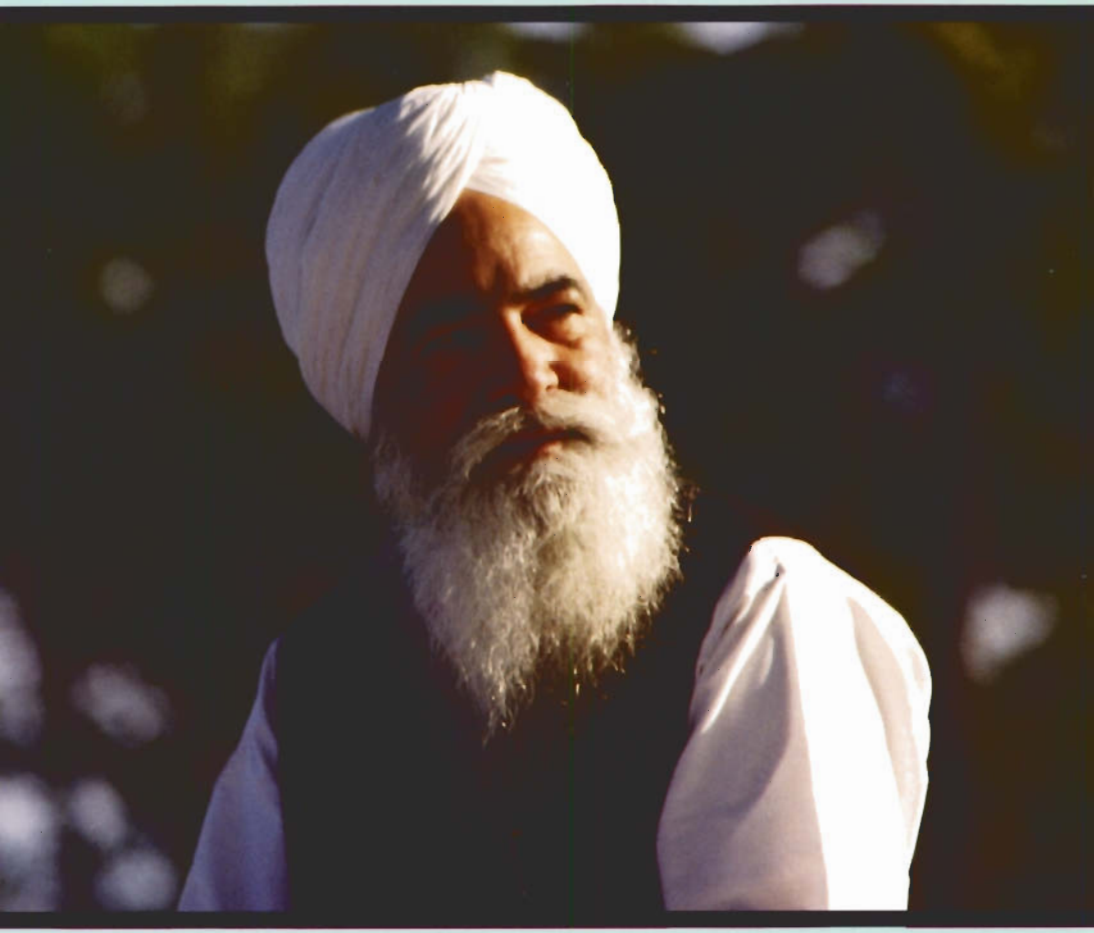
# *Sant Bani Magazine*

## The Voice of the Saints

October 2002 — Volume 27, Number 4



**While we are walking the path of righteousness, we discover that we are not perfect yet; perfection comes slowly. It requires the hand of time. . . .**

**It does not matter to what faith one belongs, so long as we love God and our fellow men, for our passport into the Kingdom of God is the love we have in our hearts and not the denominational label we accept. — Sant Kirpal Singh Ji**

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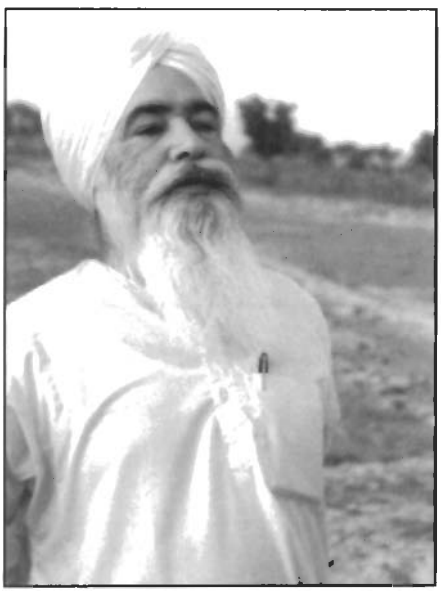

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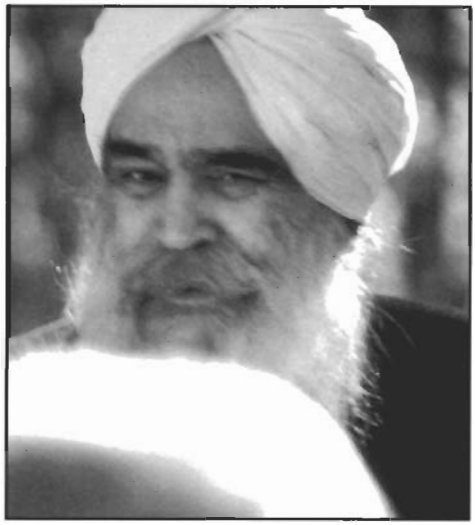

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# The Real Seva to the Master

## Sant Ajaib Singh Ji

*Being swayed by the waves (of the mind), the manmukh gives up his own home and goes to others' homes.*
*He gives up his responsibilities of being a householder, does not meet with the Satguru, and gets caught in the whirlpool of evil-mindedness.*

THIS IS THE BANI of Shri Guru Nanak Sahib. Lovingly He explains to us how we get swayed in the waves of the mind and how when we sit in the waves of the mind, instead of coming closer to God, we go far away from Him. When the first wave of mind comes, he makes us have the yearning and desire to do the devotion and we give up our homes and families and go to the jungles, forests and mountains to do the devotion of the Lord.

We know that all day long our mind is making us dance on his fingertips; all day long he is bringing one thought after another in our within. Sometimes we think that we should do the devotion of the Lord and we start doing the meditation. Then at other times, we think, "What is the use of doing Bhajan and Simran? Master will take us." Sometimes we think, "What is the use of living in this world? Let us leave it and go to the wilderness," and when we go to the wilderness, then our mind says, "What is the use of staying here? Let us go back to the world" — and like that. So all day long, the mind brings all these waves, all these thoughts, one after another, in our within, and he is always taking us back and forth.

When the first wave of the mind comes, he makes us a renunciate and he takes us to the wilderness to do the devotion, and when we get there and start doing the devotion, then the second wave comes up and he brings us back into the world and mind makes us a householder again. By doing that our condition becomes worse instead of better. We remain neither on this side nor on the other side. We neither become sadhus, nor do we become perfect householders.

Trying to control the mind by practicing *hatha yoga*, by going in the forest, or by doing other prac-

*This Satsang was given August 19, 1980, at Shamaz Retreat in Potter Valley, California.*

tices, is like capturing a poisonous snake and putting it in a box. You know that even after we put a poisonous snake in a box, still the poison is in the snake and he still has the anger. Sooner or later, when he gets a chance to come out of that box, he will definitely bite us and harm us. We cannot remove the snake's poison just by putting him in a box.

In the same way, by bringing ourselves in the discipline or by doing other practices, if we control our mind a little bit, then also we cannot get rid of it completely, and sooner or later one day the mind will come out. Even if we suppress the desires of the mind for a while, still they will come out one day, and again the mind will start making us dance on his fingertips.

