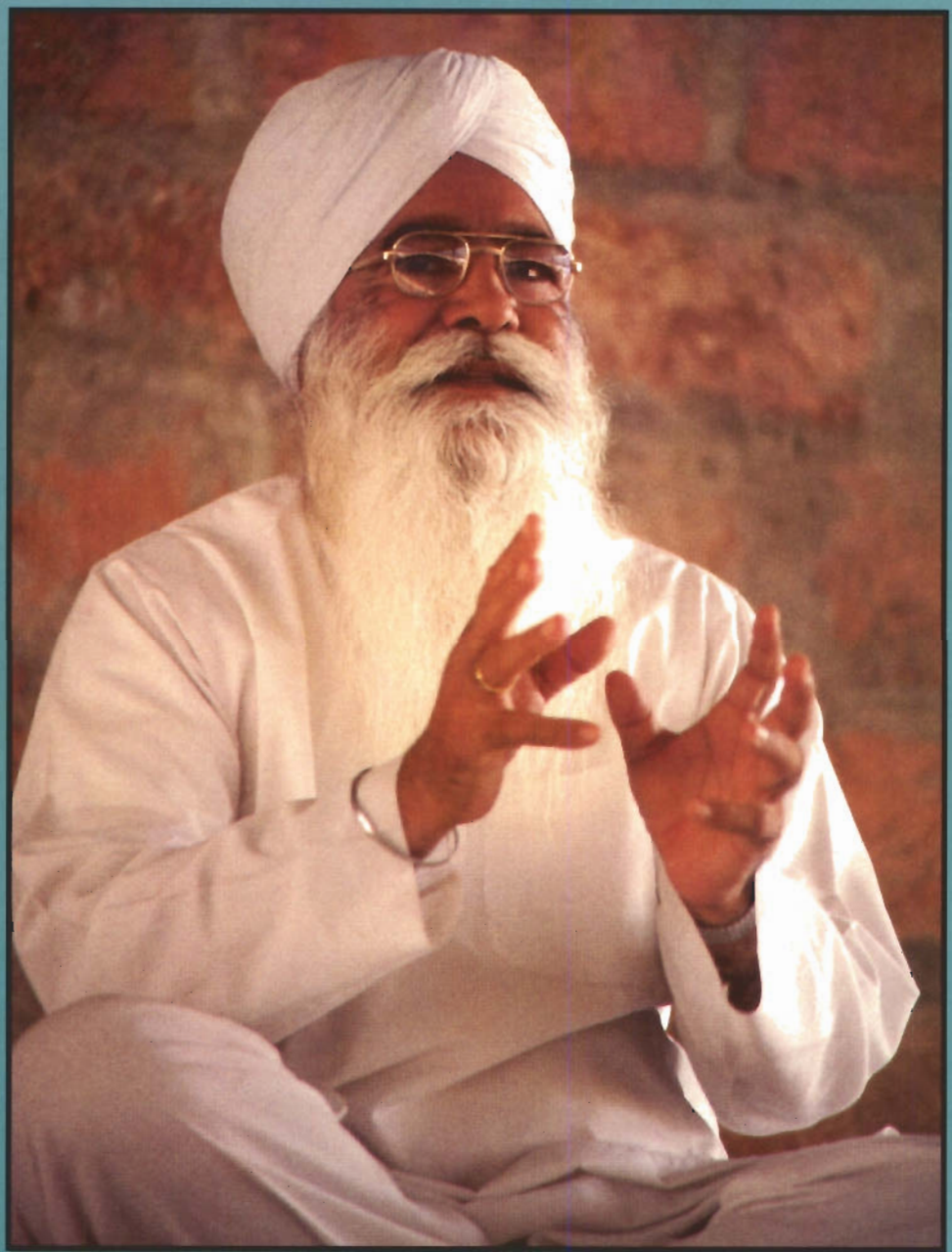

Sant Bani Magazine

The Voice of the Saints

Volume 26, Number 5 — November 2001

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The Path of the Lovers

Sant Ajaib Singh Ji

THE THEME of tonight's Satsang is the importance of Satsang, the importance of the Master, the importance and benefits of receiving the Naam, how to get the Naam, and how to DO* the Satsang. All these things are very important because in this Iron Age liberation cannot be achieved if you do not have the Satsang, the Master, and the Naam. Without the Master we cannot get the Naam; without Satsang we cannot do our self–introspection; and only through the Satsangs do the Masters create the desire of doing the devotion of the Lord in our within.

Kabir Sahib says, "In this Iron Age knowing about God and doing the Satsang of God are the only means of liberation from this Ocean of Life. In this Iron Age there are no other ways through which one can cross this Ocean of Life."

Guru Arjan Dev Ji Maharaj says, "Nanak says that God Himself has made this law — that without the Master one cannot get the liberation."

This Satsang was given May 8, 1984, at Sant Bani Ashram, Sanborton, N.H.

In tonight's Satsang I will talk about the death of the satsangi. When those who have gotten Initiation die they feel more happiness at the time of their death than they would feel at the time of their wedding. And many times, to the advanced souls, to those who do the meditation, Master tells them about their departure in advance, maybe a couple of months before the disciple is supposed to leave the body. And to the soul who has not done a lot of meditation but has had faith in the Master, many times Master tells him about his departure just a couple of days before the disciple is about to leave the body. But if the disciple does not do the meditation after receiving the Naam from the Master, and if he goes on indulging in wine and in the other pleasures of the world, why should

* While the Master gives, or presents, the ideas and advice that comprise the Satsang, we are expected to do more than simply attend. We are supposed to be active participants, rather than passive hearers. "Be ye doers of the Word, and not hearers only, deceiving yourselves. — James 1:22. See also, "Do. *verb,* to discharge one's responsibilities." *Webster's New World Thesaurus.*

Master come and receive him? Why should Master come and protect him at the time of death if he has not followed the teachings of the Master and has not made his life according to the teachings of the Master?

But the Satguru is a gracious being and He protects all the souls. This is my personal experience, since I have seen the death of many people, that Naam does not leave any attachment. I have seen the death of many young women. If they are nursing, they do not nurse their babies when they are about to leave the body. The family members bring the infant in front of that woman and tell her to feed it, but she says, "No, take it away." And then the family members say to that lady who is going to leave the body, "Tell your Master that your children are still too young and there is nobody else who can take care of them. Request Him to keep you in this world for some more time." But Naam is such a thing which cuts all the attachments and bonds of the world; it does not leave any attachment. That is why that person says, "No, take them away. Their Protector is Almighty God, and He will take care of them. I do not have anything to do with them."

*Now the sixth month Aghan**
has come.

* Aghan is the sixth month in the Hindu calendar.

The sins are destroyed and
the dirt is reduced.

Swami Ji Maharaj's hymn is presented to you. He says that when God has given this human body to us, which is in fact an opportunity to meet Him, and when we are fortunate enough to come to the Master and take the Initiation from Him, and when the Sound of the Bell starts to sound in our within and the flashes of Light have started coming in our within — then all the sins are washed away, all the clouds of sins go away.

The mind has become pure,
the within has become
still (unwavering).
Lust and anger have gone.
The sense organs have
failed.

When our soul starts getting still at the Eye Center and when we start hearing the Sound Current, then all the dirt and sins of the mind are washed away and the mind becomes pure and calms down. When we reach the first plane, all these passions — lust, anger, greed, attachment, and egoism — also go to sleep and they bother us less. But we have to face them in their astral form when we go in the astral plane.

Leaving the body, the soul
has climbed over the Sky.
(And after) getting the Shabd

she has arrived at the
Greater Sky.

