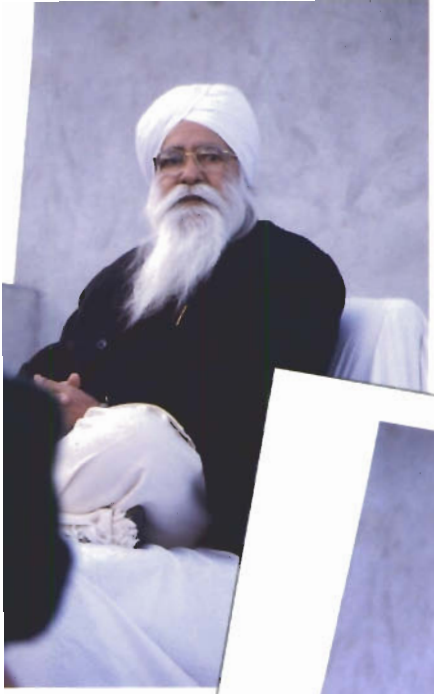
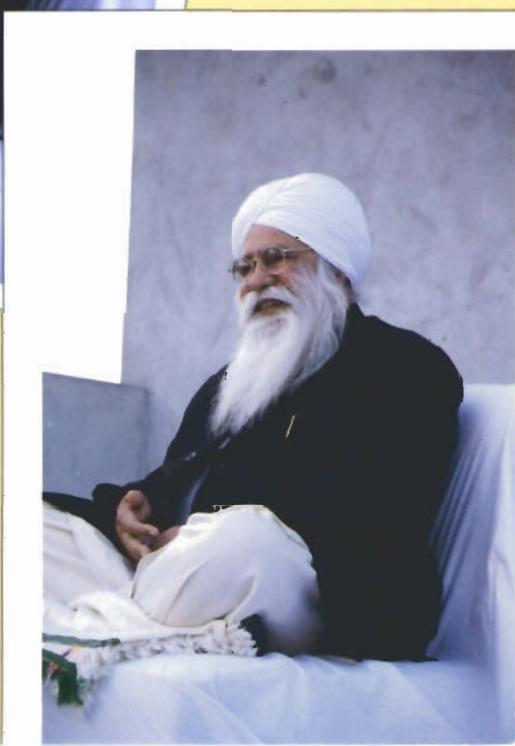


Sant Bani Magazine

The Voice of the Saints



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October 3, 1981

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He Cooled Down My Heated Heart

Sant Ajaib Singh Ji

I THANK MY Supreme Father, Almighty Kirpal. I am not able to thank Him; I am trying to thank Him. Who can sing His glory? Who can thank Him in the full sense? He came into this world and He cooled down my heated heart. That is why I thank Him.

When God showers grace on us, our sleeping fate gets awakened, and with the grace of Almighty Lord we come across a perfect Master. When God brings us in the company of the perfect Master He gives us the knowledge and, sitting in the lap of the Master, we make our spiritual journey.

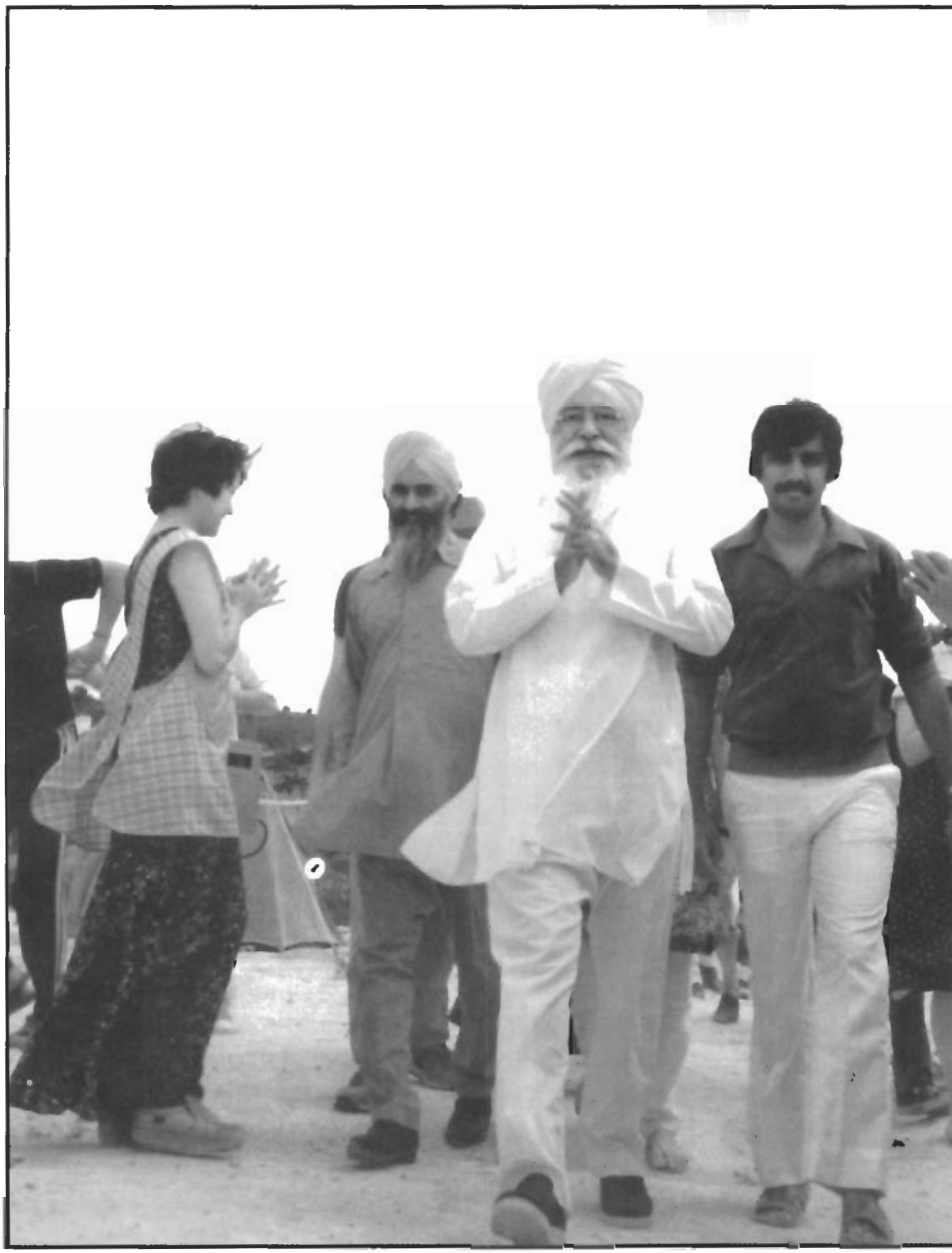
When any soul comes from the heavens and gets birth in this mortal world, she is born in a very high family with all the material comforts, and getting all those things that soul thinks that no one else is like him in the world. He becomes full of egoism. But Saints and Mahatmas also come into this world, and even though They come from the higher planes and They come only for the sake of the souls, still They don't have any egoism within Them, since They come into this world only for the sake of the other souls.

Whenever I come on Tour I always have the same things to say. I always say that I don't come here with any mission of my own. Whatever I have learned sitting at the feet of Beloved Master and whatever love I have received from Him, with His grace, I come here to share that love [and knowledge] with all of you. I never have any desire in my heart to feel that I am something. I am a poor soul, and I come here only to share the love of Master which I have received from Him.

I am very happy to come to your country. Once again I would like to thank Supreme Father Kirpal, because He came so far and planted the saplings of Naam and He cooled down the heated hearts.

I am very happy to see all the brothers and sisters who have come from America and Canada, and from other places as well. I see all of you as my own family, as one family, and we all are very fortunate ones that Supreme Father Kirpal has given us the opportunity to do His devotion — because you know how

This greeting talk was given June 17, 1983, at Sant Bani Ashram, Bogota, Colombia.



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many souls do the devotion in this Iron Age. It is only because of the kindness and grace of Almighty Kirpal that we have come here and we have been granted the opportunity to do His devotion. We should take advantage of being here by doing our meditation.

Become the Meditator of Shabd

Sant Ajaib Singh Ji

Hail, hail, hail, hail, O Dear One, what glory can I sing of Shabd?

THIS IS THE BANI of Sri Hazur Swami Ji Maharaj. Saints and Mahatmas, Beloveds of God, Devotees of God, neither come into this world to form any new religion, nor do They come into this world to break the old religions. God comes in this world in the form of a human being for those souls who have been crying for Him and who have been suffering in this world. When they pray to Almighty God, He comes in the form of the Saints and Mahatmas.

There was not even a single physical comfort which I did not get after coming into this physical plane. God Almighty had given all the physical comforts and all the material things to me, but even so, in my heart, I always had some longing. I was longing for that Almighty Lord Whom I had never seen. Whenever I would see anyone dying, I would start wondering, "Where has this person gone?" I always used to think, "When everyone has to leave this world one day, why not solve this mystery of death while living?"

When the child weeps for the mother, the mother cannot control herself and no matter how many important works she is doing, she will at once leave all those works and come and embrace the child.

I went to every religion and society, and whatever rites and rituals they told me to do, I performed them. I did not complain even if I didn't get anything from them. After doing all the outer rites and rituals, when I went to Baba Bishan Das, He lovingly asked me whether I had gotten any peace from doing all those rites and rituals or not. Before I had gone to see Baba Bishan Das I had performed the austerity in which I sat with four fires surrounding me. So lovingly He told me, "There is a lot of fire going on in the within — there are the fires of lust, anger, greed, attachment and egoism. How can you expect peace by sitting near a fire when you already have a lot of fire going on within you?"

We are children of God. If we

This Satsang was given June 18, 1983, at Sant Bani Ashram, Bogota, Colombia.

will call for God, definitely He will come to rescue us. When a child weeps and the mother cannot control herself, how can our Almighty Father control Himself and not come to us if we cry for Him?

The *papiha*, the rainbird, drinks only raindrops. He will not drink any other water, no matter how thirsty he is. He prefers to die rather than open his beak for water from other sources. When he calls for the raindrops, God listens to his voice and orders the clouds to form rain and satisfy his thirst. When God can hear the voice of the birds, do you think that He will not listen to our voice? Whenever we will cry for Him, whenever we will call Him, He will definitely come to help us.

In the same way, this poor Ajaib wept bitterly in the forest and in the wilderness. He said, "O Almighty Lord, I am blind and You can see everything. I cannot see You by my own efforts. I can meet You only if You make it possible." That is why when this poor Ajaib wept bitterly for Him, that cry of Ajaib pierced the heart of Kirpal. He left His throne in Sach Khand and He came down into the world to satisfy the thirst of Ajaib.

The souls are blind; God can see everything. It was not within the reach of Ajaib to meet Kirpal by himself. It was only because of His grace that I could see Him. Lord Kirpal came into this world and He satisfied the thirst of all the people according to their desires. It was not in the hands of anyone to realize Kirpal by his own efforts. It was all His grace.

If we worldly people could have seen the reality of God and the Saints we would not have given Them a hard time when They came. History tells us that we crucified some Mahatmas — and you know how Guru Arjan Dev was tortured to death: He was made to sit on a hot pan and hot sand was put on His head. One can realize God only if God Himself is gracious on us.

I have told this story previously. There was a Muslim priest from a place called Taba. He used to argue with me, saying, "How can a man be God?" I would tell him, "When my Master comes, if you come to see Him, then you will know." So when Master came there, I invited him to come and have the darshan of Master. Then Master told him, "Our intellect cannot go to the plane, after reaching which we can realize God; the affection for God comes only after we rise above that plane. We can have love for God only when we give up our mind and intellect." At the end of their conversation, Master told him lovingly, "This is not a miracle, I am not making any prophecy, but I am telling you what I am seeing, which is the truth." Master told him, "The horse on which you have come here will become the cause

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of your death." What Master said became true after some days. That Muslim priest was taking his horse to drink water, and on the way back something happened and the horse stepped on the chest of that *maulvi*, that Muslim priest, and he died on the spot.

That maulvi's son also had been present with him when he was talking with Master. So after that accident happened he came to Master and told Him, "Whatever You said became true." So I mean to say that we do not realize the Masters when They come, because we do not see Their reality; we are blind.

Swami Ji Maharaj says, "The Power Who is nourishing the whole creation and by whose support the whole world is standing, I call that Power as Shabd. That Shabd cannot be described in any word. It cannot be written in any language. It cannot be read."

Only those who have been united with the Shabd know the glory of Shabd.

Now He says that it is not true that up until now no one has understood the Shabd and realized it. He says that those who go and mix themselves in that Shabd, those who manifest that Shabd within them-

selves, understand It and realize It.

Kabir Sahib says, "No one can comprehend the Creator and His creation. Only He Who has created this creation, or those on whom He has been gracious, can realize and understand the creation."

