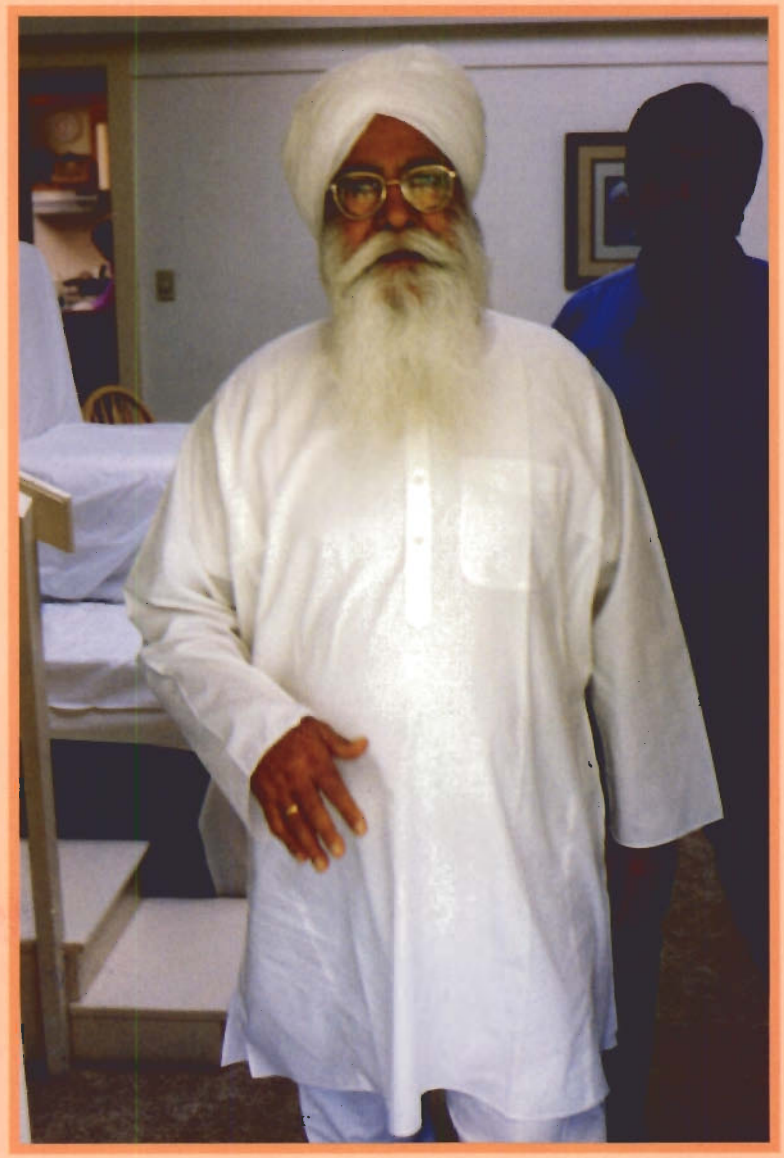
Sant Bani Magazine

The Voice of the Saints



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God is an Ocean of Love

Sant Ajaib Singh Ji

SALUTATIONS unto the Feet of Supreme Fathers, Almighty All-Owners, Lords Sawan and Kirpal, Who showering Their limitless grace upon us have given us these opportunities to sing Their glory. It is all due to Their grace and kindness that we are able to sit here together in Their remembrance, and that we have been given the opportunities through which we are able to purify our body, we are able to purify our mind, and we are able to do Their devotion.

All the Masters, regardless of the time when They came into this world, whether They were born one age before, a few hundred years ago or a couple thousand years ago, it doesn't matter in which community They were born, but all the Masters, all the Saints have the same message. They have the same teachings to offer. No doubt, the method of explaining of every Mahatma is different, His way of teaching may be different, because the place where He is born, the place where He lives, He has the effect of that environment, and according to that environment He explains the things; He gives out His teachings. No matter how many shooters there are, but they all have the same target.

This Satsang was given August 30, 1995, in Ipswich, Australia

The first and foremost teaching of all the Masters is that God is One, and the Path through which we can realize God is also one. Also, by reading the teachings, by reading the scriptures or the writings of the perfect Masters, we come to know that up until now, God has been realized only by going within ourselves. He cannot be realized outside, no matter how much we search for Him there.

From reading the writings of the perfect Masters we understand that even in this world if we want to learn any skill we need to go to a teacher. If we seek the help of a teacher who came into this world one hundred or five hundred years ago — no matter how much we love him, no matter how much we devote ourselves to his picture, even if we burn incense in front of his picture and pray to him — but he will never appear in the flesh in this world to come and teach us. If we want to learn any skill, we will have to go to the teacher who is available in the present time.

When the Masters come into the world and They tell us that the mat-

ter of realizing God Almighty is not a very simple one, and in order to realize Him we have to seek the help of the perfect living Master of the time, at that time, we people, those who are relying on the past Masters, and those who are devoted to the past Masters, we think that the present Masters are criticizing the past Masters, but this is not true. It is just our understanding; it is just our interpretation. In fact, those Masters are respected very highly by the present Masters, but They tell us the reality, that we need to go to the perfect living Master if we want to know about God Almighty.

In fact, the present Masters have much love for the past Masters, and They often meet with Them in the inner planes, but we are very far away from Them. We think that we meet the past Masters, since we are relying on Them, we are devoting ourselves to Them, and we believe in our own selves that we are in connection with Them; but that is not the reality, that is not the truth. In fact, we are far away from Them, as far as we are from God Almighty, because we have never seen Them, nor have They taken responsibility for us. They have never even confirmed that we are Their devotees, that we are Their disciples. So when They have not confirmed or accepted us as Their devotees, how can we rely on Them? And how can we get any guidance or help from Them? It is just in our mind that we think that since we have devoted ourselves to the past Masters, They have become our Masters and They will always come to help us, but that is not true. You know that if the person is not available, if the person has not accepted you, how can you claim any right to him? So the perfect living Masters always tell us that those past Masters Who came into this world — since we have not seen Them and They have not taken our responsibility — we cannot say that They will be here to guide us. So we always have to seek the guidance and help of the perfect living Master.

In the same way, the Masters tell us that if we want to become a doctor, we need to go in the company of other doctors. If we want to become an engineer in this world, we need to go and seek the company of the engineers. In the same way, if we want to realize God we will have to go in the company of Those who have manifested God Almighty within Themselves, Those who have done the devotion of God. Because One who has done the devotion of God Almighty and has manifested God within Himself is the only One who can teach us how to do the devotion of God. But we people do not go and seek Their company. We people try to test the perfect Masters through our intellect and our mind, which is filthy and dirty, and since we do not have enough faith in God, we do not have enough faith in the Master, that is why we are not able to see

whether this Master is perfect or not.

It is like the teacher who has a master's degree and the student has just gone to the school; it is the very first day in the school, and he tries to test the competence of the teacher. How can an illiterate person, or a student who has gone to the school for the first day, ever test the competence of the master teacher?

This is why all the Masters have laid a great emphasis on going in the company of the perfect Masters. They tell us that you should go in the company of the perfect Masters with much faith and yearning. And whatever the Masters say over there, you should listen to that, and you should apply all the words spoken by the Master in your own life. You should realize in your own self whether you have the qualities which the Masters are talking about in Their discourses or what kind of shortcomings you have. So all the Masters have laid a great emphasis on spending time in the company of the Masters, because only by going in the company of the Masters can we learn about our shortcomings, and the qualities which we need to develop.

By going in the company of the Masters, we [find out whether] we have that much love which the Masters had for Their Master. Is our mind rebelling, or do we have as much yearning and faith in our Master, as our Master had for His Master?

A hymn of Guru Arjan Dev Ji Maharaj is presented to you. It is a very nice hymn and it is worth listening to with much attention. In this hymn Guru Arjan Dev Ji Maharaj sings the glory of the Satsang or the company of the perfect Masters. He says, "O my Lord, those who are given the company of the perfect Masters achieve the liberation." Dear Ones, this world is like a burning furnace and all the souls are being burned in this furnace — in the fire of the desires and the pleasures. There is only one way out of this burning and that is only if God Almighty Himself showers His grace upon us and somehow brings us in the Satsang. Somehow if He sends us in the company of His Beloved Ones, only then can we save ourselves. Only then can we protect ourselves from this fire.

Because in the Satsang or in the company of the perfect Masters, neither are we taught to criticize others nor are we allowed to get involved in the criticism of others, and not even the stories of the past people are discussed in the company of the Masters.

The glory of the Naam is talked about in the Satsang, the benefit of receiving the Naam Initiation is talked about in the Satsang, and only those Masters Who are encouraged and inspired by God Almighty come in the Satsang. And only those souls who have been brought in the Satsang by God Almighty are encouraged and inspired to receive the Naam Initiation.

The greatest benefit which we get in the Satsang of the perfect Master is the divine grace which is coming out through every single cell of the body of the perfect Master Who is sitting there in the Satsang. So those people who come into the Satsang and concentrate on the form of the Master, they are able to enjoy and they are able to receive the rays of Spirituality which are coming out from the body of the Master.

Guru Ramdas Ji Maharaj says that the body of the Master is like a big container which is full of the Nectar [of Naam], and those who have the devotion, those who have faith in the Master and those who concentrate on the body of the Master, they receive so much of that Nectar coming out from the Master — "O Lord, they are the truly fortunate ones, because they are able to taste that Nectar."

The cripple crosses over the mountain; the fool becomes a wise man.
The blind man sees the three worlds by meeting with the Holy Master.

Guru Arjan Dev Ji Maharaj says that we are the crippled ones. When He says that we are the crippled ones, He doesn't mean physically crippled. He means to say that God Almighty is residing in Sach Khand, He is up in the sky, and here we are on this earth, we have to climb the mountain, but we do not have those feet with which we can climb that mountain and reach Sach Khand. That is why here He refers to us as the crippled ones.

Our outer eyes, which are made of flesh, do not have any light of their own. They always need to have the light of some other source, whether it is the sunlight, moonlight, electricity, or any other source of light; where there is darkness, where there is no outer source of the light, our eyes do not function. We cannot see things. So at the place where all these outer sources of light do not exist, these eyes do not work, so we are the blind ones.

God is nearer than the nearest. He is within us. He is in the Form of Light, but since we are not able to behold that Light, since we are not able to see Him, that is why instead of looking for Him inside, we go outside. We take the long pilgrimages, long trips, we go up on the mountains, and we try to find Him outside.