Mahatmas neither criticize any renunciates, nor do They praise any householders. And They also do not criticize any householders, nor do They praise any renunciates. The main thing is that we can escape from the mind's going back and forth only if we get the perfect Master, and we can get rid of the mind only by doing the meditation of Shabd Naam.

*Wandering in all ten directions*
*and reading all the scriptures, he grows weary and*
*his desires only increase.*

Now He says that man leaves his home and family, his brothers and sisters, his sons and daughters. He leaves all his wealth and property and goes to the wilderness, reads a lot of books and does all kinds of practices. But instead of becoming humble and instead of getting contentment and satisfaction, the desires only increase. You know that the householders can satisfy their desires, because they have all that they want, all that they need, but the poor renunciates do not have anything with them, so when they cannot satisfy their desires, their condition becomes worse.

*His perishable body did not realize the Shabd. He only filled up his stomach, like the animals.*

Now he says, "He was supposed to do the meditation of Shabd Naam, and he was supposed to meet God in this lifetime, but what did he do? Instead of doing all these things, he went and begged from the people, and he ate other people's food, and like the animals he slept all night long."

*O Baba, this is how the sanyasi lives his life —*

Now He tells the qualities of the *sanyasis* (renunciates). When we remove the three covers — physical, astral and causal — from our soul, and after crossing Brahm, when we

reach the Par Brahm, only then do we become true sanyasis and then we live like real sanyasis.

*He gets attuned to the Shabd of the Master with one-pointed attention.*
*O Lord, getting absorbed in Your Naam, one always remains content.*

Now He says that when He went to the Par Brahm where the Shabd is coming all the time, He becomes absorbed in the Shabd. Day and night the Shabd is coming and He is always one with the Shabd. When the soul reaches the Par Brahm, all the desires of the sanyasi get fulfilled, and there one gets real satisfaction and contentment.

After reaching there, one's condition becomes as Kabir Sahib described in His hymn: "I neither move the rosary, nor do I remember Ram, because my Ram, my Lord, is remembering me and I am resting." Because He is attached with Shabd whether He is asleep or awake, He is always with the Shabd.

*He dyed his clothes in saffron and took up the appearance of a beggar.*

Now Guru Nanak Sahib says that he bought saffron-colored clothes and he wore them, but the soul doesn't have anything to do with colored robes. It makes no difference to the soul if you wear white clothes, black clothes, or saffron-colored clothes. It makes no difference because the soul doesn't have any connection with outer things.

Guru Gobind Singh says, "Wearing colored robes, he deceived the people, but at the time of his death he will be cut like grass is cut, and he will be sent to hell."

Mahatmas make us understand that if by coloring our clothes, or if by changing our clothes, we could meet God, then what would be a cheaper bargain than this? Who is there who cannot color his clothes?

Baba Jallan Jat said, "O man, in order to frighten people, you have taken up these colored clothes, and because you don't want to work, that is why you have taken up these colored robes. You are taking and eating the food of other people, and you are called Baba."

*Tearing the cloth, he made a long robe and in its pocket he collects money.*

Now Guru Nanak Sahib says that he bought a long piece of cloth and he made a big garment, below the knees, but Guru Nanak Sahib says that it doesn't make any difference whether you wear a short shirt or a long shirt. You will not get any peace or satisfaction this way.

*Going from house to house, he begs, teaching the world, but he himself is blind and has lost his honor.*

Now Guru Nanak Sahib says that early in the morning he goes in the village and begs from one door to another, and the people understand him as the Baba (Master) and that is why they pay homage to him, they always salute him. But he himself is blind; he doesn't know what is good or what is bad for him. He doesn't know how to realize God because he doesn't have Naam with him. He doesn't have any knowledge of Sant Mat and he doesn't have anything which can liberate him. He understands that he will achieve liberation only by begging.

Guru Amardas Ji Maharaj says, "Becoming a yogi, he goes from door to door and begs, but when he goes to the Court of the Lord and God asks for the accounts, whose account will he settle?" Mahatmas tell us that it is very easy to accept food from people and consume it, but it is very difficult to pay the account when you are asked for it.

Kabir Sahib says, "The things of the householders are very bad if you accept them, because they are like big nails, nine fingers wide. If you do the meditation, only then can you survive them, only then can you be protected from them; otherwise, you will be devoured."

Master Sawan Singh Ji used to say this very often, "If the sadhu or renunciate meditates for five hours, only then can he balance the meditation of one hour of the householder," because the sadhu also has to pay those whose food he has eaten.

*Being lost in the illusion he does not recognize the Shabd, he loses his life in [the] gamble.*
*Without the Master the inner fire is not extinguished; outside also there is a complete fire.*

Now He says, "When he didn't get the perfect Master and he didn't get the perfect Naam, how can peace come?" Further He says that outwardly he performs the practices — in India they sometimes perform the austerity of the five fires. They sit in the middle of four fires and the fifth fire is the sun, and they start doing their practice when the sun is very hot.

But when you have the five fires burning outside, and moreover, when you have the five fires burning in your within (lust, anger, greed, attachment, and egoism), then how can you expect to have any peace?

*Without serving the Master the devotion cannot be done. How can he recognize himself?*

Now He says that until we meet the perfect Master and get Initiation from Him, how can we recognize ourselves? How can we know from where we have come, and where we have to go after this life?

The real seva we can do for the Master is to take off the three covers from our body and rise above the *rajogun, tamogun* and *satogun** — when we meet the Master within, that is the real seva to the Master. When we reach there and meet the Master within, only then can we become the real disciples of the Master.

Whenever our soul leaves any of the *chakras* our body experiences a lot of pain, and when our soul leaves the heart center, at that time we feel the pain which we experience at the time of death; we feel so much pain at that time. After withdrawing from all the chakras, when we rise above and meet the Master, then we become the real disciples of the Master. The meaning of saying this is that you can become the disciples of the Master only after suffering a lot of pain.

Guru Nanak Sahib says, "The disciple of the Master dies while living."

> *He becomes a resident of hell*
> *by criticizing others. Within him is dense darkness.*

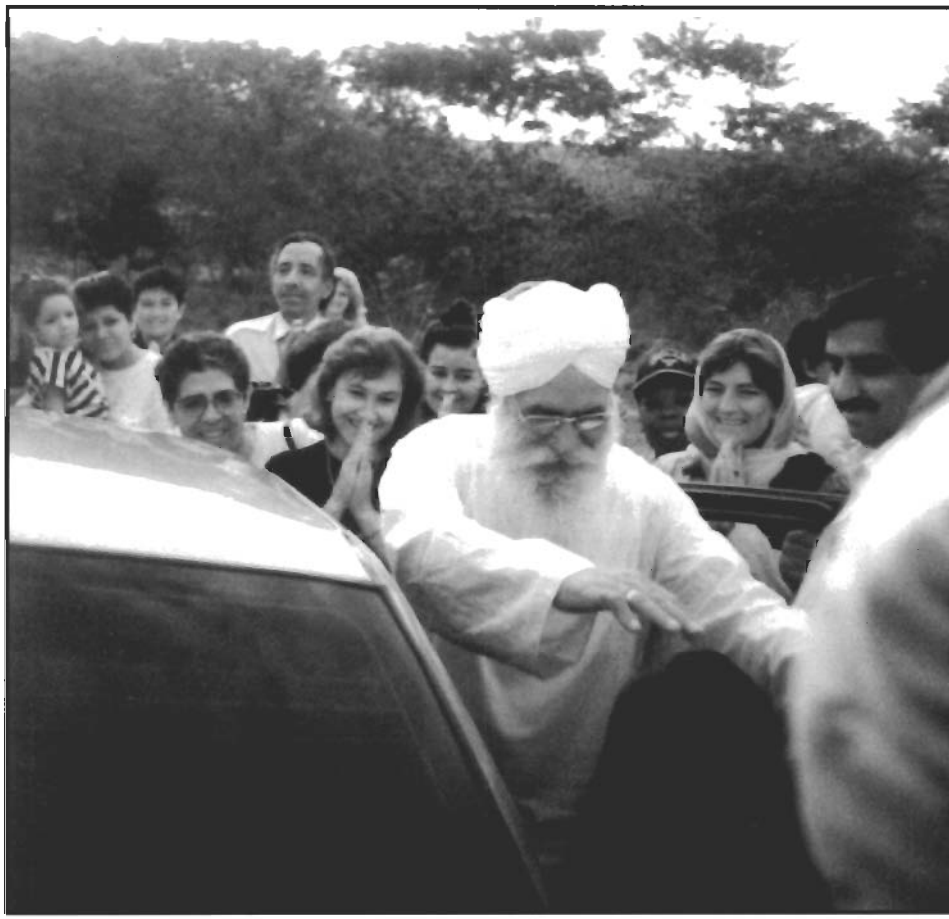
* The three qualities: energy, inertia, and purity.