Now He says that when we do the meditation daily, after rising above this body and vacating the nine openings, our soul goes in the Sky. It means that our soul gets attached to the Shabd. Whenever our soul goes back to the Almighty Lord, it will always go after climbing the Shabd, after riding on the Shabd.

Every day she enjoys with
the Shabd
And beholds the unique,
amazing play.

Now He says that the happiness which the soul gets after getting attached to the Shabd cannot be described. Its glory cannot be described. It is like a [deaf and] dumb man describing rock candy. He can only express his happiness through his gestures, but he cannot speak. In the same way, when the soul gets attached to the Shabd that happiness cannot be described in words.

Just as it is difficult for us now to go in the within and give up the enjoyment of the outer pleasures and passions, in the same way, when our soul, even for once, gets attached to the Shabd and we start enjoying the inner bliss, then it becomes difficult for us to come [back] outside and it becomes very difficult for us to accept all the outer pleasures.

Girls play with dolls and toys as long as they are not married, but when they get married, who wants to play with the toys and dolls? — because then the mind of the girl gets attached to her husband.

Then the condition of our soul becomes as the Mahatmas say: "O Girl, give up playing with toys and dolls. Now you have been married. Why do you play with those unmarried girls who have not known the glory of the Husband?" The unmarried girls are those souls who have not been initiated, who have not received the Master, and the married girls are those souls who have got Naam and who have got the Master.

The soul has left this home
and has caught hold of
that Home.
She has lost the world and
gained the Satguru.

Now she has left the home of this plane and has caught hold of Sach Khand. She has left the world and she has caught hold of the Master.

Guru Nanak says that if you will not give up the love of this world by yourself, then the time will come when the Angel of the Negative Power will come and force you to leave the love and attachment of this world. At that time nobody will come to help you, nobody will come to your rescue.

Since she took refuge at the
(Feet of the) Satguru
She has realized the melody
of Sat Naam within.

This is the Path of Love. This is the path of the lovers. When the lovers come to the Masters they remain only for the Master, they become only of the Master. And then they say, "When the Shabd is manifested within us, when the Master is manifested within us, we are content with that and we do not see anything else except our Master. Everywhere there is only our Master."

Blessed is the Satguru,
blessed is His sangat
(company),
By whose grace I have at-
tained this position.

Now Swami Ji Maharaj says that when the lovers' souls take refuge in the Master, the Master dyes them in the color of Naam, and after that those souls say, "Great is our Master; We are very grateful that we have been given the opportunity of spending time in the company of the Master; and Whatever wealth of devotion we have gotten, whatever we have achieved, it was only after spending time in the company of this great Master."

By doing Satsang the work is
accomplished.
The sins have been destroyed
as if they had eaten
the dhatura (a poisonous
flower).

Now He says, "By going in the company of the Master, what benefit did I gain? Graciously Master removed all the sins from my within. Now I have taken refuge at the Feet of the Master and twenty-four hours a day the Simran of the Master, the repetition of the Name of the Master, is on my tongue, and always in front of my eyes I have that attractive Form of my Master."

Both the sins and virtues have
fled away.
Love and devotion dwell in
the heart.

Now He says, "Now I have neither the desire of any sins, nor the desire of any virtues. I don't have any fears in my within. The only thing which I have in my within is the love for the Master and the fear of the Master, and twenty-four hours a day I have the remembrance of the Master."

Now she gets the Satsang of
the Master,
(And) mingling in the Feet of
the Master, she becomes
one with Him.

Now He says that even if a sinner comes to the Master and takes ref-

uge in the Master, he can also take his boat across, he can also cross this Ocean of Life. Because Sant Satgurus do not hesitate in forgiving, and while They are forgiving, They do not see whether one is a sinner or full of virtues.

Sant Satgurus do not make any mistake while initiating the souls. When the soul comes in front of the Masters, They can see the karmas of the soul very clearly. Just as we can see cardamom seeds in a glass jar, in the same way the Masters can see the karmas of the souls. They know how much of a karmic burden the soul has, how much she has to pay to the Negative Power, and in which ways she can pay off the karmas to the Negative Power.

Serving the Feet (of the Master), she drinks the Charan Amrit (nectar of His Feet).
Every day she lives [by] eating the parshad of the Master.

This was the custom in Swami Ji Maharaj's time: by requesting Swami Ji Maharaj, the disciples had gotten this permission from Him that every evening they would wash His feet and mix that water with some other water and distribute it among the dear ones. And they would mix the leftover food of Swami Ji Maharaj with the langar food and all the dear ones would take that as parshad. Making this request, they had gotten this permission from Swami Ji Maharaj and He was very gracious and very kind to give them this [concession]. The importance of parshad is very great. Parshad is the name of "the Grace of the Master." But it depends upon the person who receives the parshad: it depends upon the faith, love and devotion of the dear one who is receiving the parshad.

Master Sawan Singh Ji used to tell [this story] in front of the whole Sangat, that when he went to Agra to see Swami Ji Maharaj's brother, Seth Pratap Singh, Sawan Singh requested Him to let him wash His feet and drink that parshad water. But Seth Pratap Singh said, "No, I don't have that much meditation that I can give you. But if you want, I can give you some other parshad, some outer form of parshad" — and graciously He gave Baba Sawan Singh some clothes. And in that also He gave a lot of grace to him, because when the Sant Satgurus give us any clothes or any of Their belongings, in that also They give us a lot of grace.

Master Sawan Singh Ji used to relate an incident to which He was an eyewitness. He used to say that there was a father and son in Agra and they both were initiates of Swami Ji Maharaj. At that time a disease was spread all over and because of that disease the son was about to leave his body. The father

started weeping. The son asked him why he was weeping. He replied, "Since you are my only son and you were going to take care of my worldly affairs after me, that is why I am weeping, because now you are going to die and I will lose you." That son said, "Don't weep, don't mourn over my death, because I am not going to die. I am going to get a new life." Then he said, "In my past birth I was a tree and somebody brought a branch of me, a little piece of me, to Swami Ji Maharaj which He used as a toothbrush. And because of His grace, I got a human birth in this lifetime. But still, because I had come from the body of a tree, my intellect was not very sharp. I still had a dull intellect like the tree, and that is why I did not make use of this birth. Now I am going to get one more birth in which I will get the perfect Master and the Naam which will become the cause of my liberation. So you should not mourn over my death, because I am not going to die. I am going to get a new birth."

It so happened that once when Master Kirpal was visiting my Ashram, He was very gracious, His eyes were full of grace, and as I have said very often, when Master would visit me there, I would become like half-crazy. This was because of His presence that I would be in that condition. So I took some dust on which He had just stepped and when I took that Master asked me what I was going to do with it. Since I had the habit of saying the poetry, I made up some words and in the form of poetry I said, "The fresh dust of Your Feet I will take and put on my heart, because Your Five Sacred Words have liberated me." And since that dust was His parshad, something which was touched by Him and blessed by Him, I still have that and I still consider that as parshad.

In the parshad given by the Maser there is limitless grace and the blessings of the Master. But it all depends upon our receptivity. It depends upon the faith and love with which we eat [or use] that parshad.

She has His darshan. Again
and again she listens to
His words.
(And) after listening to them
again and again she
dwells (on the words of
the Master) within herself.

What should one do after going in the Satsang of the Master? One should take every single word which the Master speaks as a divine word, as a divine commandment. Whatever Master says in the Satsang, one should try to follow that, one should live up to that, because Masters always try Their best to make our outer life as pure as possible. They tell us that there are five dacoits in your within and they are plundering you, they are

defiling you, making your within dirty. The Masters always emphasize making our within pure and holy. So it is very important and necessary for all the dear ones to follow whatever the Master says and to live up to the words of the Master.

