of purity and ethics, and he who does this, receives all the necessary help in his efforts and is greatly benefitted.

Those who are now better situated may have been like you some time back, or even worse off. They persevered and did the right thing. It gave them strength and power. You can do likewise. It is just a matter of starting anew. Start right now. The Master is anxious to see you progress. He wants His initiates to rise to sublime heights and have their bowls filled to the brim with the Nectar of God-consciousness.

But the bowls must first be emptied of the rubbish that they contain in order to make room for the Nectar to be put in.

Seek only that company which is helpful to you. Discard all others lovingly and unprovokingly. You will surely make progress. But remember one thing — Rome was not built in a day. It required a huge effort in toil from hundreds and thousands of people for a very long time.

ON TOUR IN THE U.S., 1963

Your discipline may not have to be as severe, but you cannot have what you want so easily. You must work for it. But be sure that with a little work you will get better results. The Master wants you all to develop love and humility. These must be lived with tolerance. It is regrettable that these virtues are absent in those with whom you come across. But that is no reason for anyone to go that way. Spiritual Science is very definite, and whoever, even the vilest of the vile, follows It, is changed for the better. If some people who have been put on the Way are not changed for the better, it is purely due to their fault and not that the Science is wrong.

This is the most perfect Way given out by all the Masters who came in the past. Our day to day life should be a living testimony of what we profess. This is the long and the short of the whole thing. Everyone must learn it and the sooner, the better. Reformers are wanted, not of others, but of themselves. It is better to see one's own faults and try to remove them than to pick holes in others.

reprinted from Spiritual Elixir

Remember This Place Always

Sant Ajaib Singh Ji

Most of the dear ones have already had the darshan of this holy place. Any place where God Almighty sends His Beloved, where He Himself goes in the human form and becomes the blessed One, is considered a holy place and it becomes a holy place. And thousands of years after that human form has left the body, that place is still considered as holy and people worship it. But we have not seen the Mahatmas connected with those ancient places that people visit; we have not had any connection with Them, and as a result They have not taken responsibility for us on Themselves. And also, those places are made by Their followers after They have left the body. So we are not even sure that that is the place where that Mahatma did the meditation. We don't even know whether that was the place or whether He was meditating ten feet away or a mile away from that place.

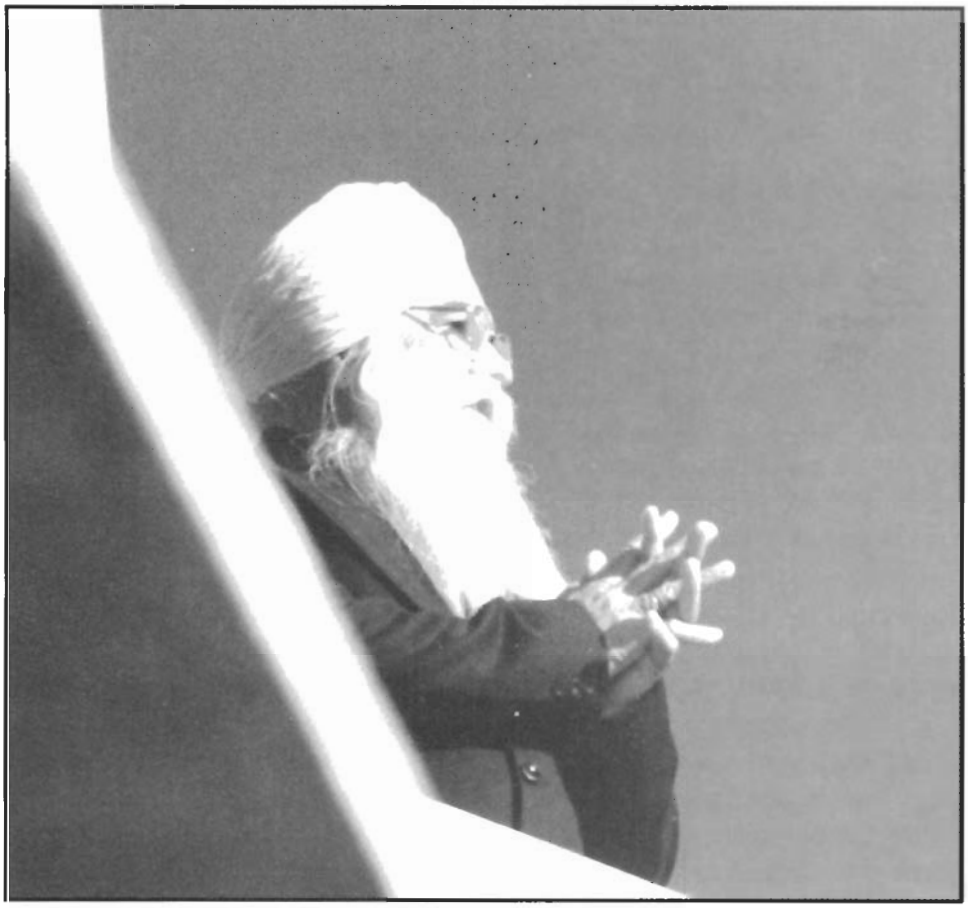
But this is the place where that moving, living God put His blessed feet and showered His mercy and grace on this poor soul. Supreme Father Kirpal was great, and we cannot describe His glory. His glory can be described only when we rise above the mind. And going back to His Real Home, when we gain His pleasure, only then can we sing His glory.

After making this place, I pleaded to Him, "O Lord, I have made this place and I have fallen at Your feet. Save my honor, because I am going in this cave only to please You." That Almighty God showered grace on this poor soul of Ajaib, and He manifested that Naam in me.

