Sant Bani Magazine

The Voice of the Saints

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Only the Masters Know

Sant Ajaib Singh Ji

EVERY DAY I have been commenting on the Vars written by Bhai Gurdas. As I have said previously, Bhai Gurdas did not write these Vars because he was criticizing anyone. He did not criticize anyone, and he did not have any ill feelings towards anyone. In the same way we should also not have those feelings. We should also not think that a certain person has so many faults and shortcomings, because that is the work of the Master. Only the Master knows how He has to make His disciple pay off his karmas and, along with it, how He has to purify him and take him back.

Saints and Mahatmas, the perfect Masters, not only explain the theory to us, but when they give us the Naam Initiation, they connect our soul to that place, Sach Khand, from where our soul has come into this world. At the time of Initiation, the Master sits within us in the form of the Shabd, and only He knows how He is going to make us pay off our karmas; that is why He gives us experiences and choices accordingly. Only the Master knows what is good for us and what is not good for us. We do not have any idea about our karmas and we do not know the causes of either our comfort or our suffering. Only the Masters know.

Our Master is the only one who knows what is best for us. That is why He gives us what we need according to our karmas. We are so ignorant of karma that we do not know anything about it. It is like when we put food in our mouth, we do not know to which side of the body it goes. So how can we know anything about our karmas? Only the Master knows how we can best pay them off. That is why Masters always tell us that God Almighty does not give pain or happiness to anyone: we get pain and happiness according to our own karmas. Baba Jaimal Singh once told Baba Sawan Singh, "Look here, dear one, God Almighty gives us pain and happiness only through human beings. He does not give us pain and happiness because He wants to. Pain and happiness come

This talk, the fifth in a series of commentaries on the Vars of Bhai Gurdas, was given at Sant Bani Ashram, Village 16PS, Rajasthan, India, on February 28, 1989.

to us through other people only because of our past karmas with them."

He also used to say that if God Almighty becomes gracious on us and if in His pleasure He gives us the kingdom of the Three Worlds, we should not get puffed up with pride and ego; and if the same God Almighty withdraws His grace and takes the kingdom of the Three Worlds from us, we should not get upset or find fault with Him. When it came in His Will and pleasure He gave us that gift, and when He wanted to withdraw it, He took it back; it belonged to Him, it was His thing, and He was free to do anything He wanted with it.

Guru Ramdas Ji Maharaj says, "If people praise me, it is Your glory, and if they criticize me, I will not leave You." He says that if people praise you saying, "You are a great Mahatma, you are doing a very good Satsang, you have a good influence on the people"—at that time, you should not think that you are doing it. You should always think that it is the glory of the Master, because, in fact, we do not have any good quality in ourselves. The only good quality we have is that we belong to a Master and the Master is within us—if people criticize you, if they say that you are a sinner and you have all these bad qualities and faults, you should not find fault with the Master. You should always remain in the Will of God, because if God Almighty wants, He makes people praise you, and if He wants, He makes people criticize you. We should always remain in the Will of God and whatever comes in His Will, we should accept it.

Guru Sahib says that this is not a small task. It is not easy work to control the mind, because Mind is not a small thing. It is a very big power. It is very powerful in these Three Worlds, and everyone in the Three Worlds obeys his orders. You know that when Mind ordered the Rishis and Munis to do something, even they bowed down to his orders.

Dear Ones, the Masters have given us a very strong remedy with which we can control our mind. And when we do, all the forces of the mind—lust, anger, greed, attachment and egoism—come under our control, and then we do not remain under their control: We are no longer their servants, but in fact they become our servants.

You might have read the lives of the Rishis and Munis. The Rishis and Munis were not bad people, they were very good people because they did so much devotion of the Lord. They performed many austerities, and that is not child's play. It is not a small thing to perform austerities: it takes a lot of energy and it is very difficult. I myself have done many different kinds of practices, and I know what it takes

to suffer hunger and thirst and how difficult it is. So even though the Rishis and Munis did so much devotion and they performed so many austerities and did so many practices, still some of them were conquered by lust or anger and the others by egoism. They thought, "There is no one like me, and all these things are happening only because of me."

There was once a king named Bhoj, who was a great scholar of Sanskrit; and in his court he had many learned scholars. Once it so happened that a question came into the mind of King Bhoj and he wanted to know its answer. The question was: "Which sin is it which is like a swamp, so that if a person gets into that sin he cannot come out?" He asked his people about that swamp-like sin, but nobody was able to reply. There was one very learned person in his court who was kind of the chief of all the others. When he was asked, he was also confused. He tried his best to satisfy the king, but he was not able to convince him with his answer. So the king told him, "I want this answered to my satisfaction as soon as possible, otherwise you will be punished severely." So that chief became very worried.

When he went outside he saw a shepherd, who noticed his worried demeanor and asked him what the matter was. The scholar replied, "I am worried because my king has asked me this question—'Which sin is it which is like a swamp?'—and I do not know the answer. I have tried my best but the king is not convinced, and if I do not satisfy him he is going to punish me or kill me or do whatever he wants to me. That's what I am worried about." The shepherd said, "Well, that is a very simple question, and I know the answer." So the chief said, "Well, why don't you tell me? That way I could get release." He said, "I can give you the answer; but you know that if you want someone to do something for you, you have to pay him. So if you want to gain knowledge from me—it is a question of knowledge—if you gain knowledge from me, you have to become my disciple. And if you become my disciple, you will have to do what I tell you to do." So that chief said, "All right, I am ready to become your disciple." He belonged to a very high caste and the shepherd was a low-caste person, but he really wanted the answer, so he agreed.

But the shepherd said, "Well, no, it is not that easy. In order to become my disciple, you will have to drink sheep's milk—because I raise sheep—that's what I have—and you will have to drink it." The chief replied, "You know that I belong to a very high caste and we don't even like to touch sheep, what to speak of drinking their milk! It is very bad; it will spoil and ruin my

religion; how can I possibly drink it?" So the shepherd replied, "All right, it is up to you, if you don't want to become my disciple, if you don't want to get the answer to your question, then don't drink the milk." The chief realized that he had made a mistake, and he thought, "Well, maybe after drinking the milk, I will do some repentance."

So he said, "All right—I'll drink the milk!" but the shepherd said, "Well, that was my condition then; now that time has passed, so that condition is no longer valid. Now if you want to become my disciple, and get the answer to your question, you will have to drink contaminated sheep's milk from which both I and my dog will drink before you. Not only that, you will have to drink it from a human skull." Now that chief said, "Well, that is too much. How is it possible for me to drink milk contaminated by both you and your dog?!—and out of a human skull?" The shepherd said, "Well this is the condition; if you want the answer to your question, you can have it." So the chief thought, "Well, since I am going to repent anyway, I will do it for everything." So he drank that milk and then he asked for the answer to that question.

The shepherd did not have any long explanations to give him. He said, "Well, dear one, you did not understand. The answer to your question was right with you. It is very simple. Greed is that sin; greed is that swamp. If a person gets stuck in it, he cannot get out. Because you were greedy for the answer, you agreed to whatever conditions I put in front of you, even though they flew in the face of your religious beliefs; but you didn't care, because all you wanted was the answer. Greed is the only thing which, if you get into it, you can never come out."

The biggest reasons why people criticize others are greed and egoism. Egoism causes us to criticize, and beyond that, we have greed because our interest is not being fulfilled; we become jealous of the other person; and from that jealousy, criticism is born.

But the thoughts of those who do the meditation of Naam and go within are exactly opposite from the thoughts of the critics. They have conquered egoism, and they never allow jealousy to be born. Before jealousy is created, they have easily conquered it.

There is a story told of Prophet Mohammed that once there was a person who used to envy the Prophet very much, because he could not understand why so many people were following Him; he was always jealous of Him. Once it so happened that Prophet Mohammed, accompanied by one of his sevadars, went to a marketplace; and that same person who envied Him was there. As soon as he saw the Prophet he

started calling names at Him and shouting nonsense against Him, but Prophet Mohammed just kept quiet: He did not respond to the names or the shouting. The sevadar who was accompanying the Prophet was surprised because He was not responding in any way; He was just quietly listening to what the other person had to say. The sevadar said, "Why don't you answer him? You know what he is saying is not true!" But Prophet Mohammed kept quiet. You know that even a person who shouts or calls names at others has a certain limit. So when that limit came, that person quieted down, and said nothing further. Then Prophet Mohammed told his sevadar, "Dear One, now you go and ask him if he needs anything and if there is anything I can do for him. I will be very happy to serve him." That sevadar was very surprised because all the Prophet had gotten from the critic was abuse; but instead of abusing him back or trying to punish him, the Prophet was offering his seva! He was astonished because he did not realize how humble the Beloveds of God are. Sheikh Farid also says, "Those who slap you with their arms, never beat them with your fists. Those who come to your home, always kiss their feet."

Often such things happen in the lives of the perfect Mahatmas. In the time of Baba Sawan Singh, people belonging to a particular sect set up a place right in front of the Dera and did everything they could against Him. But Baba Sawan Singh did not reply to their criticisms or abuses. Instead, He would invite them to have food in the langar and He used to say, "Dear Ones, since you work so hard you might be having some difficulty getting food or other things; here we have the langar of the Master, and you are welcome to eat here whenever you want." Only the Mahatmas who have done meditation—the perfect Mahatmas—have this kind of heart. Only they are the ones who can love the critics. You know the condition of the rest of us: how we are always ready to answer criticism even when it is true. Sometimes we are ten times more powerful than our critics.