We are not as afraid of God Almighty as much as we would be afraid of a five year old boy. Suppose if there is a five year old boy sitting at some shop. We would be very afraid of him, and we will not go and steal anything, not even a small pencil, because we would be afraid that he might catch us. But we are not afraid of God Almighty, even though that All-Owner, All Perfect, God Almighty is sitting within us in all His glory. We are not afraid of

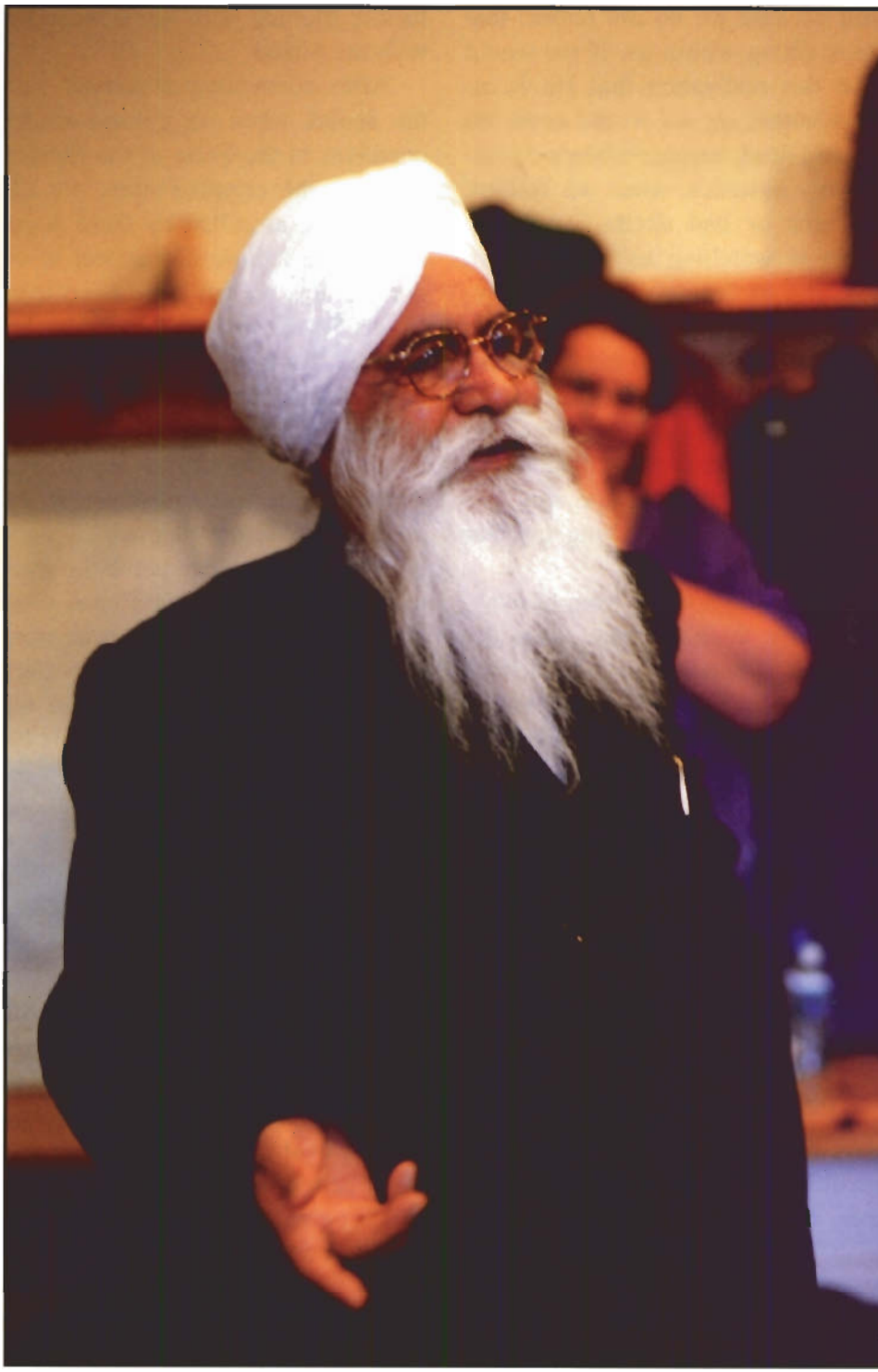
Him because we do not realize that He is sitting within us. If we would have this realization that He is always within us, we would never do any bad deed, because when we commit any mistakes, when we commit any sins or bad deeds, we think, "Who is watching us? God is not watching us because He is not anywhere nearby." We understand that He is residing either in some big temple or mosque, or maybe He is in the depths of the ocean, or somewhere on top of a mountain, and that is why we go on committing the sins and the mistakes without having any fear of God.

Masters do not talk from hearsay, also They do not quote from the books. It is not that They read from the books and then They are telling us all those things. Whatever They have experienced in Their own lives, with the grace of Their Masters, They tell us only those experiences.

The Five Sacred Names of the Simran which the Masters give us, behind those Five Sacred Names, the renunciation, the sacrifice, and the meditation of the Master works. We are told how, while doing the Simran, we have to keep our attention, and how we have to rise above the body. When by doing the Simran we are able to withdraw from our body and connect ourselves with the Shabd, then the course of Simran is completed. Then the work of the Simran is done, and then we have to start our journey; we have to continue our further journey with our connection with the Shabd.

After connecting ourselves with the Shabd, when we go and absorb ourselves in the Form of the Master, then we the crippled ones, we the blind ones, as called by Guru Arjan Dev, we get those divine feet to do our journey, we get those inner eyes to see. So that is why here Guru Arjan Dev Ji Maharaj says, What was the benefit of going to be with the Master? When we met with the Master and when He took us inside, and when we absorbed ourselves at the Feet of the Master, then we the crippled ones were able to climb the great mountains. We the blind ones were able to see all the things which were happening in the three worlds. Here we are the blind ones because we cannot even see a thing which is lying behind us, but when we go inside and when we get those divine eyes, when our inner eyes get opened, then we are able to see everything that is happening in the three worlds, and all the big problems, all the big obstacles (which are as big as mountains) are removed and we are able to transcend to the inner planes. We are able to complete our journey to our Real Home. So that is why Guru Arjan Dev Ji Maharaj says that this is the benefit of going to the Master: the crippled ones get the feet, and the blind ones get the eyes.

So Guru Arjan Dev Ji Maharaj says, Whose grace is this? He replies, This is the grace of Guru Ram-



SANT BANI ASHRAM, SANBORNTON, N.H., JULY 1996

das Ji Maharaj — because Guru Arjan Dev Ji Maharaj had searched and had gone through the writings of all different Mahatmas, and that is why when He compiled His holy book, He included the writings of the perfect Masters which were available at that time. Guru Arjan Dev Ji Maharaj had great knowledge, and that is why He collected the writings of the Mahatmas belonging to all different communities and castes.

Listen O my friends, this is the Glory of the company of the Master —
"Filth is washed away, millions of sins are removed, and one's within becomes pure."

Guru Arjan Dev Ji Maharaj said, How can I describe the glory of the company of my Beloved Master? How can I describe the glory of the company of the perfect Saddhus? We were the sinners from many births, we had so much dirt of our sins, and just by going in the company of the perfect Master, by going in the company of the perfect Saddhu, He removed the dirt of all the sins which we had accumulated over the past births and He made us the pure ones, the holy ones.

Master Kirpal, the True Emperor, used to say that you should not give up — thinking that now you have become a sinner and there is no hope for you. He used to say, "When clothes get dirty, if we get some dirt or grease on our clothes, or even if they become very dirty, still we do not throw them away. First we try to remove the grease and dirt ourselves, and if we are not successful, we send it to some washerman, and then he tries to clean that piece of clothing."

In the same way, He used to say that once you have made the sins, you should not feel depressed. You should not think that now there is no hope for you, and you should not sit there without doing anything. In fact, you should go to the perfect Master. You should spend time in His company, and you should do the things which the Masters are telling you to do. Naam works like soap to remove the dirt of the sins which you have accumulated on your soul. So if you go on doing the meditation of the Naam, all the sins which you have done, all the dirt which you have accumulated, can easily be washed away. So that is why Master always used to say that if you have made the sins, go to the Master, go to the Satsang, continue doing your meditation, because meditation is the only way through which we can make ourselves pure.

Kabir Sahib said that the Master is a washerman, and our soul is that dirty piece of cloth which needs the cleaning, and applying the soap of the Surat Shabda, He removes the dirt and makes our body, our cloth, clean.

Often in the bhajan which you

know, I have said, "I am Your guilty one. Moment after moment, I am Your thief. Moment after moment, I am full of faults. I have come to You, please forgive me."

The Masters Whose writings we quote from and Whose writings we read, They were in fact very great souls. They were the purest souls. They were not the sinners. They were not the criminals. But still They use all these kinds of words for Themselves, because They come into this world to teach us. In fact, They are those souls Who come into this world, and we are the ones who always say, "Mine, mine," and They come into this world and They convert us to saying, "Thine, Thine."

Hazarat Bahu said, "If I didn't have any faults in me, who would have called You the Forgiver? It is only because of my faults that people call You as the Great Forgiver. I am not afraid of my faults, I am not afraid of my sins, because I am proud of Your Grace, I am proud of Your Forgiveness. My faults are not as big as Your Forgiveness."

So here Guru Arjan Dev Ji Maharaj says that the dirt which was there for a long time is removed and now the within has become holy.

Such is the devotion of Almighty Lord, that the ant can defeat the elephant.
Whoever the Lord makes His own, is blessed with the gift of fearlessness.

The mind is like an elephant. The mind has become as powerful, as mighty, as the elephant, taking all the strength from the soul. It is just like that vine called the immortal vine. It doesn't have any root in the ground, but once it grows on any tree it takes all the power, all the strength, from that tree and in return it weakens that tree. In the same way, the mind is taking the strength from our soul and has made our soul very weak.

One who is made His very own by God, God Almighty puts a line on his forehead, and He Himself encourages him to go to the perfect Master. And when the perfect Master sees that person, He at once recognizes: "This soul is accepted by God Almighty," and the Master gives that soul such a gift, such a wealth which cannot be decreased. It can only increase day by day, and nobody can plunder away that wealth which the Masters give to such a soul.