Now it is a matter of great thinking that when we take our soul to Par Brahm and when we meet the Master within, then love comes in our within for all the Creation, for all the world, and then it becomes very difficult for us to have hatred for anyone. Now it is very difficult for us to have love for everyone, but after meeting the Master it becomes very difficult for us to have hatred for anyone.

You know that even if you are not doing anything, then also your mind doesn't remain still. It has to do one thing or another. So if we are not becoming the disciple of the Master and we are not serving Him, then what will our mind do? Our mind will take us towards the world and he will make us criticize others, have jealousy, and do all these other things. The soul doesn't want to do that, and even the soul curses such a person whose mind makes him criticize and hate other people.

Who criticizes others? Only he who understands other people as useless, and only he who understands himself as the greatest.

The critic wants the world to follow him and he always wonders why people are not following him, why people are not doing as he wants them to do. But all the Saints and Mahatmas who have come into this world up until now have told us to abstain from criticism, because They know that criticism is very bad. They tell us that God will



never open His door for those who criticize and who have jealousy for others, and they will have to go to hell. That is why the Saints always put a lot of emphasis on not criticizing others, and They teach us not to criticize anyone.

The talks on the *Sukhmani Sahib* are being printed in *Sant Bani Magazine* [now published as *The Jewel of Happiness*], and regarding criticism you will find a lot in that magazine. There you learn how people start the criticism. They start criticizing the Master only when the dear ones forget the teachings of the Master and when they go away from the Path. You also learn what the disadvantages of criticizing the Masters are.

> *Wandering in the sixty-eight places of pilgrimage he remains in illusion. How can the dirt of sins be washed away?*

GUAYAQUIL, ECUADOR, JUNE 1995

Now Guru Sahib says that no water has any power to remove the dirt of our sins. If we want to remove the dirt of our sins, then we need to do the meditation of Shabd Naam.

When people in India get a little bit of money they go to the places of pilgrimage, believing that they will be able to remove the dirt of their sins. The people living near one place of pilgrimage go to another place of pilgrimage because they don't have faith in the place where they are living, and the people living in the other place go to yet another place because they also don't have faith in the place where they are living, even though that is also a place of pilgrimage.

Guru Nanak Sahib says, "Even if you bathe billions of times and even if you visit the places of pilgrimage for thousands of lifetimes, still the filth of egoism will remain in your body. If you want to re-

move this filth of egoism, go and seek the company of the Sadhus."

Kabir Sahib says, "If one could get liberation only after bathing in water, then why didn't the frogs, fish, and other creatures living in the water get liberation? Men are like those frogs and fish, coming back to the bodies again and again."

*Sifting the dust, he applies ashes to his body. He awaits the arrival of Maya.*

Now after that, what does he do? He sifts the ashes and puts them on his body and then shows the people that he is a Mahatma. But after putting the ashes on his body, he doesn't get any peace either.

*He does not know Him Who is One within and without. If anyone tells him the truth, he gets angry.*

Now Guru Nanak Sahib says that when we do the meditation of Shabd Naam and after that, when we have seen God in our within, then we will see Him everywhere. And when we see Him everywhere, then whom can we say is bad and whom can we say is good? If, after seeing God in our within, and realizing that He is everywhere, we are still saying that someone is good or bad, it means that we are not calling someone good or bad: we are calling God good or bad. When He is residing within everyone, then who is good and who is bad?

Guru Nanak Sahib says, "Whom can I call bad? — because after communing with the Shabd, wherever I look I see only Him. One says 'good' and 'bad' only as long as he is involved in duality. By going in the guidance of the Gurumukhs and by obeying Their commandments, one can rise above duality and can see only one God."

Kabir Sahib also said, "The same Light, the one Light and the one God, has created everyone in this Creation. Who is good and who is bad when the same Light, the same God, has created everybody? People, don't go in the illusion, don't be deluded, because in God is the soul, and in the soul there is God. God is All-Pervading."

*He reads the scriptures, speaks lies. Such is the condition of the one who does not have the Master.*

If we do not think about the banis of the Mahatmas, it is a different thing. But if we think over the banis of the Masters, we will find that Masters do not spare anyone and They always speak the truth.

Now Guru Nanak Sahib says, "Ask the priest of the gurdwara, Did he ever see Guru Nanak? Did he ever drink the Nectar? Did he ever get any peace? Did Guru Nanak come and bless him?" In the same

way, go ask the priest of the temple whether Lord Rama has come to see him? Did Lord Rama tell him that He will take him?

We people memorize theories but we do not practice what we have memorized, and in this way we remain in the deception, and moreover we deceive other people, also.

So Guru Nanak Sahib said that this is the way of the *nigura*, or the one who doesn't have the Master — he reads books and moreover he always lies.

*How can he get any happiness if he does not meditate on Naam? How can he be glorified without the Naam?*

Now He says that peace is in Naam, contentment is in Naam, and if there is any real happiness, that also is in Naam.

If we make a house and we want to make the roof of the house very strong, we need to put in pillars. In the same way, if we want to make our devotion stronger, we need to put in the pillar of Naam. As the roof of the house is supported and made strong by a pillar, in the same way, the power of the Master is used as a pillar to keep the roof of devotion stronger.

*Sometimes he shaves his head; sometimes he braids his hair in tangles. By keeping quiet he becomes full of ego.*

Now He says that sometimes he becomes a *muni*, he keeps quiet. He doesn't ask for anything by speaking, but he writes things down and asks for things that way. Sometimes he grows his hair long. But all these things don't have any connection with the soul.

*The mind wavers and runs in ten directions without getting Self-Realization.*

Now the mind is always wavering, twenty-four hours a day, and he doesn't know what is going to happen next. Mind can be stilled only by the meditation of Shabd Naam, and when he does not get the Shabd Naam, how can he still his mind?

*Giving up the Nectar, he drinks the deadly poison; he is driven mad by Maya.*

Now He says that Naam is the Nectar, and he was supposed to go within and drink that Nectar, but instead of doing that he is drinking poison. The worldly pleasures are the poison.

Two crooks decided to go to another country to collect as much material wealth as they could. Both of them came to Kabul, and one of them said, "Well, I will call myself

a Muslim because this is the area of the Muslims." And because the *sayyad* caste is considered the highest caste among the Muslims, he said, "I will be called a sayyad." When he went there people believed in him and they gave him a lot of wealth. The other person called himself a *Sodhi* or *Bedi*. The Sodhis are the caste to which Guru Gobind Singh belonged and the Bedis was the caste of Guru Nanak. So understanding them as people belonging to the families of those great Masters, people started believing in them.

The second crook went and sat under a tree. He brought some sweets and other things and if people would come there, he would give them those things to eat. You know that when we get something to eat from anybody, we go there. So many people went there and gradually they started believing in him. The word was spread that a great mahatma had come, he never eats, he never goes to do anything, and he just remains in samadhi all the time. Then many more people were attracted. You know that when a big crowd comes to any place and they see some person there who is doing the devotion, then they offer donations. So people started giving money there. But that crook would take only the gold coins and leave the rest of the money.