Moment after moment you are being protected, what more can I say in the glory of Shabd?

Satguru gives us Naam, He connects us with it, and that Naam protects us with our every single breath. Giving the Naam Initiation is not just blowing some air in your ear and saying, "From now on I am your Master." Giving the Naam Initiation is taking the responsibility. After giving the Naam Initiation the perfect Master always attends to His responsibility and He never leaves us until He takes us to our Real Home.

At the time of Initiation the Master makes such an arrangement that the disciple goes on paying off his *pralabdh* [fate] karmas along with doing his meditation.

As a body, Satguru is present at one place at one time, but as Shabd He is omnipresent, He is present everywhere all the time. After giving the Initiation Satguru never leaves the disciple. No matter if the disciple leaves the Master, but the Master never leaves him. After giving the Initiation to the disciple He always accompanies the disciple like the shadow of a man accompanies him.

When Guru Nanak's eyes were opened, He also said this: "My Master is always with me. Go on doing His Simran because He protects you all the time."

Swami Ji Maharaj also is saying the same thing. He says, "Shabd is protecting me every single moment. I cannot describe Its glory, Its importance."

He who did not know the end and glory of Shabd remains in illusion and without Shabd.*

Without good fortune we cannot meet a Saint; without good fortune we cannot get Naam.

What do they know about the power of Naam, those who have not gotten the Naam? How can they know about the Master?

The soul is [born] in the illusion because of the Naam, and without getting the Naam the soul [dies] in the illusion.

One who has not eaten rock candy, how can he tell us its taste?

* Those who follow the Shabd to the "end" will be absorbed into God Absolute, Who is Ashabd; see "Right Understanding Exalted," in this issue. We might also read this verse as: *He who did not know the glory of Shabd from beginning to end remains in illusion.*

Those who got the Master of Shabd and those who loved the Shabd —

Now He says that only those who have received the Master Who is the Form of the Shabd, who after getting the human birth have meditated on the Shabd, only they know Its importance.

If we bring the medicine and put it on the shelf, it will not cure us — no matter how much we may criticize the doctor who has given us the medicine — unless we take that medicine and abstain from all the things which the doctor has recommended, we cannot get any effect from that medicine.*

The Master has given Naam to every single soul for doing its meditation. No one has been given the Initiation only to keep it with him. He has given it to us to meditate on it. Meditate and you will get the benefit.

The hard-working person becomes successful in this world, and he also becomes successful in the spiritual path.

— are the blessed jivas, and they are the ones who meditate on Shabd.

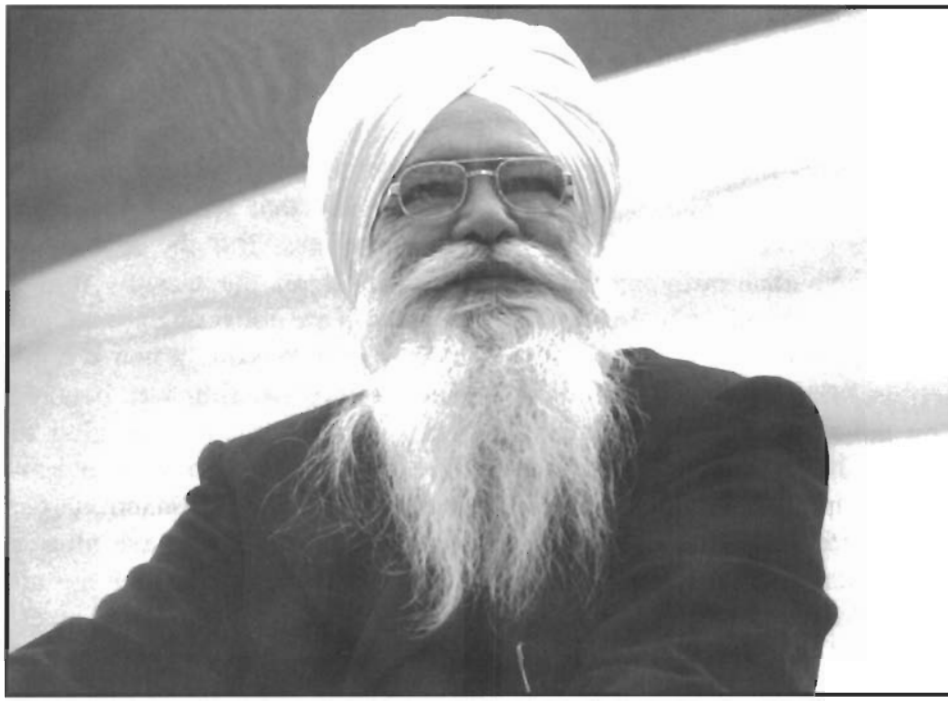
When we progress a little bit in the worldly things we become very glad and we say that we are the most fortunate ones. But the Mahatmas tell us that all the worldly things which you are collecting are not going to go with you. When we get the worldly wealth we become pleased and we are very glad to have that, but then the worry of protecting it also starts. When we get some power, then also we always worry about losing it and we always go on worrying and protecting it. That is why Mahatmas tell us, "Who are the most fortunate ones? Those who have received the Naam Initiation in this human birth are the most fortunate ones."

No thief can steal the Naam. No fire can burn it. No wind can blow it out. That is why only those who meditate on this Naam are the most fortunate ones, because Naam is the only thing which is going to protect us.

Without the Shabd the mind cannot be controlled. Now you pay attention to the Shabd.

Now He asks, "Why do we have to do the meditation of Shabd Naam?" He Himself replies that the mind has bothered the whole world. Even the rishis and munis, the great souls,

* The Masters want us to use the gift They give us, not keep in on the shelf. In the bhajan: *Mera Satguru Pritam Pyara,* Mastana Ji says, "Take the medicine! Our doctor has arrived — O Emperor."



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were bothered by the mind, and there is no other way to control the mind except by doing the meditation of Shabd Naam. That is why, in order to control the mind, we must meditate on the Shabd.

We all know that the wars which are going on between the religions and the countries are caused by the mind. If there were no mind, if there were no wars, everybody in this world would be living peacefully, because we are all the children of the same Father. Because of the mind, one brother is cutting the neck of another brother, and there is unrest everywhere in the world.

Why did those who did not get the [wealth] of Shabd come into this world?

Now Swami Ji Maharaj says that those who did not get the wealth of the Shabd Naam after getting the human birth go from this world like the cats and dogs. Cats and dogs also come into this world, they also fill up their bellies, enjoy the things, and go back from this world. In the same way, Swami Ji Maharaj says that those human beings who did not get the Naam go back from this world without utilizing their birth.

In your within the melody is always being sung. Why do you not listen to the Bani of Shabd?

Now He says that God is sitting in the Form of Shabd within everyone. But we are the unfortunate ones because we do not listen to His voice. We are the unfortunate ones because we are sleeping.

Sit alone and contemplate, only then will you get the sign of Shabd.

Now He says: "When you have got Naam, when you have got Shabd, meditate upon it. The place which is shown to you by your Master, the Eye Center — bring your attention there. Bring your attention there and meditate on the Shabd Naam."

Give up laziness, sleep, and hastiness. Devote yourself to the Shabd.

Now Swami Ji Maharaj says, "If you want to become successful in the Path of Shabd Naam, follow these things: give up laziness, give up the attachment of false sleep, and give up the urge to hurry."

When we sit for meditation, our mind at once tells us that we have been meditating for so long and we did not get anything, he tells us that we should have gotten something. When the mind tells us such things, we should ask him this question: "You have been meditating for the last ten, fifteen years. How much meditation have you [really] done?" We don't realize that we have not done enough meditation, but we always expect good results after a few minutes of meditation. That is why here He says that if you want to become successful, give up laziness, sleep, and the urge to hurry.

In the within, five Shabds are sounding. Recognize this virtue of Shabd.

Now Swami Ji Maharaj says that there is not just one Shabd. There are five Shabds or Sounds which are sounding within you. Go in your within and hear Them.

Guru Nanak Sahib has also mentioned these five Shabds. He says, "The Sound of that Formless Lord comes in five different Forms. All the five Sounds sound within us."

The practice or the means of realizing God is within us. Guru Nanak Sahib says, "He Who can show us the Path back to our God in our within and Who can put us on that Path is the real Satguru. All the dear ones meditate on those five Sounds and find the Real Home. O Nanak, I am the slave of those who are able to realize their Real Home." Up until now all those who have meditated on these five Sounds have been able to go back to their Real Home. That is why Guru Nanak Sahib says, "I am the slave of those dear ones who have gone back to their Real Home by meditating on the five Sounds."

Muslims call them the five Kalmas, and Sikhs call them the five Banis. But Hazrat Bahu says that the Kalma which is going to be the means of our liberation cannot be written, read, or sung.

Now the question arises, why do the Masters call them "five Shabds" or "five Sounds"? We know that when the river comes out from the mountains, the water has different sounds. When that water flows on stones it has one sound. When the same water flows on sand, it makes a different sound. And finally, when that river goes into the ocean, it has another sound. Similarly, since the Sound which is coming from our Real Home passes through the five different planes, that is why it has a different sound in every plane.

The Master has taught you the knowledge of Shabd. Become the meditator of Shabd.

Sant Satgurus do not tell us to convert our religion. They do not say that Hindus should become Sikhs, or that Sikhs should become Hindus. They tell us that you can do the devotion of Shabd Naam, the meditation of Shabd Naam, while remaining in your own religion and by performing all its rituals.

I have said, "Shabd, Shabd" a lot. No one believes in the Shabd.

Those who did not climb the hill of Shabd have wasted their birth.

God has given us this human birth, which is a precious jewel. If after getting this precious jewel we do not appreciate it, if we do not utilize it for the real purpose for which it was given to us, our taking birth was of no use. Swami Ji Maharaj says that those who did not get the Naam and those who did not do its meditation have wasted their human birth.

Radhaswami became quiet after saying a lot, as one does not get the stream of Shabd unless it is in his destiny.

Very lovingly Swami Ji Maharaj explained to us that the Power Who creates and dissolves this world, this creation, is Shabd. Further, He said that those who have got the Shabd Naam are the most fortunate ones. Even more fortunate are those who do Its meditation after receiving It. Later He told us that those who do not get the Naam Initiation in this human birth and those who do not meditate on It are the most unfortunate ones, and they waste their birth. That is why, according to the instructions of Swami Ji Maharaj, we should all do the meditation of Shabd Naam and make our human birth successful.

The First Satsang I Ever Heard

by

RICHARD SHANNON

Printed on the following pages is one of my favorite Satsangs, the very first one I ever heard. It was read out at a Sunday Satsang at Sant Bani Ashram in New Hampshire, and two statements from the talk kept repeating in my thoughts for days and days.

* * *

We've all heard the Masters say that it is really the Master who searches for us and pulls us toward Him. Coming from a conservative, small town background, I don't know how I ever accepted even the idea of a Godman. One night in my college years, I remember looking up at the stars as I yelled out, "God! I don't believe in You! If you're out there, come and find me." It was November 1963, Master Kirpal was in the U.S. then, but I didn't get to meet Him for nine more years. Much later I heard the phrase: *"When the disciple is ready, the Guru appears."* Then I realized that the Master had been pulling me all the time.

My wife Susan and I met just as she was about to graduate from college. We were married in September 1967. I needed to complete three more semesters before I graduated. Outwardly our prospects were not good, but looking back, I see that our marriage brought us closer to the Master. The country was at war, there were major upheavals in society, and we were young kids with a lot of idealism, searching for something to believe in. One thing after another disappointed us.

After three years we had good jobs in Boston, we had a lovely baby girl, but there was still a lot of emptiness in our life. Something pulled us to N.H. — outwardly a teaching job for me in Tilton. Once settled in New Hampshire it seemed that of all the people we met, the ones liked the best were followers of a guru named Kirpal Singh. Our new friends all seemed to have some inner strength to rely on when life was hard. The only "guru" I had ever heard of charged his followers a fee for giving them a mantra. Something told me a real guru wouldn't care about money. When we learned that their Master gave His teachings free we were interested, but we still wanted to see for ourselves. We borrowed some books, then our friends invited us to come to Satsang sometime.

One Sunday in June 1972 I went to my first Satsang. Two statements from the discourse: *"A man can only guide others up to the level he has himself reached, and not beyond that . . ."* and *"Without a Perfect*

Master, there is no right understanding, and therefore no real progress." had a profound impact on me. The fact that Master Kirpal was familiar with and quoted from Jesus also reassured me. I bought a magazine with this discourse to show Susan. We were pleased that Master Kirpal was coming on tour and would come to Sant Bani Ashram. When Master Kirpal came in October 1972, we arranged to take time from our jobs to go to the first public meetings at the Ashram and see for ourselves.