Guru Arjan Dev Ji Maharaj said that the devotion of the Master, the devotion of God Almighty, is such that by doing it, our soul who was feeling very weak, just like an ant, got so much strength that she didn't care even for that mighty elephant. She didn't care for the mind, because she got so much strength and power by doing the devotion of God.

The lion becomes a cat, and the mountain looks like a blade of grass.

The poor one, exhausted from hard work, can become rich and learned.

Guru Arjan Dev Ji Maharaj said that one who is made God Almighty's very own, one who is accepted by God Almighty, within him the Master sits, carrying all the riches and prosperity, and everything which needs to be done for that person is done by the Master, because the Master understands him as His very own.

Masters are not talking about the riches and prosperities of this world. They do not mean the wealth or the things of this world, because these are the things having which we think, "We are the wealthiest of all — and who is like us?" But we don't realize that the wealth which we have right now, somebody else had it before us, and just as it did not stay with that person, it will not remain with us either. So when the Masters talk about the riches and the prosperities, They do not mean the worldly wealth and the worldly riches.

What is the wealth which the Master gives to the disciple upon whom He is very gracious and with whom He is pleased? Guru Sahib said that the wealth of the Naam is the true wealth which the Master gives to the disciple, and fortunate is the disciple who accepts and receives the wealth of the Naam from the Master.

Are the kings satisfied after they get all the riches of this world? Are they happy when they are able to get more land? Experience shows that once they get a certain amount of wealth, they crave for more. Once they win over some land, they want even more from their neighbors.

We read in the newspapers and hear on the radio how one country trys to dominate over others, how one trys to control the others. If the rulers had any peace, if they had any satisfaction, then they would live in peace themselves, and they would allow other people also to live in peace.

Saints and Mahatmas lovingly tell us that even if we get the power over all this world, are we going to live in this world forever? Even then we will have to leave this world some day, because our life is like a wall of sand which is going to be demolished one day, and everything which we have over here will remain here.

So Saints tell us that the greatest wealth is the wealth of the contentment which the Master gives to His disciple, receiving which the disciple becomes satisfied.

O Lord, You are full of limitless qualities, how can I describe Your glory.
Showering grace, give me Your Naam. O Nanak, I am lost without (having) Your darshan.

Guru Arjan Dev Ji Maharaj asked, What can I say to glorify the qualities of my Master? He has so many qualities that I cannot list [them all],

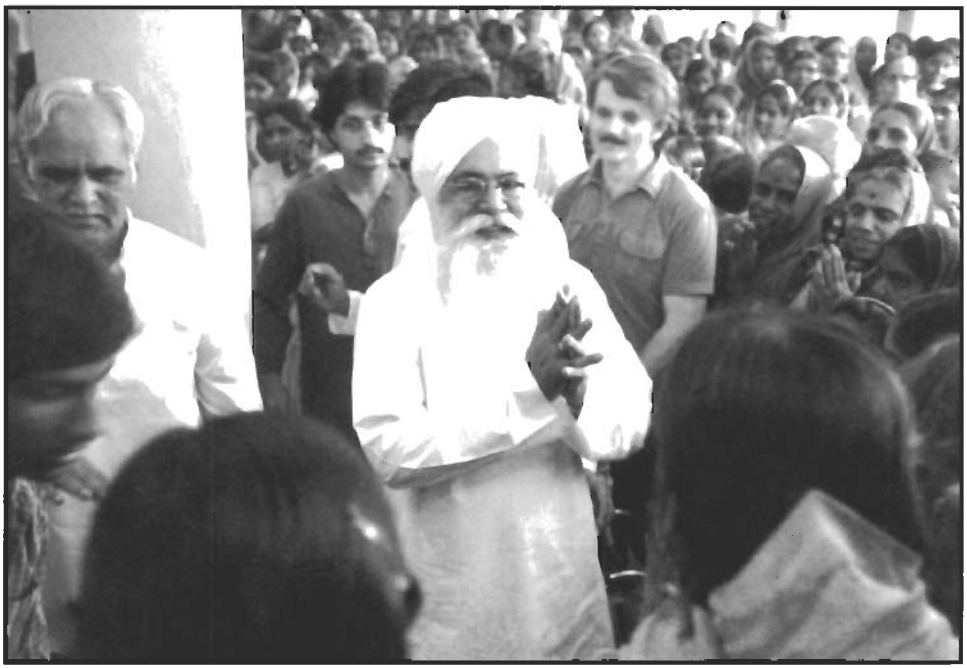
because He is full of qualities, so what can I say? Whatever I say will not be enough in singing His glory and importance. The only thing which I can say is that I can make a request to Him, I can pray to Him, "O my beloved Lord, give me Your darshan and always keep me at Your Feet."

Kabir Sahib lovingly says that if a poor person goes to a wealthy person, the wealthy person turns his back toward the poor person. You know that the worldly wealth is such a thing that once we have it, we feel that we are on top of the world and we don't feel like going and talking to anyone and we don't feel like entertaining anyone. We think that we are the only person in this world. But these are the things which are not going to go with us. So Kabir Sahib lovingly says that if a poor person goes to a wealthy person, the wealthy person turns his back to the poor person. And if we ourselves become the wealthy ones and if any poor person comes to us, we might do the same thing. We would turn our back to him. But if a wealthy person goes to a poor person, then the poor person welcomes him. The reality is that both the poor person and the wealthy person, they both are brothers, because in the eyes of the Master, in the eyes of God Almighty, they both are the same. But Kabir Sahib says, "The reality is, in this world, that only he is the poor one who doesn't have the wealth of Naam." Do not call him as a poor one who doesn't have worldly riches. Even if one has the worldly wealth but he doesn't have the wealth of Naam, he is really a poor one. That is why Kabir Sahib lovingly said that to have the wealth of this world doesn't mean that you have become wealthy. You can become wealthy only if you have the wealth of Naam, because the wealth of the Naam is the only thing which will go with us. Not even the body in which we are living will accompany us when we have to leave this world.

I have forgotten all my jealousy of others,
Since I got the company of the Master and His sangat.

In the first short hymn, Guru Arjan Dev Ji Maharaj lovingly explained to us that we are the crippled ones, we are the blind ones, we do not know how to climb and go to the Real Home, but Guru Ramdas Ji Maharaj showered so much grace upon us and graciously He gave us the feet with which we could climb the mountains. He gave us the eyes through which we could see, and only with His grace were we able to go back to our Real Home.

When there is no peace and satisfaction and contentment in the things of this world, He is making a prayer, He is requesting to His beloved Master, He is saying, "O my Master, Guru Ramdas, kindly give me the wealth of the Naam. I do not seek any riches of this world, because



BOMBAY, INDIA, JANUARY 1986

there is no peace and satisfaction in them. Give me the Naam so that I can feel satisfied and content." He says that we get the contentment only when we get the Naam; without the Naam there is no happiness or contentment.

Now in this second hymn, Guru Arjan Dev Ji Maharaj lovingly tells us that with good fortune we got the Master, we got the Naam. He showered so much grace upon us; He showed us the way. He not only showed us the way, but He also helped us at every single step to follow this Path which takes us back to our Real Home. And going in His company we got so much contentment and satisfaction.

Now what is our condition? He said, "Ever since I came in the company of the Master, all the jealousies, all the enmities are removed." Usually what happens? Even though we see that everyone is getting things according to his own destiny, everyone is getting the things according to his own karmas, but when we see that someone is getting grace from the Master, someone is getting the grace of God, then we feel jealous of him even though we know that he is getting the grace of God Almighty according to his own karmas.

In the *Puranas*, there is a story of a person who did the devotion of Lord Shiva, and Lord Shiva became very pleased with him and asked him what he wanted. He replied, "O Lord, I am very poor. I do not have enough food to eat and I always have to face the hunger, so give me something so

that I may live happily with all the comforts." So Lord Shiva gave him a bell and told him, "Okay, since you have done my devotion and I am very pleased with you, here is a bell. Whenever you need anything, ring this bell and ask for whatever you want and you will be given that. But there is a condition: whatever you will ask for, your neighbors will get double the amount of what you will be getting." So that person brought the bell home, and at first he was very happy that Lord Shiva had been pleased with his devotion and had given him that blessing, had given him that bell. But when he realized that his neighbor would be getting double the amount, he did not like that, and he thought, "Well, it is not fair, because I did the devotion of Lord Shiva, why should my neighbor benefit from that?"

He told his wife about his devotion to Lord Shiva. He said, "Well, I did a lot of devotion and Lord Shiva was very happy. He appeared and He gave me this bell, but this is His condition, and I am not very pleased with this." His wife was very nice, she was of a very good nature, and she said, "Well, what is wrong if our neighbors get double? At least we are getting something, and that is good." But he said, "No, I cannot bear that my neighbors may get double without doing anything." So he did not ring the bell, he did not ask Lord Shiva to give him anything, because he didn't like the idea of his neighbors getting double. So his condition did not improve, and finally — because every day his wife would fight with him, his wife would always say, "We should ring the bell and ask Lord Shiva to give us the things we need" — but he would not do that. Because of their fighting and because of all their other difficulties, he decided to leave home, so he left his home and went away.

After he was gone, his wife thought: "Since I am his wife and my husband did the devotion, I should also request Lord Shiva. Maybe He will listen to my prayers and He will answer my prayers." So after taking a shower, she burned the incense in front of the idol of Lord Shiva, and she rang the bell. She made a request for whatever things she needed. In that way, she got many good things. Her house was made anew, and she got all the other comforts of a worldly nature, and the neighbors also got double the amount.

After many, many years, when that man returned to his home, he saw that his house was new and the neighbors also had more than he had, and he at once realized what his wife had done. So at once he rang the bell. Lord Shiva asked him, "Now what do you want?" He said, "Well, I want one well outside my doorstep." So the neighbors got two wells. Then he again rang the bell and he said, "I want my one eye to be broken." So both of the neighbor's eyes were broken. The meaning of this

story is that we people cannot bear if our neighbors are getting more than we are getting.

So here Guru Arjan Dev Ji Maharaj says, "What was the benefit of going to the Satsang? What was the benefit of going in the company of the perfect Master? By going in the company of the perfect Master, all the jealousy, all the enmity was removed and now I do not have any jealousy for anyone, because now I have come to realize that God Almighty is residing within everyone, and He is the One Who gives things to everyone." So we should not be jealous. We should not have any bad feelings if our friends or neighbors are getting more than we are getting, because everything has been given by God Almighty, and we all get according to our own karmas.