She picks up the qualities
(from the words of the
Master),
(And) applying them to her-
self, eats their essence.

Now He says that sitting in the Satsang, one should think over the words of the Master and see whether they apply or not. And if they apply to us, we should give up those bad habits.

O Brother, by eating that food
(of the words of the Mas-
ter) she became stronger.
Her shame and fear of the
world have run away.

Now He says that for the lovers the words of the Master are like food for their soul and by eating that food every day their soul becomes strong and brave, and then there remains no worry of public shame and public criticism. Public criticism and shame fly away, and then only the remembrance and love for the Master remain there.

Now we understand the world as greater than Master, the religions as greater than the Master. But when we get dyed in the color of Naam, in the color of love, then we give first priority to the Master and to the work of the Master and then second comes the world.

Sufi Sant Bulleh Shah says, "On one side there are the bonds of religion, and on the other side is the abode of the Beloved. Attach yourself to the Master and put both your feet in one boat, because those who try to cross the river with their feet in two boats always drown."

Further, He says, "On one side you are craving the love of the world, and on the other side you are desiring to have the love for the Master. The guest of two homes does not get food anywhere. You go and eat wherever you can."

Understand that love for the
Master is devotion to the
Master.
One should be firm in his
mind and deeply involved
with the soul.

It is the work of the lovers to do the devotion of the Master. And if the lovers get even a little glimpse of the Master, they become pleased, they become happy.

If you tell the devotees of the Master to give up the glimpse of their Master and to give up going to the Satsang of the Master in exchange for the kingdom of the whole world, they will not accept

that power, they will not accept the kingdom of the whole world. At no cost will they be ready to give up the Satsang and the company of the Master.

Guru Nanak Sahib said, "O Lord, give me just a little bit of Your darshan." He said, "Your darshan is our life. Just a little bit of Your darshan will make our life bloom. Give us Your darshan." Bhai Nand Lal had also said to Guru Gobind Singh, "It is a question of Your one glance and it is a question of my whole life."

By growing in the love for
the Master one becomes
strong in the within.
Becoming stronger, he has
become as if crazy.

Now He says that even if you see the lover as the crazy one, as the innocent one, from outside, from within He is very strong. He is very devoted to his Master and at no cost is he ready to give up his love for the Master.

The fakirs look crazy from outside, but inside they are very strong. The devotees may look like crazy ones from the outside, but from their within they are very strong.

The form of the Master is so
dear (to His lover),
Like the unchaste person
likes the woman and the
fish likes the water.

Now Swami Ji Maharaj tells how for a lover, or for a dear one, how loving the body of the Master is. He says that the body of the Master is as beloved to the lover as the body of the woman is to the unchaste person. The unchaste person does not want to give up the body of the woman at any cost. And as the fish loves the water and becomes pleased only when she is in the water — as soon as you bring her out from the water she dies — in the same way, the lover loves the body of the Master. He does not want to give up the Master's glance even for a moment, and he does not want to give up looking at the Master for even a moment.

Bhagat Nam Dev Ji Maharaj also says, "Just as the unchaste person loves the woman, in the same way Bhagat Nam Dev loves the devotion of the Lord."

Satsang should be done only
in this way.
This is the only true reward
of the Satsang.

Now Swami Ji Maharaj says, that when you go to the Satsang you should understand every single word the Master speaks as the divine word and you should live up to the words of the Masters. You should love the form of the Master just as the fish loves water. All the souls should attend the Satsang in this way. It is not a good thing to

come to the Satsang like performing some rite or ritual and go back from the Satsang without understanding and without accepting anything. You should not make it a rite and ritual. You should do the Satsang exactly in the way which I have told you earlier.

One sings, "Satsang, Satsang" through his mouth every day,
But doesn't get any reward.

Now He says, "He goes on saying, 'Satsang, Satsang' every day but is not getting any benefit from it." Why is this so? It is because he listens to the Satsang with one ear and lets it out from the other ear. We go to the Satsang and come back after listening to it but do not accept anything. We do not get any benefit from doing the Satsang in this way.

There are only a few basic bad habits which we all have and if we were determined to give up one bad habit per Satsang then we could easily become free from them. If we became determined to give up anger in one Satsang and lust in another Satsang, and if we went on doing that, within a few days we could become free from the burden of all these sins, of all these bad habits.

The glory of Satsang is very high,
But it can be given only to one who deserves it.

Now He says that all the Rishis, Munis, Vedas, and Shastras have sung the glory and importance of doing the Satsang, but the soul can only benefit if she is chosen for the Satsang, if she is determined to get the Satsang.

Everyone walked to the Satsang,
But unless one becomes worthy of it, the reward cannot be manifested.

Now He says that thousands and millions of dear ones come to the Satsang of the Saints, but They always look for the one who is worthy of the grace. They always look for the one who is going to be chosen to wear the Crown of Spirituality on his head, for the one who is going to get the throne of Sach Khand. They always look for the worthy one.

Many came in front of the Satguru,
(But) Alas! They didn't catch the words of the Master and the darshan.

Everybody comes to the Master and Master loves everyone. But there are many who fall into this category of those who do not get any benefit, who do not get any intoxica-

tion from the darshan of the Master, and who do not live up to the words of the Master.

What can the Satsang and
the Satguru do?
How can such jivas cross
over the Ocean of Life?

Now He says, "What is the fault of the Master, what is the fault of Satsang, when the soul does not believe in the words of the Master? How can that soul cross the Ocean of Life who does not love the Master, who does not love the words of the Master, and who does not live up to the words of the Master?"

Kabir Sahib also says, "O Kabir, what can the Master do when there are so many faults in the disciple, if he is like the blind person who goes on blowing air in the bamboo which is open at both the ends? What can the Master do to such a disciple who has both his "ends" open and who does not accept anything?"

Their story is like that of a
stone in water.
They do not get dissolved as
rock candy dissolves in
water.

Such people's hearts are like stones, and like the stone does not absorb any water, in the same way they do not absorb any teachings of the Master. What was required? They should have made their hearts like rock candy, and as the rock candy gets dissolved in water, they should have dissolved themselves in the words of the Master.

When the outer Satsang be-
comes like this
(The devotee finds) no one is
as dear a Friend as the
Satguru.

When they become like rock candy in water after coming to the Satsang, when they love the Master, and when they love the words of the Master and live up to them — when they make their outer Satsang like this, then they become worthy of the inner Satsang of the Master.

Then she accepts the inner
Satsang.
Her soul climbs the Sky and
she calls aloud.

Then He says that the soul starts going in the within when she accepts the inner Satsang.

The Sky roars and the Heav-
ens cry in joy.
The mind sits on the throne
becoming the intoxicated
one.
The soul has achieved the
True Home,
(And) has left the mortal
world.

Guru Sant Ji

My beloved, Guru Sant Ji
Has a shining face
Bright eyes that glisten
Windows through which love comes

Pure, effervescent love
That flows like His white beard
Sweet lips and wide moustache
That chasten us to devotion

Often dressed in white or black,
He's a farmer from India
We are in His garden,
Saplings needing water

We got His darshan
Like water in the desert
Now He sends His Radiant Love
In the form of Another

He comes running barefoot
To all those who call Him
My beloved, Guru Sant Ji
My beloved, Guru Sant Ji

DOUGLAS LEE-REGIER

Saints Have a Heart of Wax

Sant Ajaib Singh Ji

December 27, 1985

VERY GOOD, all of your bhajans were very sweet. I am very grateful to Almighty Gracious Kirpal, Who gave us this opportunity to sing His praises.