After a while he became so popular that the emperor of Balakh Bukhara went there to have his darshan, and he was also very much impressed and moved by seeing that the "mahatma" would not touch the money and that he always remained in samadhi. After a while, the emperor said, "Mahatma Ji, I have a boat. If you want to go with me, you can come."

That crook knew that the emperor of Balakh Bukhara had a very precious ring, so he had already made another ring which looked like the emperor's ring. So when they were on the boat, the crook said, "Your Highness, I want to look at your ring." So when the emperor of Balakh Bukhara gave him that ring, the crook put the real ring in his pocket and then dropped the fake ring in the water. The emperor said, "Mahatma Ji, you should have not done that because it is a very precious ring!"

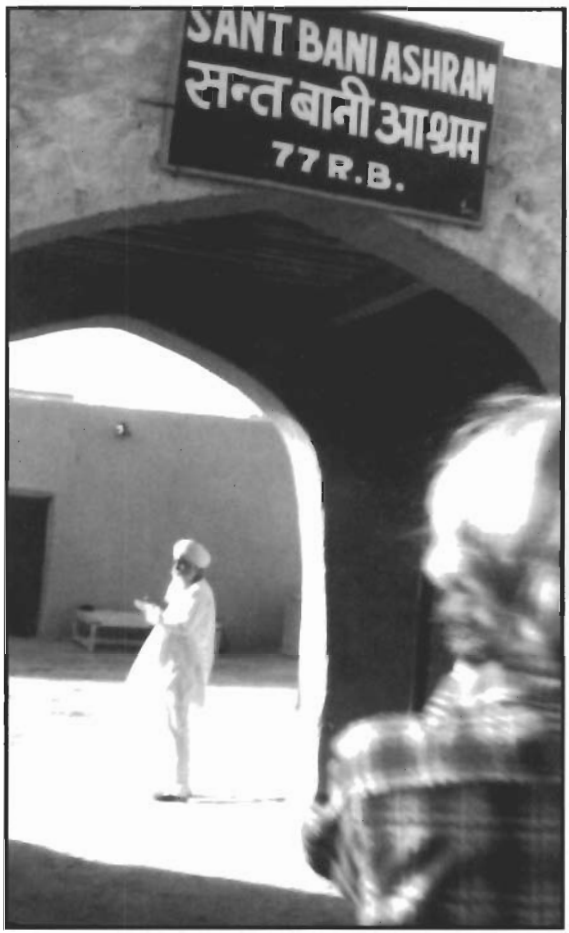
The crook said, "Well, do you want me to ask God to return your ring to you?" The emperor replied, "Well, it is a very precious ring and if you can do that, it will be very good." The crook said, "Okay, I will pray and that will happen." So he started saying, "O Lord, O Kwaja, bring back the king's ring!" He was just pretending to be praying to the Lord. And at once he put his hand in his pocket and grabbed the emperor's ring which he himself had put there. Looking at this miracle, the faith of that emperor became even stronger, and after that

many more people started coming to him.

Once it so happened that a very wealthy trader came there, carrying a crown which was fitted with many precious rubies and gems. When that mahatma saw that crown he just wanted to take it, so he said, "Can you give this to me for just a minute? I want to wear it." When the trader gave him the crown, the crook grabbed it and ran away from that place, and he never came back.

Because he didn't have the meditation of Shabd Naam and he was just pretending to do the practices and to be in samadhi, that is why he himself was not content. Even though he got a lot of wealth, still he was not content. And moreover, those who came to him were also deceived and they also did not receive anything and they wasted all that they had. So here Guru Nanak Sahib says that those who don't have the meditation of Shabd Naam, they themselves are in the illusion, and those who come to them also remain in deep illusion.

*His karmas are not paid off,*
*he does not understand the*
*Will of God, and he lives*
*like an animal.*




RAJASTHAN, INDIA, DECEMBER 1978

*With bowl in hand and wearing torn clothes, he has great desires in his mind.*

Now He says that by performing all these outward deeds, we cannot pay off our karmas. If we are giving up our household jobs, if we are going into the wilderness and are not earning our livelihood, then instead of paying off our karmas, we will get more desires, we will become dirtier.

*Abandoning his wife, he is engrossed in lust and craves for others' wives.*
*He teaches and preaches, but does not recognize the Shabd; he remains involved in the marketplace.*

Now He says that he left his own wife and he started indulging with other people's wives. He made many disciples in his life, but never in his life did the meditation of Shabd Naam, and now also he is not doing any.

*In his within he has poison, but outside he pretends to be full of Nectar. Yama troubles him.*

What will happen at the end to one who speaks nectarful words from outside but in his within has the fire of lust, anger, greed, attachment and egoism, and whose heart is burning with the poison of all these things? In the end, the angels of death will give him a hard time and he will get a lot of suffering.

Guru Nanak Sahib says that when the coin is brought to the jeweler, then all the pretension or all the false things are known.

*One who serves the Satguru after eliminating his ego is the Sanyasi.*
*He does not expect food or clothes. He accepts whatever is given to him.*

Now Guru Nanak Sahib says, "I will tell you the qualities of the sanyasis. Who are the real sanyasis? Only those who remove all the three covers from their soul, and who rise above the twenty-five *prakritis* and mind and Maya, those who reach Par Brahm." After reaching Par Brahm, then all the desires come to an end. Now we do not reach Par Brahm, but we are called sanyasis, and instead of getting humility, we are getting the egoism of becoming sanyasis.

*He does not speak empty words. He collects the wealth of forgiveness and burns away his anger with the Naam.*
*Blessed is such a householder, sanyasi and yogi, who focuses his consciousness on the Lord's Feet.*
*The sanyasi remains unmoved by hope and disappointment; he remains lovingly focused on the One Lord.*
*Drinking the Nectar of the Lord satiates him. He digs out the Nectar from his own within.*
*His mind does not waver; he recognizes the Gurumukh and remains stable at His Feet.*

*In the Path of the Masters he searches within his body and receives the Naam.*

*Brahma, Vishnu and Mahesh — all have praised the Naam.*

*O Lord, all the different species, different Banis, the Gaggan and the plane below this earth have only Your Creatures and Your Light.*

*All the happiness is achieved and the liberation is gained by listening to the Bani of Naam (Melody). The True Naam liberates all.*

*O Nanak, you will not be released without the Naam. Dive into the True Ocean of Naam and cross over.*

In this hymn, Guru Nanak Sahib Ji lovingly explained to us that peace is in Naam, and happiness is in Naam. And if we do not meditate on the Shabd Naam, then even if we become Brahma, Vishnu or Mahesh, we cannot achieve peace and liberation, because liberation is in the Naam and we get the Naam only from the Satgurus.

Satgurus tell us what is good for us and what is bad for us; They tell us to be pure. They tell us to abstain from all the worldly pleasures because the more we become pure, the closer we will come to God. And when we become pure, only then will we be able to do the devotion of the Lord.

So according to Guru Sahib's teachings, we should also improve our lives. We should change the direction of our mind and go back to our Home and get contentment and peace. We should improve our lives and get the liberation. Master used to say, "If you love me, you should obey my commandments."

Once some sevadars started fighting with each other when Master came there, and one person hit another and he started to bleed. When I took them to Master, I told Him to tell them something. Master said, "What else have I to say? When they have started fighting with each other, when they have hit each other and the blood is running, then what else is left to tell them?" One dear one started arguing, saying that he was correct. Master said, "Well, you would have been correct if you would have kept quiet."

Kabir Sahib said that if you respond back with the abuse when you are abused, then it is doubled, and in this way it goes on multiplying. Kabir said that if you don't respond back to the first abuse, then only one abuse will remain.

So we all should do the meditation of Shabd Naam and get peace.