One morning, as Master was giving a brief talk, a Christian evangelist started shouting from the back of the hall, warning people, "Don't believe this man, he's a wolf in sheep's clothing!" Sitting near the front, I watched Master close His eyes and very peacefully meditate as pandemonium broke out in the hall. A few Satsangis, one of whom was a Christian minister, argued loudly with the man until Russell calmed everyone down by saying, "Gentlemen, this is a house of love, please take your differences outside." Then Master opened His eyes and very quietly asked, "What's the matter?" When Russell said, "The man thinks You're deceiving people —" Master Kirpal said very lovingly, "Let him come a little closer, he can see for himself." The Master was wonderful — I had never met anyone so genuinely powerful and humble at the same time.

But I still hadn't decided to ask for Initiation. One afternoon there was a Satsang down by the Master's house. Although the sun was warm, cold blasts of wind were blowing across the pond. Bundled in blankets with all the people, I was having a hard time staying warm, and Master Kirpal, sitting up on the dais, was wearing a thin woolen coat, with only the collar turned up against the chill. Several times a man had offered Him a blanket, but he was waved off.

The wind was noisy, and Master's words were hard to hear. At one point I thought: "If You want us to believe in You, why are You up there and we're sitting down here; we're freezing and I can't even understand what you're saying!" Then Master said something that seemed like He had heard my thoughts: *"When a man has a disease, they won't let him sit with the other people. And Spirituality is like a disease: It can't be taught, and It can't be bought, but It can be caught from someone who has it."* His words went deep into my heart. Tearfully I realized, "He's freezing for our sake! He came here from His nice warm home in India and He's not even getting paid for this. It's all true; He's doing this only because He loves us." Then I knew that I wanted to be initiated and spend the rest of my life as His disciple.

* * *

If any readers care to send a short account of their favorite discourse of Sant Ji or Master Kirpal, we would be happy to share the discourse and their account with other readers.

Master Kirpal giving Satsang on the lawn next to His house, at Sant Bani Ashram, N.H., October 1972

Right Understanding Exalted

Sant Kirpal Singh Ji

A HUMAN BEING can benefit from another to the extent of that person's knowledge. First, we should remember that the whole world is at the mercy of the mind, which has four phases. One phase is absorbed attention; the second is the result of that, in mind-activity; the third phase differentiates through the intellect; and the fourth draws inferences out of the differentiation, through which an intoxicated, intense sense of pleasure occurs — and this is pride. These are the functions of the four phases of mind. Whatever one learns, one can pass on to others. Those who have journeyed along the path of inference can in turn teach others whatever they have learned — again through inference. But they cannot through inference give any practical experience.

I once went to a gathering in Kanpur, where the people were listening to talks on the Gita. The secret teaching is mentioned in the holy books, but for want of a realized person, the meaning is not understood. In the fourth and sixth chapters of the Gita it is clearly written that one must go to a God-realized person and with all sincerity question him and get the answers. It states, furthermore, that when you are satisfied, you should follow the instructions of that God-realized person, and you will also gain the realization. Then in the seventh, eighth, ninth, tenth and eleventh chapters it is explained even more openly that one must go behind the eyes, and so on. Now this obviously is something that can only be done practically, and if this scripture is not heard through the discourse of one who has actually gained the knowledge in experience, how can one follow the correct import of it?

So, in Kanpur one brother stood up and said, "Brothers, get ready, for I am just now going to give you the darshan of the Lord." Naturally everyone was most impressed to hear this statement. He gave a very good talk — most praiseworthy. Intellectually he very beautifully explained the subject, and brought it to a conclusion that there is some higher power. But — he had not seen that Power, and could not show it to the people. What I am illustrating is that a man can only guide others up to the level he has himself reached, and not beyond that. He who is surround-

Reprinted from the June 1972 issue of Sat Sandesh.

ed by mind and senses, and talks on the same level — no matter how wonderful the talk may be — but has not himself risen above the mind, intellect and senses, how can he possibly take another beyond them?

It is very necessary to give some serious thought on this particular point. Reading, writing, and thinking are the first steps along the way. To read the holy books is not a waste of time, for they are the expressions in words of the realized souls who really experienced the Truth. Do you understand? *Listen to the Master's true words; He speaks of what He sees.* Whatever the Masters see, they give out. *When they saw, they sang, and those songs gave forth fruit.* Those who were caught up in mere feelings — "God is ever-existent, I feel Him to be so" — and so on, were most voluble in describing this ever-existent nature, but only by feelings. It is rather like the proverbial group of blind people who tried to describe the elephant. One man felt the elephant's legs, and said, "Oh, he is like a pillar." One man felt the ear, and said, "Brothers, he is like a fan." Another felt the stomach and declared the elephant to be like a barrel, and one felt the trunk and insisted he was like a rope. Now none of these blind men had actually seen the elephant, so the judgment of them all was inaccurate; because they were relying on feelings only.

So those people who listen to the statements of those who speak from feelings, will remain themselves governed by feelings, and will ever be at conflict among themselves, supporting their respective guru's versions. When the elephant is described by one with his eyes open, he will say, "Yes, his legs are like pillars, his stomach like a barrel," etc. He will place the whole picture in a very clear-cut and accurate manner. It is worthwhile understanding this point very fully: that you can be guided only up to that point which your guide has reached; and if he is deeply involved in his feelings, he will preach what he feels is true, and in this way any number of conclusions can be reached whereby people will fight among themselves over the controversies.

God is One — but His power is working in different ways. Some people worship God as Lord Shiva, and some as Lord Vishnu. The Shiva devotee will say, "I do not want to see Vishnu's face," and the Vishnu devotee will not wish to see Shiva's face. Oh brothers, this is one and the same Power from the same source, but working at different types of work. The person whose eye is open to the Truth sees clearly that these are different phases of the same God-power. The power which comes from a powerhouse is at one place heating through fire, and at some other location is freezing through ice. The man using the heat may be of the opinion that electricity can only produce heat, and the man in the freezing plant may

stubbornly insist that electricity can only be used for freezing, but the expert from the powerhouse sees and knows that electric power can do many things. Each man speaks from his own level of knowledge, be it restricted or comprehensive.

The mystery of life must be solved; but he who feels the solution will just describe his feelings, and he who reaches a conclusion through inference will just explain his theory of inferences; and what of the person who has walked the emotional path? He will start dancing, for he can only express himself emotionally. This is all due to the fact that none of them have *seen* — that is why their statements will differ, and that is why their statements cannot be absolutely correct. One can begin to see why there is always so much conflict on the subject of religion. The Vedas, in this regard, say, *Truth is one, but people through intellect have explained it variously.* We should always remember this point: that this subject is such that cannot be completely grasped by intellect. And what does the Brihadaranyaka Upanishad say? It says that to bring God into intellectual terms is as impossible as trying to quench the thirst with wine or extract oil from sand. On this same subject, Guru Nanak says, *It cannot be achieved by thought, though the thoughts be millions.* It is not a subject for thinking, although thinking may take one a little nearer toward finding it; so when will the riddle be solved? When: *Senses are immobile, the mind at rest, and the intellect is stilled, then the soul perceives.*

Without a Perfect Master, there is no right understanding, and therefore no real progress. Without that right understanding each one sits in pride, saying "My way is the right one" and attempts to force everyone else to accept it. Why all the conflict and dissension when all these different phases have the same Source? Even in the matter of way of life, some say the householder's life is the best, and some say the renunciate's life is the best. So which *is* better? The Masters say, *Happiness lies neither in the home, nor in leaving it; Happiness lies in the knowledge gained from the Master's company.* Finding true happiness does not rest with renouncing or not renouncing the worldly life, and can only be found by contacting the Truth at the feet of a Master. The Masters are those who have *seen* the Truth, and therefore are not their statements more correct? The holy books contain the words of those who had right understanding — they saw, and they gave out.

Now what is right understanding? In a few words, there is someone who gave us birth (father and mother) but brothers, there must be someone who is responsible for the creation of all life, and through whom all birth comes about. This is an inference of the intellect, is it not? All worship the Maker in one form or another, call Him Ram, Allah, or God. Now

Ram, Allah and God are not all different beings. The Creator of all creation is one, but was given various names by the Rishis, Munis and Mahatmas. In truth, He has no name. *Bow down to the Nameless.* But to help the people remember Him, the Masters gave Him names. For instance, He was called Ram; this word comes from *rum* which means "reverberating in all creation." He is immanent in all forms, and to realize that Being with many names, we entered one or another of the religions. *Hundreds of lovers, but the Beloved is one for all; Religion and caste are different, but the work is one for all.* This statement is really the very basis of right understanding, and if right understanding develops, where is conflict, where is dissension?

The soul is a conscious entity. God has given a physical form to each one, the outer and inner construction of which is the same in all — even the appearance is the same. The same sicknesses attack the physical form. Furthermore, each soul is under the influence of the mind and the senses, which in turn drag it outward toward the worldly enjoyments. So he who separates the soul from mind, and mind from senses, and senses from enjoyments, gets the right understanding in truth. He is a devotee of the one Creator, and by sitting beside such an enlightened devotee of God, one can also gain this right understanding. For lack of it, man remains trapped in the world. All men, in all religions, are subject to this imprisonment, and if you want to release yourself from this depressing condition, then when *Senses are immobile, the mind at rest, and the intellect is stilled, then the soul perceives.* You can see that even the cure for Man's misery is one and the same for all. Go to one who has stilled his mind and senses. If you go to an intellectually learned person you will hear a very fine discourse, with perhaps five or ten different meanings to one point, through inference; but he will not have *seen* what he is speaking of, and what is more important, he cannot show it to you. Swami Ji Maharaj says, *If you desire release from the world, listen to the true Master's instructions.*

When I spoke of these things in the West, they asked me, "You have described the Truth in very simple and clear words; why has it been so difficult to understand up to now?" I explained that those who described the Truth for them had themselves no experience of it, and could merely express some ideas at the intellectual level. In this context, Truth has been described so often and in so many different ways that whatever was known of it originally has been forgotten. No wonder it is now difficult for people to understand all these different theories. Those who had no first-hand knowledge were just beating about the bush. A person with even a little discernment will see the difference between the words of a

Master and those of an ordinary man. The Gurbani describes this as the undeveloped words of worldly people and the developed words of the spiritually enlightened. The words that come from the spiritually enlightened come directly from some higher power. Actually all speech is sustained, but there are two types of sound: one being hidden and the other apparent. The hidden Sound sustains everything — since when? *This Sound started beyond the four yugas; It vibrated the Truth.* The sound which becomes apparent is sustained by pranas, the vital airs or energy; but the hidden Sound is not sustained by anything. We are all worshipers of the latter.

What should one do to gain right understanding? Enjoy Satsang — the company of one who has become the image of Truth itself. Satsang is not the company of intellectuals, lecturers, hypocrites, propagandists, or paid preachers. All Masters advise that to solve the mystery of life one should first develop right understanding: to understand in reality that we are soul in the body, embodied soul, no matter whether we are Hindu, Muslim, Christian, or any other religion. *Recognize all men's caste as one.* There is no difference between he who lives in the city and he who lives in the jungle; for all men are truly embodied souls, and all are sustained by the same Power: that which controls the soul in the body. Just consider that there are nine physical orifices, yet the soul cannot run out through any of them. Only when the Sustainer or Controller withdraws does the soul also leave the body. The breath leaves the body; it could remain outside, but there is something controlling that, something drawing it back. This is the mystery of life, solving which you will gain right understanding. Without right understanding nothing worthwhile is achieved, but with right understanding you will have right thoughts, and right thoughts will give you right speech and right actions; from then on, love for all mankind develops automatically. There will be no question of fighting with others over petty differences; you will express what you have seen, and not what has been inferred.

It is a great blessing to have been given a human life, and the aim of the human life is to solve the mystery of it. If you cannot as yet still the mind, intellect and senses, then keep the company of him who can do this. *Where the Satguru is, there is the company of the Truth.* Satsang is not where we hear stories about the past and the future for the sake of earning someone's livelihood, where even the scriptures are explained in a thousand different lights of understanding. Right understanding cannot be developed like this. Excuse me, but the volume of preaching is at a peak in this age — I do not think it has ever been so rife before. And the result of it all is hatred for one another. *The steps we were taking were misdirected and still we are doing*

today. So what is the remedy? As I have said: to sit beside someone who has the right understanding. We will now take Guru Nanak Sahib's hymn:

> *When you meet a true Satguru,*
> *you get the jeweled Right*
> *Knowledge.*

Satguru is the image of Truth, who has become the true knowledge and who sees that the Lord is the Doer of all things and is working in all creation. *Know a Satguru to be one who brings everyone together.* This does not mean a guru of any particular sect, but a Guru of the world: of all Mankind. Such a Guru does not see your religion, but rather he sees *you* — that you are soul in the physical form. He has freed himself from all shackles, and can free others also. The questions of how the senses can be withdrawn from outer attractions, how the mind can be free from the senses, how the soul can be analyzed from the mind, are all part of a practical science, of which the Satguru is a competent expert who can give the scientific experience to the aspirant, who in turn, with the guidance and instruction of the Satguru, learns to increase that experience daily through regular practice. With such a method the disciple can become as expert as the Guru. *There is a great difference between a Master and a philosopher's stone; The latter makes gold from iron, but the former makes us like himself.* A philosopher's stone cannot make another philosopher's stone, but the Master can make souls realized. This is why all Masters stress that reading, writing and thinking are something apart from Spirituality.