In one of the bhajans it is sung that one cannot tell the story of the love of the Master. Kabir Sahib also said that since a [deaf and] dumb person cannot speak he cannot tell us how sweet the sweets are. He can only express his happiness by dancing; he can only tell us about the sweetness of the sweets he has tasted through his actions. In the same way, one cannot describe in words the love and the grace of the Master, but still, when the Saints and Mahatmas got the intoxication of love from Their Master, They tried to convey that to the people. They tried to express Their feelings through poems and bhajans.

They also told us what shortcomings we have, and that this world is full of suffering; nobody is happy in this world. They told us, "I am a sinner; I have this fault and that fault." They told us how the Master showered grace on Them and how the Master did not care for His body or His health, but since He had taken up this task of taking our soul back to the Real Home, He worked very hard. He graciously came into this world and assumed the human form only for the sake of the disciples.

So in Their bhajans Saints and Mahatmas tried to express the love of Their Master. They tried to tell us about the importance of the Master and how great Their Master was.

These three bhajan talks were given starting December 27, 1985, at Village 16PS, Rajasthan, India.

December 30, 1985

ALL OF YOUR bhajans were very good, very sweet. It was very loving to hear all the bhajans. It is a very pleasant time and it is all because of the grace of Supreme Father Kirpal that we are able to sit in His remembrance — and in His remembrance we have been able to speak a few words about His glory.

No doubt, Satguru has to take all the souls whom He has initiated to Sach Khand — because He is the abode of grace — He is the king of grace — He is the ocean of grace. But who is the brave one? Only one who struggles with the

mind and organs of senses, and after getting rid of them, goes in the within and manifests the Master within him. Only one who sees the Master within him in his lifetime is the brave one.

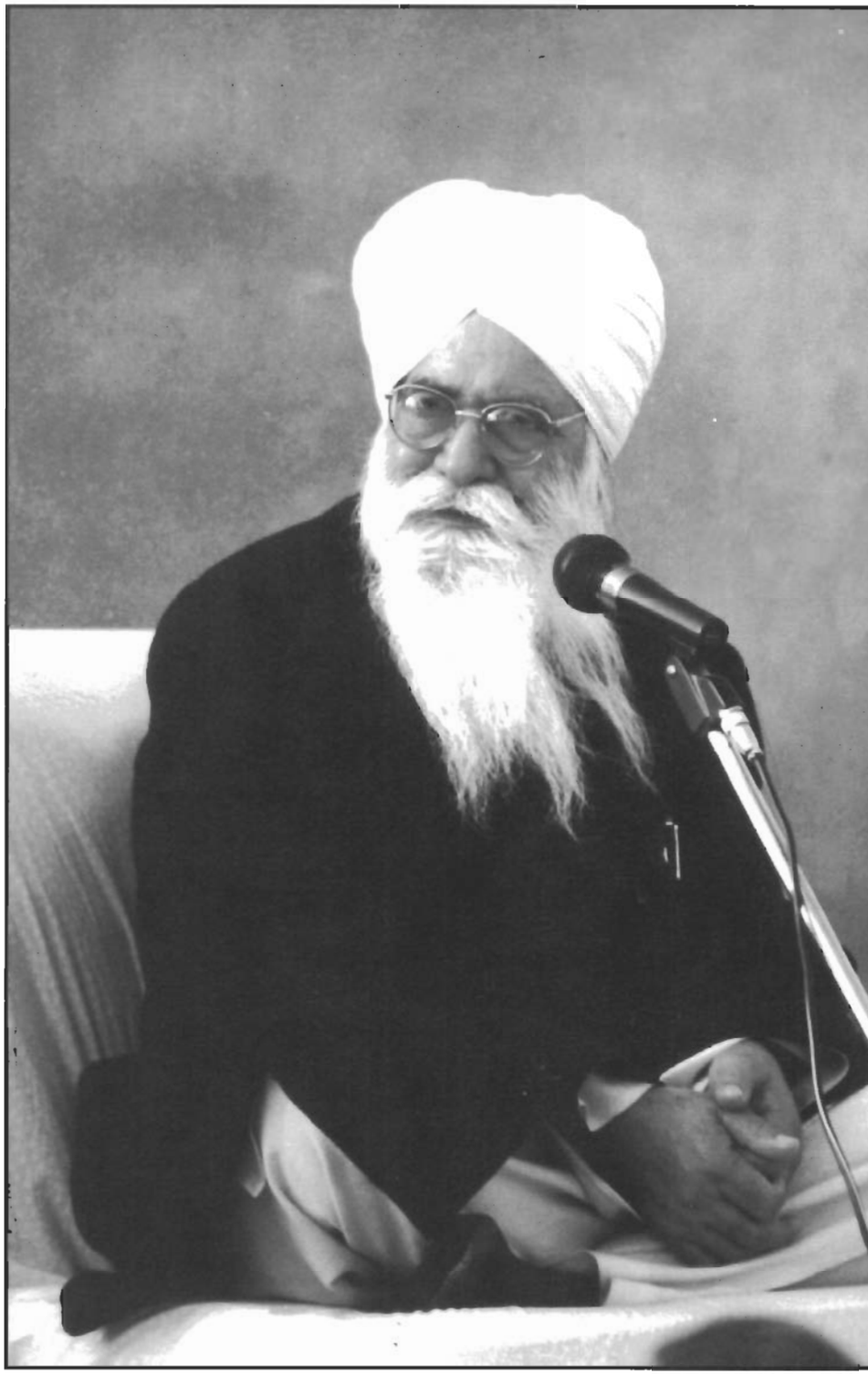
You know that if someone tells us, "Let your mind and sense organs go free; let them do what they want. Eat, drink, go jolly, indulge in the worldly pleasures!" — then everybody will go to and bow down at the feet of such a person, and they will all follow him. But if someone tells you that you should protect yourself from the mind and the sense organs, that you should not become their slaves, and that you should struggle with them — out of millions you will find only a few people who will go to such a person. And out of those people who are following that Master Who teaches us to get rid of the mind and the sense organs, you will find only a few people — maybe one or two, out of hundreds and thousands — who will sincerely struggle with the mind and the sense organs.

In His Satsangs Master Sawan Singh Ji often used to say that if someone tells you that in America you can get land for free, and that you can get all the pleasures and things of America without paying for them, then everybody from India, everybody the world over will want to go there. But when the Masters tell us, "You have been suffering in this world. Whenever you have come into this world, you have always had the sufferings of birth and death. God Almighty, for Whom you are searching, is within you. Come to us and we will show you how to realize that God. Come and we will make you meet that God" — when the Masters tell us to come to Them and to follow Their instructions, we are not ready to go in that direction.

Master Sawan Singh Ji often used to mention Russia. He used to say, "What is over there? Over there you work hard, make money, eat, drink and go jolly and then prepare for hell."

This is all because of the grace of Supreme Father Kirpal that He came in this Iron Age, gave us the Initiation, and allowed us to be in His remembrance. He came and cooled down our heated hearts.

He would be a fool who would say that his heart is cooled down — you know that because of lust the heart is heated up, that organ of sense gets heated up, and in order to fulfill that desire, in order to cool down our heart, we use that organ of sense, and instead of getting any coolness, instead of getting any satisfaction, we get more desire. In the same way, in order to fulfill the desire of greed, in order to bring coolness to the sense of greed, we deceive other people, we do all sorts of things in the world, and instead of getting any satisfaction and contentment, we get more desires.