Extracting oil from sandalwood, one mixes it with musk and camphor;
The perfumer makes a perfume by mixing seven more fragrances.
It gets appreciated when one wears it among those who recognize it,
But if it is put on a donkey, he does not know its value: He wanders in dirt.
The one who, after going in the company of the Master and listening to His Words, does not make the love and fear of the Mas-

ter dwell in his heart,
is blind although he has eyes,
and deaf despite his ears:
He does not gain anything.

Now Bhai Gurdas says, suppose someone takes all different kinds of fragrant things like sandalwood, musk, camphor, and other things, and if someone extracts the scent and makes it into a perfume, and if he wears that perfume and goes among other people, then not only is the person who is wearing the perfume appreciated, but so is the perfume itself.

In the same way, what kind of perfume does the Master make? He makes perfume combining His different virtues and qualities. He mixes patience, contentment, discrimination, and all the good qualities He has, and He makes the perfume. He Himself is spreading the fragrance and His disciples also wear that perfume. So when those disciples live according to the instructions of the Master—when they wear those good qualities of the Master—they are appreciated, and the Master is also appreciated. People then say, "This person is a follower of the Master, and he has His good qualities."

Here Bhai Sahib calls manmukhs "donkeys." He says that if you put that perfume on a donkey, he will not appreciate it because he is an animal who likes to go and live in dirty places. So even though you put that very strong fragrance on him, still he will go and put ashes and dirt on his body. He doesn't appreciate the perfume, and neither do the other donkeys among whom he lives

Manmukhs may come to the Masters; they may listen to the words of the Master; but just as the donkeys remain pleased and happy living in dirt, so do the manmukhs remain happy and pleased doing worldly things and involving themselves in worldly dirt.

Kabir Sahib says that God Almighty has graciously given us a very beautiful life and a beautiful body to live in; and He has also given us a sense of discrimination through which we can discriminate what is good and bad. He has given us all kinds of good foods; He has given us the knowledge of discriminating good food from bad food; He has given us so many other things which we are enjoying in this life; but still, what is our condition? Our condition is like the donkey. After eating all these beautiful things given to us by God Almighty, still we want to get involved in dirty things of the world. Even though we get so many good things from God Almighty, after consuming them, we try to deceive Him and we do not appreciate the good things which He has given us.

Guru Nanak says, "O Nanak, those who are proud of themselves without having any good qualities,

they are the real donkeys."

Further Guru Nanak says, "No matter how much sandalwood paste you apply to the body of a donkey, still he always loves dirt; in the same way, no matter how many good words the Masters make the manmukhs hear, still they always love worldly pleasures."

The manmukh doesn't listen to the instructions of the Master; it is as though he has become deaf. In the same way he doesn't look at the Master or enjoy His darshan. He always looks for something else. He does not like to come to Satsang himself, but he comes because he sees other people coming and because he sees that their lives became better. So in order to make his life better, because of greed, he sometimes comes to the Satsang but he does not appreciate the Master nor listen to His instructions.

Guru Nanak says that those who come to the Satsang because they see other people coming can neither appreciate it nor take knowledge from it.

Silk cloth becomes clean after each wash and is precious.
It can be colored in many different hues, and each color sets fast in a beautiful way.
When bought and worn by rich people, the silk adds to their beauty.
This beautiful and glorifying silk is used for weddings and other decoration.
The black blanket neither becomes clean nor can it be colored even after washing.
He who craves for worldly material even after going in the Company of the Master and listening to His Words, is the one who loves deceitfulness. He is like a ruined house.

Bhai Sahib gives a very good example to explain to us. He says that a cloth of silk is very beautiful, is very dear, is very clear, and you can dye it in any color you want; it is considered to be rich peoples' fabric and often it is used in places of worship. People wear it to meet other people. The person who wears this fabric of silk looks good, gets appreciated, and the silk which he or she is wearing is also appreciated; often it has been seen that silk not only brings glory to its own self but also to the person wearing it.

On the other hand, he is talking about black coarse cloths or blankets: no matter how much you wash them, they will never become white.

Here the clean, clear silk fabric means the Gurumukh and the black, coarse blanket means the manmukh. He says that the Gurumukhs, because they are themselves clean, make other people who come in

returning from an afternoon darshan session,
Village 16 PS, Rajasthan, India

their company clean also, and they dye them in the same color in which they are dyed. They themselves get appreciated and those who come in their company get appreciated, but the manmukhs' hearts are as black as the black coarse blanket and they remain black. Kabir Sahib says, "The manmukh's within is like a black, coarse blanket. No matter how many times you wash it, it will remain black."

Worldly people, even if they come to the Masters, are still inclined toward indulgence and worldly pleasures; even though they do not get anything from indulging in worldly pleasures. It is as if a cow goes on wandering here and there and looking for food in a deserted house: she does not get any food to eat. In the same way, no matter how much you indulge in worldly pleasures, you will not get anything from it.

Guru Arjan Dev Ji Maharaj says,

"Just to get pleasure for one moment, a person suffers for millions of days."

Saints and Mahatmas do not criticize any woman; they do not criticize any man. Yesterday I said that in the eyes of the Master everyone is alike; and I have also said that God Almighty is the only male and we are all his females.

Guru Arjan Dev Ji Maharaj said that those who go on indulging in lust with each other every day do not get any satisfaction from it. They become like a hollow tree which seems as if it is alive and standing; but still it has become so hollow from within that it falls all of a sudden.

There are only two things which you get from indulging too much. One is greed; you are greedy to get satisfaction from it, but when your greed is not met and you do not get satisfaction, then you get pain.

A plant shows others that it is the tallest by growing very high in the field.
It spreads, and being the tallest, it attracts the attention of others.
But when the crop is harvested the farmer takes the sesame and leaves that tall stalk behind.
When sugar cane is harvested the farmer leaves the fruitless reed in the field.
Even after going in the Company of the Master and listening to His Words, if the one who loves deceitfulness does bad deeds, his birth is wasted, his face is blackened here and hereafter, and in the Court of the Lord of Judgment he is handed over to the enemies (for punishment).

Now Bhai Gurdas gives the example of a sesame plant which does not grow any sesame seeds but it looks like the other plants. When farmers harvest the seed they leave that plant—they abandon it in the field without touching it—which does not grow any sesame, even though it may look more beautiful and healthy than other plants. In the same way, among sugar cane, there grows something which looks like sugar cane, although it is taller; but it does not have any juice in it and it is of no use. The only quality it has is, that if you try to deal with it, it will cut your hand: it is very pointed and sharp, so the farmers do not take it and they leave that plant also abandoned in the field. So here Bhai Sahib says that the manmukhs are like those sesame or sugar cane plants which do not have any seeds or juice in it: when they come in the Satsang, the manmukhs become like the sugar cane plant and show others that they are higher than them; they pretend to be superior to others and they

show it to the Master also, but in fact they do not have any humility in them. They hurt others' feelings and they think that they are the best; but they are deceiving themselves. They deceive other people also. What happens to such people? They spoil this lifetime and they spoil the life beyond this life; they are given to the angels of death; they do not get any appreciation here, they are not recognized by the Master, and after this lifetime, they are handed over to the angels of death.

Guru Nanak said, "O Nanak, those who are not awakened by the Master, who awaken themselves according to their own minds, will be abandoned in the field like that sesame stalk."

Guru Nanak also says that the simal tree grows very tall but does not bear fruit nor give any shade. When people come to that tree expecting to eat delicious fruit and some shade to sit under, they are disappointed. What is the use of being like the simal tree?

Guru Nanak says that nobody bows down to anybody else—everyone bows down to his own self—but those who bow down to others in fact become heavier.

Master Sawan Singh Ji used to say that we can never deceive the Shabd Form of the Master Who is sitting within us. He also used to say that whatever amount of work we are doing for the Master, He is paying us for that; and that the Master Who is sitting within us and Who knows about our every single thought and our every single act and our every past lifetime, how can we even try to deceive Him? Of course sometimes, in order to keep our honor, He may give us praise and honor us in front of others; but He knows everything which is within us, He knows the reality, and there is no way we can deceive Him. Whatever the Inner Form of the Master sees, the outer form of the Master is aware of that; and whatever the outer form of the Master knows about us, the Inner Form is aware of that.

Previous talks in this series were printed in Sant Bani Magazine as follows:

1. The Churning of the Ocean, April / May 2002, pp. 30-42.

2. The Receiving of Grace, June 2002, pp. 3-12.

3. Flowing into the Ganges, September 2002, pp. 3-12.

4. In the Fire of the Mind, June 2003, pp. 3-11.

Further Experiences in the Army: Baba Bishan Das Makes the Foundation of my Life

excerpts from talks by

Sant Ajaib Singh Ji

The English Magician and the Power of Constant Repetition

Our colonel was very interested in the various yoga practices and in Spirituality. At that time, in India, many sadhus would dig a hole in the ground, they would sit in it, and then they would have the people cover it up while they were still in it. They would remain in the ground for a certain amount of time, such as one week or one month. At the end of that time the people would open up that underground area and that sadhu would come out alive. Because our colonel was very interested in such things, once a westerner came to our regiment and he showed us this. He dug out a ditch in the ground and after that he cemented it, he sat in it and then had it covered up. After one week it was uncovered and he came out alive. However he told us that he was not doing that for the sake of meeting God, it was only to earn his livelihood.