The sanctity of this place is being maintained by the orders of Supreme Father Kirpal. Not everyone who comes here is allowed to go down to this room and pay homage to the platform on which I meditated. Even when I was in 77RB, this place was kept locked and nobody was allowed to visit this place. These were His words, that only those who come here to meditate and those who have done the meditation for ten days should be allowed to go inside and bow down in front of that platform.

Nothing has been changed here. No sheet or cloth has been taken away from the platform, and nothing has been put on it. It is still exactly like it

This Underground Room talk was given December 2, 1983, at Sant Bani Ashram, Village 16PS, Rajasthan, India.



S.K.A. RETREAT, MARCH 1997

was when I used to meditate on it. Even this house has been kept as it was when I used to live here. So I hope that you will get the inspiration by visiting this place, and remembering this place always when you go back to your home, I hope that you will do your Bhajan and Simran regularly.

Kabir Sahib said that no matter how many trips like this we make in our lifetime, they are never enough. He also said that whenever you come across a Saint, always follow His Path, because whenever you see Him you remember God, and by following Him you practice the Path.

Again, Kabir Sahib has praised the simplicity of the houses of the Saints. He says that blessed are those shabby, temporary huts of the Saints where They do the meditation of Naam. They are much better than the palaces of the kings, because the palaces of the kings may be burned in the fire, but the huts of the Saints, where They have done the meditation, remain always.

When They See the Yearning

Sant Ajaib Singh Ji

This bhajan* was sung for the first time when I first met Supreme Father Kirpal. Before I met Him I had not heard about Him, I had not read about Him, but in my heart there was a yearning, right from my childhood, to meet such a Great Personality. I always used to think that if there is any Power working in this world I should meet Him. So ever since my childhood I had a yearning to meet that Power. It is possible that when I was in the womb of my mother and when my heart was being prepared that yearning was there also. Master Kirpal knew what we had in our hearts, so that is why when He knew about my yearning He Himself came to quench my thirst, He came to cool down my heated heart. So when I first met Him I sang this bhajan to Him. I was very pleased to hear this bhajan today because it reminded me of the first meeting with my Master. Master Kirpal was also very pleased to listen to this bhajan, and He listened to every single word of this bhajan very carefully.

In the Sikh history there is a story of a person whose name was Madhu Das. He used to live in District Panch in north India and he was a hunter by profession. Once while hunting he killed a deer who was pregnant. When he saw that the deer had died and that the baby deer who was in the womb was also writhing in pain, he felt very bad and he left his job. Then in repentance the desire to realize God came within him and he wandered to many places in north India to find someone who could teach him how to do the devotion of Lord.

When he could not find any Paramt Sant in that area he went to the state of Hyderabad and started living in a town called Nandev. This was in south India. Since he had the desire to realize God he continued seeing the sadhus and he learned the skill of performing miracles. He made a dera and he started living there. He used to welcome anybody who would come there, and after respecting them and serving them good food he would play jokes on them, using his powers. But at the same time he had the

* This talk was given immediately following the bhajan *Aj Shub Diharda E*, written by Sant Ji. See page 32 in *Songs of the Masters*.

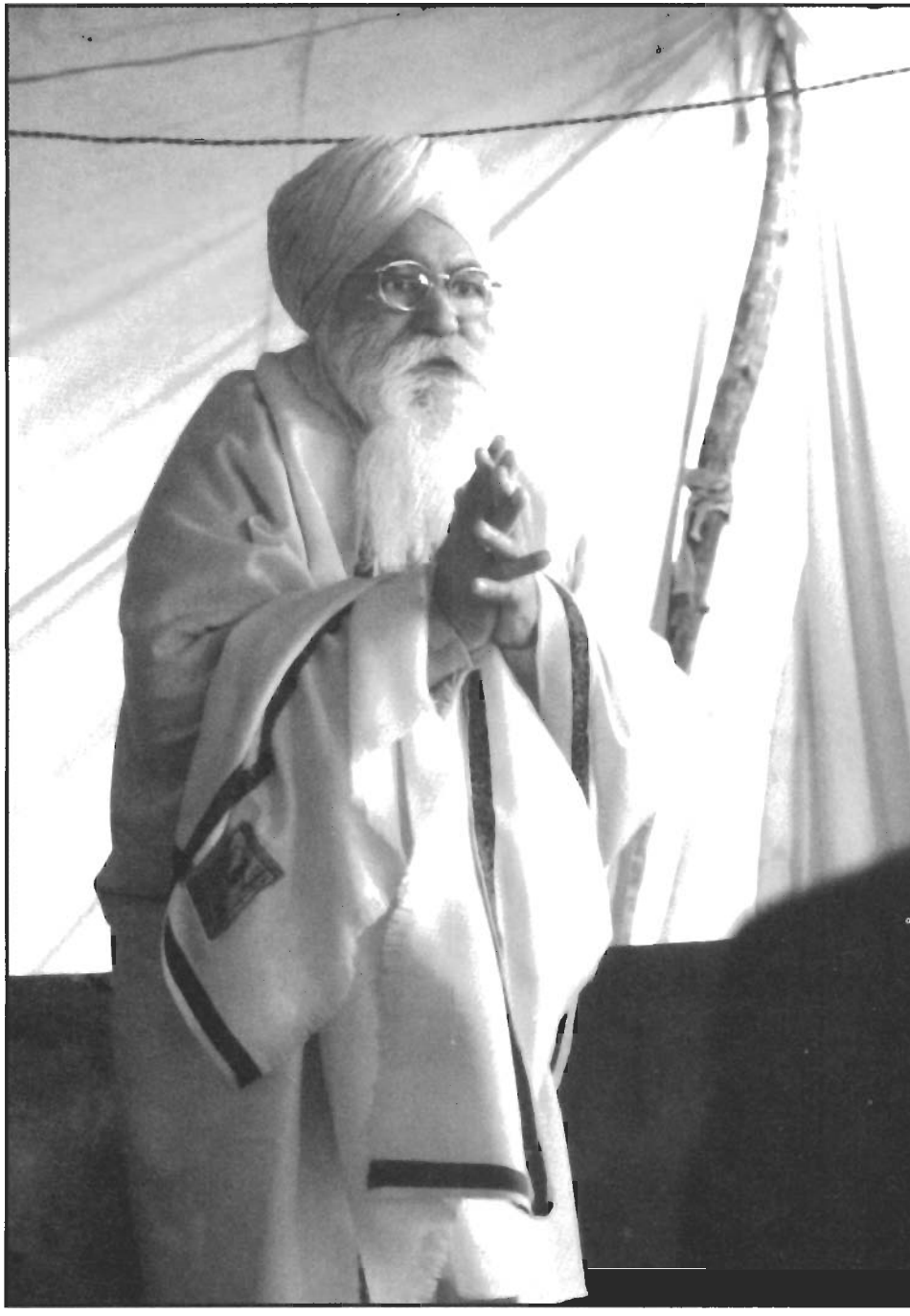
This bhajan talk was given November 23, 1983, at Sant Bani Ashram, Village 16PS, Rajasthan, India.