S.K.A. RETREAT, SAMPLA, INDIA, FEBRUARY 1996

At present we are like young children. Young children do not appreciate or know what their parents are doing, whether it is good or bad for them. Even though parents know what the children need and try their best to give good things to the children, still the children do not appreciate it, because they are children and they do not have much understanding. In the same way, on this Path of the Masters we are like children. We do not know the benefit of doing the meditation of Naam, what we get by doing the meditation of Naam. Masters know everything about the Naam, and that is why They always tell us to meditate on Naam. But since we are children we do not know how to appreciate that or what is the benefit of it. Guru Nanak Dev Ji Maharaj said, "I sacrifice myself on those who do the meditation of Naam in this Iron Age."

Guru Arjan Dev Ji Maharaj said, "Who are our real relatives? Who are our beloved ones? Who are our dear ones? Who are our friends? Only Those by meeting Whom coolness comes to our hearts and [with whom] we get the desire to do the devotion of God. Such Saints, such Masters, are rare in this world."

He says, "By seeing Them, all the bad qualities vanish. They are our Real Friends. I have looked for such Dear Ones, such Friends, all over in the world, but I have found only a few rare Ones Who have manifested that Naam within Them."

Guru Arjan Dev Ji Maharaj was so much intoxicated by His Master, He had so much love for His Master, just as waves rise up in the ocean, in the same way the love used to rise up within Guru Arjan Dev for His Master. That is why He said, "Those who have had the darshan of the Master have made their lives successful."

That is why I thank Supreme Father Kirpal, Lord Kirpal, all the time. Because how did we learn how to do the devotion of God? It was all His grace that He taught us how to do the devotion of God. We did not know how to struggle with the mind. He taught us how to struggle with the mind, because mind always brings all his forces in front of us. Sometimes he sends the force of lust and attacks us with that. Sometimes using anger, greed, attachment and egoism he fights with us. It is all due to the grace of Supreme Father Kirpal that He gave us the knowledge of Shabd Naam and, arming us with the weapons of Shabd Naam, He made it possible for us to fight our mind.

Kabir Sahib said, "As long as you have lust, anger, and egoism within you, it doesn't matter whether you are a scholar or an illiterate."

So we should thank Almighty God because He has given us this opportunity to do His devotion — especially at this time, when unrest is prevailing all over the world.

January 2, 1986

VERY GOOD, all of your bhajans were very good, they were very sweet. I was very pleased to hear them. I was very pleased to sing the glory of that great Kirpal.

We all know how much Master Sawan Singh used to love His Master and how very fond He was of His Master. And we also know about Master Kirpal's love for His Master, how very fond He was of His Master. We can see that very well in the bhajans written by Him.

All the Saints, all the Masters, have loved Their Masters, They have all been fond of Their Master. They were true lovers of Their Master. Master Sawan Singh Ji used to say that when the true lover wants to shed tears in the love and remembrance of his Master, what does he do? He [stirs the ashes of a fire] so that smoke comes out. People would see that tears were coming out of his eyes [and believe] the smoke was bothering him. But in fact he is weeping in the love of and the pain of separation from his Master. In that way, in the remembrance of his Master, when he weeps, the true lover makes His heart lighter.

Guru Arjan Dev Ji Maharaj had to compile the Guru Granth Sahib only because in those days the family members of the earlier Sikh Gurus had started misinterpreting the writings of the great Masters after They left the body. Those family members, who had not received the orders from the Masters to give Initiation or to do the work after Them, had started making alterations in the writings of the earlier Gurus. Using those writings, saying that they had written them, they were distributing those writings using their own name and seal, and in that way they were misusing the writings written by the earlier Gurus. Prithi Chand especially, who was the son of Guru Ramdas, did this a lot. His son also, whose name was Meharban, was not less than his father; they both misused the writings written by the earlier Gurus. So that is why Guru Arjan Dev Ji thought, "These are the sacred writings of the great Masters. They should not be misinterpreted, they should not be wasted." So that is why He compiled the banis, the writings, of all the earlier Sikh Gurus. He also collected the banis of those other Saints and Mahatmas who had achieved the high status, who had become Param Sants. From wherever He could, He gathered the writings of those great Saints and devotees who had attained the high status, and He compiled those writings in the Guru Granth Sahib.

I have written many bhajans, and in the earlier bhajans which I wrote I did not put my name or the name of Lord Kirpal, because I did not want to do that. But I found that people were stealing those bhajans.

They were writing their own names in those bhajans and they were saying that they had written those bhajans. So when people started doing that, I had to put my name and the name of Lord Kirpal also so that other people could not steal those bhajans.

Russell Perkins worked very hard and he compiled that as a book. And here in India Pappu also worked hard and he made that into a book so that the devotees could have something to read and to express what is there in their heart — because there is no other way for the disciples to express what they have in their heart except by singing the bhajans written by the perfect Masters.

Kent Bicknell also has worked very hard in making it possible for these bhajans to reach you. He taped all the bhajans and transliterated and [helped Pappu] translate them.

Last year in the beginning of November, as you all know, a most difficult time had come upon India.* Not only in the city of Delhi, but also all over India it was very difficult. People still valued carrots and radishes, but they did not place any value at all on the heads of men and they were killing men like anything. I had gone with a group up to Sirsa, and when I was returning I was told that all these things were happening in the country. I was moved very much and I felt very shocked and very sad in my heart. Only they become sad, only they feel shocked, who have the heart of a human being. People have hearts, but the heart of the Saints is like a heart of wax and it melts very easily. Whenever They hear of any suffering or any difficulty, Their heart melts very quickly.

Ajeet Singh was with me and he was driving the car while I was sitting in the back seat. I was feeling extreme pain, it was very difficult for me, and at that time I made this prayer to Almighty Kirpal. I wrote this bhajan at that time. I said, "The happiness has disappeared. Who will share the pain? Come, O Beloved Kirpal. To whom else can I tell my pains?" [*Hoya Sukh Ole*]

Every single word of this bhajan came out from that heart which was suffering very much at that time, and Lord Kirpal showered grace and He heard this prayer, He heard this plea. And showering grace on the merciless hearts of men, He brought mercy, grace and kindness into the hearts of men. He stopped all that killing, all that violence, and everywhere peace prevailed.

I have often said that if you are not going in the within, if you have not reached up to Daswan Dwar, you should never try to write poetry, because whatever you are writing is not your own experience and whoever will read that will not get

* Sant Ji is referring to the riots after Indira Gandhi was assasinated.

any effect. You are dry and the person who reads your writing will also remain dry. But if you have reached Daswan Dwar, whatever prayer you are making to the Master, whatever poetry you are writing for the Master, you are doing that after seeing Him, and your every single word, your every single prayer, will be answered.

Nowadays, why are the hypocrites popular and why does hypocrisy prevail all over? Only because people are using their mind and intellect to write the books, and because people believe very much in reading the books written by the mind and intellect. Many satsangis even get misled by reading such books. People write many great books, many big books, and other people who read them are impressed very much. But they do not see whether the person who has written that very big book has made his life or not, whether he has maintained a good character or not, whether he has done any meditation, or sacrificed himself for God for twenty or thirty years in his life. We do not pay any attention to the writer, but we are impressed by the writings. That is why we don't get any effect — because the person who wrote the book has just written that book using his mind and intellect. Since it is not his own practical experience, that is why he can only impress our mind and he does not leave any impact on our soul; since he is dry, we also remain dry.