On another occasion a retired British army major came and he was a type of magician. Before coming to our group he had performed many shows in front of other troops. People were very impressed, and they said he could even put life into a dead bird. When he came he said, "Okay, I will show you a very great thing." He held a bird in his hand and invited someone to come and cut off its head, and someone did that. People saw blood dropping down on the earth and that the bird was dead. After some time, the major just joined the two different parts of the body of the bird and he made that bird fly. Everyone was very impressed.

Then he said, "Okay, bring some sawdust and I will turn that into sugar. I will make tea with that sugar in it and give it to you." There were many high officers there who wanted to see this trick also. Some sawdust was brought, he turned that into sugar, tea was made and the officers were given that tea to drink. When they took the first sip, he asked them, "Is it sweet?" They replied, "Yes, it's like regular tea." But then, when they took a second sip, they found that there was no sugar there — it was all sawdust!

He showed many tricks, and afterwards he showed us a flute; he said, "I do all these things only because of my flute. All my power is in this flute." He wanted to play that flute, but at that time I also had some concentration of mind, and I had this habit of just harassing such people, so when he started playing his flute, I used my concentration and he was not able to. He was very surprised, because nobody up until then had done that. No matter how he tried, he was not able to play the flute, and he was not able to do the rest of his show either. So he was worried and he said to my commander, "There is somebody in your troop who has some power and he has stopped my flute. I request of him, I beg of him, to please release his power so that I can do my work." So that was released.

Then he said, "You should not understand that this is real magic. You should not think that I could really put life into a dead body. If I could, the people from England would never have allowed me to come here. The Queen or King would have kept me in his or her service, because nobody wants to die. I do this only to impress people and I can do it only because I have concentration of mind. Because my mind is concentrated, I can make you people's minds believe in me, and I can impress you." He meant to say that whatever he was doing was only because of concentration of mind.

I had concentration because I was also doing meditation at that time. Of course, I did not have the charged words, but still I was doing repetition and I was doing it constantly. That is why I had concentration of mind. People have no idea of the value and the power which Simran or repetition has. If we are strong in doing our Simran, and if we gain the concentration of mind, just by doing it, we can have many powers. Regarding Simran, Baba Bishan Das used to say, "By doing Simran we can get many powers — we can read the hearts of people." He also used to perform many miracles like this, and he was able to do it only because of Simran. Many supernatural powers come within us, and if the one who has perfected his Simran wants, he can stop a moving train. If he puts his attention toward the moving train, just in a moment the train will get stuck there and it cannot move an inch. One can do many surprising things if one starts concentrating his mind.

When one does Simran and has control over the mind and its many forces, one will realize its value and will not give the Simran up, but will always want to do it.

When I was doing the Simran of "Hey Ram, Hey Gobind" I had many supernatural powers and I would show miracles to people. At

that time I even got the power of flying. Many people were praising me, saying, "This sadhu is very good, he knows everything." But still I was afraid in my within that I was not doing well. At that time Baba Bishan Das warned me, and gave me the example of a turtle. When that animal sees a man, he withdraws within himself, so in the same way the Sadhus have to beware of this. Swami Ji Maharaj said, "If the Master is showering some grace on you then don't tell the world, don't show the world." The Masters always instruct their disciples not to misuse the supernatural powers, because that is misusing the meditation. Instead one should always preserve the meditation.

The Stolen Guns

Once in the army there was a theft and many guns were stolen. They said it was because of the carelessness of the guards, and the commander was very upset. They did not know who had stolen them, so they were going to punish many people, including many innocent people, because they did not know how to find out the truth of who had really stolen the guns. In the army they often used to call me "Bhai Ji" or "Gyani Ji" and they knew I was a very sincere, truth-speaking person. They respected me a lot. So our commander told everyone in our group in the army, "Come and touch the body of this man, 'Gyani Ji' " — and say that they were sincere and didn't know anything about that theft. Out of fifteen hundred people, there were only four people involved in that theft. Only they were not able to touch my body and truthfully say that they did not know anything about it. I did not tell them that I was pure, and I did not threaten them or do anything. It was only because of my purity that they could not dare to touch me and lie. The others who were sincere had no problem — they came and touched me and said, "I don't know anything about it." But when the real thieves came near me they started trembling.

When you are living a pure life, when you are pure within, your purity is such a great thing that it will be spread everywhere and even the bad people will not dare to come in front of you and lie. Do you think that when you live a pure life, your friends and neighbors will not be aware of it? They will definitely be aware of it, because purity spreads like a fragrance. In the army it is a very unusual thing for a person not to eat meat and drink wine and I was one of those people who did not. People knew that I did not eat meat and drink wine. I was very religious-minded, would spend my time in the religious places and lived a pure life. Only because of

SANT BANI ASHRAM, SANBORNTON, N.H., MAY 1984

that purity I was known everywhere and people even used to swear in my name.

My Experiences Sightseeing in Delhi

When India was going to become independent in 1947, our battalion, the First Patiala Battalion, was given the honor of going to salute the first Prime Minister. As this function was going to happen in Delhi, we were sent to Delhi and we were allowed to stay in the Red Fort (a famous fort built by the Moghul Emperors) for two months. One day our commander told us that since we had been there for such a long time, we should go out into Delhi and see all the good things over there, the things worth sight-seeing; we should go out and see those things.

First a guide took us around and showed us all the different things and different places in the Red Fort, where we were staying. He took us

to the place where the king used to hold his court for the public and also the place where he would meet his very personal courtiers. He took us to the place where the famous Peacock Throne used to be kept, and told us that place used to be studded with all the precious stones like diamonds and rubies, which had by then all been taken by the government. Afterwards the guide took us to the place where the king used to bath, where there were two tanks, one for the hot water and one for the cold water. He also showed us that beautiful place where the king used to change his clothes and he went on telling us things about all of these places.

After telling us all about these places, he also told us about the person, the emperor, Shah Jahan, who had made that Red Fort and what had happened to him. Even though he lived such a luxurious life, still towards the end of his life he was put into prison in Agra by his own son, Aurangzeb. There he was not allowed to eat or drink enough and he died in a very painful way there in that prison. Aurangzeb was a very strict, orthodox Muslim and he was torturing and killing the Hindus in India a great deal.

Once Shah Jahan wrote a letter to Aurangzeb saying, "You are killing the Hindus even though the Hindus are such good people that they even give donations in the name of their departed parents. And here you are, my son, and you are not even giving me enough water to drink, so you should order the person who is taking care of me to give me enough water." Aurangzeb's reply to that letter was, "Whenever you feel thirsty you should suck the words which you have written with this ink and in that way you should satiate yourself. You will not get any more water to drink."

I heard all this, about how the king used to live such a luxurious life in the beginning, but when the end of his life came he had to suffer all these things and die like that. All at once, when I heard that, I became very sick. I became feverish, thinking what was the use of all the luxuries in the early part of life for that king, when he was going to suffer like that towards his end. No matter how much happiness one has, but still one day one will have to face the unhappiness. There were many other army men along that tour with me and they were all enjoying their day and were very happy while listening to all these things about the king. They had their perspective and I had my own perspective.

The next day my officer told me kindly that I should not go to such worldly places like the Red Fort. I should go to the holy places, like temples. So he sent me to one of the very good temples in Delhi. The

first thing that I saw there was that the pundit who was there would put the garland around the neck of those who would give him a rupee. To those who would give him less than a rupee, he would not even put a tilak mark on their forehead and there was no question of putting a garland around their neck. While I was watching, a group of foreigners came there and one of the women offered a rupee to the pundit and he put a garland around her neck. She became very happy and she called her husband, saying, "Come here, he will put a garland around your neck also." That poor person, he just put his neck in front of the pundit, but he did not give him the rupee, so the pundit did not put a garland around his neck. Then that woman remembered to give the money, and finally her husband got the garland. Seeing all this, how the pundit was doing that just for the sake of money, I felt very bad.

I then started to climb the stairs to go into the temple, and at that temple just a little bit after climbing the stairs there is a picture of Kabir Sahib. When I saw that I was so surprised, and I felt so bad, that I thought, "Well, what is the use of going any further? I should return from here." Kabir Sahib was a famous Mahatma who struggled all his life and suffered so many hardships because he condemned the idol worship. However what had the people done there? They had made a picture of Kabir Sahib and they were worshipping him in the form of an idol. So I thought what is the use of going any further and I returned from there.

My Strict Treatment from Baba Bishan Das

While we were posted in Simla, one night I felt a great longing to see Baba Bishan Das and I started out at midnight to see him. At that time I felt that I was doing the work of bravery for Baba Bishan Das. In the village where He lived, many of my relatives were living also. In order to get to His ashram, I had to go through that village after getting off the train. In the military they have orders that you have to fix your beard and mustache very well, using some fixer. Because I was a military man and because I was a Sikh gentleman, I was well dressed and I had fixed my beard and mustache; I was looking just like a gentleman.

When I was going to see Baba Bishan Das, the villagers were very curious, because they knew how Baba Bishan Das was going to treat me. They started talking with each other, saying, "Look at this man! Now he is well-suited and well-booted and when he goes to Baba Bishan Das, let us see how He will treat him." When I went to see Him, I bowed right down to Him, but He pulled my beard and mustache

down and He removed all that fixer. My relatives who lived right there felt very sad and they rebuked me. But my heart was not affected by any public shame. I felt, "I am lacking in karmas. My karmas are not good and that is why this Mahatma is not gracious to me."