desire within him to realize God. Saints know the desires of the human beings. Distance does not make any difference to them. Whenever They see the yearning in anyone's heart to do the devotion of God, They Themselves go to him.

At that time Guru Gobind Singh Ji used to live in Punjab, which is in north India. But when He saw that there was someone yearning for Him He left north India and He went all the way to south India to initiate Madhu Das. When Guru Gobind Singh went to the dera where Madhu Das lived, Madhu Das did not know that Guru Gobind Singh was a Param Sant. So as usual he first welcomed Him, served Him good food, and then using his powers, he was going to play a joke on Guru Gobind Singh. But his powers did not work on Guru Gobind Singh. So then he realized that He was not an ordinary man, He was a Param Sant. And when he felt peace in his heart he made a request of Guru Gobind Singh, saying, "Today I have found You and I feel peace in my heart." When Guru Gobind Singh asked him his name, he replied, "My name is Madhu Das, but today I am Your servant." Then Guru Gobind Singh gave him another name, Guru Bhaksh Singh, which means "he who is forgiven by the Master." So after he got Initiation from Guru Gobind Singh he did a lot of meditation and he became a very good meditator.

Just as Guru Gobind Singh went all the way from north India to south India to quench the thirst of Madhu Das and to cool his heated heart, in the same way, my Supreme Father Kirpal came all the way from Delhi to Rajasthan, which is about five hundred kilometers, and He also quenched my thirst and cooled down my heated heart. Like Madhu Das this poor Ajaib also did not know about Master Kirpal. But Master Kirpal Singh knew the condition of my heart and He knew within whom the yearning to realize Him was present.

The mahatmas who reach the lower planes always use their supernatural powers. And since I was also initiated into the first two planes by Baba Bishan Das — I was not only initiated, but by the grace of Baba Bishan Das I became successful in the practice of it — I also used to perform something like miracles before meeting Master Kirpal. And even now the people who used to meet me in those times remember the miracles I used to perform. The most popular miracle which I remember now is that I would look into someone's eyes and whether he was sitting or standing he would become unconscious. And like Madhu Das I also had made an ashram and I was also waiting for the Master. But when Master Kirpal came I did not use any of my powers on Him. Instead I bowed in front of Him on my knees and told Him, "I surrender all my powers to You, because now all the powers are useless."