# To Make Us Learn the Lesson of Humility

## Sant Ajaib Singh Ji

Salutations unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal. This is a reality, that just as a father makes his child hold his finger and makes him walk, our beloved Masters have also made us hold Their finger, because in this Path of Spirituality we are like a child. So our Master guided us and allowing us to hold His finger, He made us walk.

I have often told you about the importance of singing the bhajans. The glory of the bhajans is very high, the importance of the bhajans is very high, because neither can the disciple tell the Master about his shortcomings directly, nor will the Master allow the disciple to praise Him for His ways.

I have often told you about my own experience with beloved Lord Kirpal, how once He asked me to make some dear ones learn the Simran and when He told me to explain the theory to them, I felt very overwhelmed and I requested Him, "O Lord, they already understand the theory. Why don't You just show them Your True Form?" Then Master Kirpal Singh caught hold of my ear and He said, "Don't make them tear my clothes. Do whatever I am telling you to do."

Most of the bhajans you sing are ones that were sung to the Master. If I did not sing the bhajan to Him myself, maybe another dear one had the opportunity and he sang it. So when I said in the bhajan [*Kirpal Anaami*], "O Lord, lift up the veil of the mind so that I may have Your open darshan; in Your Home there is no dearth of anything, but with Your one glance our ship will sail across," — when I said the same thing through the bhajan, He did not get upset; He liked it.

So dear ones, in singing the bhajans we can develop a lot of love for the Master, a lot of humility, and we can express that through the bhajans. Often I have said that the Masters are not hungry for our love, because They are intoxicated in the love of Their own Master, but unless the disciple develops that love and expresses that love for His own Master, he cannot complete his work.

Very lovingly I had told Him, "If You would make the dear ones

*Bhajan talks from the September 1995, Ahmedabad, India, program.*

BOMBAY, INDIA, JANUARY 1987

have Your open darshan, then the saffron which the pundit has mixed to put the vermillion mark on people's foreheads will just be left there and he won't use it. The mullah will forget to make people arise in the name of the Lord, the *Bhai* [of the gurdwara] will also stop doing what he is doing, and everywhere in every single home they will talk about Your gracious hair."

So whenever we get the opportunity to sing bhajans, we should always sing the bhajans written by the perfect Masters, because They are the pure hearts, They are the pure beings. Their within is very pure and holy. Whatever words come out from a pure heart will have their own effect. If we sing the songs or read the writings written by people who are still smeared with the dirt of worldly pleasures and passions, it will not give us that pure effect, it will only carry the bad effect and bad smell of all those pleasures and passions in which those people are involved.

So whenever we get the opportunity we should always sing the bhajans written by the perfect Masters, because They are the pure-hearted Ones. If there is a fire burning, the air coming from that fire will carry warmth, but if there is a piece of ice, the air coming from that block of ice will bring coolness. So in the same way, if the words are coming out from a pure heart, they will have that purity.

The perfect Masters have written whatever They have felt, so all the bhajans written by the perfect Masters are depicting the conditions of Their heart. They tell us how much humility we need, how much love we need for our Master. Through Their bhajans They teach us about humility and about the love we should develop for our Master, and through the bhajans we also get an opportunity to list all our faults. Even if we do not have any faults, still we should list [them], still we should humbly express them. The Masters are not sinners; in fact, They are the liberators of the sinners. But still, in order to make us, the worldly and forgetful people, understand that unless we have humility we cannot reach our goal, They have used such lowly words for Themselves — only to make us learn the lesson of humility.

Guru Arjan Dev Ji Maharaj says, "Just as there is so much water in the ocean, so many are the sins within us. Kindly shower Your grace upon us and liberate us. Just as You made the stones to cross over, in the same way liberate us from our sins."

There are so many stone-hearted people who don't come to the Master, but when they come in the sangat of the Master, if not by one Satsang, then maybe by another Satsang, they become ready. They melt down just like wax and they become ready to get the Initiation.

So when we are singing the bhajans we should apply those bhajans to ourselves and we should always understand that we are singing each bhajan to our Master. These bhajans are written by the perfect Masters, always understanding that Their Master was in front of Them and that They were singing or They were saying the bhajan to Him.

I have often said that the dear ones from the West get even more from singing the bhajans because they have to practice these bhajans many more times, and the more we practice a bhajan, the more we remember the Form of the Master. It is not less than doing the Simran.

Guru Arjan Dev Ji says, "Those ears which do not hear the Shabd of the Master should be plugged. That tongue should be cut off which does not sing the glory of the Master. The eyes which do not have the darshan of the Master should be closed."

So today it is the dear ones' turn to sing the bhajans. I hope that only those dear ones will raise their hands who have practiced singing the bhajans. The rest of the dear ones should practice singing the bhajans. Once you get permission to sing, please read out the page number for the convenience of the other dear ones, so they can find the bhajan in the book.

Russell Perkins used to say that it is very hard to get a turn to sing a bhajan if you are in a Colombian group. So in this group, even though there are very few Colombian dear ones, but it is still difficult, because while the bhajan is still going on they are already giving hints, they are giving signs that, "Now after this, it is our turn to sing the bhajan." [*much laughter*]

* * *

I thank God Kirpal who gave us a very good opportunity to sing His glories — a very loving, a very sweet opportunity, one which lifts up the soul.

Always in the Satsang it is said that God is the One who can see and we are the blind ones. Unless the one who can see calls for the blind one and makes him catch hold of his hand, the blind one cannot come near him. In the same way, unless God calls for us and makes us catch hold of His hand, we can never go near Him.

I have always said that it is the Master who searches for the disciple. It is not a matter of making any kind of publicity or advertisements. As I always say, only those people who have nothing advertise to attract people. In Rajasthan there is a saying that the hollow chick pea makes more sound. So those who do not have the Master manifested within them, who don't have anything within them, only they use advertisements and publicity.

Dear Ones, it is very easy to become a "guru." It is very easy to be called "guru." But it is very dif-

ficult to perform the duty which the Master has to perform.

He is not a guru who just tells you a couple of words and then goes away, or who, when he goes to his disciple's home, says, "When I come to your home, what will you give me?" or "When you come to my place, what will you bring for me?"

The Master comes from God Almighty as the Giver. He comes as the owner of the store and He comes to give to us.

So the perfect Masters never beat drums to attract people. They never say, "Come to me." Because the Master knows who is supposed to come to Him, so either He Himself goes to him or He makes some arrangement for that particular soul to come near Him.

When I went on the first Tour to the United States — Pappu knows about this — a dear one came after traveling three thousand miles, and he told me that the previous night he had had the darshan, and because of that he had come to receive Initiation.

On this last Tour, when we went to Quito an old woman came and she showed a picture from *Sant Bani Magazine* to Pappu, saying, "I had the darshan of this One last night, and because of that I have come here for Initiation."

If I said that I searched for God Kirpal, I would be lying. The reality is that He searched for me; He found me.

Saints never allow any publicity or advertisements. They never criticize. They never allow Their disciples to criticize others.

The bhajan which was just sung said that God is the One who can see and we are the blind ones. God Himself encourages us from our within and He brings us to the Masters. And the Masters come as doctors to open that Inner Eye which is closed in our within.

The reality is that the Saints are the competent ones who can perform the operation of opening our Eye, and after They perform that operation, very lovingly we are able to behold the Light of God.

If after becoming the disciple of the Master a person goes into the indulgences of the pleasures and passions, if he becomes lazy and does not do his devotion, to him it is said, "O blind of intellect, open your eyes and see. Satguru has given you eyes. Look at your beloved one who has given you this Eye."

So God Kirpal is sitting within us in the Form of the Shabd. Our mind has never felt any satisfaction or contentment by indulging in the pleasures. So just as with a very gracious heart, an open heart, He has given us so much, we also have certain duties and responsibilities to attend to. I often say that the disciples also have certain obligations. So just as graciously He has given us so much grace, we

should also perform our duties toward Him.