Master Sawan Singh Ji also used to talk about people who are jealous of others. He used to say that people wish that a calf of his neighbor must die, even if that means that they have to lose their own buffalo, but they will not mind that as long as the calf of the neighbor is dying.

About ten or twelve years ago, one letter came from the Sant Bani School, from a girl who wrote: "I have a friend who studies with me, she is more beautiful than me, and I am jealous of her." I made Pappu write a letter to her saying, "You should find out from me, you should ask me. I think that you are more beautiful than the other one, and you should not have any jealousy like this. It is your mind who is making you feel that she is more beautiful and you are feeling jealous of her." And then she improved. So here Guru Arjan Dev Ji Maharaj says that when did this jealousy go away from our within? Only when I realized that God Almighty is within me and He is within everyone, and He is the One Who gives the things, and this realization came only when I came in the company of the perfect Masters.

No one is my enemy, and no
one is a stranger.
I get along with every one.

We speak against other people or we criticize them only when we think that we have some other God, or this person has been created by some other God, other than our own God.

After getting ourselves connected with the Shabd, when we rise above the three gunas: *rajogun, tamogun,* and *satogun,* and when we go in the Par Brahm, and when we absorb ourselves in God Almighty, then we realize who is our God, and then we realize that that very God is the God of everyone, and within every soul, within everyone, that particular God resides. When we get that realization, then there is no question of criticizing anyone, there is no question of speaking against anyone.

Even though all the world has spoken a lot against the Saints, they have tortured the Saints, but up until now

no perfect Saint has ever criticized anyone. No perfect Saint has ever spoken against anyone, because the perfect Saint sees that God Almighty is present within everyone. That is why They always see the beloved Lord in both the friend and the enemy. Even those people who killed the Saints, they were also forgiven.

Saints always pray to God Almighty, "O Lord, forgive them, because they do not know what they are doing." The Masters always see God Almighty in the friends as well as in Their enemies, because They have risen above all these things and They have realized that God Almighty is One, and He is the only One Who is present within all of us.

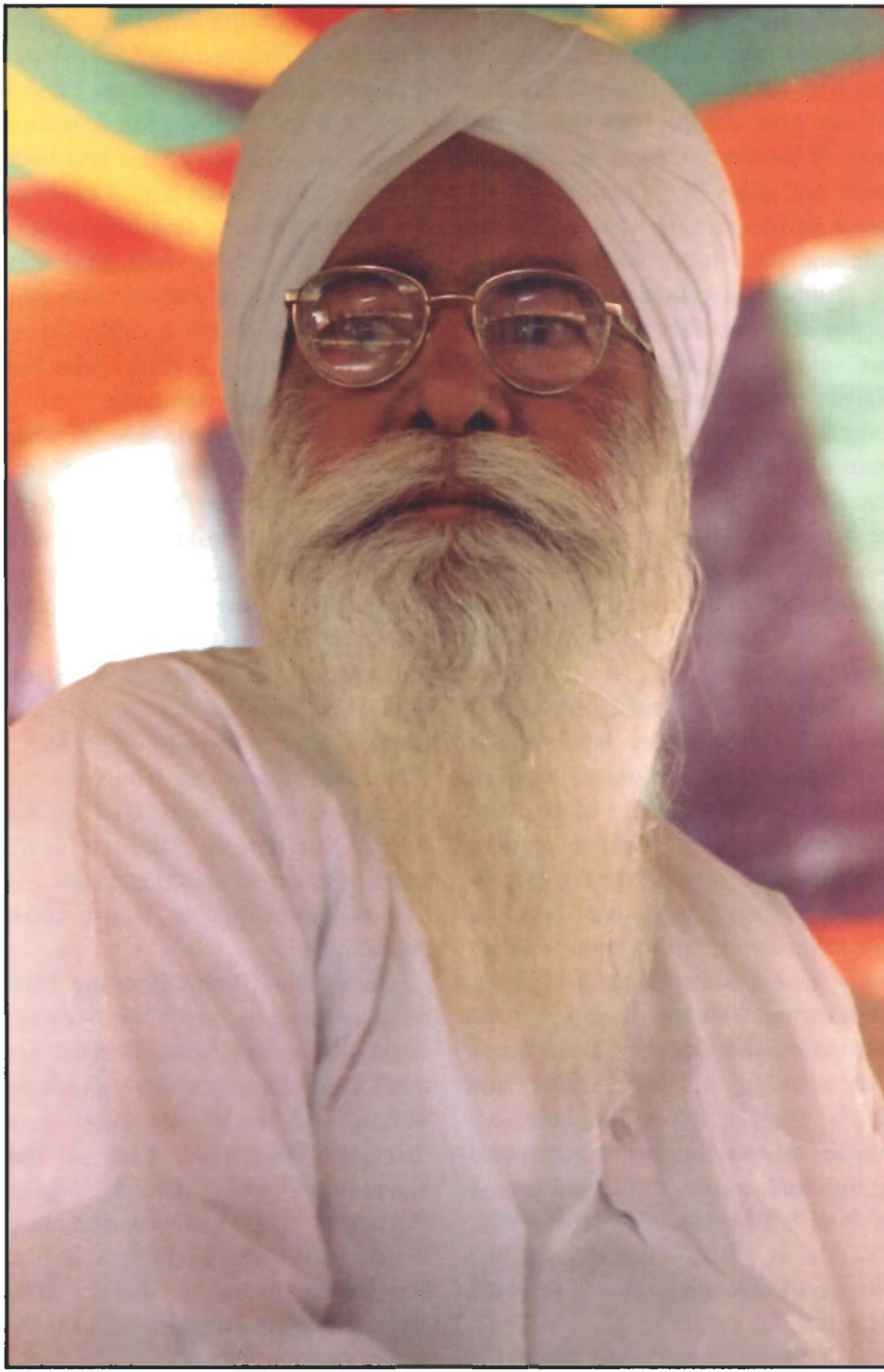
Guru Arjan Dev Ji Maharaj asks, "Will you be able to criticize or speak against the One Who is your very own?" He said, "Now I neither have any friend nor do I have any enemy. All are my friends, because now I am in love with everyone, because I have realized that God Almighty is within everyone." So when you realize that He is present within everyone, will you criticize anyone or will you speak against anyone?

Whatever God does, I accept
that as good.
This is the wisdom I have ob-
tained from the Master.

Now this *bani* needs to be understood very deeply. You know that when a big storm comes, even the great deep-rooted trees get uprooted. Now we all say that we have the Master and we have faith in Him, but when in our life any bad moment comes or if any difficulty comes, then our faith gets shaken and then we start finding faults in the Master.

You all know about what happened to Guru Arjan Dev Ji Maharaj, how He was made to sit on the hot coals and how the hot water was poured on His body. You know that if we are exposed to even a little bit of extra heat, how much we suffer. We cannot bear that. But Guru Arjan Dev Ji Maharaj was made to sit on hot coals. Hot water was poured over his body and He was given so many inhuman tortures. But still by reading His banis, we come to know that He was very peaceful. He had so much faith in His Master, and He was so quiet, so content. In His writings He has said, "Whatever pleased God, only that has happened. Whatever is happening with me, that is according to the Will of the Master."

Guru Arjan Dev Ji Maharaj said, "Whatever is happening in my life, that is for my own good. God Almighty Himself is doing this, and I don't have any regrets, I don't have any complaints against Him." God Almighty is an Ocean of Grace, and He only showers His grace upon us. If we have any difficulties, if we have any pains and problems in our life, they are due to our own karmas. When we are suffering the consequences of our karmas, we get dis-



RAJASTHAN, INDIA, EARLY 1990'S

turbed, we cry and we complain. Whenever any good time comes in our life, we think that this is because of our own doings. But this is not true. Whatever we have done in the past, we enjoy the rewards of our good karmas, as we also suffer the consequences of our bad karmas.

Saints do not come into this world to pay off Their karmas; in fact, They are sent into this world. As Master Sawan Singh Ji used to say, "Whatever karmas are done, they must be paid off either by the disciple, or by the Master." So whatever sicknesses or whatever physical problems the Masters have to face, that is on the account of the karmas of Their disciples, of Their very devoted ones, Their dear ones.

Once it so happened that Master Sawan Singh was very sick. He was suffering on the account of the karmas of one of His very close, very devoted dear ones. And that particular dear one asked Master Sawan Singh, "Master, is it true that You are suffering on the account of somebody else's karma, or is it Your own karma?" He had doubts. He did not realize that Master Sawan Singh was suffering his own karma, and that's why he asked the question. Master Sawan Singh did not reveal to him that he was suffering because of him, but he laughed and He said, "Yes, it is not my karma. It is the karma of my very close, devoted dear one."

I have often told you about the incident which happened in my life. Once when Beloved Lord Kirpal was going to come to my place, I had a very high fever. When the dear ones of the advance party who had been sent there by Master Kirpal saw that I was very sick and that I had a very high fever, without informing me, without consulting with me, they sent Master Kirpal Singh a cable saying that I was having a fever. And that evening my fever was gone.

When they told me that they had sent the cable to Master Kirpal Singh, I told them that they had done a very bad thing. Then I told them that now Master will not come. Then Master Kirpal Singh postponed His trip by two days. When He came, He was still very sick. He was taking medicine. His face had turned pale. So the people over there told Him that I "had already said that You were not going to come for two days." Master Kirpal Singh said, "Well, I don't know whether he said this or not, but you are pretending as if you know everything."

So we don't know how the Master is helping us, since we have become the thieves of meditation. We don't meditate enough, we don't go within, and we do not know how much the Master is helping us. But the reality is that Master is helping us at every single moment. And since we do not do the meditation, that is why we do not realize what the Master is taking on His own self, on the account of our karmas.

One God is pervading in all.
Seeing Him Nanak becomes happy.

Guru Arjan Dev Ji Maharaj said that when we lived up to the teachings of the Masters, when we followed the Path of the Masters, when we did the Bhajan and Simran, and when we went within and realized the greatness of the Master within, then we realized how God Almighty is present in the Form of the Shabd within every soul. We realized how He is present, what His existence is, how great His glory is, and how He is present even in an ant and even in the big creatures, how He is present everywhere. So looking at the glory, looking at the Creation of God Almighty, we are very surprised, and we are overwhelmed. We cannot understand how He is able to do all the things which He is doing. So here Guru Arjan Dev Ji Maharaj says that after going in the within and realizing that in the Form of the Shabd He is present everywhere, I am very surprised at His existence, at His glory, and He is truly present everywhere. He is the Great One.