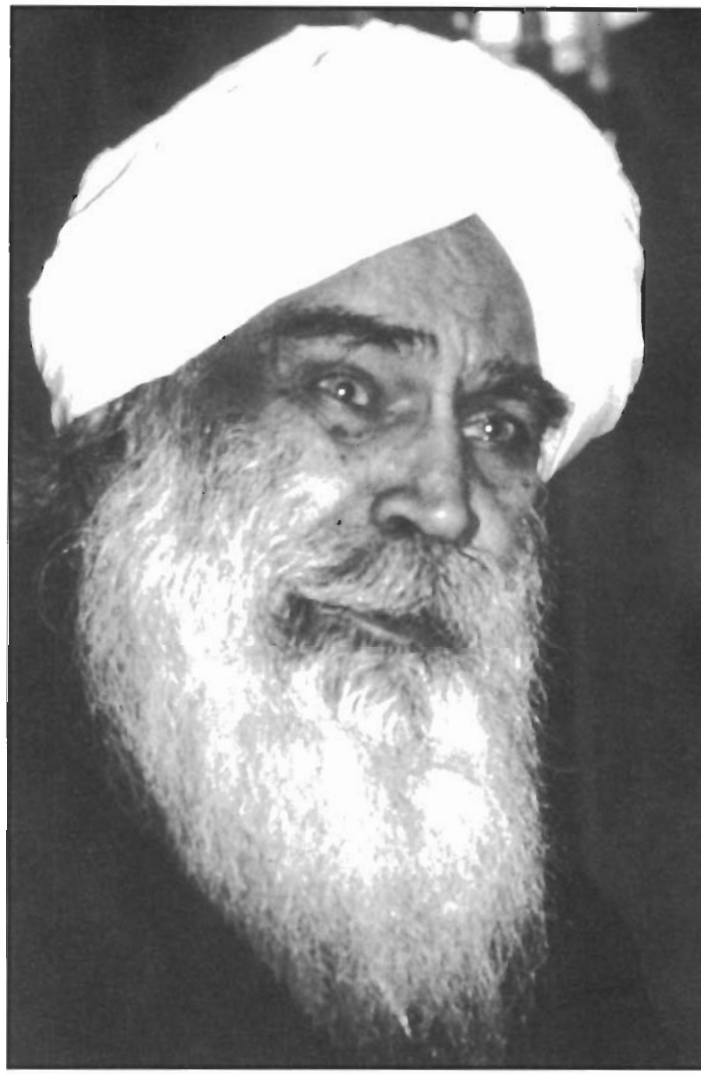
That is why Master Kirpal always used to say that if you are sitting where the wind is blowing by a piece of ice, you will feel cool air, and if you are sitting by a fire, you will feel the warm air. In the same way, you will get the impression of the author whose writing you are reading. If he has written according to his mind and intellect, you will get only that impact. And if his within is pure, if he has done some meditation, you will get that impact also. Master Sawan Singh Ji used to say, "Go within and see for your own self how those authors whose books are very popular in this world are being troubled in the hells, and what their position in the inner world is." That is why He always used to say that you should not write anything unless you have gone within and reached Daswan Dwar.

The Condition of The Lover of God or The Master

Sant Kirpal Singh Ji

WHAT IS THE condition of the lover of God or the Master? His attention is always riveted on the Master, the God in Him, even while eating, drinking or sleeping. Sometimes you may become so much engaged in the Master that you do not remember whether you have eaten or not, who you are or what you have been doing, who has come or who has gone. This is the ultimate goal. Such a man is awakened within to the Master and asleep outside to the world. Now our condition is that we are awakened to the world outside but are asleep towards the Master, the God in Him within. For example, I see you before me but I am asleep from without. Asleep means that I am not conscious of what is going on in the world outside. Similarly, when I see directly in front of me, I am awake here but asleep from within. If I am awake within myself, to the God in me, or the God in the Master, then I am asleep from outside. Do you follow my point? So the lover of God is awake towards Him and asleep from outside, but he is not to actually run away from the world.

One saint in the West said, "When I want to be all alone, I go where? I go to an inn where people come and go, but I am unconcerned because I am all alone." Pity it is that we are not alone but have so many thoughts that come from within and we are concerned with them. So this saint said that when I want all solitude, I go to live in an inn, where people come and go, but I am not concerned with them. So this is a sort of awakening from within your own self, to the love of God in the Master. Well, if you are absorbed, you will become one with the Master. Shamez Tabrez said, "I become you and you become me. You become my soul, so much so that people do not differentiate whether it is you or me." Saint Paul said, "It is I, not now I, but Christ



GERMANY, 1972

lives in me." All those who have gone within say the same thing, of course in their own language.

If you direct your attention, which is the outward expression of your soul, wholly and solely to God or to the God-in-man, then you won't see His face, but you will see the Light emitting out of it. That is the criterion. Such a man is asleep from outside and awakened from within. So we are attention or *surat*, you see. Our attention is the cause of all this machinery going on in the body. The *premi* or the lover is really awake within and asleep outside. He is in the world, yet out of it. This is the ultimate feat of love,

which is called charity. It is not lust, but love or charity and is innate in our own self. God is love and love is God, and that is part and parcel of our own selves. When that is withdrawn from outside by the concentration of the attention, then wherever it is directed, you are wholly and solely there. If you direct your attention to the Master, you will become what He is. Whatever is in Him will be transmitted to you, reflected in you. One Master said that the Master who has become a Master was once a sikh, or a follower. When a sikh or follower is fully absorbed into the Master, he becomes the Master, but first he has to become a true sikh, a true follower. When he is absorbed in Him, he becomes the Master. When he speaks, it is the Master speaking in him. These things are referred to in the books but cannot be explained like I am telling you now. These are practical things given by a practical man. His word is the law, the Koran, the Bible or the Guru Granth Sahib. What is in the Koran, the Bible or the Guru Granth Sahib? They are the sayings or words of the Masters, the God in Them. They are past Masters speaking through books. The Masters were once followers, but when they absorbed themselves wholly and solely into their Master, they too became Masters. The trouble is, that we want to become Masters, not followers. If you become a true follower and absorb your whole self into Him, mind, body and soul, then — ? People will say that you are a Master, but you need not say that you are a Master. Here, people make a grand heinous mistake, I would say. They want to become Masters, not followers. The result is, that they are retarded on the Way. So try to be a true sikh, a true follower, be wholly absorbed into the Master and you will become the Master. You need not ask for it. God will choose you, the Master will choose you. He watches everybody, though He does not say anything. All are in the make. Who becomes "that" will have it. You follow now, what is love?

Who is a lover? The lover becomes the Beloved and the Beloved becomes the lover. All differences of mind, body and soul are swept out of the door. This is, in a few words, who is the Guru and who is the sikh. So try to be wholly and solely a follower. I think you will then have what you are after with-

out asking for it. So this is the subject referred to today. We should be awake from within to God or to the God-in-man and asleep from outside. That will come only, will result only, when your whole attention is absorbed in Him. The outward expression of the soul is attention and we are attention, is it not so? With one attention of God, the whole Creation came into being. God said, "I am one and wish to become many" and lo! — the world was formed. If we withdraw from the outside world and become absorbed in Him, we are micro-gods. These things are not given so vividly in the books, because it is a practical question. So try to be a true follower wholly and solely, in mind, body and soul. You will become Masters. You will see one day that you are not what you were before. Even now, if you will take a cursory view of the past, you will see that you are better than before. Now, you are not what you want to become one hundred percent, but you are ten percent, twenty percent, fifty percent, but improving. So go on to be a true follower of the Master, so much so that you absorb yourself into Him. Then you won't know who is in you, whether it is you or He, or He or you. You will have become "It is I, not now I, but Christ lives in me." The follower should be, what you say, in the tomb of his Guru, he should enter into it and be absorbed. This (the Master gestures to His chest) is the tomb. The Living Master lives here and you are there, so you should leave your body and enter into His tomb. This is the ultimate goal of love, and you are just to see where you stand. It is a great good fortune to have a Living Master, a true Master. There are many masters, a hundred and one, a thousand and one, but they are only acting and posing, or on the way. Anybody who follows them is led away and those who help them are also led away. Furthermore, they do not derive the full benefit of coming to a true Master. So that is why I say, if you love the Master, you must keep His commandments. The ABC starts from this. If you become like Him, He is always with you, talking to you, going around you. Kabir says, "I am now so pure at heart that God is after me, calling my name — 'O Kabir, O Kabir' — Kabir is going forward and God is following Him." God is seeking somebody who is awake to Him and asleep outside, that's all.