Baba Bishan Das was very great. He was very loving, but He was very strict also. Whenever I used to go to Him, He would always treat me very strictly. He never allowed me to drink a cup of tea or to eat food from His ashram. Many times I would go to Baba Bishan Das with all my income — whatever income I got from my property, as well as whatever I would get as pay from the service — as a donation. He would take it and from that He would allow me to have only five rupees from all those earnings. Even after that He would say, "Since you are working for the Army and you are getting a uniform from the army and all your needs are taken care of by the Army, you don't even need these five rupees." Then, and this is true, whenever I would take money to Him, He would give me a beating, He would slap me. This happened to me many times in front of many people. Instead of thanking me for the donation, He would give me a beating. Furthermore, whenever I would take Him more than usual He would slap me more than usual.

It is very easy to go and offer money to the Master if He will just take it and then thank you for it. However just imagine if you give Him the money and instead of thanking you, if He slaps you on the face, if He beats you — how would you feel?

Still at that time, I would never get upset at Baba Bishan Das and I would never feel bad about this treatment. I used to think, "There is something lacking in me. Maybe I have some faults in me or there is something wrong with my karmas. That is why the Master is not pleased with me, that is why he is rebuking me and scolding me."

As I have said, I used to read the banis of the Sikh Gurus, and I used to read in the writings of Guru Nanak, "The Master becomes pleased with you only if you are the most fortunate one." So whenever I would get rebukes and scoldings from Baba Bishan Das I used to think that maybe my karmas were not good and that was why I was not pleasing the Master and He was rebuking me. And many times, after those occasions when He did not treat me well, I would come out of his room feeling sad, and I would see one old man sitting outside. That old man would sing a shabd about the diamond hidden within each one of us and he would always tell me, "Maybe one day He will shower grace on you."

One day I asked Baba Bishan Das, "Why do you beat me and not

love me? As far as I know I don't come to you after committing any sins, I just go on loving you. Why do you beat me and not love me?" Instead of replying to that question, he gave me one more kick. So I was disappointed and then I went to Baba Amolak Das, the Master of Baba Bishan Das, who was still alive at that time. I went to him and asked him, "Baba, can you tell me why Baba Bishan Das is always beating me and why He doesn't love me? As far as I know I have never done any bad thing for which He might be giving me the punishment and I always try to remain free of any bad things. So why is He giving me the beatings?"

Baba Amolak Das told me, "The reality is that if the Saints want to give you something, then They will not praise you, They will not love you outwardly, but instead They will always go on rebuking you and will always go on insulting you in front of all the people. This is because They know about everyone's inner desire; They know what is the desire of the person in front of them. Those who are desirous of the name and fame, the praise of this world, who are desirous of the outer things, They praise them in front of all the people. Those who have the desire for Spirituality, who are fond of Spirituality and the inner things, They always insult those dear ones so that their vessel may get ready. The Master does that so that they may get the strength of enduring and bearing the criticisms and insults of all the people. He does that so that the disciple may get ready for the inner things that He is going to give. Master Saints always come to give in this world. Whatever feeling one has or whatever desire one has, he gets from the Master according to his desire. If the person is desirous of name and fame, the Saint gives the name and fame. However those who want the Spiritual things, the inner things, they never get any praise from the Master, but they always get kicked. They always get rebukes and insults from the Master."

Baba Bishan Das was doing all this because he wanted to make my life. He made me go through so many things only because he wanted to make me the strong one. Just like when you cut the soap, you make the soap go through a very sharp wire, in the same way it was as if he made me go through that sharp wire. It was very torturous and it was very difficult, but he was the one who made my life.

It is very difficult to reduce the amount of food that you eat. Those who have done that know how difficult it is. Sufi Saint Farid Sahib has written, "O Farid, hunger is worse than death. One eats at night, but the next morning once again he feels hungry and he feels like eating."

So Baba Bishan Das first made me reduce my intake of food. After that he made me eat only vegetables and then he kept me on vegetable broth. When hunger started bothering me, many times I would cry out, and I would become very perturbed. I would say, "Baba Ji, I feel like I am going to die." He would say, "No, you are not going to lose anything, you are not going to die. In fact, now you are going to live." Then He made me give up the vegetables and He kept me only on milk, and He did not do this just for months, He made me do this for years. Then He made me give up the milk, and He would give me only a bit of clarified butter, a little bit of ghee, and He kept me on that for a long time. Afterwards He made me drink warm water with some salt in it.

In the beginning, the practices of Sant Mat are very difficult to do. It is very difficult to reach and go through the earlier planes, but afterwards it becomes very easy. One gets confidence and then it becomes very easy to go in the higher planes.

Even now I am very grateful to Baba Bishan Das for all that He did for me. In fact, He made my life by doing all the things He did. If He had not been so strict with me, I would not have maintained the discipline and I would not have improved my life. I stepped into the path of Spirituality in my youth, and it is possible that if He had not been strict with me, if He had not rebuked me as He did, I would have taken my thoughts to some other place. If He had not showered grace on me, it is possible that this poor soul might have developed many faults in him, because you know it is very difficult to live your life, especially when you are not married. He prepared me and He taught me a lot. It is only because He made me do the sacrifice, the hard meditation, that later when I met my Master I was able to do what He asked me to do. Baba Bishan Das made my foundation strong, only because of that, later, when I met my Master, I was able to understand and appreciate His love.

References

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Love & Intoxication

Sant Kirpal Singh Ji

EDITOR'S NOTE: *This tape began while the talk is in progress. Master is telling a story about Guru Nanak, the first Guru of the Sikhs, who was hired to sell grain in a shop. As he was weighing out grain for customers one day, he fell into a state of intoxication when he reached the number "thirteen"* — tera — *which, in Punjabi, also means "thine."*

"When he lost himself, repeating, I am thine, O Lord," he began to weigh out grain without stopping. The shop people were afraid he would give everything away and they went and reported it to their head: "What is happening to your store? Go and see! He is in intoxication, weighing out everything and repeating the words, *'tera, tera'* — I am thine, I am thine, I am thine."

But when the account was taken, it was found that about 300 dollars or so were not due from Guru Nanak but due to him. It sometimes happens that when you are lost in Him, the God Power helps in a very mysterious way.

But how many are there who are really His? Can we say, "I am thine, O Lord, mind, heart and soul?" Physically and financially, a few like that might turn up. But how many are there who, heart and soul, are His? Very few.

A real devotee of God is one who surrenders everything to Him: body, mind and soul. In that intoxication, Guru Nanak had gone on, weighing out, weighing out. If you become His, then, He is thine — yours.

Kabir said that all the world is gambling in worldly ways: some lose, some gain; and that goes on again and again all through life. He said, "Oh dear friends, who are gambling in the world, I would like to show you by my example that I am also gambling." And how? Gambling goes on between two men, is it not so? If you lose, you have to give away everything: if you gain, you have to take everything away from the other one. He said, "Look here, I am also playing at gambling — not with the world, but with God." And what will hap-

A talk given by Master Kirpal Singh on January 26, 1964, in Washington, D.C.

pen? He said, "If I lose, I will become His; and if I gain, He will become mine." Do you see? Both ways, he is the gainer.

So we play with the world. Why not play with God? It is great common sense: if you lose, you will become His, is it not so? And if you gain, then He will become yours: either way, you are one with Him. One who comes to that realization and is lost in the very utterance of the words, "O my Lord, I am thine," forgets everything — his mind, body, everything. It is true devotion, true love. And love always gives — knows giving, not taking.

Once it happened in the time of the tenth Guru of the Sikhs, Guru Gobind Singh (these are God-intoxicated people, mind that), that he sat down and was praying to God: "O Lord, all of this, everything is Your emanation; it is Yours; You are immanent in every form; everything is Thine; You are all this that we see; it is all Thine; whether it is the earth or the sky or the stars or the rivers or the mountains, it is all Thou, Yourself, Thou, Thyself." Then, in that intoxication, he said, "It is You, it is You, everything is You personified" Then he began repeating: "It is all You, it is all You, it is all You," and in that intoxication he sat for three days — lost.

This becomes the fate — how very rare! — of those who devote everything to Him. Maha Chaitanya Prabhu* was a Saint in Bengal, in India. Every Saint has his own saying that reminds him of God. Everywhere he went, he said, "Speak of God! Glorify God! Glorify God!" Once it happened that he went to a place where washermen were washing clothes. (Today there are machines for washing clothes. In the olden days in India, a regular place was set aside for groups of washermen who used to wash clothes.) He went there and stood beside one man who was washing clothes and said, "Glorify God! Say 'God!' " — in his own language, of course: *Hari bole.* (*Hari bole* means "glorify God, think of God, glorify God.") He said it once, twice, thrice. The washerman thought perhaps some beggar had come and wanted money, so he kept quiet. Again, when Chaitanya insisted, "Say 'Glorify God!' Why don't you glorify God?" the washerman thought, "He will not let me go. I will repeat what He says so that he will leave me alone." No sooner had he repeated the very words, when he became intoxicated. The charging was there. He also began saying, "Glorify God!" The result was that all the washermen working there began to glorify God. Do you see?

This is the intoxication for which

* A well-known sage poet of Bengal who lived from 1485-1533.

we go to God-intoxicated people. It cannot be had by reading scriptures. Prayers and rites and rituals are meant to lead us to that state.