So as Guru Arjan Dev Ji Maharaj lovingly explained to us in this short hymn that God Almighty has created the entire Creation, and He Himself is sitting within everyone — if we are loving anyone, we are loving God Almighty; if we are hating anyone, we are hating God Almighty. So He is present within everyone in the Form of the Shabd, and we should hate none and we should love everyone.

God is an Ocean of Love and the Master is the wave of that Ocean, and we the souls are the drop of that vast Ocean of Love. You know that the ocean is water, the waves are water and the drops are also water. They are called by different names because they are separated from each other, but once the soul, once the drop of water surrenders to the wave, the wave takes that drop to the depth of the ocean. In this way, when we surrender our soul to the Master, He takes our soul into the depth of that vast Ocean of Love. He is Love, we are also Love, so whatever the Masters have told us in the Satsang about Their experience, we should love everyone, because God Almighty is present within each one of us.

Be Aware of the Master All the Time

Sant Kirpal Singh Ji

Dear Ones,

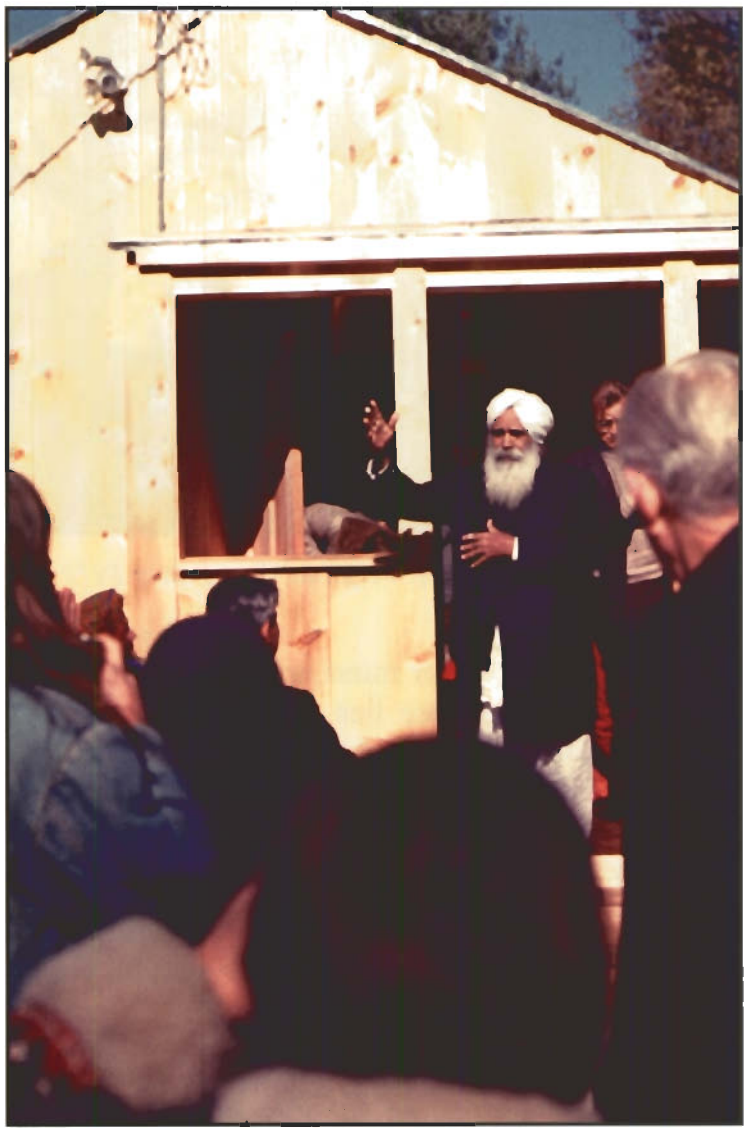
I convey my love and best wishes to each one of you on this auspicious birth anniversary of Hazur Maharaj Baba Sawan Singh Ji.

You are fortunate to have man-body which is the highest in all creation. I wish you all to live a life worth living — the life in the Spirit. Master used to say that there is little use of talking about it or writing about it — words without actions are empty and futile. One should learn to live such a life in true sense of the word.

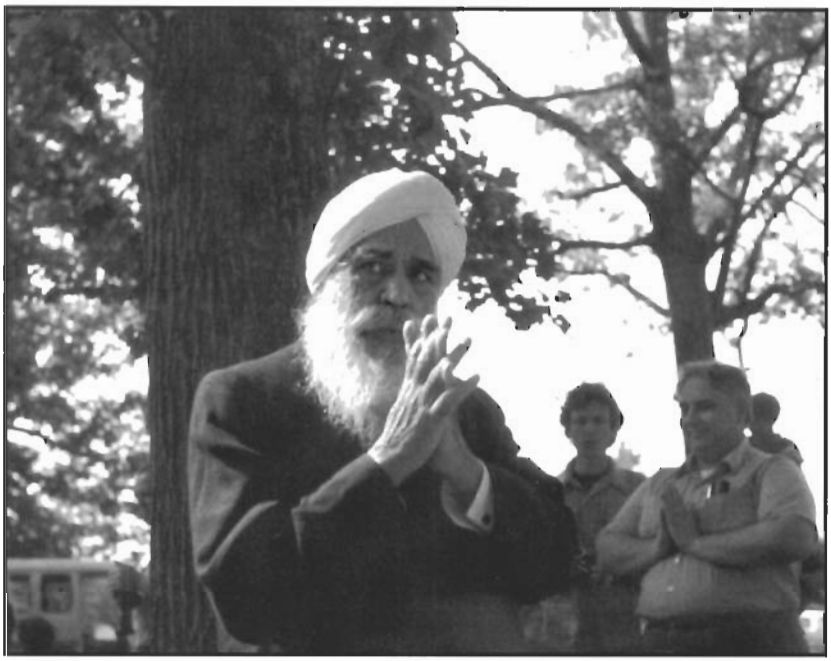
It is not what we say that matters. It is what we are and how we live. Let the words and thoughts we have read so far become a part and parcel of our whole being. He enjoined we should live up to them from day to day. What we have lived in our lives goes along with us — an illiterate man cannot become learned after death.

We should be constantly on the watch we do not stumble and fall when obstacles come on the way. Even if you fall, never allow such falls to throw you off balance in any way. Pick yourself up and continue on your way with patience and perseverance with full trust in the Master working over your head. Kabir says: "Anyone who falls while walking is not to blame; but if he remains fallen, a long journey is still ahead of him."

Make up your mind whether you would like to con-



SANT BANI ASHRAM, OCTOBER 1972



Sant Kirpal Singh Ji, Virginia, September 1972

form to the dictates of our mind or to the commandments of the Master. The choice lies in your own hands. You are free to choose; no one else can make the choice for you. The world may condemn you, who choose the Master's way. You need not worry because you have taken up the right way.

Master is "Word-made-flesh." He is Light, Life and Love. If you live and move in him, He will be your very life and give you more Light and Love.

The Word is the "Bread of Life" and "Water of Life." When you are hungry and thirsty, enter into the inner stillness and receive amply of these, which give the life eternal This is within you, none is barred from it.

Forget the past, forget the future — relax fully. Be still, be alone to your own self, giving yourself wholly to the Master — Light and Love will be generated through you to all the world over.

Every day and every time convey thanks to the Master — the God in him, who has put you on the way — and for all other gifts you enjoy. In this way you will be aware of the Master all the time. Without him you can do nothing and with him you can do all things. The more time you will spend with the Master, your every-day life will become smoother.

Kabir says: "If the initiate lives this side of the ocean and Master lives across, direct your *surat* (attention) to him. You will receive all blessings because the Master is 'Word-made-flesh' and is everywhere." When one is initiated the Master-power resides in him and does not leave him till the end of the world.

Kabir says: "Always be conscious of the Master-power within you and live up to his commandments. You have nothing to fear in the three worlds."

All love,

KIRPAL SINGH

July 1968

RAJASTHAN, INDIA, MID-1980'S

The Search Begins

excerpts from talks by

Sant Ajaib Singh Ji

Leaving my Parents' Home

Those who have the divine love, who are in love with Almighty God, right from their childhood they have the real yearning for God Almighty. Even though they have not seen Almighty God, still within themselves they always feel as if they have lost something. They always remain sad: they are waiting for Him. If someone asks someone like that, "Why are you sad? Have you lost anything?" outwardly he may say, "I am all right," but he always feels that he has lost someone or something and deep within he feels that sadness because of not seeing

his Beloved God Almighty. All the Saints have had this sadness. Guru Nanak had this sadness and because of it people used to say that he had lost his senses — "He does not have that power of intellect, he does not have that power of thinking," or "Some ghost has taken him over." In the lives of many Saints such things have happened when They have gone through this period of deep sadness. People have always talked about things like this, but only the Saints, who have felt this sadness, know what They are looking for.

Such dear ones, right from their childhood, always get the messages of love in their soul. If they are born in a rich family they throw away that richness and do their devotion. If they are born in a poor family they do not crave to become rich and they do not go on collecting the material wealth of the world. Their effort, their desire is only to find that thing which they have lost, and they always crave for the Beloved. Right from their childhood, they have this desire and they always wish they had met with the Almighty Lord.

I was thinking about the mystery of death so much, and I asked that brother-in-faith of my mother, who was living in our home about my mystery. He told me to contact any Saint or Mahatma, because only they could solve that mystery.

To solve this mystery I left my home and started off in search of Saints and Mahatmas and in search of God. At that time I very much wanted to open the inner vision: I was wishing that my inner vision should be opened and that I should manifest Master within. My life had been that of a renunciate right from the beginning. I left my parents' family because my thoughts and their ideas were different. They wanted to involve me in the worldly life but I did not want that because I was longing for God and I was looking for someone who could teach me how to do the devotion of God.

My Promises to my Mother

When I started my search and left my home, my mother came with me for three miles. She told me, "Dear son, just get married and then I will not tell you not to do the devotion." I said, "Mother, then you

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This is an excerpt from an upcoming book, "In Search of the Gracious One, an Autobiographical Account of the Search and Discipleship of Sant Ajaib Singh." The book is a compilation by Michael Mayo-Smith of Sant Ji's own words describing experiences and events from His childhood through His discipleship under Master Kirpal Singh. Authorized by Sant Ji before His passing, publication is planned for 2004.

will not have to tell me not to do the devotion, because the one who will tell me will already be with me when I get married. You will not need to tell me." I told her that if I were supposed to get married then that person would marry me. If it is written in my fate that I must get married, the person who is going to marry me will come to me by Himself.