To Complete the Lack of Simran

Sant Ajaib Singh Ji

Questions & Answers from January 4, 1979

[In meditation] is there a proper way to hold your head, a proper angle your head should be in?

It should be straight, as you usually keep it when you are walking or doing any other work. You should keep your head as it is now. You should not tense your head; moreover, you should not leave it loose, because if you leave it loose, either it will fall in front or it will fall backwards. So you should keep it normal, as it is now.

Why is it that most satsangis have tension in the neck during meditation and [at other times]?

Not every satsangi has that tension. Just now I told you that those who are putting tension in their neck, only they have that, but not everybody.

This article is composed of three question and answer sessions given after meditation, on January 4, 5 & 8, 1979, at Village 77 RB, Rajasthan, India.

I know a lot of people who do.

[*Sant Ji gives a slight chuckle.*] They tense their neck and they sway their head. You should advise them that they should not tense their neck.

Can you describe the inner planes?

During Initiation they were explained to you very well. Now your work is only to meditate and to get there.

Sant Ji, if one does a great deal of meditation and perfects the Simran but does not work on self-examination, is there any danger from that?

[Anyone] who is not examining his own self will not succeed. His condition is just like that of the person who is bringing medicine from the doctor and is taking that medicine but is not abstaining from the things which his doctor has told him to abstain from. No doubt he takes the medicine, but he doesn't follow the other instructions of the doctor. In that way his disease will not go away.

Is coughing or swallowing the same thing as moving the body [in meditation]? Is that part of moving the

body, too, like moving your leg or something?

If we forget our body as soon as we sit down for meditation, we will not feel that we are swallowing, because when we are walking or doing any other work, at that time also this thing is going on, but we are not aware of it. So if you forget your body when you sit for meditation, these actions — swallowing and other things — will go on, but you will not feel them.

Can you still be sleeping and doing Simran, too?

If your Simran is perfected, then it will go on happening even while you are sleeping and it will go on even when you are talking. When a satsangi's condition becomes like this, when a satsangi perfects his Simran, sleep will never bother him in his meditation. The satsangi who perfects his Simran wakes up in respect to God and he sleeps in respect to the world. That's why all satsangis should try to perfect the Simran in this way.

Guru Nanak Sahib said that such a person talks with the world with his mouth, but in his heart he always keeps the remembrance of God. You can talk with people, you can make your journey, you can do anything you want, but always within you the Simran should go on.

Just as any cow is eating grass far away from her calf, but in her heart she always remembers her calf, in the same way, no matter what you are doing, all the satsangis' hearts should always be toward their Master and the Simran should always go on in their within.

Master Sawan Singh Ji often used to say that your hands should be at work and your heart should be with your Beloved.

Sant Ji, when someone perfects the Simran, do not his lust, anger and all these things decrease by themselves?

Yes, when the Simran is perfected all these things decrease by themselves.

Satsangis do not have the knowledge of the power of Simran, and that's why they are not placing much emphasis on doing Simran. Because by doing Simran the supernatural powers get awakened within the satsangi. No doubt he doesn't use them, but still the supernatural powers get awakened by Simran. And only by doing Simran can we reach the sun, moon and stars. Simran is the only means of reaching the Radiant Form of the Master.

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Questions & Answers from January 5, 1979

How can we overcome our separation from the Satguru?

A loving soul that is on this earth really cannot overcome that separation from the Guru. Guru Angad Dev said, "I wish I had left this world before Guru Nanak Sahib, because after Guru Nanak Sahib left, all my happiness has come to an end. Now all of my life is unhappy while I am on this earth." In the same way, Hazrat Bahu also said, "This misery is so great that I live this life crying all the time."

When Sant Kirpal Singh Ji left, I wrote a bhajan, saying, "I have separated from my Guru and I will keep crying."

This is a very difficult time when you separate from your Guru.

Sant Ji, all the Masters have access to the higher regions, so from all the stories told, don't They have access to go in and meet Their Master at any time? Sometimes I think that They would be able to see Their Master more inside than while He was living on the physical plane, for lots of times the disciple didn't get a chance to see his Master so much [outwardly].

Baba Sawan Singh went to the village where Jaimal Singh was born and He cried. One of Baba Sawan Singh's disciples said, "If this is Your state, when You can see Your Guru at any time inside, then You can imagine what we go through." Saints also have a love for the physical form of the body of Their Guru, and it's very difficult for Them when Their Guru leaves the body; They feel the separation of that love. They can see Their Guru inside on the higher planes, but They feel it. They say it's difficult to describe when the Guru leaves the physical form; They do suffer.

For a loving soul, the physical form is just as important as Shabd.

When Sant Kirpal Singh was here, He met the head of the Congress party of Ganganagar, and He said, "You should take care of Sant Ji while he is in this district." So you can imagine how much care a Guru can take of His disciple when He is in the physical form. So the head of the district did meet me and said, "I'll do the best I can." I replied, "Of course, you can try your best and do your best for me" — but Sant Kirpal Singh had told him to take care of this area.

Only the person who has been able to have the darshan of his Guru on the inner planes can realize what the physical separation is really like.

I got up at 3:00 in the morning and then I actually didn't meditate, but slept until 6:00. This is my state here while I'm here with You in the Ashram. Now I'll be going to Delhi

and then to the States. You said that I should be very brave and meditate. How will I manage to do that once I get back to the States?

Don't listen to your mind, because mind will trick you and say, "Let's lie down for just five minutes." That's where our downfall is. We have to be very brave and not listen to our mind.

Swami Ji says that mind always attacks those who are thieves of Bhajan and who are lazy, and sleep also attacks them.

How far does prayer help us to meditate?

A lot. [*much laughter*] When a child wants to get somewhere and he cannot, he cries, and then his parents come to help him. They understand how far he wants to go and they help him to get there.

This time since I've been here, I've been able to get up in the mornings at 3:00 and stay up, but while I've been meditating I haven't always been awake. Is that kind of meditation helpful?

Every minute that you stay in the remembrance of your Lord is counted.

Sant Ji, I have the same trouble in the mornings with getting up at 3:00. It just seems like I'm saying Simran for a few seconds or for a few minutes and then I drift off in a semiconscious state, and it takes quite a while to realize that I've gone off. And then I bring my mind back again and say Simran for a few seconds and it just drifts off into thoughts again. It's not like a heavy sleep or anything; it goes into thoughts.

When you get back to your country, if you keep this schedule of getting up at 3:00 and meditating, slowly, slowly, you will be able to overcome this. Because you have just started and you weren't meditating according to this very strict schedule, that's why you're having this trouble and the mind attacks you a little. But if you keep this schedule you will be able to overcome this problem.

Sant Ji, what seems so awful is to sit in front of the Master and to feel separate.

Meditate, and you won't feel that way.

* * *

Questions & Answers from January 8, 1979

You told us before that when we hear a Sound on the left side we should ignore it. What should we do if we can't tell if it's from the left or the right, because it's kind of

centered? Should we ignore it or just let it be?

In fact, the Sound *IS* coming from the center, but because we are in the habit of hearing outer sounds from the right or the left, that's why we feel that the inner sounds are coming from the right or the left. So when the Sound is coming from the center or from above, you should listen to it.