S.K.A. RETREAT, FEBRUARY 1997

Understand the Importance of Simran

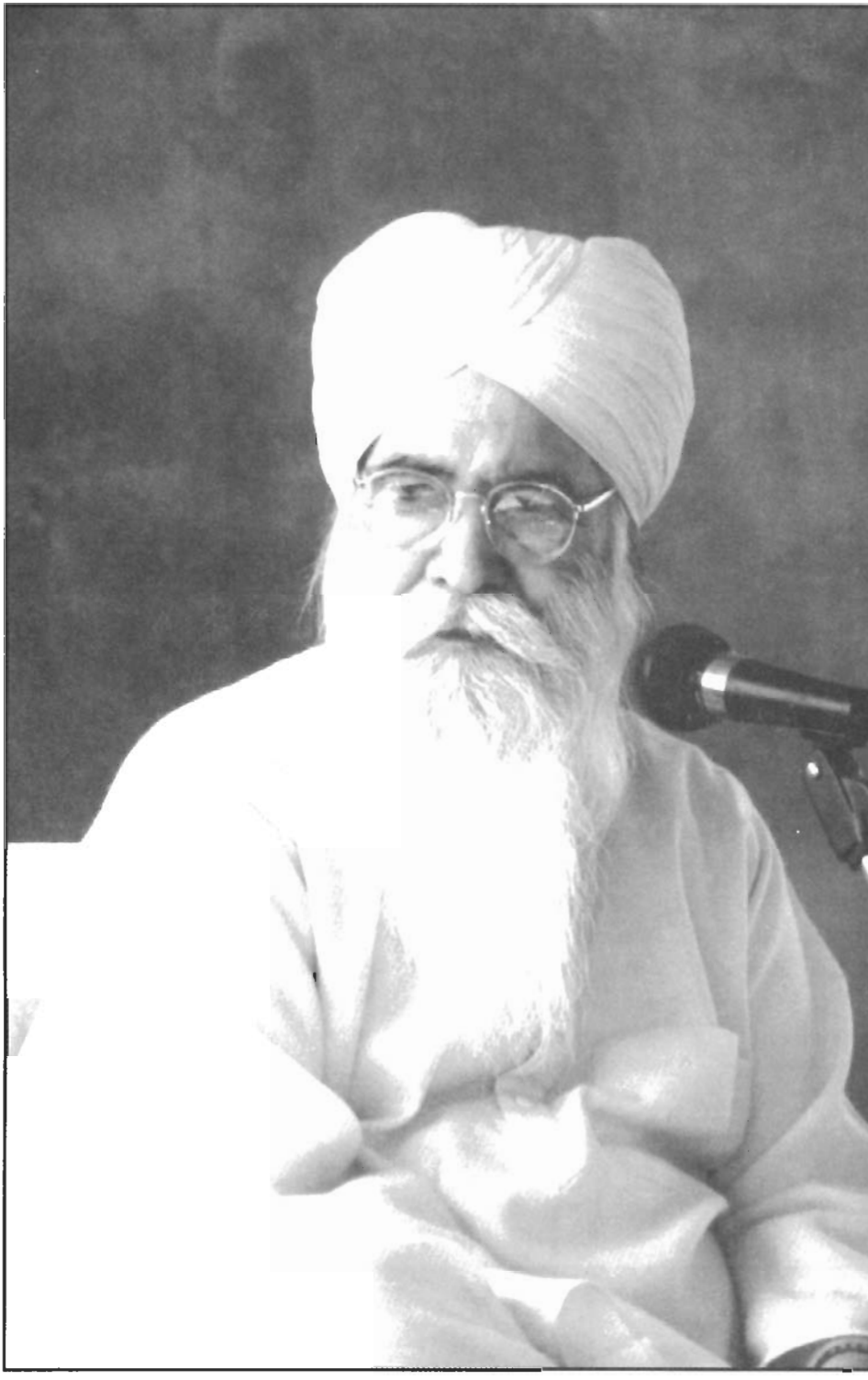
Sant Ajaib Singh Ji

A brief hymn of Swami Ji Maharaj is presented to you. No doubt before the Saints and Mahatmas come into this world, before They arrive on this plane, They are already Perfect, They are already the Saints and Masters, but whatever tradition, whatever limitations God Almighty has made, They always remain in those limitations and follow that tradition. Outwardly we see Them becoming perfect: first of all They search for the perfect Master, and after They receive the contact with the perfect Master, They receive the Holy Initiation, They work very hard and make many sacrifices. So outwardly They show us, and it seems to us, that They are being prepared or They are *becoming* perfect, but the reality is that before coming into this world They *were already* the perfect Ones, They were the prepared Ones. But since we are living in this world where all the traditions should be maintained, where all the limitations made by the Masters Themselves should be maintained, that is why They do all these things.

This Satsang was given January 12, 1991, in Bombay, India.

You know how when the Saints and Masters come into this world They teach us, They tell us that without the Master there is no liberation. It doesn't matter whether They came in the form of Rama or Krishna, all the Masters or Saints Who came into this world have always gone to the perfect Master. They bowed down Their heads in front of the perfect Masters, and only after receiving the Initiation and only after working hard in meditation did They succeed in this Path and become the perfect One. Guru Nanak Sahib says, "God Almighty Himself has kept the perfect Master as the person who is in between the disciple and God Almighty." He says, "Satguru was appointed by God Almighty Himself, and only through the Satguru can we get the Initiation. Only through the Satguru can we realize God Almighty."

Masters have never condemned or criticized the worldly education, the worldly reading and writing. They say that it is a good thing to study and to gain worldly education and knowledge. It is good for making a good career, but as far as achieving inner peace is concerned, all this outer education, outer read-



S.K.A. RETREAT, MARCH 1997

ing and writing, does not help us to go within and get inner peace.

In the times when Guru Nanak Sahib, Kabir, Mahatma Ravidas, and all those great Masters came into this world there were not many universities; education was not easily available to the people. In those days the only good colleges and universities were in the city of Benares. And there also the pundits were the ones who would give the education to the people, and they used to give education to only one particular segment of the community, so education was not available to all the people.

The holy scriptures, the teachings which those great Masters gave in those times when education was not easily available to everybody, are so unique that there is no comparison to them. The way They connected the lost souls to God Almighty, the way They gave them so much love of God has no parallel; there is no comparison. Even though They did not get worldly knowledge by going to all the universities, but still the amount of love They had for the souls, the way They did Their work, and the way They wrote all these holy scriptures which are now guiding us — they are very unique and there is no comparison to these holy scriptures.

Prophet Mohammed was born into an Arab [family], and similarly, Lord Christ came into this world [in a Jewish family]. And when They came They gave so much love to humanity, to the people [of Their society]. Christ said, "You should love everyone alike. You should love your neighbor in the same way as you would want him to love you."

Guru Gobind Singh Ji said, "I tell you the Truth, that only one who has loved has realized God."

Supreme Father Kirpal used to say: "How can a person who does not love another person — who hates the other person with whom he sits, whom he sees — how can such a person claim to be a lover of God?" It is not possible. Because if we cannot love our fellow beings, if we cannot love those people whom we see and with whom we sit, with whom we can communicate, how can we claim that we love God, such a God whom we have never seen?

Love is such a thing which cannot be had from any university. In the universities you can only get the worldly knowledge. You cannot obtain love from there. It cannot be gotten from any field or any farm. From the farms you can only grow the crops; love does not grow there. In the same way, in the marketplace you cannot do the trading of love. Only the worldly merchandise can be bought and sold there, but not love. In the same way, we cannot obtain love by using any force or any of our power or wealth.

Kabir Sahib says, "The poor per-

son should not think that only the rich people can get love, that since he is poor he will not get love." He says that it is not like that. The poor person does not have any reason to become sad, because love is something which is within us; it is something which we can achieve only after going within.