Reasoning is the help, and reasoning the bar. If you go on poring over books and drawing inferences intellectually, you will at least be taking the first steps with the help of the words of the Masters found in the holy scriptures; but all this cannot be of any use in a practical science of withdrawing the senses from sense-objects and releasing the mind. For this some higher bliss must be enjoyed, which up to now the mind has never had the opportunity to taste. It is all a practical matter, and he who has realized the subject practically can give the secret knowledge of it. One must seek his company.

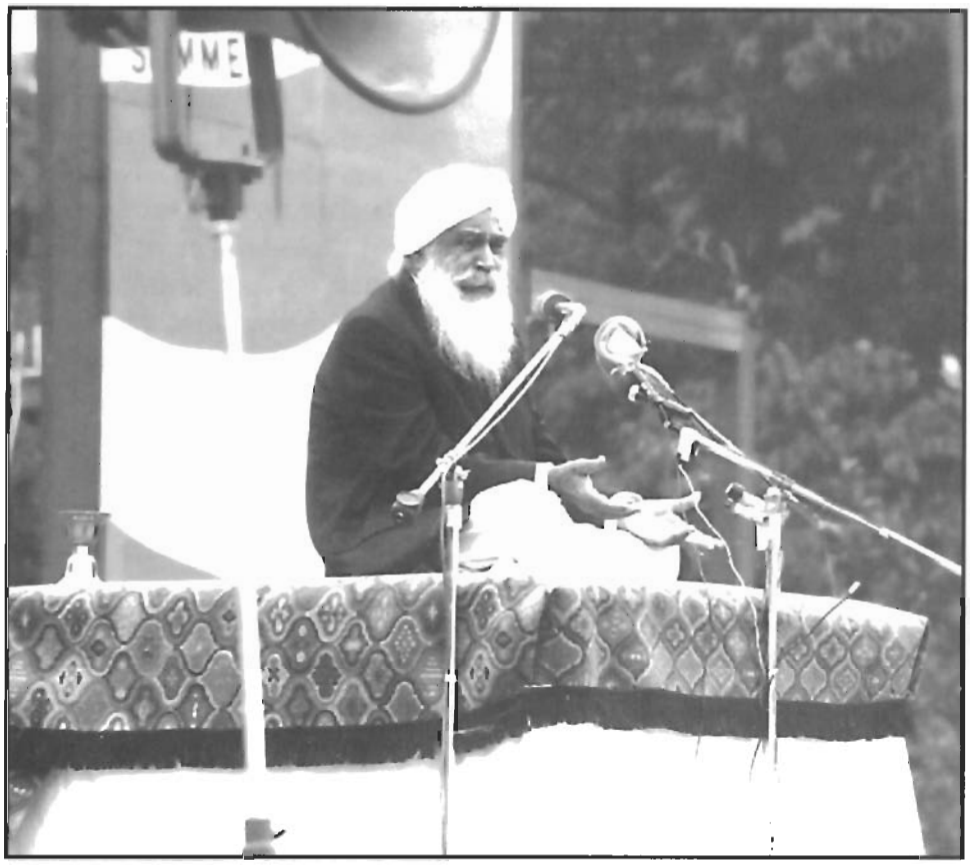
When I was searching for Truth, I can tell you that my search was intense. I would start to read a certain book in the night, and without ceasing would study the whole night through; only to rise in the morning with yet no way out discovered. The books held very good thoughts — like green orchards, very refreshing. The heart starts to desire those things mentioned therein; but how? The books say, "God is ever-existent — no place is without Him — He is ever-apparent." But how to see Him? This is the burning question, is it not? I can only repeat that it is a practical subject. In this regard, Bulleh Shah

says, *Why read this pile of books? Burdening your head with all these thoughts! Read the words, leave all calculations, Drive away these atheistic ways.* Is it not true that one becomes more confused by excessive reading — tiring the brain needlessly? Bookish knowledge is all wilderness — there is no way out. The love of One should dwell in your heart; that is all. Is this not the purpose behind reading scriptures — to love the Lord? Tulsi Sahib says, *Reading and reading, the whole world died, no one became a teacher; If you dwell on the word "love" and develop that in yourself, you will become a real pundit (a teacher).*

The purpose of reading is to become a devotee of the Lord, and to love all beings, as the Lord is in each one. People do not do this. Instead, they become lecturers, etc., but they do not develop love in themselves. All the world's conflicts are due to lack of love. And all conflict is due to those who did not realize the Truth, but chose to become powerful through learning; and they are responsible for the discord and strife from which Mankind is suffering. Had they realized the Truth, they would have spoken it out, but they said, "No, only our religion is the right one." In this way they drove one religion against another, they built controversial conditions, and then sat down and watched while men shed their blood for these useless causes. We have a clear example in the partition of India and Pakistan which came about through suchlike conditions, and those who created them sat aside while approximately fifteen hundred thousand [1,500,000] persons were butchered needlessly. If they had had even a little right understanding this tragedy would never have happened.

Some years ago, during our Hazur's lifetime, there had been some trouble in Multan (now in Pakistan), between some Hindus and Muslims. Baba Sawan Singh Ji Maharaj went there and held a Satsang, hearing which the people said, "If only you had come earlier, this trouble would not have arisen." Masters come to the world to join the brothers and sisters together, not to break them apart. And they come to rejoin the souls back to the Lord. This is the work of the Masters. They say, "Love." In love there is oneness, union; not aloofness.

Naam is the sustainer of Khand and Brahmand. To realize this Naam is the right understanding. The only true thing, the only pure thing, is the Naam. Tulsi Sahib says, *They chant the four Vedas, eighteen Puranas, nine Viakran, and six Shastras, but lose the truth given out in them!* Such is the case with followers of all religions. They go on reading their holy scriptures parrot-like, and do not follow the meanings underlying them. Not only was the Truth lost by reading all these, but he also says, *Without knowing the Surat-Shabd, one is like the chandool bird, and can imi-*



WASHINGTON, D.C., SEPTEMBER 1972

Master Kirpal giving a talk in a park at the Washington Monument

tate all words without the underlying meaning. While the attention or soul does not meet God, the Oversoul, and surrounded by mind and senses remains a prisoner because it has not been analyzed from them, then what is the value of book-learning? Tulsi Sahib likens this to a chandool bird, which copies any sound it hears. It does not mean that one should never write or think, but alone they have no value.

The true aim behind reading the scriptures, if one fully understands what one reads, is to gain the realization. *Since the world began, jiva did not leave the books, did not get true happiness.* What a clear statement! We just cannot let go of the holy books and scriptures. Of course, outer knowledge is like a garland of flowers adorning a realized person who will then explain the path of Truth in many ways and thereby help the different types of seekers to understand; but a realized soul is a real-

ized soul, with or without worldly degrees, and whatever he says is pregnant with meaning, overflowing with love and Truth. Sheikh Saadi says that if a learned man is unrealized, then reading and writing is like a donkey's burden upon his head. On this very subject, Guru Amar Das Ji says that it is like making a sweet dish without any sugar — stirring it with a spoon from morn to night, will it give any sweet taste? So Guru Nanak is explaining the importance of right understanding.

When you meet a true Satguru,
you get the jeweled Right Knowledge;
Giving your mind to your Guru, you get the imperishable love.

Right understanding will only come when the soul transcends the mind. Just think about it carefully: you are on the mind's level, and as yet have not solved the mystery. If you remain at that level, how will you get full understanding?

When Swami Dayanand went to the Guru, he had his books under his arm, and the Guru said, "Dayanand, first throw away those books — into the river." Dayanand asked the Guru the reason for this order, and the Guru replied, "That which I want to give you cannot be got through books." They were holy books, but he threw them into the river; it is a very good example of guru-bhakti. If it be considered a sin committed against the holy scriptures, yet he did not commit a greater sin: that of disobedience to his Guru. I read once that sometimes when Dayanand could not understand the true import of the written words, his Guru would beat him with a stick. On such occasions, Dayanand would say, "Maharaj, I am a great trouble to you." What very fine gurubhakti he had! Guru-bhakti is a matter of love — when heart speaks to heart.

When you go to a realized soul to get right understanding, go with all humility, put aside *your* views. What you know, you know. While you are with him, try and understand what he is saying. Consider the level he is speaking from, and then compare your own knowledge. Many would hesitate to go to him for pride of their own knowledge. The man of prominent worldly position will not go, for he is intoxicated with his own power; and a rich man will not go, for he is lost in pride of wealth. Remember, the God-realized person cannot be bought with money, impressed by power, pushed by force. When you go to him, put aside your own ideas — after all, no one can rob you of them! We make the mistake of measuring what he is trying to say with what we already know: "We have heard that before"; "So and so said that" — etc. Brothers, he will say all this and more, for he must speak on man's level for fuller comprehension, and will quote many truths that oth-

ers have said, that the seeker may find his way more easily. But the fact remains, if the seeker wants to receive, he must still his intellect for a while, and sit in all humility. If the cup is placed below the pitcher, it will be filled; but if it is placed above the pitcher, how can it be filled? That is why it is said, *When the mind is sold to the Satguru, such a disciple's work is crowned with success.*

When Ashtavakra gave the knowledge to King Janak, do you know what he asked for? He asked the king for his body, his wealth, and his mind. Body and wealth are sustained by the mind, so wherever the mind goes, everything goes. Guru Nanak is telling us that if one gives the mind to the Guru, one gets the permanent love. Swami Ji Maharaj says, *O knowledge, you are very ignorant; You know not the value of a Master.* Masters are a surging ocean of love: love for the Lord and love for humanity. But man would test them with his intellect; an impossibility, for *They are full of the Nectar of Love; In their company, true hankering for Thee bursts forth to have an overflowing cup of love for God and humanity.* Put aside your intellect and become receptive, and then you will see. Once in Berlin, Germany, during my talk which was being interpreted from English to German by an interpreter, the audience told the interpreter to stop as the interpretation was not necessary — "We understand more from his eyes." Eyes are the windows of the soul through which the intoxication and the import thereof is conveyed.

Giving up the mind does not mean one loses one's reason or intellect; it means, first of all, to still the mind completely and fully grasp what the Guru is saying. If you put aside the I-hood, you will get the right import, thereby becoming receptive to absorb the perpetual radiation of power from the Guru. Kabir Sahib has warned us what can happen: *Mind is given elsewhere, body is in the Master's company; Kabir says, how can you dye an unbleached cloth?* Swami Ji says, *Do Satsang by being receptive— Someone!* It does not matter if you do not understand the words if you can be receptive, for his radiance will give you some intoxication. That precious jewel of understanding, which you gain when you meet the Satguru, is priceless, invaluable; but it is not received at the level of the mind. The mind must be stilled for a while, and then you will get such love — love like a surging ocean — it will surge within you. Your whole being will be uplifted by this overflowing love. After this, your mind can be stilled at will. *O Lord, how can we leave the company of such a Saint, by seeing whom the mind gets stilled?* You can say it is a judging criterion for a Master, for you cannot get this gift in the company of intellectuals. The waves of Truth are ever-flowing through the true Satguru, and those waves affect the sincere seeker. Even

though the disciple is thousands of miles away, the same effect can be received by directing the attention. If radio can pick up transmissions from thousands of miles, why cannot our *surat* become affected?

Swami Vivekananda was said at one time to have been an atheist. He would challenge people, saying, "Is there anyone who has seen God?" He finally found Sri Ramakrishna, who in those days lived in Calcutta and who was a realized soul although he was not learned academically. Learning is the mother of books, and knowledge is the mother of all. Ramakrishna had knowledge; if he had no special book learning, did that matter? Swami Vivekananda put the question to him, "Master, have you seen God?" and Ramakrishna replied, "Yes, my child, I see Him as I see you — more vividly than that." He was satisfied.