Shamas Tabrez* tells us, "If you glorify God in that way and become intoxicated; everything will become intoxication. Whoever you see will become intoxicated. He is in every form; He is immanent in every form." Then he said, "Dear friend, I have so much intoxication within myself, within my soul, that if I leave the body and my body is cut into pieces and put into a field as manure, the man who bakes the bread with the corn growing out of that land and the man who serves it (he did not even speak of the man who *eats* the bread made from that corn), will become intoxicated."

After all, there is something which we do not know about so far. If we have a little drop of that intoxication, we will forget the world. For that purpose — for radiation — we go to the Masters. For those who are receptive, it works wonders. Just seeing such persons makes them intoxicated like, Maulana Rumi** said, "a drunkard, who only by seeing wine sparkling in a glass, begins to dance up and down." Similarly, when those who are intoxicated with the love of God look into the Master, they see that God scintillating within him. They become intoxicated; they look into his eyes, they see Him, and they dance up and down.

So these are the things which are the gifts you can get from a God-intoxicated man. It cannot be had by reading scriptures or performing outer rituals: those are steps to it, of course. Say prayers — be lost. When Ramakrishna Paramahansa* said prayers, he was like that — gone. This is what is called the love of God.

So that is why it is said, "Love knows no law." This is a gift; it cannot be had by books or by scriptures. Naturally, when you come across such an environment, you will feel radiation. The more receptive you are, the more you will become prolific.

We used to have incidents like these in the time of our Master [Baba Sawan Singh Ji]. Sometimes a person came up and stood by him and forgot everything. He stood with his eyes open and didn't know where he was. That was intoxication.

So that is why it is said, "Spirituality cannot be taught but caught!" — by radiation. General-

* A great Saint of Tabrez, Persia. He was the Master of the celebrated Maulana Rumi.

** A great Persian Saint (1207-1273), mystic poet, and author of the famous *Masnavi*.

* Modern saint of Bengal (1836-1886) who experienced God in ecstasy, and, by practicing the various religions, saw their oneness. His most famous disciple was Swami Vivekananda.

ly, what we call love is truly no love. It is misfit love, misdirected love. That love that starts with the body and ends in the body is no love; that is lust. If it starts in the body and dissolves in the soul, that is love. There is a very great difference between the two: the first blinds your vision; the second love opens your eyes — you are in a transport.

If we just once have a little experience of that, then the world is nothing. When you fly in a plane 30,000-40,000 feet high, everything on the ground below appears to be very insignificant. Even the very mountains appear to be little mounds. Now, all the worldly things and possessions appear to us to be very important, very great; we have ambitions to have them. But as you rise above, they lose all their attraction. These are the wings of love on which one can fly to heaven. All performances of outer prayers, rites, rituals are elementary steps meant for that. So, "As you think, so you become."

In the *Mahabharata* epic in the Hindu scriptures, there is a story about Dronacharya.* He was a very good archer, and he used to teach others archery. One day, a man of very low caste — a *Bhil,* someone considered to be of a lower order — came to him. (Although no one is of a lower order in the eyes of God. So Christ asked for water from a Samaritan lady, who said, "Why do you ask for it from us?" on account of having an inferiority complex.) The man went to Dronacharya and asked him, "Will you teach me archery?"

Dronacharya asked him, "Who are you?" and when the man said he was a Bhil, he said, "No, no, I cannot teach you that."

The man went away. But he had had a look at him, and he made an idol — a model — of Dronacharya at home and began to meditate on him, because he had seen him. That form manifested, and from that manifested form he learned archery. He performed a special feat in which he would shoot an arrow and seal the mouth of a deer with it. He had learned it by practice.

One day Dronacharya was passing by and saw an antelope or deer whose mouth was sealed with an arrow. He asked, "Who did it?" — because no one else besides himself knew that art. He came up to the man and asked, "Who is your teacher — your Guru?"

"Dronacharya."

"I never adopted you as my student. How did you learn it?"

Then the man explained, "I just dwelt on you and made you manifest. I learned it from you."

So much force love has! Against the will of Dronacharya he had learned that very art. "As you think,

* The guru of the five Pandava princes of the *Mahabharata* epic.

so you become." And what did he do then? I think that was not very good. He said, "All right, cut off your thumb and give it to me as an offering," so that he might not be able to aim that arrow.

So, you see, love means everything. Hafiz* said, "If the learned people were to have a little drop of this intoxication, they would dance like anything, even more than we." In due course it comes up; we must be regular, that's all. When you become devoted, you will have all these things by receptivity. When Masters have to wind up your whole give and take of the reactions of the past, they don't leave you only with that; they want you to have this intoxication: "All right, go on with it; you'll have it."

When there is love, then can there be anyone except the one whom you love? Yet there, also, there is duality; and love knows oneness. The two become one in soul. You forget everything outside. The story of Guru Nanak I was just explaining is an example of this. There were instances like this in the lives of most of the saints.

COMMENT: We would like to show a little movie that Bibi Hardevi [Taiji] wanted to see.

THE MASTER: Yes, yes, you are most welcome.

[*While preparations are being made to show the movie, Master continues talking.*]

When one meets a true Master, there is nothing to fear. But he should be devoted. Listen to the tavern owner. Pray to him, "Give us some drops of that wine, by drinking which, we forget everything. And to that, add even more: the intoxication of those who, in their God-intoxication, have forgotten themselves."

[*Taiji sings a prayer in Hindi; after every few lines, Master translates in paraphrase what has been sung.*]

"O Master, give me a drink, by drinking which I lose all outward consciousness. Either I remain or you remain; we have become one." [*He indicates to Taiji to continue.*] Yes.

[*Taiji sings.*]

One Saint was ordered to be stripped of all his skin, and while he was in that intoxication, they stripped off his skin. He did not care at all about what was being done to him or what was happening. They pray, "Give us a little of that intoxication — one peg of the wine of that intoxication."

[*Taiji sings.*]

All the world over, everyone hates the thought of separation: "It is mine, it is thine. Why must we divide this and that thing?" They

* Hafiz Shirazi, Persian mystic (c. 1300-1388).

pray, "O God, give us that intoxication in which both thine and mine fade away. The very idea of mine and thine should fade away."

[*Taiji sings.*]

This is the feat of love: you want to be near him, to sit by him. Even then, there is duality; they want to be one. [*He indicates to Taiji to go on.*] Yes.

[*Taiji sings.*]

Now, what is the way? How can we drink that wine, that intoxication? He says, "O Master, it is through your eyes — you give a draught of it." The eyes are the windows of the soul. The radiation comes through in whatever color that soul is dyed. Intoxicated! "Master, it is through your eyes that you give pegs of wine like that." It is not a matter of reading and writing — it is a prayer of the soul through the eyes. In whatever color you are dyed that is the very color of the radiation. How do people become lusty? Through the eyes. How do you feel that others are angry? Through the eyes. When you are attached, your eyes have a strange coloring. So the eyes are the windows of the soul. "O Master, give me that wine; but that will come through your eyes." And when Masters transfer their Mastership, they give it through the eyes and not by document.

[*Taiji sings.*]

That is why I say, God is love. People ask, "How much time should we give for meditation?" Now tell me. When I came to my Master, I asked him how much time I should give. I was a family man; I had to attend to my job. He said, "Five, six hours, minimum; the most you can." [*chuckles*] That is His gift. It is had by radiation through the eyes. He is a very highly charged body. That charging gives a lift to everyone, and he sees light. What is it? A little charging, a little help. That's all.

All right, go on with your show now.

— *reprinted from* Sat Sandesh
September 1976

The Christmas Message of 1953

Sant Kirpal Singh Ji

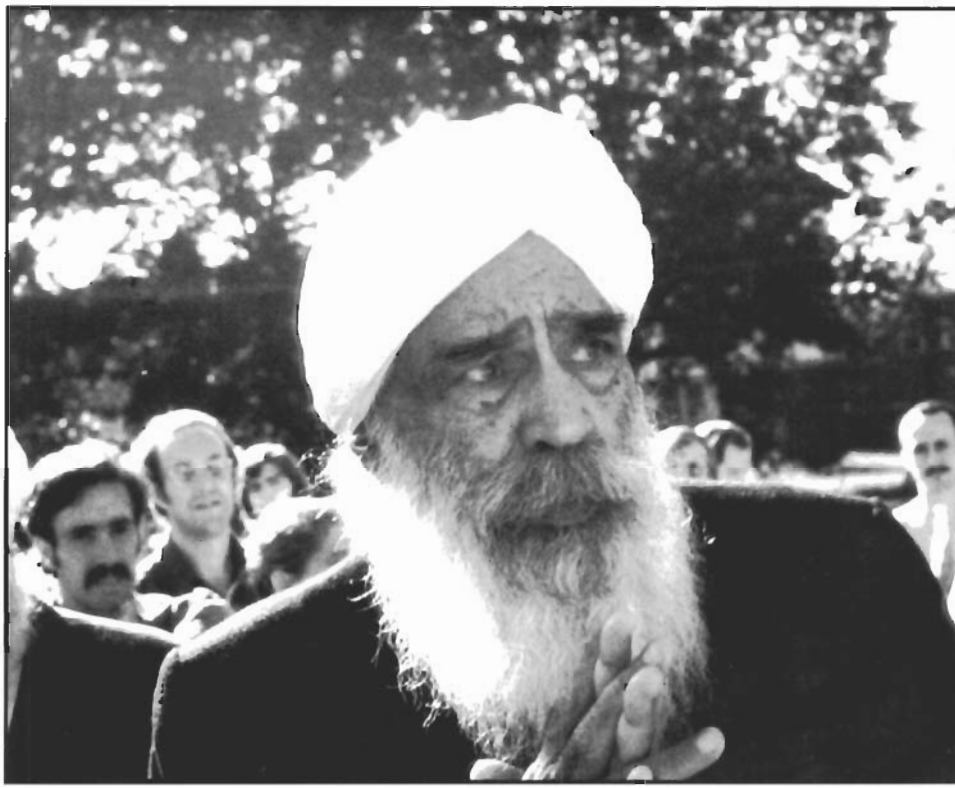
Dear Ones,

I convey to you my sincere and heart-felt love on this day and wish you speedy progress on your way back to your Eternal and Blissful Home.