So Kabir Sahib says, "Love does not grow in the farms. Love cannot be sold in the shops. Whether one is a king or a pauper, anyone who sacrifices his head can get love."

What does it mean to sacrifice one's head? The Masters have lovingly told us how we have to rise above our body consciousness, how we have to withdraw from all the outer things and bring our attention to the Eye Center where that flow of Love, that great loving Sound of God is always coming. After withdrawing from all the outer things and rising above the body, when we come to the Eye Center and connect ourselves with that flow of Love, that flow of Sound — that is what is called achieving or obtaining that Love. The true Love gets manifested within us only when we come to the Eye Center.

So Swami Ji Maharaj here lovingly says, "What should you do? You should come behind your eyes." When you will come to your Eye Center behind the eyes and when all your consciousness, all your attention is concentrated at the Eye Center, then what will happen? You will start listening to that limitless Sound which is coming in your within. That Sound is limitless, it is always there. From our birth until we leave the body that Sound is present within us; that Sound is the only thing which has created this whole Creation.

Dear Ones, this is what it is to die while living, this is what it means when we say "to cut one's own head and present it to the Master." Masters do not need your physical head, They are not looking for that. But when we have sacrificed ourselves to the Master, when we have surrendered ourselves to the Master, then we do not go to different places looking for love. We do not go to different places and bow down our heads there, because when we understand that this head, this whole being, belongs to the Master then we only do the thing which the Master has told us to do.

Kabir Sahib says, "Receive the Naam from the Master and give up your head to Him." A greedy person cannot do that. He can only talk about love, he cannot really surrender himself to the Master.

About two years ago a gentleman came to see me in Rajasthan. He had heard from other people about this phrase, "to die while living." So he went to different people and he asked them, "How does one die while living?" And when he was not satisfied with their answer he was told that he should

come to me and ask that question. So he came when I was going to give an Initiation and then he asked me, "Master, please tell me: how does one die while living?" I told him, "I am very happy that you have asked me such a high question. It is a very good thought of yours. But let me tell you that I am going to teach people how one can do that. Why don't you also come and get the Initiation?" Then he said, "Well, maybe some other time I will come and then I will learn from You." So I mean to say that everybody talks about love, everyone talks about giving up one's head and sacrificing. But when it comes to doing that, then the greedy person cannot do that. He can only talk about it, he is not ready to do that — because I have not seen that person again in these last two years.

The meditation which we do is the practice of the Sehaj Yoga, or the easy yoga, in which we do not have to give too much pain to our body. It is a practice which we can do very easily, since this is the Path of love and it is not a path in which you give pain to your body.

Masters lovingly explain to us that in this Path you can easily do your devotion by doing the Simran, by bringing your attention to the Eye Center. As far as doing the Simran is concerned, we can easily do it all the time, even when we are walking, talking to people, going here and there, and doing all our works. When we do the Simran during the day while we are not meditating, then we have done enough Simran so that when we sit for the meditation we do not have to give too much pain to our legs, we do not have to struggle too hard to do the Simran over there and to get concentrated at the Eye Center. Because if we have done enough Simran during the day, if our mind is already settled by doing the Simran, then whenever we sit in the meditation we just need to do Simran a little bit and our attention will go right up to our Eye Center, and then we will not have to struggle to gain concentration.

Master Kirpal Singh Ji used to give the example of a silk cloth which has been thrown onto a thorny bush — if we use force to remove it all at once we will not get it: it will tear apart. But if you do it lovingly and gradually, then you can easily remove that piece of silk from the thorny bush. In the same way, if we do the meditation easily and gradually, then we do not have to suffer so much pain in our body. But what happens? Usually we people do not do the Simran during the day or at other times when we could be doing it very easily. We only try to do the Simran when we sit in meditation; we do not do it at other times. So since we do not do the Simran at other times that is why we do not have that habit of doing the Simran all the time.

And that is why whenever we are in these kinds of programs, when we see other people doing the meditation we try to imitate them, and then [without practicing] we try to put in so much time and we give so much pain to our body, that it does not work, and then we feel frustrated. So dear ones, this is not the path in which you have to stress yourself. This is the Path of love. This is the Sehaj Yoga, and this is something which one has to do every day, lovingly and gradually.