At that time my mother made me promise a couple of things. She told me, "Dear son if you want to get married, you should come home and get married. We should not hear from other people that our son is having a relationship with a woman or is wandering here and there." I promised her that if I could not control my mind, if I could not control myself, then I would definitely get married. "Since I drank your milk, I will not defame your milk: I will never commit an adultery."

I received a great amount of love from my mother. The way she took care of me and the way she gave me love, not even hundreds of mothers together could give such love to their children. I am sorry that I could not fulfill the worldly desire which my mother had. She wanted me to get married but I could not do that. It was my mother's desire, not mine.

The other promise was — she told me, "You should always wear clothes that you have bought yourself and you should not accept anybody's clothes. If anybody is bringing things for you, if anyone is bringing clothes for you, you should first pay him for that and only then you should wear those clothes."

Even up to this day, I am keeping those promises.

Early Encounters with Different Mahatmas

In India there are many monasteries, many religious communities and many institutions established in the name of spirituality. I went to many of them and in those days there were not many means of transportation and I had to walk a lot. I went in many directions and I went to many people. I went in the forests and I went in the mountains. I didn't wander here and there to see sights, but as soon as I came to know that there was some Mahatma, some devotee of God living anywhere, or whenever I came to know that there was even someone who was talking about God, I would go there to see him. I went to many Saints and Mahatmas, to all the Sikh so-called "Mahatmas" and many different types of sadhus. I did all the rites and rituals which people used to do in India in those days. I performed austerities, I did the practices of water and I moved the rosary. I went to different temples, mosques and holy places.

At that time in India people used

to believe so much in different castes and religions and they used to consider these things very much. However, for me, all the religious places were the same: I did not hate anyone, I did not criticize anyone and I did not comment on anyone's practice or their path. I went with all my faith and love and I did not feel any difference between those holy places because I was searching for God Almighty.

Many times I did not get enough food to eat; I would have some chickpeas with me and I would just eat a little bit of that and drink some water. For other days I did not eat food at all and remained thirsty. Many times I would not have any place to sleep but would sleep on the floors. When people used to see my condition, they used to taunt me. Many people said to me, "Why have you left the life of comforts and are wandering here and there? Are you all right mentally or not?" However, I had the desire to know God and so even when I was walking or sleeping or doing any other thing, I was longing for God. I was always wondering, whether I was asleep or awake, whether some day would come when I would see God.

As I was born in a Sikh family, I had the idea that if you visit the holy places where the Great Masters had been, you can get liberation and peace of mind. So I visited every place where the Great Masters had gone — all the Sikh holy places, all the great temples — but I didn't get any peace. At that time I also understood that God was residing only in the holy temples of the Sikhs, which is a very costly building. The priest of that building was very much respected by many people who were going there, so I thought that he would have met God or known God. But I was not satisfied with him; I was very much disappointed.

After that I visited one place called Sarwali in the Punjab, and I heard about one Mahatma, one so-called sadhu, there, who was very popular because he was using many supernatural powers. I heard that he was a so-called good sadhu and that he could transform his body into the body of a lion or tiger or any animal and he could fly also after transforming his body. He was very famous and people used to praise him a lot because he used to show people how he could change his body. I spent six months with him and I served him daily with my whole heart and being. When he was pleased with me, because of my seva, he wanted to teach me his skill. Without my asking he said, "I am pleased with you and now I can give you what I know. I can teach you how to convert your body into a snake, how to convert your body into the body of a tiger and the animals like that." However I knew his real state, so I told him, "Baba, I am very sorry to

know this, because I came here and served you, and had your darshan because I want to go beyond this human body. I want to rise above the human body; I don't want to change my body into the bodies of animals. But you are telling me you know only how to convert the body into the body of a snake and all the animals. I can get those bodies also by myself without serving you, because if I will do bad karma in this lifetime, then definitely I will get those lower bodies. So what is the use of serving you here? I can get that by myself."

But he told me, "I have only this thing with me. If you want, you can have it; otherwise not." I didn't like the skill of transforming the body and I didn't learn that.

That sadhu also gave me a book in which some of the signs of a true Master were given. When I read that book, I didn't find any signs of the true Guru in that sadhu and so I left him.

At that time in India one could find many great yogis and sadhus who used to do the repetition of God's name outwardly very sincerely and I met many of them. At that time I made a rosary and people told me to repeat some name, some mantra, for 24,000 times a day. But in the love and pain of separation from God, I did double the amount; I did 48,000 repetitions, and I got blisters on my hands. However, this did not give me peace. I found that by doing the repetition of the Name of God outwardly, by repeating some mantra, one can get many supernatural powers, but they involve us in the name and fame of the world.

After that I went to see another sadhu in Lahore who was also working miracles. Whoever went to him, he would tell what was in that person's heart. But there also I was not satisfied, because I thought, "What is the use of doing the practice from which the soul gets no peace?" I was longing for the knowledge of Naam, as Guru Nanak had written, and I was not interested in miracles. This sadhu took an interest in me, however, and gave me the mantra, *Hey Ram, Hey Gobind*, which I repeated for many years.

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(Dates refer to issues of Sant Bani Magazine.)

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My Promises to my Mother; 8/81 pp. 19-20, 5/90 p. 6, 1/91 p. 24.

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The Sweetness of Naam

Baba Sawan Singh Ji

115. A boy is fond of play and is averse to going to school while the parents wish him to sit in school with the teacher and study. The boy does not know the value of studies. Play gives him pleasure, and an occasional shock or knock he does not mind. Parents use threats and inducements. They co-operate with the teacher, and the teacher's task is easy. By and by the boy learns the value of study, and as he gets disciplined, he does both — study and play — and enjoys both, and in time he is a scholar and an athlete.

In a way, similar is the position of an entrant in the University of Spirit. The Guru wishes him to open and enter the tenth gate and make contact with Naam, but he is fond of play in the nine portals of the body. He gets enjoyment in this play. Set-backs and mishaps in his play he considers as part of the game of life. The value of Naam is not known to him. The Guru induces him to go in by discourses on the grandeur of Naam. His is a difficult task, for He gets no support from parents. The parents (*Kal* and *Maya*) do not wish the entrant, (the Soul) to enter the University of Spirit (the Tenth Gate or Third Eye) — what to say about contacting Naam.

The parents (Kal and Maya) allure the disciple with easy temptations and create worries, sickness, and other adversities to confound his intellect. Their function is to keep the soul away from Naam. Slowly the entrant grasps the new position, and slowly the entrant realizes the true worth of his parents. Slowly he begins to dissociate from them, and slowly he takes the Guru as his real benefactor, and slowly he leaves the nine portals and makes his approach towards the tenth — to make contact with Naam and work on Naam.

When the wild nature has been disciplined and the entrant has started his studies in the University of Spirit, the going-in is easy and a new kind of play inside the tenth gate starts giving enjoyment, compared with which the worldly enjoyments and allurements are trash.

It is true therefore, as you say, that in preliminary stages the progress is slow. To give up worldly pleasures, to control the senses and bring the attention in one center by controlling the wild runs of the mind while still alive and kicking, is not an easy task. But what is it that with love and faith man cannot accomplish? Strengthen your will power and

go ahead. Success is sure. Remember that once the seed of Naam has been planted, it must become a tree and bear fruit. *Brahmand* may perish, but the seed of Naam will not perish. There is no superior nor more precious thing than Naam. The sweetness of Naam — *Shabd Dhun* — is incomparable and incomprehensible in both the worlds. Naam is within you, for you, and within your reach — just inside the tenth gate. Saints ask, "Can there be a simpler proposition?"

You have asked for the fulfillment of some of your wishes. For their fulfillment you need not go very far. They are already with you — inside you. If you take courage and work your way up, you can get all of them. Mind goes after tasty things. It seeks satisfaction in fulfillment of desires, and no desire satisfies it for long. After some time one discards what he has obtained and runs after new pleasures, and thereby is never satisfied and is always hungry. The remedy lies in taking the mind to *Sahansdal Kanwal*. The Nectar there is now being stolen by Maya and *kam, krodh,* and so forth. When you take your mind there and make him drink it, he will be satisfied forever, for the Nectar is the sweetest thing known.

Then all desires will vanish and mind will be at rest. It will then accompany you as a faithful servant, and not as a bad master, as at present. Before you have reached Sahansdal Kanwal, but gone inside the eye focus after full concentration of your attention, and have crossed sun and moon, you will meet the Master. He will always remain with you. You may talk to Him whenever you like and you may see Him whenever you like. Your room will be barred, but the Master will be with you. When that Form will be with you, then it does not matter much if the outer form is not close by.

As for your cases, you should treat them to the best of your ability, serve them and otherwise help them if necessary, but leave their recovery to His Will. He is just and whatever happens to patients, happens in accordance with their karma. You should not burden your mind with anxieties about them. Keep your mind free. Your treatment and service will help them, but not your worrying about them. Worry weakens your power to be useful to them.

Whatever you have written concerning the attitude of a Negative Power that comes in your way, I understand. Here again, what is happening is for your benefit, so that your mind renounces and becomes free from all the worldly attachments and establishes a close relation with the Sat Guru and Naam. For without the Sat Guru, one cannot make contact with Naam, and without Naam, there is no way to reach our Home.

No article of this world, nor friends nor relations go with us; even our body does not accompany us after death. Then why worry about those

who will not accompany us? Your anxieties and worries pull you down. When with concentration, attention goes up, it sees something and becomes happy; and when it remains low down, the scenes are absent and you are discouraged. Mind your concentration and do not mind the Current. When the concentration is complete, the scattered energies have been drawn in, and there will be so much Sound Current that you will not be able to stand it. The Bell is ringing higher up and you are sitting lower down, therefore its Sound is not audible. With your approach toward the focus, your faith will develop and become stronger. There is no real and lasting program without good hard effort. There are many anti-powers. The Negative Power I have referred to is one of them. You may not worry about it at all.

— reprinted from *Spiritual Gems*

The Best Use of Your Time

Sant Kirpal Singh Ji

We have come specifically for meditation, not to make new friends nor to write letters back home. We are here to forget all attachments, including families and countries. Our main purpose is to advance spiritually. Put in as much time as possible. Make the best use of your time while you are here. You can all become Saints if you put in your time. Time is valuable; do not fritter it away on frivolous things. It is later than you think. If you are due to leave this physical body and have only five minutes left, how will you save yourself? Keep your thoughts in me.