Later, when Vivekananda went to the United States, he was requested to represent the Hindu religion at a parliament of religions. Now, sitting among one's own countrymen and giving a talk amid familiar surroundings is vastly different than addressing a selected gathering and discussing with distinguished members of the clergy. After speaking for about ten minutes, he suddenly became nonplussed — bereft of words. A speaker may pause for a drink without creating any misgivings, so he asked for a glass of water. While quietly waiting for the water, he put all his attention on his Guru. Now Guru Power, or you can call it God Power, is working at that human pole and is ever-present. As he concentrated upon Sri Ramakrishna, he contacted a wave of Guru Power. He started speaking even before the water arrived, and went on to speak for more than five hours, causing eventually a good deal of anxiety among some of the clergymen. If Vivekananda had stayed in America longer, all would have been drawn to him.

So to achieve this jewel of knowledge, the Satguru is essential. One gets an intoxication from a truly realized soul just by focusing the attention on the Guru, thereby becoming receptive. A man who is proud of his mental development and advanced intellect may see the Guru on an occasion, but he gains no effect from that. This is the difference in men. Remember, the mind is material — not conscious; furthermore it is besmeared with the mud of ages past. A magnet can have no effect on dirty, mud-covered iron filings; but if they are clean and free from soil they quickly respond to the magnetism. The Master can be likened to a most powerful magnet, and our soul is of the same substance, but besmeared with the muddy experiences of our past. Remove the mud, and it will naturally be drawn to its source. Put this to the test: sit beside a Master and put your mind altogether aside for a while, and see how much bliss and intoxication you receive. Love

will then begin to grow and overflow in you, for God is love, and the soul is His entity — a drop of that Ocean of Love — although it is at present scattered widely in a thousand attractive outlets at the mind and sense level. Separated for a brief space from all this outer tinsel, and centered or concentrated, it will be dragged toward that love which gushes forth from the perennial source. This is an established law. We read the words of the Masters, the valuable gems they left behind, but we rarely understand their true meaning. So he tells us:

Giving your mind to your Guru, you get the imperishable love;
You receive the gift of salvation, which erases the dirt of all sins.

With right understanding, the mind is cured from the state of diffusion that it suffers from, by the soul-filled glance of the Master. Is it not said in the scriptures that salvation is gained through the Naam or Word? What is that Naam? That is the Name or Word of God which sustains all creation. And when will you get this gift which erases all imperfections? When you sit beside a Master in a receptive mood. Even if you do not understand the language he is speaking, yet you will gain the benefit of the radiation. If you also understand his words, so much the better. Guru Arjan Sahib says, *By coalescent darshan all sins are finished.* Becoming fully absorbed and in union with someone is different than merely seeing a person. It must be a coalescence: the two hearts should become one, so that the soul is receptive. Christ said, *I am the vine, ye are the branches* — only the Masters can understand this subject — *He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.* This is what is called Guru-bhakti. If you are really devoted to someone, you will obey that person. Christ also said, *If ye love me, keep my commandments.* Wherever love is, a human being responds.

The Masters tell us that the right understanding is: you are not the body, I am not the body, you are a soul, I am a soul; our Life Sustainer is God, and my soul is in unison with Him; by His mercy you will also be rejoined to Him. The God Power working in the Guru guides the disciple constantly; so if you receive this gift, all your faults and imperfections will be erased. Our biggest fault is that our attention is scattered — disseminated among outer things; this is our basic problem. But when the mind starts tasting the higher nectar, why would he revert to lower enjoyments again?

O brother, without the Guru there is no knowledge;
Ask Brahma, Narad, Ved Vyas.

In the Srimad Bhagavat it is written

that when Brahma made the four Vedas, he became very sorrowful. Do you understand why? Because reading, writing, learning and the acquisition of letters are not necessary for realization of the Truth. He says, *Go ask Narad about this, and Sukhdev, son of Ved Vyas.* This thing cannot be realized without a Guru. When the mind is stilled, one receives the radiating waves of the Guru which are already emanating from the human pole of the Master, and have great charging. Those who are receptive enjoy these charged waves, to the extent of each one's receptivity. The learned and the unlearned both can become receptive; but as long as the mind is not set aside, there is no spiritual advancement. He tells us to go and ask anyone in authority, and they will tell you that it cannot be achieved without a Guru. Guru Nanak also says, *Without a Satguru, no one had knowledge of the Divine, and no one can have it!*

Concentration upon the indescribable Sound Principle, the Nad, is the knowledge.

That Sound cannot be expressed in words, but is given various names: Udgit, Nad, Word, Naam. To experience it is true knowledge. And of the greatness of the Guru who makes possible this knowledge, Paltu Sahib says, *Whoever can make the Sound coming from the gaggan* [seat of the soul in the body] *audible, He is my Gurudev.* Whoever can make it possible for one to hear the Sound at the gaggan, and connect one to it, is truly a Guru. He gives a little way up, and opens the path. That great Light which is God's leads one's attention away from outer attractions. It is a small experience with God. *My Guru gives me the Light of the Lord's Naam.* In the Gayatri Mantra the same thing is mentioned: *O Lord, take us to the Light of the rays of the Sun within.* Go and search for such a personality who can reveal this Light to you — wherever you can find him. Why can we not have this knowledge without a Guru? Understand very carefully that we are surrounded by the senses, and have become the very image of the physical form. We have forgotten our true selves. When one asks a small child who he is, he opens his mouth and eyes wide and tries to express what he is, for he has some awareness left of his true self, but when he grows up he declares, "I am Ram Das, I am Ram Singh, I am Mr. Khan," etc. That small fraction of awareness has gone, and to regain that awareness we must have the help of a Guru. *If one hundred moons and one thousand suns arose — With all this light, there is but dense darkness without a Guru.* If the inner eye is not open, how can one see? This eye is called the Shiv Netra, the Third Eye, the Single Eye. *If thine eye be single, thy whole body shall be full of Light.* Also, *If the ten senses are controlled, in that soul*

will the Light become effulgent. But how to control and invert the senses? This secret the Satguru tells. All outer learning has connection with the attention when scattered only, but the true knowledge is gained through inversion. It is the ABC of Spirituality. Where the world's philosophies end, there the true religion starts. So meeting the Satguru opens the path of right understanding, by experiencing the inner knowledge. *When the Satguru is met, inversion occurs, brother.* Even for outer learning we need someone's help, so naturally this more exacting type of knowledge cannot be achieved without the help of an expert. That small experience given at the beginning is then increased by daily contact. *Death while living unravels the mystery.* You become the one who sees. When the attention withdraws and the body becomes numb, then you can say, "Yes, I have experienced it." The one who receives the experience can acknowledge it as practical proof, even if it be but little. It is like a scientific subject, and not one on the level of sense or feeling, for the soul itself has the experience, and as it rises higher, through the astral and causal planes, the more experience will it get. Finally the soul sees that *I and my Father are one* — He works through me.

Concentration upon the indescribable Sound is the knowledge;
The fruit-giving tree of the Guru is green, and its shade is deep.

The Guru is likened to a huge shady tree whose leaves are verdant, whose flowers are full of fragrance. Those who sit in its shade receive the coolness. Maulana Rumi says that our heart should sit beside one who knows its condition. He then himself asks how that can happen, and replies that one should sit under the tree whose flowery fragrance permeates, and should not roam around the world aimlessly, but rather sit in the shop where honey is sold; for in the world many things are taught, in huge boiling pots, and one should not go there with one's cup without first giving thought. There is a lot of black marketing in the world, but more so where so-called spirituality is concerned. There was an occasion when Christ became very angry with the Pharisees for defiling the precincts of the temple with their money-changing activities, and he drove them out. Bulleh Shah has described this very clearly: *In holy places live the cheats, in the temples live the thugs, in the mosques live the professionals, but true lovers live elsewhere.* It illustrates the decline in man.

Religions are well and good, but they should have a proper teacher — a realized soul. Instead, one finds this poor soul who is earning money for his living this way. He must do this, or be cast out. Now, what can people

get from such poor beings? All these social bodies were based upon a noble thought, but everything has gone down with corruption; they are not up to the mark now. They want offerings of money, flowers, etc., and then give their blessings, saying, "Go, child, your salvation is assured," giving some "holy food" to complete the transaction. The same good old custom has corrupted itself. The customs were made for the purpose of helping the people to gain freedom, but they have become binding chains in themselves. A man who belongs to a certain religion is afraid to visit another. This is the result of wrong teaching. Our Hazur, Baba Sawan Singh Ji, used to say, "This is a gift given to you; go where you like, and if you find anything better than that, then take it, and I will also go there." We are devotees of the Truth, and should go wherever we can get it.

The fruit-giving tree of the Guru is green, and its shade is deep;
In the Guru's bhandar, precious jewels are found.

The Guru's *bhandar* [treasure-house] is a place where one gets something invaluable; go and sit in that refreshing shade. After trudging long in the hot sun, a man gets re-enlivened for a while when he sits in the cool shade of a leafy tree. Sitting at the feet of a realized soul, one becomes more conscious of what is real and of the world's unreality. *In the company of the Master, there is awareness of the Lord.* In his company, the Lord seems very near, and when one leaves that company one reverts to the same condition. This jewel of knowledge which is right understanding is found in the Guru's bhandar and is gained at his feet.

In the Guru's bhandara you get the pure love of Naam.

First he told us we would get the precious jewels — the jewels of understanding. Gurbani is most praiseworthy, for not only does it contain the words of the Masters, but those words are such that they explain fully so that there is no misunderstanding. Then he says you will get the pure love of Naam: it means that there is such a Name which is pure. God is *Anaam* — Nameless. He has no name; He is Absolute God. When He expressed Himself, He said, "I am one, but will become many." In the Gurbani, it is written, *From one source, millions and millions of rivers sprouted forth.* The Koran says, *He ordered, and all creation came into being.* The Power which came into expression is called Naam, and various other names, given by the Rishis and Mahatmas, but these are merely names; the pure Naam is that Power — the Truth — the contact with which is given in the Guru's bhandara. Anyone can give mere words, and tell the person to go and

repeat a certain name they have allotted to the Lord — although every respect should be given to all His names. *I sacrifice myself on all Thy names.* Now, the question arises, "What is that Naam, repeating which one crosses the ocean of life?" Those who have not found the Guru consider that the words applied to God mean everything. The Hindus say that He is Om or Ram. The Muslims say that He is Allah, and the Sikhs say that He is Waheguru. Who is correct? Each insist that salvation is gained through their own choice of name, but in fact these are merely words given to that holy power of Naam. We should practice that Naam which is the Power itself: the Truth. Only through that Naam can salvation be received. *The controller of the nine riddhis* [supernatural powers] *is the Lord's Naam — the Water of Life — which resides in this body.* This is not a subject for physical sight; you must rise above the senses to see these things in truth. This Naam has an enchanting sweetness. Anyone can teach outer ritual, prayers, mantras, but with prayerful thought I say that if only religious leaders would give out the correct teachings, there would be great love among all men; this is the basic aim of all religions. Why is there so much conflict? Because of the different levels of understanding. They regard everything from the levels of mind, intellect, emotions, feelings, and inference, and it is all due to the lack of right understanding. Remember that this type of people has always stood against the God-realized souls, and principally the learned priests, who were at the level of mind. The great Saint, Guru Nanak Sahib, was called an enticer, and was said to be misleading the people. He was refused entry into one city, called Kasur. Some people have propagated that I am the representative of the Negative Power and that no person should look upon my face for fear of being misled. Just see, even today these things are still going on.

With the full mercy of the Guru
You get the true merchandise.

If in your search you have found a truly God-realized soul who has realized that which is written of in the scriptures — has actually experienced that — then there is no need to read the holy books which speak of such a Guru. You may put them aside. To get what they got, meet such a realized soul who will take one along the path that he has traveled. No one has ever achieved any real progress just by reading, and never will.

To see this worldly ocean is terrifying — having no beginning nor end;
There is no boat, no raft, no pilot.

The world can be likened to a vast ocean frightening to regard; we can

see no beginning or end to it all. Furthermore, we can see no means of crossing this ocean safely; we have only the mind as a helper. The mind, with its four departments — its reservoir of impressions, its reasoning powers, its intellect, and its ego — all are blockages, keeping one from the Truth. Their help will only extend to considering the subject. Reasoning is helpful, but nothing can be realized through it. So is there any real means of crossing this worldly ocean? Guru Nanak himself answers this:

The ship is the Satguru, whose gaze will take you across.

A single glance from the Satguru can put you on that ship. That is the ship of Naam, the connection to which is given only by the Satguru; it is the very key to salvation. In the book "Bal Kand" [part of the *Ram Charitra Mansa*] written by Tulsidas, it is said in praise of Naam, *With or without attribute, both are Brahm's image; But I consider Naam higher.* Naam Power is higher than any attributed or non-attributed form of God, but indescribable. That is why it is said, *How much can I say in praise of Naam? Ram himself could not sing its praises.* This is a clear comparison of Naam and Ram, showing Naam to be higher; for even Lord Rama could not find the words to praise it. *O Nanak, with devotion read hundreds of thousands of tons of paper; With limitless ink, write at the speed of the wind; But Your description cannot be scribed, O Naam.* The whole world's scriptures would weigh less than one hundred tons, but he speaks of reading many hundreds of thousands of tons of books; of writing as fast as the wind; but Naam cannot be expressed in words. Naam is Naam. *All say Naam, Naam, Naam, but no one has got it; Naam is unique.* If you want to start to understand what Naam is, go to the God-realized person in whom it is manifested. In his bhandar, that treasure is stored. All other treasure and wealth is perishable.