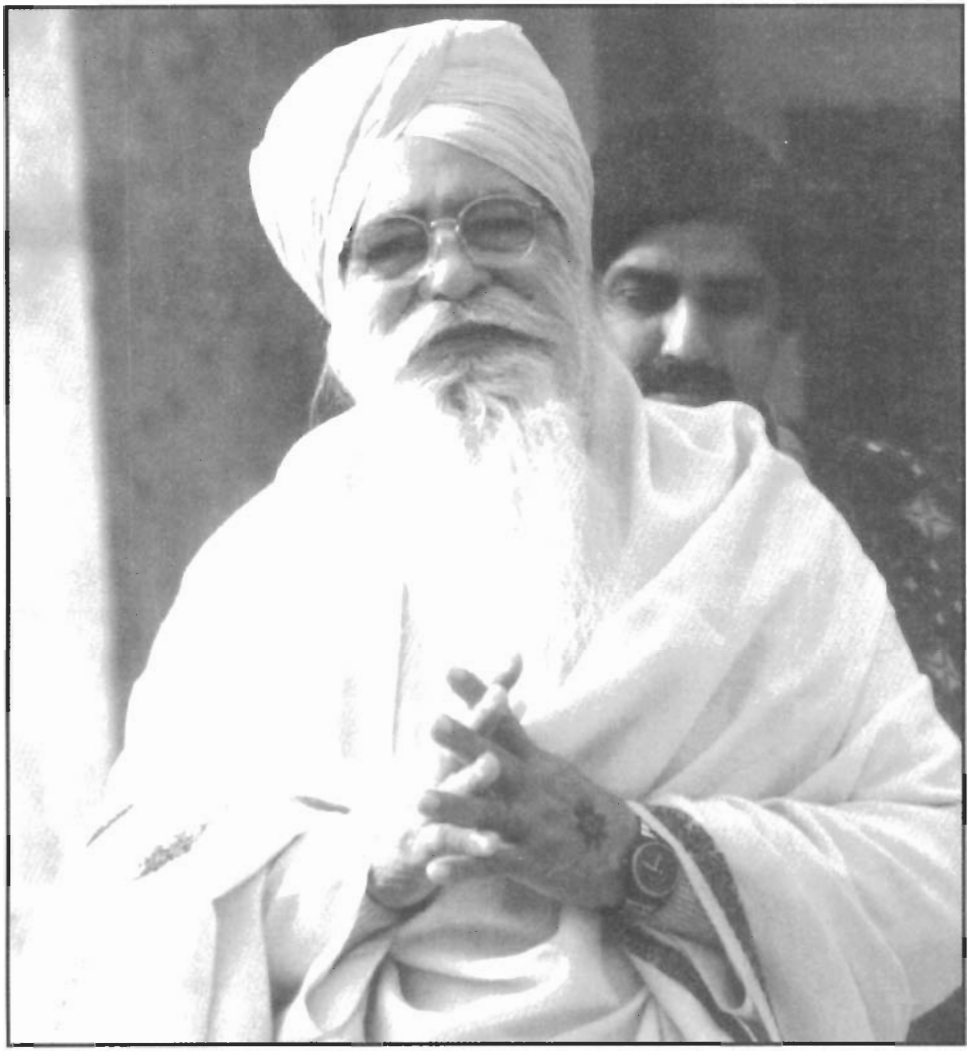
No doubt there are many other practices to come to the Eye Center, but the Simran which our Masters have given to us is the best and the easiest practice of all, because we can do the Simran while attending to our worldly responsibilities also. If we do the Simran while walking, talking, and doing other things, then we do not have to struggle very hard. It is a very easy way of bringing our attention to the Eye Center. If we have done it during the day, then when we sit in the meditation, since our mind is already settled — our mind is already quiet and peaceful by doing the Simran during the day — then keeping our attention at the Eye Center, at once we start hearing the Sound at the Eye Center. Then our soul is taken up right away, and we do not have to struggle for hours to come to the Eye Center — this happens when we have done the Simran earlier, when we have completed the course of Simran before we sit in the meditation. This is what the Masters mean when They say that you have to die while living.

This is what Guru Nanak Sahib also says, that Gurumukhs are the ones who come and go very easily — because when you have already achieved peace, when your mind is already quiet by doing the Simran during the day, then you do not have to struggle. Whenever you want, you can close your eyes, bring your attention to the Eye Center and your soul goes right up.

A dear, loving soul feels as if he is in a lonely place even in a very busy marketplace. He is doing the Simran and his mind is centered, so he is not distracted by the other happenings at that place; he is always doing the Simran and he is always connected. Guru Nanak Sahib says that only that place is a place of seclusion where your heart, where your mind, is in tune with the Simran.

O Mind, listen to the Limitless Melody.
With your eyes see the Eternal Home in your within.
Accept the teachings through the Words of the Master.
Enter within by drinking the Nectar.

Lovingly He says, "That Shabd is not something which we can sing or which can be played on musical



S.K.A. RETREAT, FEBRUARY 1997

instruments. There is no need to go outside searching for that Shabd. That Shabd is within us, and in order to hear that Shabd we have to go within our body." Masters say that our human body is a pool of Nectar, but unfortunately, deluded by the illusions and Maya, the souls are wandering here and there and they are not able to take advantage of the Nectar which is within them.

Guru Nanak Sahib says, "This body is a pool of Nectar, but the unfortunate souls go outside. They are wandering here and there because they are deluded by Maya." A deer has musk in his navel but he thinks that the fragrance of the musk is coming from the bushes, from outside, and he searches for it out-

side; he does not realize that it is in his own body. In the same way, we do not realize that the Shabd is within us; we are looking for it outside, and we are always in the illusion.

At present, this Nectar is being drunk by our organs of senses, and our mind and soul are dry because they are not getting any Nectar. But when we concentrate our attention at the Eye Center, when we reach the Eye Center, then our soul starts to drink that Nectar.

(By coming to the Eye Center) finish the cycle (of eighty-four lakhs births),
Then the Sound of the Shabd will open up.

The cycle of eighty-four lakhs of births and deaths in which we are involved gets broken when we come to the Eye Center, and our wandering comes to an end. When we come to the Eye Center that Light gets manifested within us.

Satguru makes us understand by saying this:
"Without the Naam one does not get the liberation."

Now the question arises: when it is written in the writings of the perfect Masters that everything is within us — the pool of Nectar is within us and we *can* go within, and only after going within can we drink that Nectar and finish our cycle of births and deaths — so when everything is within us, then why do we need to go to the perfect Masters? Can we just simply go within, by ourselves, and drink that Nectar and finish the cycle of births and deaths?

Dear Ones, it does not work like that, because those perfect Masters who have written that everything is within us, have also written that unless we go to someone Who is a Living Being, unless we go to someone Who is perfect and Who is connected with and Who has manifested the Shabd within Himself and get the knowledge from Him, we cannot go within ourselves, we cannot drink that Nectar of Naam. So that is why it is very important for us to go to the perfect Master Who is an Awakened Being, Who has awakened Himself. Only He Who has awakened can wake us up. Only He Who is connected with the Shabd can connect us to the Shabd. Only One within Whom that Shabd is manifested can make the Shabd manifest within us.