We have passed ere now so many Christmas eves. There is need to take stock today where we stand, how far we have travelled. Let us do so calmly but seriously. The Journey may be long but has to be completed. Life is running out, let not vain pursuits deflect us from our Noble Path. The grace of the Master is overwhelming and is extending far and wide. Through His grace the long and tedious journey back to our Eternal Home is cut short and rendered full of melodious charm. His Gracious Love is overflowing, and He is waiting for you at the door back of your eyes to receive you. Ours is to invert and sit at the door. Let our steadfast devotion and wholehearted faith in Him stand in our good stead.

My best wishes are always hovering around you, to quicken you on your way back to God.

KIRPAL SINGH December 14, 1953



Master Kirpal, during the early part of the 1972 Tour

The Christmas and New Year's Message

Sant Ajaib Singh Ji

Dear Ones,

May all of Master's love and grace be on you at this time of Christmas and the New Year, and always. God is such a merciful one that He sends Himself in the form of man to rescue the poor suffering souls from this world. He came as Christ — Whose birthday we now remember — and He guided the people of that time to the True Path of Love. He decreed, as all Masters have, "Maintain the Love for the Lord! Be humble! Share with others! Turning your back on lust, anger, and greed, keep kindness, truth and contentment." And His disciples who kept His Words were the happy ones.

When Jesus left this world Christ Power never died but continued to come again and again. What can be said about the Glory of such a one? Beloved Emperor Kirpal came and showered His Grace on us, and still He is doing that. In this new year we must develop real humility, true respect and love for the Master, and faith in the Master. These are the important elements for our journey in Sant Mat. If we have all these with us, no one can stop our progress on this Path. That is why I pray:

O my mind, look at the Beloved Kirpal!

He who had the darshan of the Master drank the cup of Amrit Naam.
O mind, become determined to have the support of Kirpal.

Whoever made his Master sit in his heart finished the cycle of eighty-four.
O my mind, keep the love for the glimpses of the Master.

Within whose heart the Love of the Master will come, for him the door of Sach Khand will be opened.
O mind, memorize the hints of the True Master.

In a moment He removes the pains of the suffering ones.
The Ocean of Love cannot be stopped.
When He showers Grace the Lord liberates in a moment.

The story of the Love of the Master cannot be told.
What praise can I sing of the True Beloved?
Tell them, O Ajaib, of the glimpses of Kirpal!

With all His Love,
Yours affectionately,
AJAIB SINGH

December 2, 1983

Humility Comes only by Meditation

Sant Ajaib Singh Ji

The beggar does not mind
no matter what one says
to him.
What fruit have you earned
(learned) from doing the
Satsang? You didn't even
make your mind like the
beggar.

This is the continuation of the hymn which we commented on two days ago in the Satsang (November 30).

Swami Ji Maharaj explains to us how to become successful in the Path of the Masters, giving a very beautiful example of a beggar. The work of the beggar is to go and sit at someone's door, waiting for the people to give him things; while he is waiting he does not put any conditions to them. He neither fights with them nor argues with them. He doesn't complain if he is bitter or if he is turned away from the homes. His job is to just sit at the door — at the mercy of the owners of the house. So Swami Ji Maharaj says here that it has been a long time since you have been coming to the Satsang, but what is your condition? If anyone says some harsh words to you, you at once get upset at them. If you are rebuked, you at once start fighting. What have you gained after attending the Satsangs for so much time? You didn't even make your mind like the mind of the beggar.

Swami Ji Maharaj says that our condition is like a stone which is left in the water, but it does not absorb any water. No matter that we go to the Satsang regularly, we have a little bit of faith in the Master, but after the Satsang is over, we come back empty-handed because we don't do what we are told to do in the Satsang. That is why we are like the stone which is kept in the water for a long time but it does not absorb any water.

Now you should do like this:
have humility in your mind.
Apologize with humility, wash
the feet (of the one whom
you have offended), get*
along with all (the sat-
sangis).

* one way of seeking forgiveness

This Satsang was given December 3, 1982, at Sant Bani Ashram, Village 16 PS, Rajasthan, India.

Now Swami Ji Maharaj says forget about whatever has happened in the past. Feel sorry for all the mistakes you have done in the past, and now develop humility and respect for others in your mind. All the dear ones are brothers and sisters, and that is why [we should] have love and respect for everyone. God is Love and all the satsangis are connected with that Love. Satsangis are taught to love others, a lot of emphasis is laid on loving each other, and the satsangis are given the message of love.

Kabir Sahib says that all the Vedas bear witness that God does not like the people who have egoism. That is why [you should] develop humility within you. Master Kirpal used to say that if you want to meet God, you should have humility in your within, because God has everything but humility. He wants the humility because He is All-in-All. That is why those who go to Him with humility are accepted by Him. Kabir Sahib says that the path which goes to God is very thin. It is one-tenth of the size of a hair, but the mind has become as big as an elephant. How can an elephant walk on that small path? How can one progress on that path and go to the Real Home?

One has to come to Sant Mat and to the Satsang to understand one's own self, to develop humility and to do the devotion of the Lord. Only in the Satsang can we develop humility, and only in the Satsang can we understand our self as a humble and poor one. What are we proud of? Are we proud of our youth? Have we not seen old people suffering in their old age? Are we proud of our wealth and property? Have we not seen the rich people who become poor? Have we not seen the kings who lose their kingdom and live like the paupers? When kingdoms are overthrown, the same king who was respected a day before is treated even worse than the common people by the opposing party. Are we proud of our good health? Have we not seen the suffering of people in the hospitals? Go to the hospitals and see how people are suffering from injuries and diseases. Go to the prisons and see how people are suffering there. So what are the things which we are proud of? All these things are transitory and we may lose them one day. So why should we be proud of them?

We cannot understand Sant Mat just by reading about it. Reading is only for getting information. We cannot understand Sant Mat with our mind and intellect, because the ABC of Sant Mat starts where our mind and intellect is finished.

Once a learned scholar, a highly educated pundit, came to Kabir to debate with Him. He was carrying all the books which he had read on a bullock cart. When he came to Kabir Sahib's home, Kabir Sahib

was not there. So the pundit asked some sevadars who were there if Kabir was at home. He said, "Well, is this the home of Kabir?" The sevadars said, "Well pundit, do you think that Kabir is a man?" They said that because they knew that Kabir was Almighty. So then they said, "Pundit, the home of Kabir is in the sky, and the Path which goes there is very slippery. Not even an ant can go there. How do you expect to go there with all these books?" When the pundit heard that, he did not have any answer and he left.

Sant Mat demands hard work and effort. It emphasizes working very hard and doing things. Sant Mat does not teach us to become lazy or idle. Sant Mat inspires us to go within and see the Truth with our own eyes, so that when we see the Truth with our own eyes then we can understand what respect our Master has in the inner planes and what His status is in the eyes of Almighty God. That is why Masters always emphasize to go within and see the Truth with our own eyes. When we go within, only then our faith is developed and only then can we know about our Master.

Suppose there is a doctor who has been very competent in treating people and he has written a book about how to cure some diseases. When we become sick, if we read that book and if we go on saying that the doctor is very good: "He has written very good things about this disease," etc., it will not do any good for us. We won't have real faith in that doctor, nor will he be able to remove our sickness. Unless we make medicine according to the information written in his book and take that medicine, we cannot become free from our sickness. Further, we will only have real faith in that doctor when we act on the things written in his book that will remove our sickness.

In the same way, the Saints and Mahatmas worked very hard. They united Themselves with God Almighty; They left Their physical bodies and went to Brahmand. Whatever obstacles came or whatever things They saw during Their journey to the Almighty Lord, They have recorded all Their experiences in the holy books, in the *Vedas* and *Shastras*. When we read those holy scriptures, they tell about the obstacles which come in the way of the seekers, and they tell about the grace of the Masters with Whom those Great Souls were able to reach Their goal. But when we read those books, we are [only] *reading* Their experiences, but we do not make Their experiences our experience, we do not do what They have done. We are just involved in reading the experiences of the past Masters.

When Saints and Mahatmas went to Sach Khand, They described the beauty and glory of Sach

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Khand, and in Their writings They tell us about the difference of the Negative and the Positive Powers. They tell us about Their Home where there is no birth and death, where there is no pain; it is all peace and happiness. If we do not do what They have done, just by reading about that, we cannot reach the Real Home. Our condition is like this: we talk about other people's marriages, but we ourselves do not get married. What good is that going to do for us?

We people talk about other people's meditations, but we ourselves do not do it. Many times I have said, "O man, you have read the outer *Shastras* many times. At least now, for once, read this inner *Shastra*. You have gone to many temples outside. At least for once enter this temple of six feet." Guru Nanak Sahib said, "The more you read, the more you are confused." After reading too much, we criticize each other, we argue with each other.