To cease His remembrance, even for a second —
All happiness leaves, and misery results.

Why are we unhappy? *O Nanak, the whole world is unhappy; Only he is happy who is sustained by the Naam.* God is our Life Sustainer, and we are truly happy only when we turn our face toward Him. When we turn away from God, misery enters our lives. Swami Ji Maharaj says, *O soul, you are unhappy, we know, From the day you deserted the Shabd and befriended the mind.*

That tongue should be burned out, which does not repeat the Naam.

The tongue which has never tasted

that sweet Nectar is in fact worthless — fit only to be cut out and thrown away. We should be grateful to Him who gave us life and goes on sustaining us, but we never give this a single thought. *Much loved are the gifts, forgotten the Giver; Knows not, gives never a thought to the awaiting death.* With this tongue of thought, go on being thankful to Him. The thankless tongue should be burned out.

When the physical crumbles
and Death makes his claim,
there is naught but misery
and regret.

If this important work is not done in this life, the misery will increase with the physical form's decay, when you will go into the keeping of Yama, the Lord of Death. You will then bear the fruit of whatever you sowed during life, and so around and around the cycle you will continue. But if you rise above the senses and taste the sweet Nectar of Naam, then your coming and going will cease. Living at the sense level will keep you tied to the everlasting chain of births and death, no matter how many good karmas you accrue. The jeweled wealth is of the Beyond; it is separate from the senses, and so cannot be realized through them. The Guru who keeps and can give this treasure is very rare. During the life of King Janak, only one could be found in the whole of India — namely Ashtavakra. Sukhdev Swami found only one also — King Janak. Of course, the more there are, so much the better for the world. It makes no difference where a realized soul lives: in the jungles or in the towns. *When you meet a Perfect Master with all attributes, salvation is gained while living, laughing, and wearing ordinary clothes.* He will not advise you to leave home and household duties, but he will say that, out of twenty-four hours each day, set aside two to three hours for this holy purpose. This work must be done as well as the worldly duties, so earn your own living and stand on your own feet.

In olden days, those who renounced the world for the spiritual life never collected money for their sustenance, and they had no possessions. They ate whenever food was offered them. But these days, this type of life has become a business, and they have started collecting not only goods but money too. It is now something far different from the original purpose, and blind men are leading the blind. This is mainly why the name of gurudom is scorned by the people at large, who are saying that reading the scriptures at home is better than going to a guru.

"It's mine, it's mine," they say,
but they left without body,
wealth, wife, or family.

The whole human race is engaged in possessing, but when each soul

leaves, he takes nothing with him — neither possessions nor people — not even the body, which was his first worldly companion, will accompany him. He has frittered away his whole life's attention.

Without the Naam, all outer riches have no value,
Because they have forgotten the Path.

We are the indweller of the physical form, but have become identified with it, so much so that we have forgotten ourselves. We see, not at the level of soul, but at the body's level. It is a very deep forgetfulness. Rich and poor, literate and illiterate, alike are all in the same state of illusion. The body is made of matter; the world is made of matter; and both are changing at the same rate. Being identified with it, we consider we are still and unchanging. The whole world is suffering from two kinds of illusion — *jar-maya* and *chaitan-maya* — coarse and subtle types of illusion. We rise out of the clutches of these when some Master-soul brings us above them and opens the spiritual eye and puts us on the Path. Without this, there is no difference in having outer knowledge and not having it; the spiritual ignorance remains. Actually the man without intellectual learning will succeed more rapidly on the spiritual path, for if he is told, "Go up," he will start without delay or question; but the learned man will stand and ask, "Why? How many steps are there? What is at the top? I hope I will not slip and fall." This intellectual hesitancy will keep him where he is; he will never climb up. However, it is true that he who has learning but does not allow it to stand in the way will be more valuable than others; but such cases are rare. Outer knowledge is like a garland of flowers adorning a realized person, who will explain the Truth in many ways. Such knowledge in an unrealized soul is like a burden on a donkey's head.

By serving the True Master, the Gurumukh will know the Unexpressed.

Become the one who serves him in whom the Ever-Existent and Imperishable Lord is manifested: the Master. Who can know him? Only a Gurumukh. And what is a Gurumukh? *He who is one with the Guru.* One fakir has said that the seekers of God have lost Him in the waves of the mind's ocean — in the thoughts of the intellect. Go and seek for some True Master, for the right understanding.

Coming and going around the wheel of life according to the karmas —
How can what is written be erased? The law is the law.

What is written comes from the Be-

yond — one must go through it. Those who have love for the world and its environments will return to it again and again. Good actions will bring them happiness and bad actions misery. *Hell, heaven, again and again birth.* By rising above the senses and experiencing inner knowledge, one can become *neh-karma* (free from karmas). For such a person the perpetual wheel of life ceases to turn. The only reason for our continual return to the worldly life is our attachment to it. When we love God a little, it is usually for some worldly gain, and not to realize Him for His own sake. When the God-realized person gives the right understanding he teaches the true values of life, and how to make the best use of everything.

Without God's Name there is no freedom, but the Guru's knowledge gives the connection.

We cannot realize this Name or Naam by ourselves, for whatever practices we do are at the sense-level. We must depend on the knowledge of the Guru, for life comes from life, and light is lit from light.

Without Him I have no one; He is my life and breath.

He is speaking from experience, for he has seen that everything is sustained by the Lord. Being outwardly scattered, we cannot experience that. The Masters do not speak of themselves, but their words come from the Lord direct; for they are in constant and direct contact with Him. They are joined to the Lord. One fakir explains that whatever the Masters say, the Lord Himself is saying, although the words may seem to come from a human throat.

All are consumed in ego, attachment, greed and pride;
O Nanak, meditate upon the Shabd and realize the supreme unity.

Shabd is the same as Naam. God is Ashabd, but His expression is Shabd. *Creation and dissolution come through the Shabd: Through the Shabd comes re-creation.* It is the Power behind all creation and dissolution. There are two kinds of this Shabd, Naam, or Word: one is outer, at the level of the mind and intellect, and one is above these. The latter is the one received by the grace of the Guru. Get the connection to that Shabd, and meditate upon it. The result will be that you will gain a wealth of knowledge, you will gain the greatest of achievements: to know the Music of the Spheres.

This was a hymn of Guru Nanak Sahib, who has very openly tried to teach us the way of right understanding and its incalculable value. Now Dhani Dharam Das Ji, who succeeded Kabir, says:

O Lord, where have You placed me?
That unchangeable place is where the hans lives, and this is but the play of the Negative.

It is a protest to the Lord. "I am a conscious entity, a soul, and my place is Sat Lok, I am a dweller of the True Home, and yet where am I now? That unchangeable place is where the *hans* live — those who can differentiate Truth from untruth. How have I become trapped in this negative illusion?" *O loved one* (soul), *your place was one of all consciousness, but you have tied yourself in the matter.* Man, there was no matter in your home, for you were the dweller of the pure place; and yet here you are imprisoned in the mud and water. One hundred wise men will have but the same thought. Guru Nanak says, *You are residing in the Imperishable True Home, and I am lost in perishable matter.* So learn to die so that you may begin to live. *If you yearn for everlasting life, then learn to die before death.* To learn how to leave the body while living has been the teaching of all Masters.

Through the play of nirgun and sagun, you got into the clutches of Kal, the Negative Power.

So many people are trying to gain good attributes, or are trying to reach a stage above attributes. Why not reach that which sustains both *nirgun* (without attributes) and *sagun* (good attributes)? To be without attributes is an attribute in itself, so we must go beyond nirgun and sagun, and get connected there. What high thoughts these Masters have — and just see where we are standing!

The imperishable Nectar sustains, in the country of the Sat Purush [the True Being].

The place is beyond the circle of Kal and Maha Kal [the forces of the Negative and Greater Negative Powers] where dissolution and grand dissolution does not reach. *His name is Satguru, who knows the Sat Purush. In whose company the disciple gains salvation; O Nanak, sing the praises of God.* Also, *When the Satguru is met, the eye sees.* The Master will make the soul reach to the same stage as himself. He who has become one with the Sat Purush will take the seeking souls there also. He who has passed only intermediate cannot teach the B.A. class. He who has transcended Pind is no doubt due some respect, but we should see how far beyond Pind he has gone. It is a great pity that the actual words of the Masters are not always found, for their words are usually collected after they leave the worldly scene. It is even possible that the words of some of the Masters who went on were never

found at all. So it is difficult to discover who has reached where. Kabir Sahib says, *Do not say that these holy books are lies; Liar is he who does not practice what he reads.* If you go within, you will meet those Masters, just as you meet the people here when you come to Delhi.

Dharam Das pleads with folded hands:
O Lord, take me to Your country, I cannot bear this noose of the Lord of Death;
Use any means, but keep Your attention on me.

The world is a place of birth and death — "Take me to my true home, O Satguru, it is in Your hands alone." That God Power, the Truth, is working in the human pole of the Satguru. It also works in us all, but has not manifested itself in all men. *Wealth, attachment, all are illusion — all a play of Kal.* Due to the never-ending disseminations of thought, the world is lost in forgetfulness. Wherever your attention is, so there you will be also, and that is why again and again you must come to the world. *The Guru reveals the hole where the secret is hidden; By closing the doors, the Anhad* [Unstruck Sound] *is heard.* When you come to know the Anhad, it means you have succeeded in your mission. This will be only when you have fully and completely withdrawn from all outer attractions, and have risen above the mind and the senses.

Cut illusion, attachment, and give me Nirvana,
That everlasting place of the hans, which only a few will reach;
Dharam Das pleads with folded hands, to realize his aim and release him from this wheel.

"O Lord, bless me with that state beyond the three attributes. This wealth and attachment is dragging me here, again and again. Take me out of it all, and put me in that place which is ever existent and permanent, where very few reach — only those like the *hans*, those who can differentiate the Truth from untruth." It is his plea to the Satguru's mercy.

This is the teaching of the Masters — the people who have realized the true knowledge. Live wherever you wish; live in your own religion; but make your life good, pure, and righteous. Stay away from the outer senses, the enjoyments. Be fully controlled. Sit at the feet of a realized Master and get the contact within. Day by day do the practice and earn progress within. You will be a success in life.

Only the Fortunate Ones Obey

Sant Ajaib Singh Ji

Working at Master's Ashrams in America, I feel a lot of grace in serving the other satsangis. I'm wondering what value ... [very poor tape quality: questioner is asking about the relative value of seva and meditation]

Both things — meditation as well as seva — are valuable in their own places.