So that is why it is very important for us to go to the perfect Masters. You know that even in this world we need somebody to help us if we want to travel from one place to another. If we do not know the roads we go here and there and sometimes we get lost. But if we get help from somebody and if we know the way then we do not have

to hesitate. We keep driving our car and finally we reach our destination. But in the beginning we do need somebody's help, we do need somebody's guidance. We need somebody who can tell us where the road goes and how we can get to the place we want to go.

In the same way, the Naam is like a highway, and only if we have been put on this highway, on the Path of the Naam, can we continue our journey and go to our Real Home. If we do not have the Naam, if we do not have the guidance of the Master, then there is no way we can get to our destination, to our Real Home. So that is why only He Who has reached the Real Home and Who has the knowledge of that, only He is the One Who can give us that knowledge, only He is the One Who can bring us back to the Real Home.

In the beginning, when we had to go to America for the first time there were many doubts, many questions in mind, about how we were going to get to America, how the journey would be, and what everything would be like. So we inquired about many things from Russell Perkins. We asked him how many oceans we had to cross and how we had to get there. And since he lived there and he had been back and forth many times, he gave us all the information — how we had to get on the plane, how we had to cross all the oceans to get to America, and things like that. So that answered most of the questions.

When I was talking to any Indian about America he would tell me certain things, but those things were not so convincing, because if I asked him, "Dear one, have you ever been to America yourself?" — he would reply, "No, but I have heard about all these things." So you see that if you are going with someone who has been to that place then you feel very comfortable — because in our case it was Kent Bicknell who first came, and we did the journey with him for the first time. And if you are talking with a person who has made the journey, it is very convincing: whatever he tells you you believe in that and you take advantage of that. But if you talk to someone who has not done that thing himself, then it is not convincing; you are not convinced and you do not believe in what he is saying.

In the same way, if we talk to someone who has been to our Real Home and who has gone there himself, then it is convincing and we believe in that, and then it becomes easier for us, as it was in our case when we went to America for the first time.

One dear one suggested that I should read a guidebook about America so that I could learn all about America. I told him, "Dear One, when I was studying for a certain degree (which is called Gyani),

I read the history of America. Now it has been many years since I read about how many states there are, about the presidents, and all that. And even though I have read about America, I have not been there personally, so that is why I am having all these worries and all these anxieties about it." But with the grace of Lord Kirpal, when I came in contact with the Americans, when they came here, and now when I am traveling with them, I feel very comfortable, because I know that I am going with someone who knows about that place and who has been to that place.

What I mean to tell you by giving all these examples is that if, instead of going there personally, we just go on reading the books and the holy scriptures and rely on them — no doubt they also help us, they give us some information about the inner things — but they do not help us to go within and they do not help us to get the connection with the Naam. They do tell us some things about the inner world and they help us, they give us information. But only reading the holy scriptures cannot take us within. Until we go to someone who has gone there Himself and unless we go in His company, we cannot become successful. Just reading books cannot make us successful. Kabir Sahib said that we should take someone with us who knows about that place and who has been to that place. We can go in the within only by doing the devotion, and only by going in the company of the Master.

Do the Satsang.
Come to the Master and fall
at His refuge (feet).

He says that Satsang can help us in becoming successful in this Path. In order to know about our faults, in order to know how we can remove these faults, Satsang can help us. So here He says that you should go to the Satsang so that your faults can be removed, so that yearning can be created within you and so that you may become successful in this Path. Only by going to the Satsang of the perfect Master can you achieve success in this Path.

You have read in the bhajan of Brahmanand Ji: "O Sadhu, the true essence of this world is the *sat sangat*. No matter if you go to Kashi, Mathura, or Hardwar and bathe in the holy waters there, your mind will not improve just by bathing in those holy waters. Unless you go to the Satsang of the perfect Master you cannot clean your mind and you cannot become successful." *

Further He says that even if you go to the temples and keep right conduct, if you are not appreciating

* This song, "Sat Sangat Jag Sar Sadho" is in the bhajan book, *Songs of the Masters*, on page 178, although the translation is a little bit different.

the Sadhus, the Beloveds of God, your mind will not improve and you will not get liberation.

Know the pleasures of the world as diseases.
Understand the desires for wealth and worldly materials as pains.

Lovingly He says that all that we see, the pleasures of the world, happiness, the comforts of maya, all those things are useless. No matter how much you indulge in them you do not get any happiness. The reality is that from the pleasures, diseases and sufferings are created. And the more you enjoy the pleasures, the more you indulge in the things of maya, the more sufferings you get.

Supreme Father Kirpal used to say that the indulgent people think that they are enjoying the pleasures, but the reality is that the pleasures are enjoying them. Because the more you indulge in the pleasures, the more you become hollow from your within. Just like a sitar, from outside it looks like a very big instrument, but from inside it is hollow. In the same way, the indulgent ones become hollow in their within.

Kabir Sahib says that lust is not only of one kind. There are ten different kinds of lust. He says that everyone talks about lust, lust, lust, but no one knows what lust really is. All the fantasies of the mind are also a form of lust.

The width of the Ocean of Life is limitless.
All are drowned in its current.

Swami Ji Maharaj says that many are drowned in this ocean of pleasures and passions and no one has ever swum across it. If there is anyone who has gone across this ocean of pleasures and passions, he is the one who is the beloved of God. Only some Sadhu or some devotee has crossed this ocean.

No one has gone across without the Master.
Without Naam patience does not come.

Swami Ji Maharaj says that there is no peace without Naam and there is no satisfaction. Up until now no one has ever crossed this ocean of pleasures and passions without the Master, and in the future also no one will be able to cross this ocean without the help of the Master.