Once two pundits who had been to Kashi — in the ancient times, Kashi was a very popular university of India — after finishing their studies at Kashi, they were going back to their homes. On their way they stopped at a farmer's home to spend the night. That farmer was

very happy to welcome them and he made many delicious foods to serve them for dinner. While the food was being prepared, one pundit had to go out of the house to answer the call of nature, so the farmer asked the other pundit how much the one who had gone out had learned. The first pundit said, "Well, what learned? He has not learned anything. He is like a bullock. I am the most learned one." When the second pundit came back, the first one had to go out. So the farmer said to the second pundit, "Pundit Ji, you look like a very learned man. Tell me something about the studies in Kashi. Tell me how much the other pundit has learned." The second one replied, "Well, he is a fool, he is nonsense. He did not learn anything. He is as dumb as a donkey."

Now that farmer was surprised to hear one pundit calling the other a donkey and one was calling the other a bullock. Even though he had made many good foods for them, he thought, "Because they are a bullock and donkey, I should give them their [usual] food." So when the food was going to be served, he brought some green leaves and grass and some cattle food for them. Seeing that, both the pundits were surprised and asked the farmer what was happening. The farmer said, "Pundit Ji, I have brought your food, because this pundit was saying that you are donkey, so I have brought some grass for you, and you said that he was a bullock, so I have brought some cattle food for him." Hearing that, both of them became very embarrassed and left without eating. So the meaning of saying this is that the more we read, the more we get the habit of criticizing others. We always say that the other person is not learned and we are the only person who is learned. This is because we don't have humility. Master Kirpal Singh Ji used to say that if they have humility, one hundred sadhus can live in a very small room; whereas, without humility two learned people cannot even stay in a very big house.

But what is our condition? Because Satguru wants to give us some of His grace, that is why He allows us to read the books in the Satsang — so that we may understand the Path very well. But what happens when one group leader is doing some reading in the Satsang? The other person gets upset, and in his mind he always goes on thinking that he can do much better than him. Instead of understanding what is being read, he gets filled up with anger and egoism. Master Kirpal Singh Ji used to say that if you are sitting by the fire, the air which will come through the fire will bring warmth. If the fires of anger, egoism, lust and all these things are going on within us, our words will carry the effect of those things; we

ourselves will remain dry for all of our lives, and those few people who come to us in the Satsang, we will also keep them dry. Because when we have all these fires burning within us, we cannot eliminate the effect of those things from the words which we speak in the Satsang.

Kabir Sahib said, "O Kabir, understand even half a sentence as a big scripture. Just understand that Sat Naam is the only true thing. All other things are false. I don't mean to say that we should not read the holy books or the scriptures. Even now we are reading the book of the Master. The writings and the scriptures written by the Masters inspire us for the meditation. They create within us the desire for doing the meditation. I only mean to say that when we read the scriptures and the books, we should be very careful and we should see where we are going. What the scriptures are telling us, are we doing that or not?

Saints and Mahatmas introduced the Satsangs for our benefit. The only reason for introducing the Satsangs was for the people to come to the Satsang and hear what is said in the scriptures and the holy books, and after hearing the words of the Master to make their lives according to that. Supreme Father Kirpal always said, "Give up hundreds of works for Satsang and thousands of works for meditation."

O Brother, if anyone offends someone, he should apologize to him and make him a friend again.

Folding his hands he should make the request (for forgiveness), he should fall at his feet and implore him (to forgive).

Now Swami Ji Maharaj says that if Negative Power makes you fight with each other or when He creates disunity within the dear ones, you should see in your within if you have done any mistakes. You should try to find out whether it was your fault or the fault of the other person, and if you have made the mistake you should go to him and request him, like a patient requests to the doctor, you should tell him, "My mind played a trick on me, and that is why I fought with you. Please forgive me." He who has not done the mistake should forgive the person who has come to apologize, and they should continue as before with their practices, as brothers and sisters.

If one does not forgive, even after doing so much, O Brother, he is the criminal (offender) of the Master.

How can the suffering of the one who has jealousy and enmity in his within be removed?

Swami Ji Maharaj said that if anyone has made a mistake, he should fold his hands and ask for forgiveness from the person to whom he has made the mistake, and the person should forgive him. If he is not forgiving, then he has the incurable disease of jealousy and enmity, and he has become a criminal in the eyes of the Satguru.

Once, after fighting with each other, two dear ones came to Master Kirpal in my Ashram. One of them was a group leader. The person who had made the mistake was apologizing to the group leader, but the group leader was not forgiving him. So when they came to Master, Master said, "Well, he does not have any forgiveness with him. How can he forgive you?" Forgiveness is a quality which is a gift of God, and not everyone has that. In fact, this quality or this virtue is given only to the Masters. That is why They always forgive our sins. You know that we go on committing the sins again and again, and They go on forgiving us. Even before Initiation if we have made any mistakes, and if we ask for Their forgiveness, They forgive us, and after Initiation, also, if we go on making the mistakes and if we ask for forgiveness, They forgive us.

With discrimination make the mind understand; or ask for the grace of the Satguru.

It won't happen without the grace of the Satguru, without the discrimination one cannot get rid of the bad qualities of not forgiving, jealousy, enmity, etc.

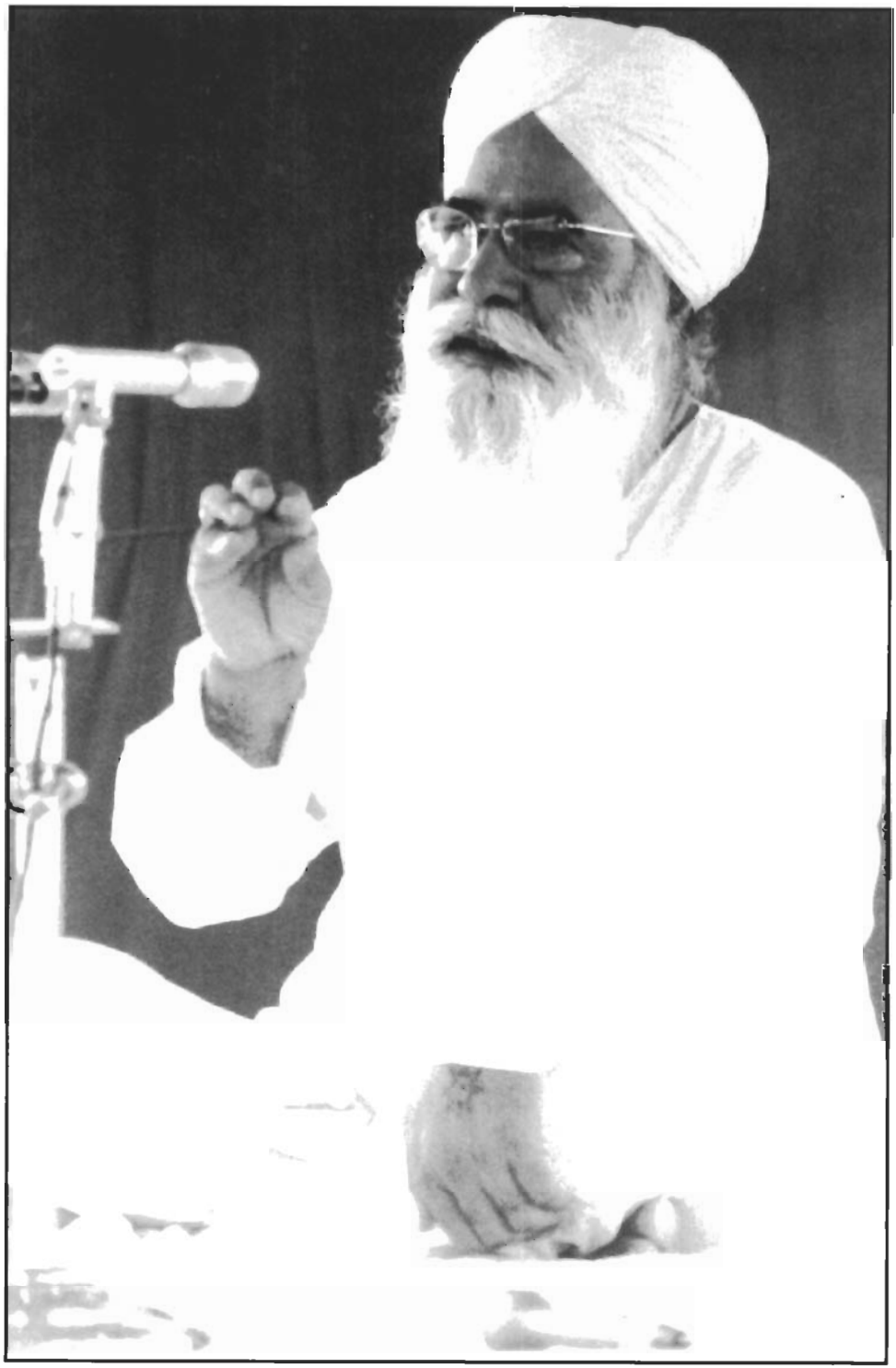
Now He says that if the mind has become obstinate, if he does not want to get along with others, and if the mind does not have humility, then what should you do? You should stand in front of the Master and request Him to give you all these qualities. By requesting Him, He will definitely help you find a way out.

He who accepts and dwells upon the grace of the Satguru gets rid of these bad qualities.