This talk was given after a morning meditation sitting, on July 26, 1973, at Sawan Ashram, New Delhi, India

God is Light. God is Naam. He comes to make people see who could not see. All is the manifestation of Guru Power.

God cannot be had by observation. He is within you. That Power is controlling you in the body. As you think, so you become. You should be chaste in thought, word and deed. Mind your own business. God is in you. You've had some experience, go on with it. Simply listen to those people who have seen within (Saints). Listening to others will lead you nowhere. Do you understand what I am telling you? You must have a demonstration of that Power. [*Master puts His hands up to demonstrate how to see within and He points to the space between the two eyebrows.*] There is

hope for everybody. Every Saint has His past and every sinner a future. This is very plain talk. I'm talking very openly now. I am not speaking Greek. A man may preach that he is in the Light but in reality he is in darkness. Only the man who sees Light can talk about Light. Don't spend your time with worldly friends but with your Father who can make you see.

Rai Saligram says, "How many sinners are there? I am the worst of all sinners." This shows complete humility. Those who will awaken, they shall take intoxication (Master's darshan). Those who get up early in the morning, three or four hours before sunrise, and who sit in meditation, they will enjoy the intoxication. If you are perfect, the whole world can be perfect. You can say, "My parents are Emperors and Kings," but if you haven't got Naam you are empty. If you meditate you will not see yourself but will reflect on me.

[*The Master asked who wanted to put into practice what He had said. Everyone raised his hand. Master continued:*]

You should go inside and see for yourself. Holy men have always been telling you to tap inside. He lives inside. Not outside. God is inside you. You're looking at the outside world instead of the inside world. Why do you people go to outer temples when you should worship inside your own temple.

The basic teaching of all Masters is that you should find God within your body. The outer temple is just to give you some idea. The wise took this as an example, and they went inside their own temples. There is a real temple inside your body. The Lord said, "I am your real treasure, your hidden treasure. Tap inside and you will find it." Make use of these worldly symbols, but tap inside to find the real truth. All Masters or Saints who have come, no matter what creed or class, have given the same teachings. If your friends are good, you will have holy or good thoughts. If your friends are bad, you will have bad thoughts. It is a question of attention. Right thoughts will bring you on the right path. What have you to do with others? Mind your own business. Mind your own conscience. God is within you. Inside is the Nectar of Love or Naam. The drop of immortality, for which you have come into this world, is within you. When you have come to the feet of the Lord, give up all cleverness. Give up your duality. Two priests were initiated in Rome. They asked what they should do. I told them, "You are paid by the church; tell them this is Spirituality."

You will go further when your intellect is stilled. Listen only to that man who has been inside. The Master will give you a demonstration so that you can see for yourself. There is a natural spring inside you. You can have that when you give up worldly things. Your eyes, ears and

tongue will go on bringing bad ideas. It is all a question of attention. Try to control it. A duck gathers no water on its feathers. He is in the water, but he is not wet. We should be like this. Live in the world but be not of it.

This is my watch. [*Master holds up His watch.*] Some controlling power is holding that watch. That controlling power is me. When you sit at the feet of a Master, you sit at the feet of God. How many Saints can you find that are perfect? I'm not talking to amuse anybody; I'm speaking the truth. Manav Kendra, which I have started, is a great revolt against religious ceremonies. I have brought together all men who enter it on one platform.

You and your Guru are sleeping in one bed but you don't talk to each other. Those who have not seen inside will give you different opinions. They will say this thing or that thing is correct. Only God is your friend and Master. Mind is a cunning friend; he will deceive you. You have come to me; I have not asked you to be attached to me, I have asked you to be attached to the Lord. All Saints say that they themselves are the worst sinners. Guru Amar Das said, "Once I was a low lying fellow. When I got initiated, I came to the feet of the Lord." One who considers himself to be the lowest, he is the highest. If you sit near fire, you get warmth. If you sit near a holy man, you get some comfort. Those whom Master has met, their karmas are being wound up, so consider yourself at that state. Consider yourself cut off from all attachment. If you don't give up all worldly attachments, then, know that you have not met the Satguru. If you don't give up these worldly things you are not ready for this Path.

Masters are commissioned to take all to Sach Khand. He will not if you are not clean. Make my task easier. I must clean you. Keep your diary, do your meditation, and this will make my task easier. Your house is on fire and you are running around elsewhere. Try to look out for yourself. Change your angle of vision from the outside to the inside. Those who change their angle of vision are successful. See that you progress every day on your way to Spirituality.

I have given a simple talk, not any philosophy. I have told you the truth. Following the directions will make your task simpler and my task simpler. From today on devote your time to your spiritual diaries. If you pity yourself, you will have pity on me. Are you ready to follow what I say? Hands up!

[*All hands went up!*]

The Importance of Seva

Sant Ajaib Singh Ji

Sant Ji, when you studied with Baba Bishan Dass, He was very, very strict with you, and I guess it was [how you received His blessing]. Our training is so different and I get so discouraged by my lack of humility. Do you have any help for us who are struggling, like [a rebuke to cure our lack of humility]?

THE BEST WAY to develop humility is by doing more meditation, by doing more Bhajan and Simran. The Master does not rebuke the disciple if he has not made any mistake. The loving souls, those who have love and faith in Master, when they get rebuked by the Masters —— because —— never rebuked if the disciple has [not done anything wrong] and whenever Master rebukes —— a lot of His grace —— because He wants that disciples should improve. But what is our condition? When we get rebuked by the Master, we change our colors, and we even get upset and sometimes we even go away from the Master. Because we don't have humility that's why we do not accept the rebuke of the Master. We don't realize how much grace it is carrying. So if we develop at least [the] quality in our within to accept whatever Master gives us, and do not get upset at Master when He rebukes us, then we can also progress in the direction of developing humility in our within.

To be happy in the Will of Master and to accept whatever comes from the Master, whether it is rebuke or praise, that also is one thing which you can do if you want to develop humility.

Hazrat Bahu said that the Masters are like the washermen who do not care whether the clothes are torn or in what [condition they come]. The washerman is only concerned with making the clothes clean, and that's why he puts detergent and he applies many things to the clothes, and moreover, he sometimes sews on a piece of cloth [to patch them] or even puts the clothes in the machine. He is only concerned with making them clean.

In the same way, Masters also

This question and answer talk was given the morning of January 15, 1980, in Bombay, India. The tape recording had problems at first; words in brackets are guesses by the editor; long dashes indicate words lost.

work like the washermen. They don't put any detergent or any soap on the disciple, but using Their strictness, They work on the disciples because They are concerned only for the purity of the disciples. But what is our condition? We do not accept that. The disciple should also behave like the clothes, and he should have complete faith and love in the Master and he should know and be aware of the fact that whatever Master does, that will be for his good, it will be for purifying him. But this quality is not found in many people. If the disciples behave like the clothes in front of the washerman, only then can they develop humility within.

If the Masters become strict, then disciples even turn away their face from the Masters and they go away; but you should know that Sant Satgurus are the experienced people and They know everything about the disciples. Whatever words They speak, They will always speak the wise words, and all the words which are spoken by the Master have one or another meaning, and Their words always come true. Because They are the experienced men and They are the perfect men, that's why They know how to remove the karmas of the disciples. They know by which matter or which thing the disciples can become free of the karmas. They always make such conditions in front of the disciple, in which the disciple can pay off his karmas easily. Masters can see everything, whereas the disciples are blind and they don't know what is good and what is bad for them.

Since Masters know everything of the disciples, that's why They always put the easiest matter, the easiest thing, in front of the disciples to pay off their karma. Sometimes even when They are trying to put the easy things in front of the disciples, but still because the karmas are very heavy, the disciples feel that it is very strict. When Master becomes strict with them, they go away because they don't realize, they think that Master is becoming strict to them just for a useless thing. They should know that whenever Master is strict, they should feel fortunate, because Master is helping them a lot by becoming strict and by making them suffer in paying off their karmas. But people don't understand that and that's why they go away from the Master.

Does the Master suffer in any way when we pray to You to remove the diseases of lust, anger, and egotism?

[*Sant Ji chuckles*] I have always said that Master always helps the disciples, because without the help of the Master, the dear ones cannot achieve even a single thing.

It is like if a child is sleeping, then the mother takes care of the

house and does other things, and she doesn't have to pay any attention to the child. But when the child wakes up and starts weeping or wants something, the mother has to leave all the work which she was doing and she has to run to the child to give whatever he wants. In the same way, as long as we do not pray to the Master, no doubt His attention is always toward us, but still when we don't pray to Him, we don't get much of His help, even though He is helping us all the time. But when we pray to Him, then definitely He has to give special attention to us, and He always comes to help us. And when He comes to help us, you can think that whenever it is necessary He will take the karmas also.

Kabir Sahib has written in His writings, "When I called for my Master, stretching my arms, Master came and He held me by my hands."

You've said that the only things we should ask the Master for are more love for the Master and better meditations. Is it good to pray for that or is it better to just accept what You've given us already?

When you pray for all these things it is good, but prayer alone will not do. Prayer is not enough; you will have to meditate along with it. If a student doesn't go to the school and instead of going to school he sits on the way and starts praying to the teacher, "O teacher, help me in my lessons," and things like that, he will never be able to pass the examination. Only if he goes to the school, and requests that the teacher should help him, then definitely the teacher will help him and he will learn a lot, and if he will obey the instructions of the teacher he will definitely pass his examinations. In the same way, as we are praying to Master from our heart for giving us all these things, along with that we should also meditate, and we should also obey the instructions and commandments, and if we will do that, only then will our prayer bring good results.

Masters have said, "O Lord, if we ask for anything else except Your Naam, we will not get any contentment. Because except You, all other things will give us the pains, that is why You please give us Your Naam, so that all our desires may go away."

We the worldly people do not know how to make the prayers and what to ask from the Master, and that is why we suffer. We always ask for the worldly things, and you know that worldly things are always the cause of the pains and problems. When we ask for anything of the world from Master, Master definitely gives it. And when we get that, in the beginning we become happy, but later on when we go on using it, it turns out to be painful,

and then we request Master to take that thing away. Then we again ask for another worldly thing, so it goes on and on, because all the worldly things — everything except God or except Master — whatever we ask from Him will give us pain sooner or later. That is why, because people don't know how to pray, nor what to ask for from Master, that is why we always suffer.