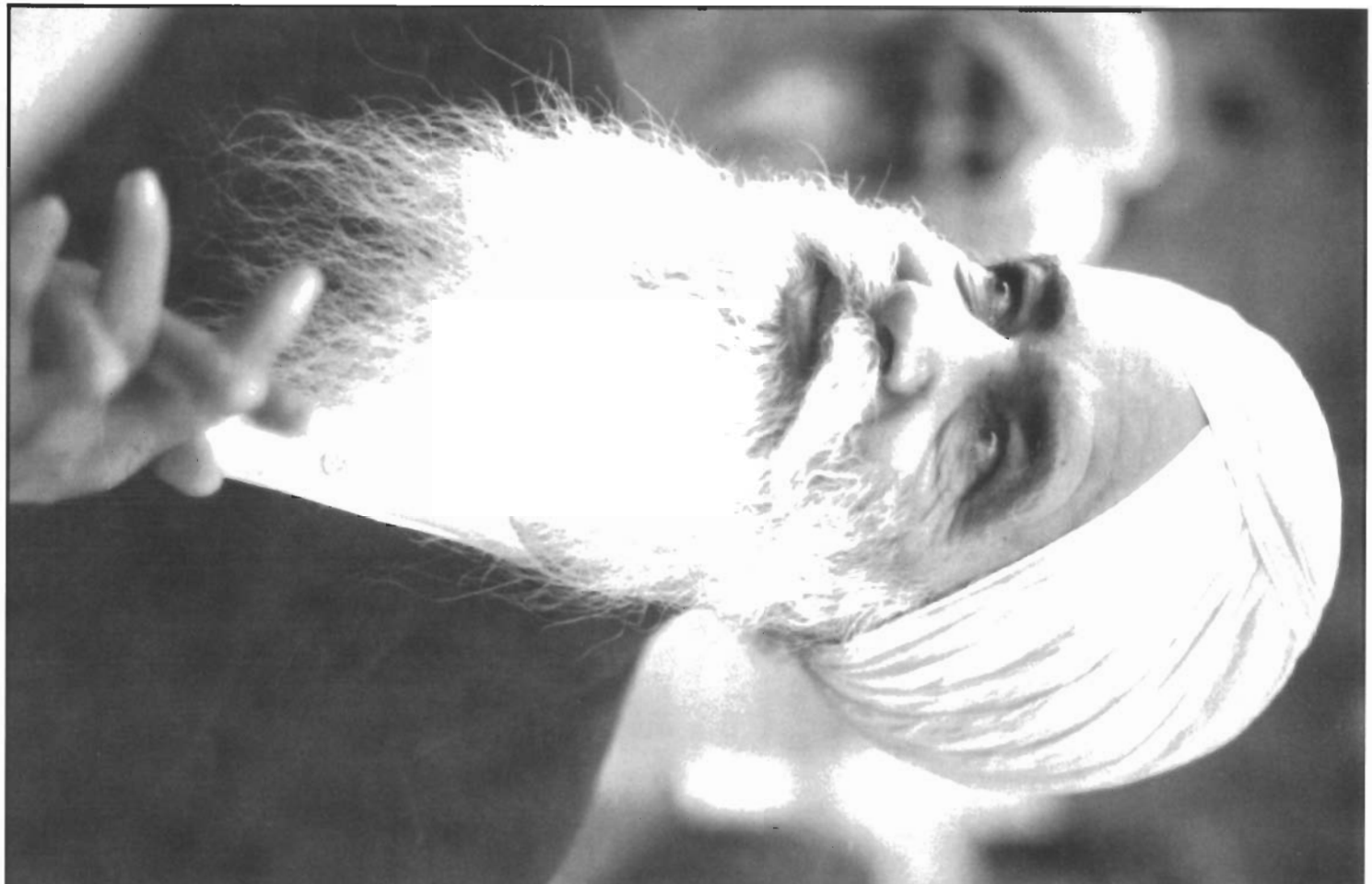
We should take advantage of any [seva] we can do. Many dear ones do not want to do seva because they say that they feel that it is easier to meditate than to do seva, so they do not take any part in the seva. But when they sit for meditation, they feel that the seva is easier for them to do, and then they again come back to seva. So their minds play such tricks on them and they cannot take any advantage from either seva or meditation.

You know that in almost all the Ashrams' schedules there is time for meditation, as well as time for seva. We should try to take part in both things. We should meditate as well as do seva, because both things have their value.

There was an initiate of Guru Arjan Dev Ji Maharaj whose name was Bhai Mana. He did not want to do any seva. Moreover, he was not even interested in meditating, and whenever the dear ones would tell him, "Now it is time for you to do seva," he would say, "Why should I obey my equals? Why should I obey my *guru bhais* (brothers-in-faith)? I don't want to obey you." And whenever the time for meditation would come Bhai Mana would think about doing the seva, because he was not interested in meditation either. When his guru bhais would tell him that he should meditate and not think of doing the seva, again he would get upset and he used to say, "Why should I obey you? You are my equals; you are not my Master. Why should I obey you?"

So the other initiates were very upset by this behavior of Bhai Mana, because he was neither doing meditation nor was he doing any seva. So they complained to Guru Arjan Dev Ji Maharaj, Who called Bhai Mana and asked him why he was not doing his medita-

This question and answer session was given October 3, 1981, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.



SHAMAZ MEDITATION RETREAT, POTTER VALLEY, CALIFORNIA, 1980

tion or taking any part in the seva. Bhai Mana replied, "Master, if You tell me to do anything, I will do it. I don't want to obey my brothers, I don't want to obey my equals. Who are they to order me? If You give me any specific order, only then I will do that work." Guru Arjan Dev Ji knew the inner condition of that initiate, because Masters know everything of our mind, of our within, and Guru Arjan Dev Ji knew that he would not obey even the words which came directly from the Master. So He told him, "Okay, if you don't want to meditate or do seva, then do one thing. Go out of this village, make a fire, and burn yourself in that fire."

When Bhai Mana heard this order, at once he said, "Okay, Master, whatever You say, I will do that." But in his within he was thinking, "Let me start to leave the village, but Master is so gracious that He will call me back and I will not have to obey this order either." But Guru Arjan Dev did not call him back; He let him go. In front of the other people, Bhai Mana went out of that village, but nobody came to call him back.

So he collected some wood and started a fire. But he was so afraid to jump in that fire that he was not ready to obey the order of the Master, even though he had told the Master in front of so many people that he would obey Him and burn himself in the fire.

Some time later, a thief came who was being chased by the police, and when he saw that a fire was burning and there was a man standing there thinking what to do, he asked him, "Brother, what is this fire and what are you doing here?" That initiate [told him that he was an initiate of Guru Arjan Dev] and then told him the whole story. That thief said, "Okay, brother, if you don't want to obey your Master, why don't you give me these words of the Master and I will carry them out? I will obey the orders of the Master and you take the wealth which I have and you go and live happily."

This was what Bhai Mana had wanted: he wanted some excuse, and the excuse was there. He didn't obey the order of his Master and he took the wealth and went away. That thief took the orders of the Master and jumped in the fire and he got liberation. After some time, the police who were looking for the thief came and they found Bhai Mana who had all the wealth stolen by that thief. You know that whoever has the stolen things is called the thief; because of that Bhai Mana was imprisoned and he was punished.

So because of not obeying the orders of the Master, because of not taking any interest in doing the meditation and taking part in the seva, Bhai Mana had to go to prison, and then he repented. But what

can be done if you don't obey the Master?

[A question about Sant Ji's eyes, not in English]

My eyes are fine.

When two initiates are married, is the spiritual progress of one dependent upon or affected by the progress of the other?

If both partners are satsangis, then it is better for them to get along with each other in their worldly lives, so that they can do their spiritual work together also. If both of them go in different directions, then it will become difficult and in that case the progress of one person definitely depends on the other.

Do Saints carry out the orders of Their Master without necessarily knowing why They're doing it?

I have served in the army and there is a rule there that whatever order you have been given, it is your duty to carry out that first, and if you have any questions or complaints about it, you have the right to ask only after you have first done your work. In Sant Mat also the same principle applies. In the Path of the Masters, whatever order you get from your Master, it is your duty first to carry that out, and if you have any questions or complaints or if you want to say anything about that order, you should say that only after you have carried out the order. We should start doing the work even before the Master finishes giving His orders, and if we have any complaints or questions, we can come later on and ask the Master. Because Master never gives useless orders; He tells us to do only those things which are beneficial for us.

Hafiz Sahib, a great poet, said, "If your Master orders you to wash your prayer mat in wine, you should not hesitate in doing that." He said that, no doubt, for the satsangi it is not a good thing even to touch wine, but if your Master is telling you to wash your prayer mat, sitting on which you do your meditation, in wine, you should not hesitate to do that — because Master knows what He has told you to do and He is responsible for your every action. So that is why it is your duty to obey whatever Master has told you to do.

When Hafiz Sahib spoke these words, the orthodox people were all against Him and they said, "Why have you spoken such words? This is against our religion. Why should a devotee of God wash his prayer mat in wine, which is not a good thing? You should give us an explanation, or we will throw you out from this community."

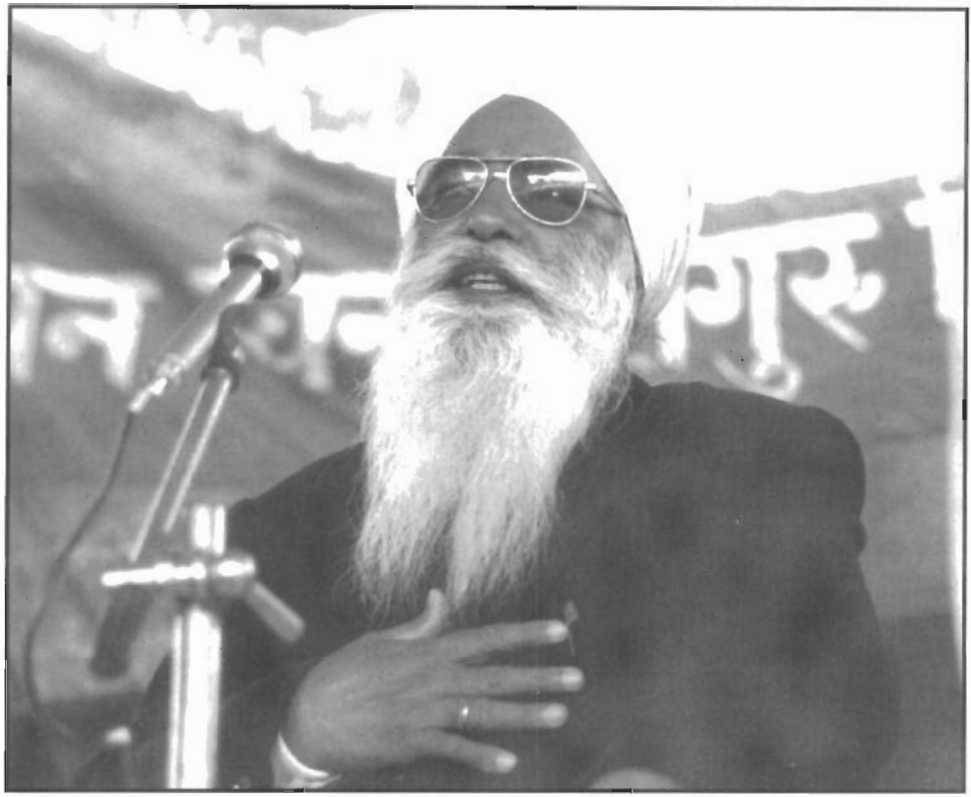
In those days justice was in the hands of the kazis (Muslim priests.)

So one kazi went to Hafiz Sahib and asked Him to explain what He had said. Hafiz Sahib said, "Well, I don't have any explanation for this statement, but if you want to know what I meant you should go and meet a certain Fakir Who lives far away from here on top of a mountain." So the kazi went to that Fakir. The Fakir was busy in His work, and the kazi asked Him to explain to him the meaning of the statement which Hafiz had made. The Fakir replied, "Well, I don't know what to tell you. I don't have any explanation for you, but you will [get your answer] if you visit a certain prostitute in the nearby town." The kazi was surprised, because one Saint was sending him to a Fakir and the Fakir was sending him to a prostitute. But still, because the kazi was a good soul and he wanted to know the meaning of Hafiz's saying, he decided to go and visit that prostitute.

When the kazi came to that city he went to the prostitute, but at that time the main prostitute was not in her place. The others thought, "A good customer has come," and so they prepared a young lady and sent her to the kazi. The kazi was very old and he was very surprised to see that the young lady did not smile or act like a prostitute. He thought, "If she was a professional prostitute, she would have smiled at me, she would have come and hugged me, she would have tempted me. But she looks like a good soul; she is a young lady and she also looks sad. Let me ask her who she is." The kazi asked that young lady, "Dear daughter, don't be afraid. Tell me who you are. You don't look like one of the professional prostitutes. Tell me who you are."

That young lady started crying and she said, "Well, I don't know. I was very young when some people kidnapped me from my village. They have brought me up and today is the first time that I have to face a customer. I don't know what punishment I am going to get in the Court of God for this bad deed. I don't know in which fire of hell God will burn me, because up until now I have lived a pure life, a chaste life, and I am not at all interested in doing this thing. These people are forcing me to commit adultery with you."

The kazi showed some interest in that young lady and he asked her more about her past life. He asked, "Dear daughter, do you remember the name of the village where you used to live?" She replied, "No, I don't remember exactly the name of the village, but it was called something like this." When the kazi heard the name of that village he was surprised, because that was the name of his own village and long ago he had lost his daughter. So he showed more interest in her and asked her, "Do



RAJASTHAN, INDIA, CIRCA 1982

you remember on which street you used to live?" She replied, "No, I don't remember it exactly, but I think it was something like this." When she said that, the kazi realized that she used to live on the same street that he once had. So again, his interest grew and then he asked her, "Do you remember the name of your father?" She said, "No, I don't remember the name of my father, but he was called something like this." And that was the name of the kazi himself!

When he realized that she was nobody else but his own daughter, he embraced her and brought her back to her home. But before going back, he went to the Fakir and said, "Yes, now I understand the meaning of the statement made by that Saint." And finally he went to Hafiz and told Him, "It is true that in the beginning we people didn't understand You, when You said that we should wash our prayer mat in wine, but now I understand. I realize that You wanted me to meet my daughter whom I had lost long ago. I am very grateful to You. Now I know that whatever the Saints say has meaning behind it, and we should not hesitate to obey the orders of a Saint. Even though in the

beginning it may seem foolish, we should not hesitate to carry out the orders of the Master. Even if we don't know the meaning of the order, still we should carry out that order."