*Tell me how the disease of one who becomes humble by wickedness can be removed?**

Now Swami Ji Maharaj says that Master always showers His grace. Moment after moment He is showering His grace. If anyone becomes humble wickedly, then he gets more punishment, because you cannot fool the Inner Master, as He is within you, and He watches over your every single action in His heart. Kabir Sahib says that sitting at the

* Someone who only pretends to be humble, but keeps pride in his heart.



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high place, the Almighty Lord is watching everyone, and according to the devotion and the service of the dear ones, He gives them the rewards.

Always remember — never think that whatever you are doing is not being seen by the Master. Since He is sitting within you, He sees everything you are doing; even your thoughts, He can see. You may speak what you have in your mind afterward, but before that He will know. Saints do not exhibit Their quality. There is no doubt in the fact that They have the unique quality of All-Consciousness.

The deceitful one should do this: remove the deceptions and clean his within.
If he cannot do this himself, he should make a request to the Master.

Now He says that if we ourselves cannot remove the bad qualities of egoism, jealousy, enmity, deceiving others, then we should request to our Master, we should request Him to remove all these bad qualities. Supreme Father Kirpal used to say that if we do not confess after making the mistake, we are making one more mistake.

Give up deceitfulness and do not hide the bad qualities, open up everything to the Master and have faith in Him.
Tell the Master your faults; again and again request Him to forgive.

Now Swami Ji Maharaj says, "Don't let your mind do all these mistakes, and then you hide them." Never try to hide your faults from the Master, because you cannot hide anything from Him. Instead of trying to hide your faults from the Master, tell your Master that the mind is bothering you with the lust, he is trapping you in the egoism, jealousy, enmity, or deceit. Always tell your Master the things which are bothering you, because by telling Him you will get the help.

O Swami (Lord), remove my deceitfulness. I am weak, You Yourself liberate me.
The deceitfulness will leave me only when You shower grace in abundance.

O Satguru, I am weak, you are strong. Without Your grace, I cannot remove this deceit from my within. Please shower Your grace on me.

There is no other way (to remove the deceitfulness), without the grace no other effort will work.
The deceitful mind has gone deep within everyone and

has caught hold of all the jivas by their waist.

Now He says that there is no remedy except the grace of the Master. Because the mind is sitting within us and giving us the excuses from within. Like a competent lawyer, he is misleading us. He may tell us, "Well, it is a very long night. I will wake up later on and will meditate." Then He says, "Everyone in this world is indulging in lust. So what is wrong in doing that?" And he will present many other arguments. He will say that all these things are created by God, and God has given us all these things to enjoy. In one way or the other, he will always defeat us. There is no way to survive, except by the grace of the Master. Farid Sahib said, "[Dirty] are my clothes, [dirty] is my face. I am full of [dirty] qualities, and still people call me a Saint."

We always call ourselves mahatmas, and we always call ourselves as the good satsangis. No matter how many times we have made the faults, we may hide our faults from the people of the world, and we may please the world, but do you think that we can hide our faults from the One Who is sitting within us? We will never be able to hide our faults and the mistakes from the Master because He is sitting within us, and we will never be able to please Him if we are continuing with our faults.

By doing the Satsang one removes fear and develops love; thus with the grace of the Master the deceitfulness runs away.

One who does not open up his deceitfulness in front of the Master and calls himself as the pure one —

Now Swami Ji Maharaj says to come to the Satsang with love and faith and [come] regularly, and listen to what the Master is saying there. After that, mold your life according to the words of the Master, and with the grace of the Master, the quality of deceiving and the wickedness will go away from your within, and at that place will come the good qualities.

— has double the amount of deceitfulness in him and there is no remedy for him.

He is not fit for the Satsang, he is the incurable sick one in this world.

Saints and Mahatmas do not say anything to the people in the way of taunting. They say everything with sympathy for the dear ones. Guru Nanak Sahib said that whatever the Masters say is for the benefit of the people of the world. If the dear ones do not tell the Master about their sins or their faults and

they pretend to be pure and free from all these things, they are like those sick people whose sickness cannot be removed.

But if he gets the Competent Master and if he bows his head down at His feet,
And remains in the Satsang, gradually he gets liberated.

Now Swami Ji Maharaj says that when we have got the Master and when we have been initiated by Him, then our job is to remain at the Feet of the Master. Our job is to surrender ourselves to the Master and then keep ourselves in the Satsang, because gradually by attending the Satsang, all our faults will go away and we will get all the good qualities.

If someone gets the (nectar) of the Satsang, all his impurities are washed away.
How much more can I say to glorify Satsang – I don't understand any other means as equal to Satsang.

Satsang is the nectar which puts life in the dead ones. It is the water which brings the wetness in the dry ones. The glory of the Satsang cannot be described in its full sense, because in Satsang the perfect Master showers all His grace on us. He cleans our soul through His gracious eyes. Every Mahatma has described the importance or the glory of the Satsang. Guru Ramdas Ji Maharaj says, "O Man, if you are doing any amount of karma without going in the Satsang you are not doing anything useful. Whatever you do is like taking things out of clean water and putting them in the dirty water."

There is no other means like Satsang in the Iron Age.
Saints do not sing about anything but the Satsang.
Pride increases by doing karmas (practices), dharma (religion), tapas (austerities), puja (worship) and dana (donation).

In the Iron Age, the Saints and Mahatmas have described the glory of Satsang and Naam, because without going to the Satsang, we do not come in contact with the Master, and without the Master we cannot get the Naam.

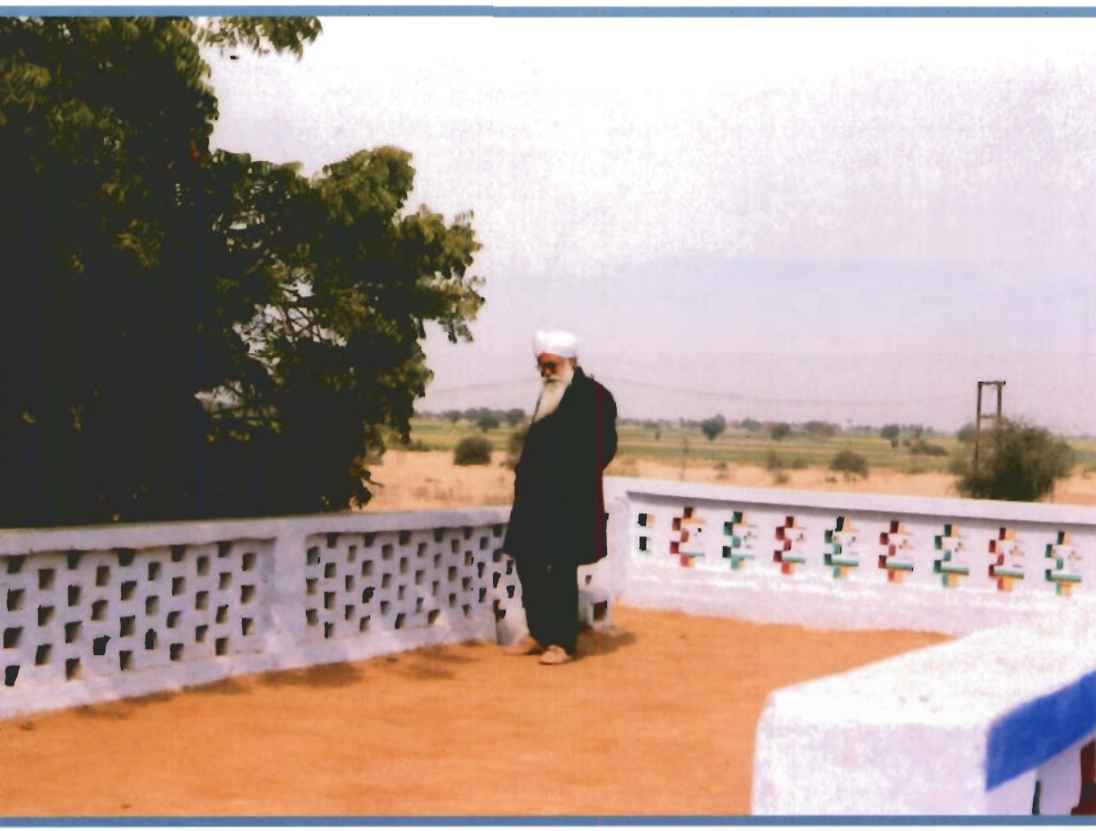
If the (religious deeds) are not done properly, one loses by doing them.
That is why the Saints have come to this conclusion and have sung the great glory of the Satsang.

Well, *japas, tapas,* the worship that is recitation, whatever we do as the

rites and rituals are not useful, because we cannot even do them as they were intended. Swami Ji Maharaj said that in this Iron Age the Saints have talked about only three things: the necessity of having a perfect Satguru, because without the perfect Satguru, the Sangat cannot be made; They have talked about the importance of the Satsang, because without going to the Satsang, we cannot know about our faults; and They have talked about the Naam, because without Naam, there is no Liberation in this Iron Age.

I commented on this one hymn on two different days. The reason for doing this Satsang was to make you understand that we all are the children of the same Father, Lord Kirpal. We should love each other and get along with each other. We should respect each other because we are the children of the same Father. We should do our meditations wholeheartedly and regularly, because humility will come only by meditation. And only by meditation will we have the love and respect for the other dear ones.

[*The Satsang on the first half of this hymn was printed in the November 2003 issue of the magazine*]



Ajaib remembers Kirpal in the bushes of Rajasthan.
Giving up the palaces and mansions, He became a fakir.
The pain of separation of the devotees is unbearable.
— from "Ajaib Kirpal Nu Yad Karda"