God is pure, He is holy, He is stainless, and within that human form where God Almighty is manifested, that human pole, that Master also becomes pure and holy. If we have the remembrance of that Being, if we contemplate on the form of that Master who is pure and holy, then that holiness, that purity

comes within us also.

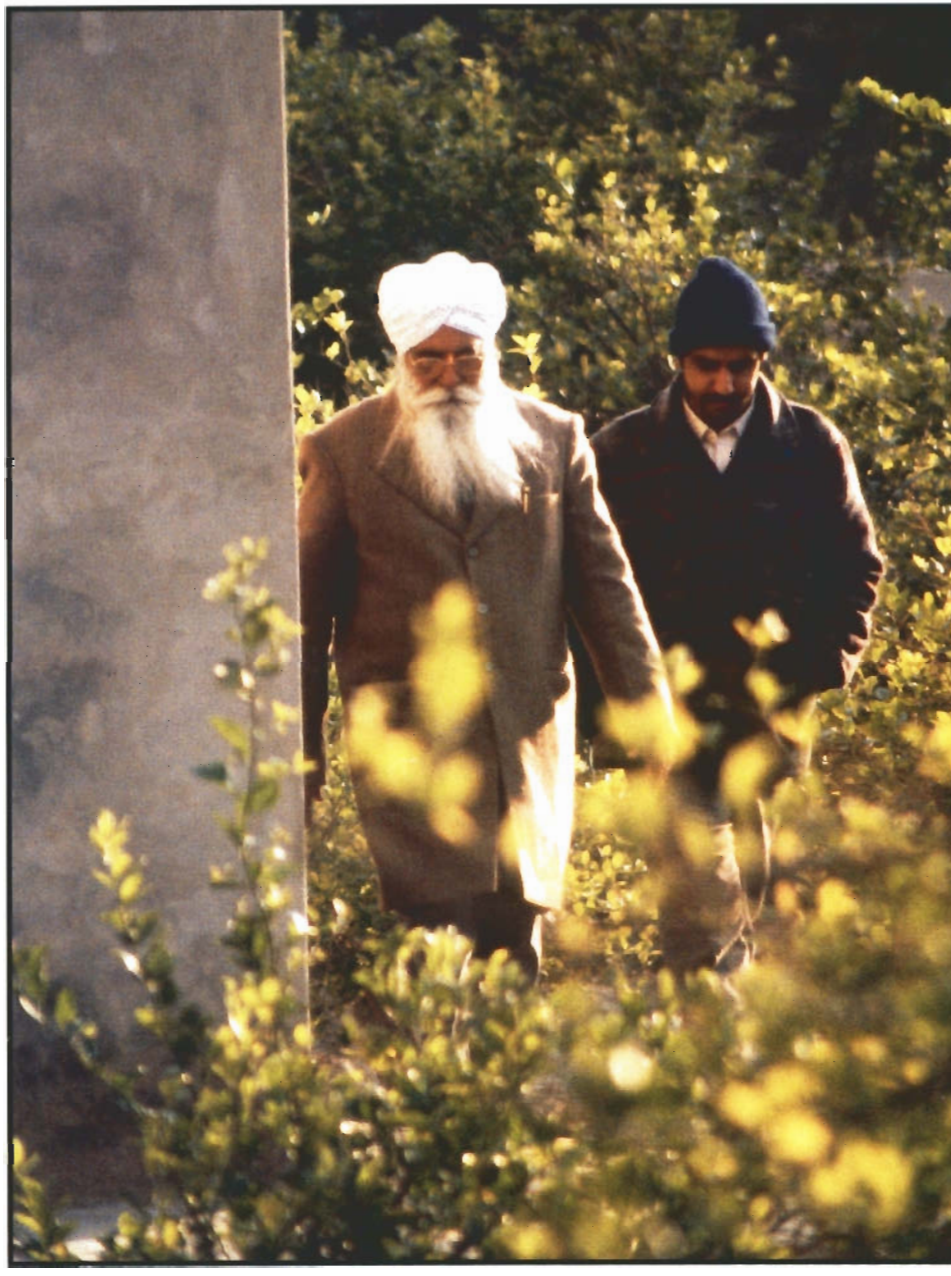
Now when you have got the Shabd in your hand, come to your senses.
(Up until now) you were deluded by the mind, senses and the body.

Swami Ji Maharaj lovingly says that whatever bad things or whatever passions or pleasures you were involved with in your earlier life, now when you have got the Master, when you have got the Naam Initiation, and when you have come to the Satsang, you should stop doing all those things which you did in your earlier life. The way you ruined your life earlier, you should stop doing that. Whatever Master tells you to do, now do that.

There are only two ways or two paths. One is the Path of the Naam or the Master, and the other is the path of our mind. Our Master never wants us to do anything bad, and He always keeps encouraging us to do the devotion.

So whenever good thoughts come to us, whenever such encouraging thoughts come to us, we should take advantage of them, because those are the gracious waves of the Master and He wants us to take advantage of that. So whenever such good thoughts come, we should take advantage of those good thoughts: we should sit in meditation and do our devotion.

The bad thoughts which we have are coming from the mind. In those times also, when our mind bothers us with bad thoughts, we should take advantage of that time, understanding that it is the attack of the mind and that we should sit in meditation. Because whenever we have disturbing thoughts, whenever we have negative thoughts, they are coming from the mind.

(Up until now) you have spent your life in egoism.
You never became aware of the Creator.
Now think about this in your mind.
Hold your mind within your body.
Radhaswami says this, explaining:
Only then will the Soul reach the True Home.

In this brief hymn Swami Ji Maharaj lovingly explained to us how by going within we have to listen to that Sound Current, how this world is a jungle of pleasures and passions, and how we have to get away from this. Now it becomes our responsibility to do the Simran. We should understand the importance of the Simran and we should do the Simran.