So ask for only Master from the Master, and when you will have the Master, when Master will be manifested within you, then you will not have to ask for any other thing, because He will give you whatever you need without your asking.

[Someone asks Sant Ji to talk to the Westerners about the value of doing physical seva for the Master.]

I think that I have said a lot about the physical seva, and in one of the *Sant Bani Magazines* it was published, so people should read and find out about that issue of *Sant Bani Magazine* and read that.

The other thing is that people should learn about the physical seva by looking at the other people, those who are doing the seva. You people have been to Rajasthan and you have seen how the sevadars there are working and you have seen here also how the sevadars are working. The sevadars in Rajasthan are illiterate farmers, and they don't know your language. They do their worldly work for twenty days in a month, and for the ten days while you are there, they come to do the seva. Even though they don't know your language, but still how wholeheartedly they are serving you. So you people should learn from them.

Since the sevadars of Rajasthan are illiterate, they don't know whether you are pleased with their service or not, but still they are serving. But when you people tell me that everything is okay and you are pleased with the seva and when I tell them, only then they know that whatever they are doing is accepted.

One who serves gets everything. Guru Nanak Sahib had said that if we serve people in this world, Master gives us good respect when we go to His home.

When we serve the people in this world, many times we get the fruit of it right here. When the Moguls were ruling over India, at that time the Sikh people were very much troubled by them, that's why they were invading them in certain parts, and in that way they were disturbing the Moguls. So the Moguls thought that it would be better for them to give a certain part of the country to the Sikh people so that the Sikhs would not invade and disturb them. They gave a certain part to the Sikh people. In the Sikh community there was a sweeper who used to do the service of the Mas-

ter and other people by sweeping the floor and by keeping everything clean. When the Sikh people got that certain part of land, they didn't want it, so they called the sweeper and transferred that property to his name. So, many times when we are serving wholeheartedly and selflessly to the Master and to the Sangat, we get its benefit, we get its truth, even in this world.

That is why we should always wholeheartedly do the seva. Swami Ji Maharaj said that any seva one gets, whether it is physical seva, or mental seva, or financial seva, or the seva of the Surat Shabd Yoga (that is, meditation), whatever service you can do, you should do it.

We should not think, "Let me do this seva and not the other one," like that. Whatever seva you get, whatever opportunity you get to do the seva, you should take advantage of it.

This incident in Rajasthan happened to some dear ones in villages near the Ashram. There were two families. In one family there were two sons, and the other family had one son. Those three young people were involved in one murder case. Even though they had not taken any part in that murder, but still they were involved because there were some people in their villages who didn't like them, and by lying they set up a false case against them. It was very difficult, almost impossible for them to become free, because the murder case was very strong. Their parents spent a lot of money and gave a lot of money to the lawyers and like that, but still there was no hope that they would be set free.

Somebody told the parents that they should go and wash the dishes in the langar of the Masters and maybe they can get some grace of Master in that way and get some help from Master. So they came to the Ashram and they started washing the dishes after the Satsang, even though you know that people are not allowed to give their dishes to other people to wash. All those who come to eat the food in the Ashram are supposed to wash their own dishes. But still, those people requested the other satsangis to give them the dishes and they did that seva.

After seven months, with the grace of the Master, their sons were set free. Once there was no hope that they would be set free, but with Master's grace they were set free. So when they came home, their parents brought them to the Ashram and told them, "You see, we spent all the money we had to get you released, but still it was not possible. You have been released only because we came here and washed the dishes of the sangat."

So if you understand this, you should also serve the sangat to make your life better, and if you

will serve the sangat, it will not only help you in your worldly life, it will also remove the dirt off your soul. So seva is such a thing that we do not only improve our worldly life, but we also improve our spiritual life. Seva is very good to do.

Even in my childhood I had this attitude toward seva that one who does the seva gets the fruit of it. Whoever wants, he can try and have it.

Once in Muksar Sahib, a place in Punjab, the Sikh people were making a pond near the gurudwara. Many people from different parts of the country went there to do the seva. At that time I was very young and I didn't have any idea of what the value of seva is and why we should do the seva. But still, because my parents were doing that, I was also attracted. At that time I had not met Baba Bishan Dass, so I didn't have any knowledge about the Path or about God, but I had the desire to do the seva because my parents were doing it and I was trained like that. So I would take foodstuff from my home to the langar. I would take tea, and sugar, and whatever money I could afford, I would also take to the langar.

In the countryside, people always go into the fields for the latrine. They don't have bathrooms or the toilets there. I saw that when they were going to the latrine, many flies would come and sit on the latrines and then the same flies would sit on the foodstuff in the langar. So in order to avoid that, all day long I would go and put the sand on that [waste] to prevent flies from coming and sitting on the food. Nobody told me to do that seva, because nobody would like to do that job, since it's a very mean [low] type of seva to put sand on the latrine waste. Nobody told me to do that, but it was from my within, because at that time I wanted to do whatever seva I could get. So when I thought, "This is a good opportunity, I could serve the people in this way," I did that.

So whenever we see that there is any opportunity to do the seva to the Master, we should always take advantage of it, because even if we do the mean [low] seva, still we get the higher fruit of it. By doing the seva, our soul gets peace, our mind gets stilled. We get humility in our mind when we are doing the seva of the Master and the people. When we do the seva, the desire for doing more meditation comes; and if we sit for meditation after doing the seva, the fruit of seva even comes in the meditations.

* * *

Since you people are leaving tomorrow evening, we won't have this portion of the darshan session tomorrow from 11:00 to 12:00. Instead of a darshan session, those who are leaving tomorrow, they should come to the second floor and

wait outside Sant Ji's door to see Him privately. This is only for the people who are leaving tomorrow evening and not for those who are leaving with Sant Ji the day after tomorrow.

* * *

Sant Ji, You should tell your sevadars that everyone is very sweet with the seva, but we're afraid to say anything because we don't want to spoil their seva.

We should never praise the sevadars to their face, because if we are praising them in front of them, it means that we are not doing any good for them.

[*Sant Ji laughs*] Well, this is the thing which spoils the people. Many people who are doing seva, they always expect that people should praise them, or the Master should praise them. So when they are having that desire and when Master praises them, they give up doing the meditation, because they think that Master is pleased with them very much, so what is the use of doing meditation? And when you praise the sevadars, they think that people are pleased with the seva, so they don't pay that much attention to the seva and they don't try hard, so that spoils them.

Now I know that if Baba Bishan Dass had praised me in my young age when I used to go to see Him, there are many chances that I would have gone bad. Because whenever I would go to Baba Bishan Dass, taking all my money, all my wages, I would give all that money to Him, but He never appreciated that. He never told me that He was pleased with me because I was bringing that much money to Him. He would give me only five rupees or whatever He wanted to give to me, and after that He would either kick me or just beat me. He never said that I was a very good boy to be bringing all that money. Now I know that if He had praised me then, I would have gone bad.

I have very much respect for Baba Bishan Dass in my heart, and whenever I remember Him or whenever I talk about Him I feel like weeping, because He was the person Who made my life.

It was only because of the boon of Baba Bishan Dass that I met Master Kirpal Singh, because Baba Bishan Dass told me that He will come to my home and He will give me [the Initiation] by Himself.

If the disciple bears the rebuke of the Master, it is very good for him. If he will obey the words of the Master, it is good for him in this world, and in the world beyond he will also get the benefit of it.

June 2003

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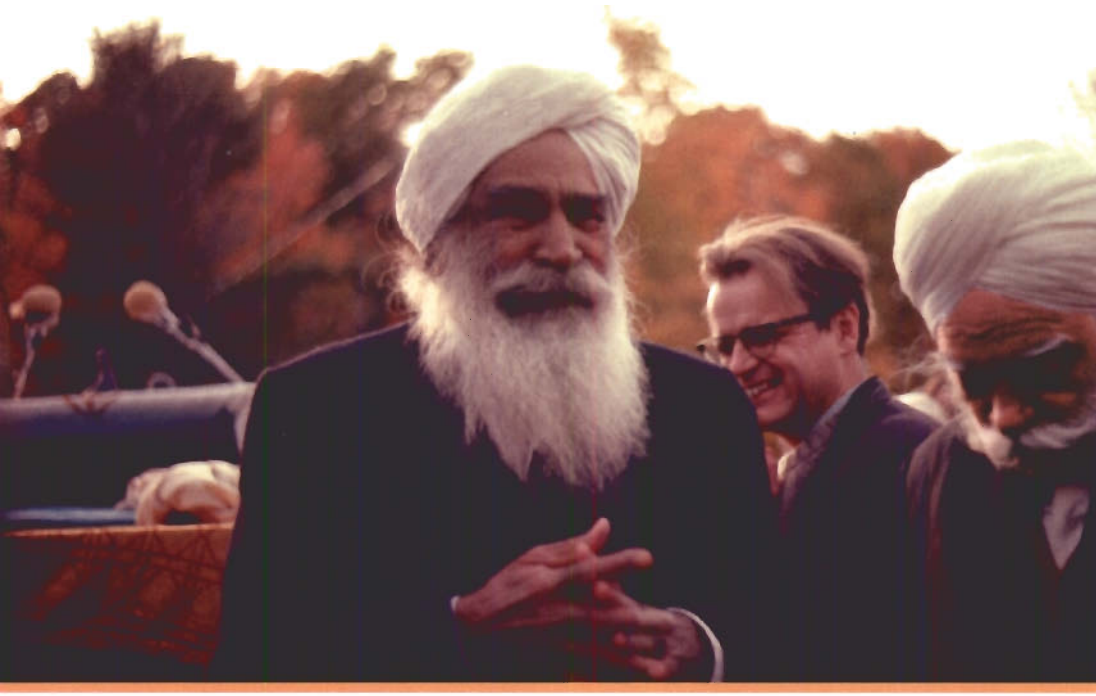

Sant Kirpal Singh Ji, October 1972, at Sant Bani Ashram, Sanbornton, N.H.

"Every day and every time convey thanks to the Master — the God in Him, Who has put you on the way — and for all other gifts you enjoy. In this way you will be aware of the Master all the time. Without Him you can do nothing and with Him you can do all things. The more time you will spend with the Master, your every-day life will become smoother."

Sant Kirpal Singh Ji, July 1968