* * *

Today the dear ones are given the opportunity to sing the bhajans, so those who have practiced and who get permission, before you start singing the bhajan, you should read out the page number for the convenience of the other dear ones.

I thank beloved Lord Kirpal for giving us this opportunity to sing His glory. Again and again I am expressing my gratitude, I am becoming thankful to Him. Again and again I am laying myself down at His feet. Many times I am praying to You, I am thanking You for all the grace You have showered upon me. Nanak says, "Only Your grace has kept me from wavering. After wandering here and there and going through so many things, I have finally come and taken refuge in You. Nanak says, 'This is my prayer: Kindly make me do Your devotion.' "

* * *

All of your bhajans were very good, very loving. Your singing pulled the heart. Thanks to Lord Kirpal, great is He, who gave us the opportunity to sing His glory.

Dear Ones, we should thank beloved Lord Kirpal, not once, but millions and billions of times, so that He may continue to give us opportunities to come in these kinds of programs. It is a matter of good fortune, good fate, to get the opportunity to attend such programs.

It is a golden opportunity to perfect our Simran. We know that we have left our home and the things of the world behind, and we also know that we will be able to attend to those works only after we return to our home. So while we are here, day and night we should do the Simran. So this is a benefit which we should gain from such programs.

I hope that when you go back to your home you will maintain whatever you have learned over here, whatever you have gained over here. I hope that you will make it a part of your heart, that you will make it a part of your life. Those who have progressed in meditation have an even greater responsibility. They have to maintain that, they have to progress more in meditation. And along with this, we should also pray to Lord Kirpal, "O Master, O Beloved One, kindly shower Your grace upon us so that we may continue doing Your remembrance."

As you all know, this program of eight days, which was started in the name of beloved Lord Kirpal, now ends. So I hope, I pray — we all should pray — to Him that He should always keep His gracious hand, the hand full of blessings, over our head all the time.

From my heart I wish you all the best for a safe journey back home.

# Drops of Elixir

*selections of letters from the 1960's*

## Sant Kirpal Singh Ji

I APPRECIATE your viewpoint that Satsangs should be exclusively reserved for holy meditations and learning the sacred teachings of the Masters. Lengthy discussions resulting in baseless controversies should be avoided. It is a process of assimilation, as the loving impulses of the Master Power are to be shared in a tranquil and serene receptive mood. All those attending should be made to understand in loving politeness that anything contrary to the principles is to be eschewed scrupulously. The books issued from here are standard ones and give more on the subject in a nutshell as compared with other books and can be referred to safely. The other books may be read and followed to the extent they are in accordance with the teachings of the Masters.

As already communicated, divulging of inner experiences should be stopped, and verifying results of meditation by all attending Satsang is equally damaging. Various descriptions are liable to result in confusion and should be discouraged. Such experiences should be communicated in your reports to the Master only. The speaker must exhibit sobriety and serenity. The talks should be well prepared and well dyed with loving humble devotion. It is the Master's grace which is being channelized for the benefit of all including the speaker. Please note that perfection walks very slowly, yet each step in the right direction under the loving guidance of the Master is an asset. Humility and patience coupled with integrity and fixity of purpose should never be lost sight of.

The more you turn your face to the Master, the more you will

Editor's Note: *This is the second installment of previously unpublished selections from Master Kirpal's letters from the early 1960's, that were slated for inclusion in a second volume of* Spiritual Elixir *which was never completed. The first installment appeared in the November 1990 magazine.*

receive His gracious love. Please tell the initiates not to divulge their experiences to others as this course will retard their spiritual progress.

* * *

Your detachment must be an inner one and one who cannot achieve it at home will not achieve it in the forest.

* * *

There are two uses of Simran. By doing Simran of the world and its environments they have taken possession of us to the degree that we become one with the world and its environments. We have to use the same methods so as to eliminate all the worldly thoughts from our mind and remember only the Lord by using the words given us by the Master. So one use is to withdraw from the body by Simran of the electrified words given by a competent Master, and the second is to drive out the world and its thoughts from within ourselves by the constant remembrance of the Lord.

Generally we remember God only when we are hard pressed from every side. It is affliction rather than affluence that turns us Godward. If one were not to forget God in prosperity, adversity would never come near him.

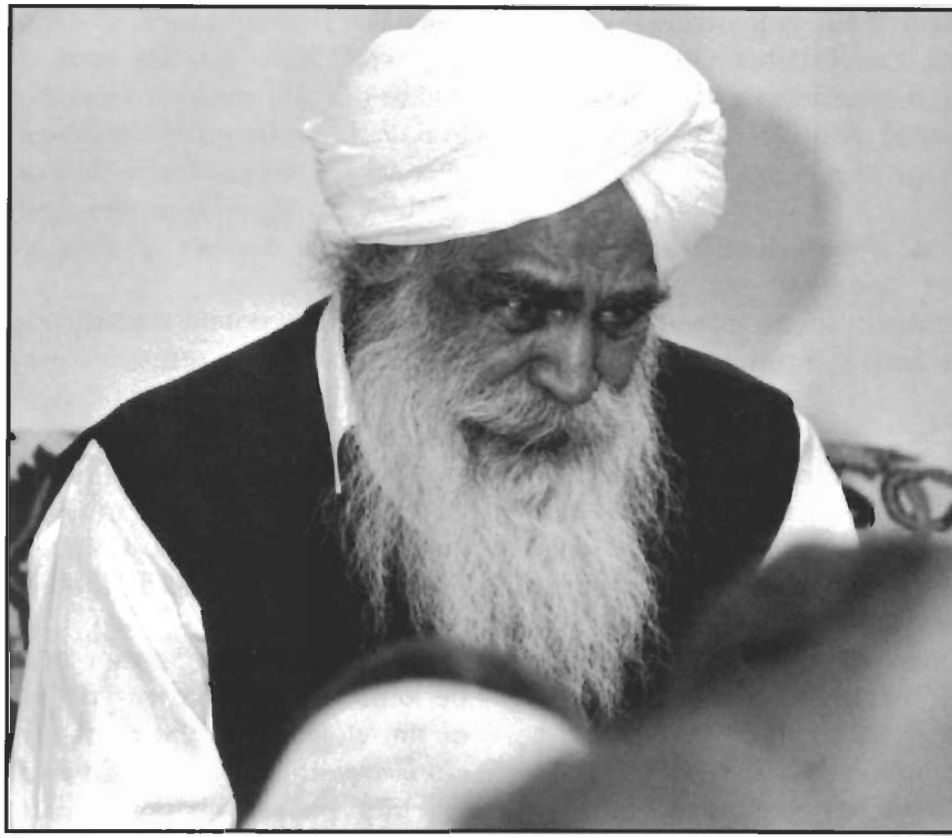
Hard times come only as a result of our sins committed when forgetful of the Lord. Simran, or constant remembrance of God, is a real tonic for the soul. It makes the will stronger from day to day. Troubles and trials, however severe, cannot dishearten us. With a smiling face we pull through the storms of Fate or Destiny unscathed.

Simran is a potent remedy and works wonders to remove worry where all human efforts fail. A disciple who does Simran constantly has no worry or anxiety. Simran to be effective must be constant and ceaseless. Constant remembrance of God is life-giving to the devotee.

The treasure of Simran is to be kept hidden from the people of the world. It is the most precious wealth, the value of which worldly people cannot realize. The reality of its great wealth dawns only when you tap the veil behind the eyes. Simran, to be effective, should be characterized by love, affection and devotion.

* * *

I am glad you are blessed with the varied experiences of Godly lights and sounds within. These inner experiences are to be developed further by regular devotion to the spiritual practices in an accurate way as instructed in my letter. This is the inevitable result of meditations that you have accomplished a loving receptivity of the Master Power working over your head and that



SAWAN ASHRAM, DELHI, INDIA, FEBRUARY 1974

you are blessed with the manifestations of the Master and His Master, in broad daylight with open eyes. When you see the Master, absorb your full attention into His eyes, so much so that you forget yourself. You will develop receptivity and the Master will speak to you. If, however, you hear any voice coming to you, just ask him to appear to you and then test the genuineness thereof by repetition of the five names. If he stands, you may listen to him and not otherwise.