When we hear Sound and see Light at the same time when we're doing Simran, what should we follow?

Keep doing your Simran.

When we're with the Master, does the Negative Power get stronger to keep in balance with the Positive Power? Does the Negative Power get stronger when we're around a lot of love?

No doubt Negative Power is a very strong power, but *Dayal* Power, the Positive Power, also is very strong. It always gets help from *Sat Purush*, and always over [the disciple's] head, the hand of Sat Purush is there. So if we are around the Master or near Him, Negative Power cannot do any harm to us.

When I'm in a lot of pain, my Simran gets stronger but I lose the pronunciation totally, because I just lose track of how I'm supposed to say it, although I keep saying it. Does that cause me to slip back or is that okay — do I hold my ground in meditation?

I place a lot of emphasis on doing Simran because this is my personal experience, that most of the satsangis lack in Simran. When you will perfect your Simran, you will not have any problem like this, because when you have perfected your Simran and then when you sit for meditation, as soon as you will sit for the meditation you will not have any problems because your Simran will be stronger.

Brahmanand Ji says, "One who does his Simran in his within, God is always with him. One whose Simran is strong, God always resides with him." But what do we do? Often we forget our Simran for many hours in the day, and if we ever remember that we are supposed to do Simran, then our mind will say, "It's all right, you can do Simran when you will sit for meditation in the evening or in the morning." It will tell you to do that only when you sit for meditation. So then again, you don't do the Simran. And at the time of meditation also, when you are sitting, only for a few minutes in the beginning you will be doing Simran, and afterwards, all of your daily activities will come in front of you, and then your mind will make you forget the Simran, and you will spend your time just thinking about

the world. If during the meditation, you remember that you are sitting for meditation and you are to do Simran, then again you will do Simran for a few minutes and then again mind will make you forget the Simran and will bring the worldly activities in front of your eyes. So even the one hour which we sit for meditation, that also is spent in struggling, going back and forth in doing Simran. If we do Simran all the time, even when we are not sitting for meditation, if we fill up this lacking of Simran, then what will be our condition? When we have perfected our Simran, after that, whenever we will sit for meditation, right from the beginning our attention, our soul, will go right up, and then we won't have any problems like this.

Kabir Sahib says, "By doing Simran one gets happiness. By doing Simran the pain goes away. Kabir says, By doing Simran God comes and resides within you."

Guru Nanak Sahib says, "In every Simran, that formless God Himself resides." Then He says, "Do Simran. By doing Simran you get the happiness and remove all the pains and suffering of the body."

Satsangis don't know how much charging of the Master is working behind the Simran. If we will do the Simran which the Master has given us, constantly, without stopping it, then many powers can come within us. Our sleeping soul can awaken and we can get many powers and energy in our body.

But usually we start doing Simran only when we sit for meditation; otherwise, all day long we forget our Simran.

So keep doing the Simran constantly, because the worldly thoughts are coming within us constantly, and in order to forget those worldly thoughts we need to keep doing our Simran constantly.

In the daytime we are thinking about the world, so in the night we have the dreams of the world. If sometime we think about Master or do Simran in the daytime, then sometimes we can have the Form of Master in the dreams; otherwise, we always have the worldly dreams, because we just think about the world in the daytime.

Out of twenty-four hours, twelve hours are spent in the night in sleeping, and out of the other half of the day a lot of time is spent in eating and doing other work, going to jobs and doing other things. You hardly get three or four hours for doing your meditation or for doing your Simran. [Even] if you are meditating for that much time, then also the time devoted to the world is much greater in comparison to the time devoted to God or to the Master. And in that time, also, when you sit for meditation and when the worldly things come in front of you and you keep struggling with your mind and keep struggling with the world-

ly things, then also you are not able to devote the whole time which you sit for meditation in the devotion of Lord.

So what should you do? Whenever you start doing any work or whenever you are awake, you should always be doing your Simran so that before sitting for meditation, you will have perfected your Simran, you will have completed the amount of Simran which you are supposed to do. Whenever you sit for meditation after that, then by doing Simran, you will not have to fight with your mind and the worldly things which bother you, and at once your attention will go right up.

So that is why you should always go on doing Simran, even while you are doing anything else. When you are traveling or doing anything, when your mind is free, you should always do your Simran so that you can complete the lacking of Simran while doing other works. And when you sit for meditation, not much time will be spent in struggling with your mind and keeping yourself doing the Simran, because if you have done Simran before, then you will not have any problem in keeping your Simran constant during the meditation.

Sant Ji, I often find that as I get better at doing Simran constantly during the day when other things are going on, then when I sit for meditation it seems to make it easier for these other things to go on at that time as well.

Only to forget the world we need to do constant Simran. The worldly things come because we think about them.

If you meditate for one hour, and out of that hour if you spend half an hour thinking about worldly things, and for the other half hour you are doing your Simran, then also you can see that your time is balanced. Whatever time you have spent in meditation is equal to the time spent in thinking about the worldly things. That means that you are not progressing.

Sant Ji, when we go home we have trouble with sleep when we first get up. Is it wrong to have some tea or something early in the morning when we first wake up before we meditate?

If you are in the habit of drinking tea, you can do that. But I will not impose this on you — because whatever meditation I have done, I never drank tea before doing it.

Is it okay to exercise to get your body awake so that you feel more alert before you meditate?

[*Sant Ji laughs.*] If you want to do exercises, you should get up earlier than the time for meditation, because if you will exercise during

the time of meditation then you will spend all your time in exercise and not in meditating, and then it will be time for you to go to your jobs and do other things. But it is good to exercise before sitting for meditation, because it wakes you up.

What is the purpose of sleep, then? Why is it such a powerful tool that the mind can use in preventing us from meditating?

God has not made anything useless. Everything which He has made has some use. Neither lust nor anger, and not even attachment, greed, or egoism is useless. They also are made for some purpose. In the same way, sleep has also been made for some purpose, and the purpose of sleep is that our body needs some rest. That's why sleep was made.

You see, blood circulates in our body, and because of the circulation of blood our body can move. You know that if you don't eat food, you cannot have blood, and if the blood doesn't circulate in the body, your body cannot move. So all things were made for some purpose, but when we misuse them, or when we use them beyond their limits, and when we let them control us, then it becomes a problem for us.

Sleeping too much often brings diseases to us. All these things were made for some purpose. Sleep was made for the purpose of giving rest to our body, but when we misuse it, when we use it more than we need, then it becomes a problem for us.

You say that we're supposed to have five or six hours of sleep each night. If something happens in our life where we go to bed late at night, whether for a job or another reason, we had to stay up after 9:00 at night, should we sleep later in the morning to get five or six hours of sleep, or still get up at 3:00?

Often I say that satsangis need to have a schedule for their day-to-day life, [to plan] when they have to get up, at what time they have to eat food, what time they have to go to work and what time when they come back from their work they are to sit for meditation, and in that way they should make a perfect schedule. If they will do that, their life will become according to that schedule.

If we're sick does our body need more sleep? How do we know how much we really need and how much is just a trick so that we start sleeping extra?

You know that when we are sick it is very difficult to sleep. You know that the sick person always goes on sighing, he is always in pain and he cannot sleep. Doctors even give shots or pills to sick people to help them sleep. How can you call that person sick who can sleep all night?

What is the condition of the lover of God or the Master? His attention is always riveted on the Master, the God in Him, even while eating, drinking or sleeping. Sometimes you may become so much engaged in the Master that you do not remember whether you have eaten or not, who you are or what you have been doing, who has come or who has gone. This is the ultimate goal.

- Sant Kirpal Singh Ji