The meaning of telling this story is that whenever you get any order from the Master, whether you know if it is beneficial for you or not, even if it goes against your wishes, you should obey it — because Master is responsible for us and He knows what is best for us. *He is responsible for us.* That is why we should always obey the orders of the Master without making any complaints and without asking any questions until we have done the work.

But the problem is that our mind is standing between us and the Master. Whenever we get any orders from the Master, our mind presents many arguments and he does not let us carry out the orders of the Master. So whenever you get any order from the Master, you should not let your mind stand between you and the Master. You should carry out that order, because whatever Master has told you is good for you and if you will obey Him you will definitely get good results from it.

Once Guru Nanak Sahib thought, "Let me see if there is any dear one in the sangat who obeys me." He took some of His disciples and put all of them to the test. You know that the heart of the one to whom the Master has to give the responsibility of all the souls should be pure; Master first prepares that heart and only then He [fills it]. So Guru Nanak Sahib once took some of His disciples outside, and on the way they came across a dead body. Guru Nanak Sahib stopped all His disciples and said, "Well, is there anybody who will eat this dead body?" Nobody obeyed Him, nobody said, "Yes." But then when Guru Nanak Sahib said to Bhai Lehna, "Well, Bhai Lehna, what about you?," Bhai Lehna, who later on became Guru Angad, said "As you wish, Master." And then He started going around the body. Guru Nanak Sahib asked him, "Well, what is the matter? Why are you going around the body? Why are you not eating the dead body?" He replied, "Master, I'm just trying to figure out from which direction I should start eating this dead body." So Bhai Lehna was ready to obey the orders of the Master, and with His grace, Guru Nanak Sahib turned that dead body into parshad, and then the other people also felt bad. They were very embarrassed that they didn't obey the orders of the Master and they repented. But Bhai Lehna who did not hesitate in obeying the order of the Master got everything from Him.

Another time, when Guru Nanak Sahib was walking with His sons and some of His disciples, there was an empty bowl in the dirt and

Guru Nanak Sahib wanted that bowl. He told His sons to go and get that bowl out of the dirt, but they were dressed in white clothes and they didn't want to get their clothes dirty. So they said, "Why don't You order your other sevadars? There are so many people who can do this work." When Bhai Lehna heard that, he at once went in the dirt and brought out that bowl, and as a result [of always obeying] he became the favorite of Guru Nanak.

You can read the history of any Saint and you will find the same thing — that only those who obeyed the orders of their Master and molded their lives according to the instructions of the Master got everything and became successful in their Path.

I have said this many times, that when I used to go to Baba Bishan Das He used to mistreat me, He used to slap me. Whatever salary I used to earn in the army I would bring that and give that to Baba Bishan Das, and whatever I used to get from my farm I used to bring that also to the feet of Baba Bishan Das. And in return He always used to abuse me, He always used to slap me — but I did not get upset at Him. Just imagine, if I had gotten upset at Him, if I had said, "Well, I am giving You so many things and what am I getting in return?" I would have not become His disciple, and He would have not given me anything. You know that because I did not complain and did whatever He wanted me to do, He gave me everything He had at the time of His departure. He did not hide anything He had from me.

You know that many great people used to live around Master Kirpal, great kings, very learned people, politicians and many other people used to live around Master Kirpal. They all wanted to take advantage of being around the Master, because Master was very popular and many politicians and many great people used to come to Him. At that time He told me that I should sit inside the room and I should meditate. He said that I should not come out; there was no need for me to go and attend any conferences. It was very difficult to obey that order, because who does not want to be praised and who does not want to be known in the world? Everybody who was around the Master tried his best to show other people that he was a very close associate of Master, that he was very intimate and close with Master Kirpal. At that time, the mind plays such tricks that nobody wants to sit for meditation when other people are being praised and are brought into the limelight. But those who [always] obey the orders of the Masters, only they gain a lot.

If the Master says that you should close your eyes, and if in-

stead of closing your eyes, you say, "Well, will You give me something if I close my eyes?" it means that you are not a true disciple of the Master, because you do not have any faith in the Master. But if quietly you close your eyes and let Master do His work, you will get a lot from the Master. You know that Master told me to close my eyes to the world and do my meditation. He told me, "You do not need to open your eyes. Whenever I want I will come and make you leave off the meditation." And I did that. And because of the grace of the Master which I earned through that work, you know that all the prophecies which were made by Master Kirpal are coming true. He said that people would come from far away to see me, that they would make me fly in the air, and that the fragrance from me would reach many people. Only because of the obedience to His commandments, all His prophecies are coming true, and whatever is happening now is all happening because of His grace.

I had never been to Delhi, I had never gone to America or England, and I didn't know anybody; I didn't even know Pappu's family. But you know that it is all because of the words spoken by the Master that people from different parts of the world are drawn to Rajasthan and they all are coming here.

Kabir Sahib says, "Even if you meditate sitting underground, the fruit of it will be manifested in the sky and you will become famous all over."

Guru Arjan Dev Ji Maharaj says, "The devotee of God who remembers Him eight watches a day [continuously], does not remain hidden. He becomes well known all over."

Mahatmas tell us that if you want to be successful in Sant Mat, first of all you obey the orders of your Master.

Dear Ones, if you want to please your Master, you have to create the longing within you.

You will have to cut the grass and you will have to give pain to your body. You will even have to carry a basket of mud on your head, if you want to please the Master.

We can enter the world of love only when we cut [off] our head and place it on our palm. We can go through the narrow street of love only if we finish ourselves.

Master does not give any wrong orders; He does not say any useless things. You should know that Master gives His full attention only to those to whom He wants to give something.

Many people in the sangat sit in front of the Master, but when Master says something, only the fortunate ones obey His words. The other people just keep sitting there without responding to anything which the Master is saying.

Many people in the sangat were sitting in front of Master when He

said that those who want to see God should raise their hands. Many people raised their hands. Some even raised both their hands. And then Master told them to close their eyes. Everybody closed their eyes except me, so they complained to Master that I was not closing my eyes. When Master asked me, I said, "Well, You said that those who want to see God should close their eyes. But what if one can see God without closing his eyes? I know that my Master is my God and when I am seeing You with my open eyes, then why should I close my eyes?" Master was very happy with me and He said, "Yes, you have understood my secret."

Not everybody can obey the orders of the Master. Only he who has a heart of iron can obey the orders of the Master.

Master is equally gracious on all, He is equal for everybody, and He wants to give the same thing to everybody, but it also depends on the receiver. Master often used to say that the Giver has no problem; all the problems are with the ones who have to receive.

I have often said these words: "Why am I so grateful to my Master Kirpal? Why do I always sing the songs of thankfulness and gratefulness to Him?" For this reason only — suppose that you have lost a lot of gold, that you have a lot of gold in your home and you are not able to find it. If someone comes to help you, and with his help you are able to take out that gold and lead a comfortable life, whom will you thank? You will definitely thank the person who came to help you and who helped you to find that gold, because you already had the gold, but you did not know where it was lying.

In the same way, God was already within me, but I did not know how to manifest Him, I did not know how to realize Him. I was separated from that God long ago. I don't know how many ages I spent without realizing Him, how many lives I spent without realizing Him, but when Master Kirpal came to me, He helped me to realize that God Who was long-separated from me, and He made me realize that God Who was very much within me, but I was not aware of Him. So whom should I thank? That is why I always thank my Master Kirpal Who helped me to realize God, because God was already within me, but it was Master Kirpal who helped me to realize Him.

[*Sant Ji makes a general announcement here.*]

Almost daily I am [telling] all the dear ones that it is very important for all of you to take good care of your health.

You know that [it is not very late when] you are served dinner, so you should not go to bed very late. If you will go to bed early, you will be able to get up at three

o'clock, after getting enough sleep, enough rest for your body. Our body also needs that much sleep and rest because for the whole day we have to use it for doing the meditation.

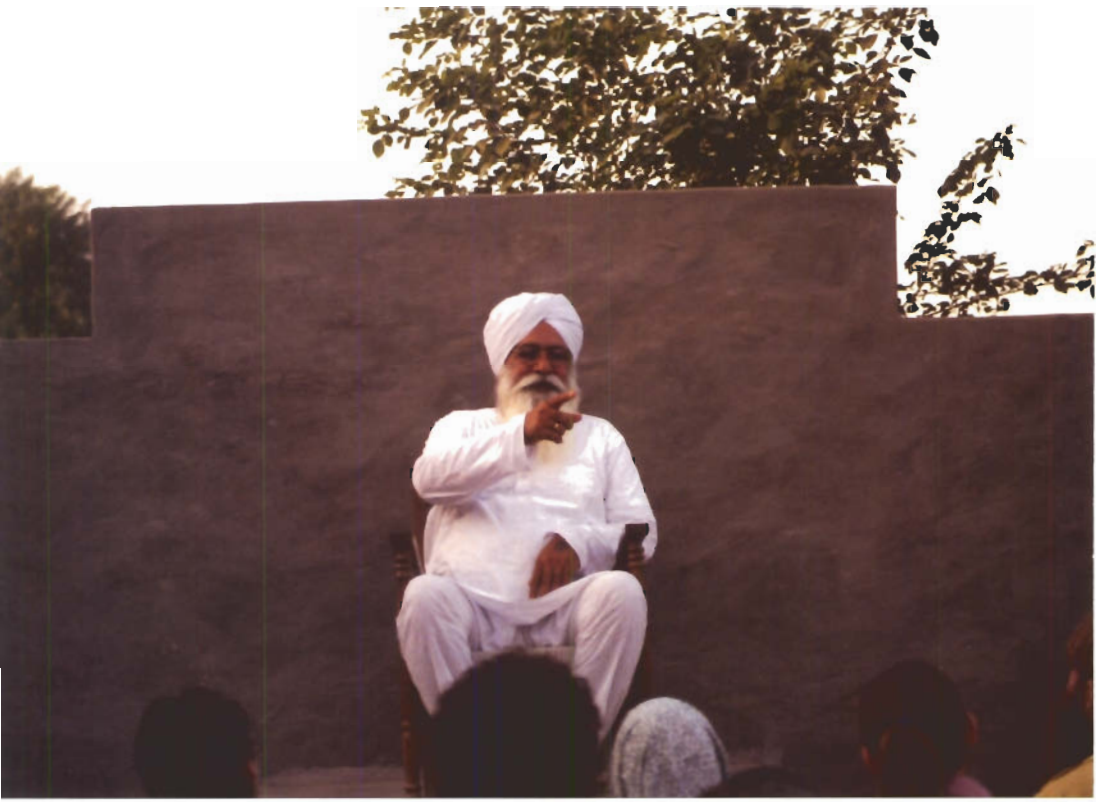
The other thing is that when you eat lunch, after that you should not meditate for at least two hours, or even more than that. You should let the food digest and then sit for meditation. This is very important. This will help you in keeping good health.

During the 1977 Tour when I [met with] people who had the problem of not being regular in their practices, I told them to make a perfect schedule of their day-to-day life so that they would know when they have to get up for meditation, when they have to eat their breakfast, when they have to take a bath, when they have to go to their office, and like that. And those who followed those schedules are doing well in their meditation as well as in their worldly lives.

Here also you know that we have everything on a schedule. We do everything at a fixed time. At three o'clock we ring the bell; at six o'clock you get tea; then we have meditation from seven to eight; then we get breakfast; then we have free time in which we can meditate more or do anything we want. We have a fixed time for the interviews, and we have a fixed time for lunch, and so on. So because of this fixed schedule we are able to do whatever we are supposed to do over here. So I would like to tell you that you should stick to the schedule and you should do things according to the schedule. Even when you go back to your home you should make a schedule, one convenient to you, according to your daily routine of work. If you will do this you will get a lot of help in maintaining [regular meditations].

The other thing that I would like to tell you is that the food which is served here is different than the food you are used to: it is a little bit heavier and it needs a little bit of extra time to digest. So don't eat too much. Eat only as much as you need. I would say that you should eat a little bit *less* than you really need. This will help you to keep your digestion working smoothly.

As far as the purity of the food is concerned, you should know that the wheat which is served to you, which we use in making the chapatis, is grown in this field and we don't use fertilizers, we don't use any chemicals. And in the same way, the *jaggery* [raw sugar] which we use in the tea is also made here without any chemicals. We also try to grow other things here, such as vegetables, when they are in season and we don't use many chemicals on them. So we try our best to maintain your health.



When God showers grace on us, our sleeping fate gets awakened, and with the grace of Almighty Lord we come across a perfect Master. When God brings us in the company of the perfect Master He gives us the knowledge and, sitting in the lap of the Master, we make our spiritual journey.