* * *

Spontaneous flow of trickling tears goes a long way in washing off the dross of mind. Fortunate is the eye that sheds these which leave unending traits of ravishing bliss and harmony. It is the grace of the Master that He remembers His children and those who are faithfully obedient reciprocate His love and benefit from the ocean of compassion and grace. I appreciate your adorations for the Master and your anguish for mergence into His Di-

vinity. Just relax, and still relax more to let the gracious Master Power engulf you in His Splendor and Glory. Let the ego be completely annihilated and emerge out of this plane of duality and forget all about your "I" hood. Self denial and abnegation is another stepping stone to the climax of spirituality. Be completely oblivious of the past or future. Just resign and surrender in favor of His Divine Will. The nectar of life needs a most transparent receptacle to be poured into and distributed to the thirsty children.

* * *

I am glad that you are doing selfless service for the Master which is no other than that of the Lord overhead as the yearning souls are put on the Way back to their True Home. Those who try to convey wrong impressions to others do a disservice to others and delay their own development. I have love for them and so you should have love for them and always pray that better and wise counsel may prevail upon them.

Those who seek Him and yearn for Him will get to Him. I am glad you have deep love for the Master. The Master is love personified and being God-man, the love of the Master is turned into love for the Lord. This is useful and helpful for the initiate's progress as it washes away all worldly temptations and inclinations, ego and ignorance and pushes the soul to fly to the heavens of spiritual Light and love of the sweet blissful ultimate Home.

* * *

Ever since the child disciple is led to the Living Master and is linked with the Holy Naam within, the incessant flow of grace and protection is extended in abundance. The faithful and the loving develop receptivity and assimilate the same to enrich their lives and they become a source of inspiration to others. The celestial manifestations within are the result of the grace of the Master and in no way may be claimed as one's personal effort or endeavor, however good they may seem to be. Yet it is of great importance to strictly abide by His commandments thus invoking His mercy and blessings. It is not the inner experience which determines the spiritual progress, but the basic personal attitude of serene living of the child disciple, which proves his/her worth. Truth is above all, yet higher still is true living. A man is best known by the company he keeps and by his actions. The spiritual development is steady, continuous, unabated, harmonious and ceaseless from the moment one is linked with the Holy Naam. The gaps of hushing silence creating an intense longing

and pangs of separation for the Master and Holy Naam within in the innermost recesses of the heart are the happy preludes for a big leap forward. The cumulative efforts of the sincere devotee will one day open the flood gates of celestial glory, much to his/her gratuitous joy.

Silence, seclusion and solitude are the best and most helpful factors. The basic principle of a highly serene life is to accept the Divine Dispensation with cheer as it is chiefly based on the reactions of our own actions and is invariably flavored with mercy for our eventual betterment. A disciplined devotee should view everything from a highly elevated viewpoint and accept life without any regret or remorse. You need not be skeptical about your restricted progress. You should have the satisfaction of doing your part, devoting regular time to the Holy meditations with deep faith, sacred earnestness and religious regularity.

* * *

Please note that Spirituality does not consist of hypnotism, mesmerism, spiritism or spiritualism. The feeling of "coolness" achieved by you during your meditations with him when you placed your hand in his and directed your mind to the crown of your head, should not be repeated, as it is likely to affect your inner progress. The simple process of attuning within to the Holy Naam should be your ideal goal. All other types of meditation should be ignored. You will please appreciate that different methods of meditation prescribed by various sages for opening the lower chakras are fraught with dangers and as such should not be undertaken haphazardly.

The awakening of the Kundalini as discussed in *The Crown of Life,* and as experienced by you some time ago, is equally full of dire consequences. It develops heat in the body and one often feels himself on fire from head to foot.

* * *

The involuntary numbness attained by keeping the body still for a considerable time while absorbed in some thought is the same as withdrawal of the sensory currents during meditation. The only difference is that during meditations the attention or "Surat" is attuned within at the eye focus with the repetition of the charged Names mentally and by looking into the middle of the divine revelations, namely light, etc.

* * *

Out of a loving heart a man speaks. Love full of devotion clears the Way back to God. The yearnings are the foreshadows of God coming to us. Ours is to sit

at the door, fully reposed, to receive His blessings, with no clutching whatsoever. That which comes from a loving heart draws forth love from others. There is much in store for everybody and the same awaits you. The Master Power overhead is watching your interests in all matters spiritual and divine and even a little step onwards will surely bring you nearer the goal.

* * *

When you have no desire to be married, you need not be married. The purpose of marriage is taking a companion for life in weal or woe, so as to be helpful to each other in the achievement of the highest aim in life. But if a loving soul is yearning for the love of God and God alone, and feels no pull for marriage, this is quite commendable. You have my love and best wishes in the purity of thoughts on this score.

* * *

The gift of Naam is the greatest gift to a person and comes about only through the Divine Grace. There are many cases known of murderers and plunderous robbers having been put on the Way. Those who come under the influence of competent Masters. who are love and compassion incarnate, are benefited beyond comprehension.

Those who are doing the Master's work selflessly and in a spirit of love, will surely receive help and an uplift. Those who are feeling vain are damaging their own interests. I wish everyone would try to appreciate the others' point of view and to act lovingly.

* * *

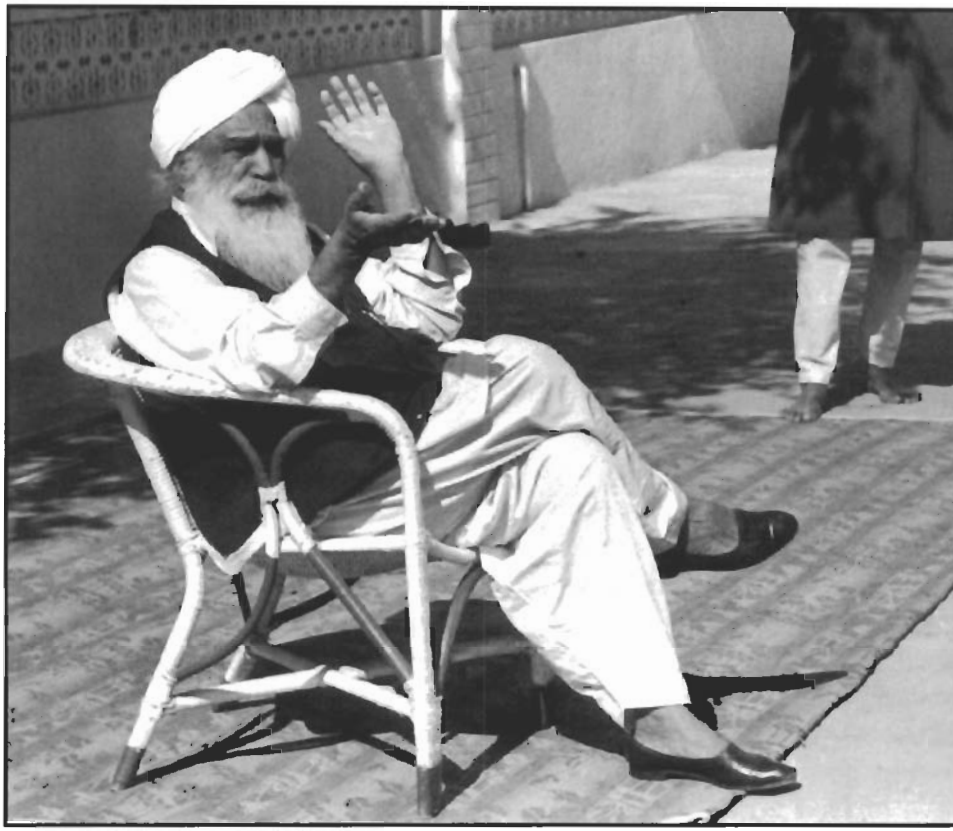
The Master Power overhead is always aware of His children's needs and yearnings and He acts in their best interest. All errors must be weeded out one by one, and when the child disciple is doing his or her best to eradicate these errors, all necessary help comes from within.

This effort may take a long time, but it must and will come about, and much earlier for those who are lovingly and faithfully devoted to the Master.

* * *

I am glad to find that you are following the sacred instructions to the letter. So far you have been successful in looking within the middle of the dark veil, and the next step is to still the thoughts. This will be gained with effort.

You will appreciate that when the attention is completely riveted within at this thinking center, and all the stray thoughts controlled by mental repetition of the charged Names, an overwhelming inner warming comes of itself from above, which multiplies in abundance and one then inculcates a gradual accelerated devotion for the Holy meditations.



SAWAN ASHRAM, DELHI, INDIA, FEBRUARY 1974

A well tilled and nicely ploughed field will bring forth a rich harvest when watered with the waters of loving devotion and humble supplication.

* * *

You are having inner experiences. The glorious Naam is ever reverberating in your ears and you hear the thunder and see the Master, even with your eyes open. You will have to further develop inside so well that you may come to your Radiant Master within. He will take you step by step to the Higher Planes. If anybody asks you a question give him a gentle and firm reply about the teachings of the Master. It is a question of seeing Divine Light and listening to Divine Music with one's own eyes and inner ears. The teachings in the Bible uphold the teachings of the Master. Those who can understand the true meaning thereof will not fail to see it.

As regards the electric current undulating up and down your left arm and on the right side of your spine from hip to neck and at the base of the brain, this hap-

pened as a result of meditations; it may be due to the soul withdrawing and your body watching its process. During the meditation you are not to be conscious of your body and the process of withdrawal that goes on within. You are to be unconscious of everything, your body, outer environments, breathing and the withdrawal process going on within the body, and gaze penetratingly into the middle of the light that you may see inside between the two eyebrows. By being oblivious of everything outer, the soul will be withdrawn to the higher planes without any trouble, as a hair is taken out of butter. So please carry on lovingly in the accurate way, with faith and devotion; the trouble will subside and you will progress from day to day.

* * *

I am sorry for the passing away of your dear husband. Your mental composure and rare exhibition of patience and forbearance at such a tragic incident is indeed appreciated. The disciplined initiates are privileged to maintain their inner integrity with the Grace of the Master. You will be glad to know that the gracious Master Power extends feasible protection for the blood and near relatives of the initiates under His Will.

* * *

Satsang is a great helping factor for spiritual progress. One imbibes the sacred teachings in their right perspective and it fosters inner devotion for the gracious Master Power. Besides this you will be able to enjoy the rare bliss from the charged atmosphere which is filled with the Divine Presence of the Master for the spiritual benefit of the dear ones.

* * *

The taking of milk is not prohibited by the Masters. It is rather one of the best nourishing foods if taken in moderation and in fresh supply.

* * *

There is no objection to your listening to the Holy Sound Current as coming from the right side before the looking practice. As a matter of fact, when this heavenly melody manifests, know it for certain that it is an invitation from the gracious Master Power and it should be listened to with rapt attention.

* * *

The Master ever remains with the devotee, wherever he may be. Death and distance are immaterial in the relationship of the Master and the disciple. He is always by his side, here and hereafter.

* * *

Karma rightly performed in a spirit of service to the Divine *can*

lead to spiritual emancipation.

They should be performed without fear of punishment or hope of reward. It should be spontaneous. You can direct your destiny. In brief, "selfless devotion to duty" is the keynote to success on the Path of action.

* * *

Selfless service means a service for which one does not claim any reward or recognition. It is no imposition or taxation, but a free choice, to subscribe something for the Holy Cause. You should meet with your mundane expenses, and afterward if you happen to save something for your old age, and you must save, anything over and above that, if you have surplus to subscribe, you may do so.

* * *

I am glad to note your desire to be with me physically here in India, because it is so uplifting and inspiring to you. I appreciate it. While the personal aura of the Master has charm and attractions of its own sweet kind, which cannot be underrated, please rest assured that the Master-Power is always with you extending all feasible help and protection even at a distance. Please learn to turn your face towards Him in an increasing degree so as to be able to receive His grace and blessings in ever increasing measure. The way to do this is to put time into the daily spiritual practices in an accurate way, reposing all hopes in Him, knowing He will grant you inside whatever He considers fit as explained in my previous letter, forgetting during meditation everything, world, your duties, environment and your near and dear ones, your own body, etc. Reserve that time entirely for the Master. In this way whatever time you devote, will bring forth splendid results.

Meats and eggs and liquors and the like stand in the way of internal progress and must be scrupulously avoided. After all, when one seeks a higher gain, something lower must be left out. It is to the benefit of the initiate that strict adherence to the vegetarian diet has been enjoined by Christ. A true Christian should abide by the Master Jesus's teachings.

* * *

While we are walking the path of righteousness, we discover that we are not perfect yet; perfection comes slowly. It requires the hand of time. If anyone descends from the level of the line he harms himself.

It does not matter to what faith one belongs, so long as we love God and our fellow men, for our passport into the Kingdom of God is the love we have in our hearts and not the denominational label

we accept.

* * *

When the light is lit, it should not be put under a bushel, but placed in a loving manner where it can attract the attention of seekers after Truth. What must we do to belong to the Army of God? The simple answer is, walk the way of righteousness, and to enable us to walk the way of righteousness, we should build our life on good thoughts, good words and good deeds. Everyone who thinks upon evil thoughts or utters an evil word or commits an evil deed strengthens the forces of evil.

Those who would belong to God should feed the Sacred Fire with the fuel of pure thoughts, good words and noble deeds, burning away all else except God and the Master. The primary duty of a righteous man is to love his enemy and try to convert him into a friend, teach righteousness to the wicked and spread the light of wisdom. To enable one to do this, he must be wise and his motives pure. This purity can be achieved by bathing in the cleansing waters of good thoughts, words and deeds.

* * *

Once a gentleman approached my Master, Hazur Baba Sawan Singh Ji Maharaj, and said, "It is all very well and good that you bestow the precious boon and gift of Naam on all ardent seekers after Truth, but it does not seem proper that you make no distinction between a real seeker and the worst of sinners. This you should not do." Do you know what my dear Master said in reply? He said in simple words, "Does a competent washerman refuse any clothes, however wretched and badly soiled they might be? No." Similarly a Master never refuses any one who comes to Him with a sincere desire regardless of what he may be.

* * *

Every disciple after initiation is directly linked with the Master. Any difficulty of an initiate not solved by the local representative may be referred to the Master direct. The representative is there for the convenience of others and to be of help and assistance to them in all elementary matters. The general rules of an ethical life and courtesy are not to be transgressed by the sane and good people and in the case of initiates it is more so, because these things are barriers in the way of spiritual progress. If someone makes a mistake, the others should be tolerant, so as not to be a bad example to the rest. The initiates for their own sake as well as for the benefit of others have to be there as torch bearers expounding the teachings of the

Master of love and devotion, and of the direct link with the God-in-expression Power, by the life they lead. This being the case, "Forgive and forget" should be our motto. Sweet words cost nothing, but their effect is tremendous.

* * *

As God abides within, we must peep inside if we want to meet Him, to experience Him, and to have His blessings — we cannot hear His voice unless we turn away from the turmoil of the world and enter into the deep inner silence of the Soul.

*reprinted from Sat Sandesh, March 1975*

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# in a nutshell

Everything not of You
of Your Bhajan
of Your Simran
of Your sweet Satsang
is death
to the soul.

This has been learned
now help us to return,
O Master,
to You.

LAURENCE ALAIMO

July 2002

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