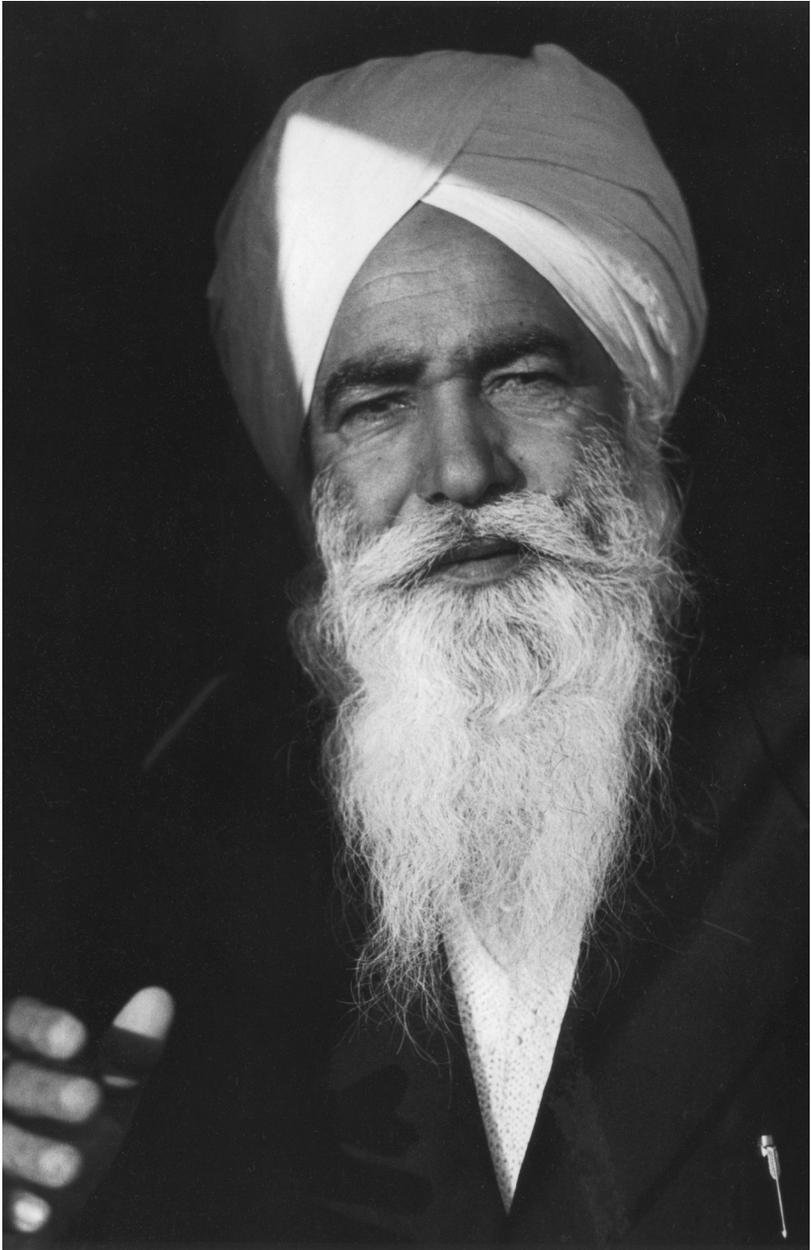


The Rescue:
The Vars of Bhai Gurdas

Ajaib Singh

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SANT AJAIB SINGH JI

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AJAIB SINGH

SANT BANI ASHRAM
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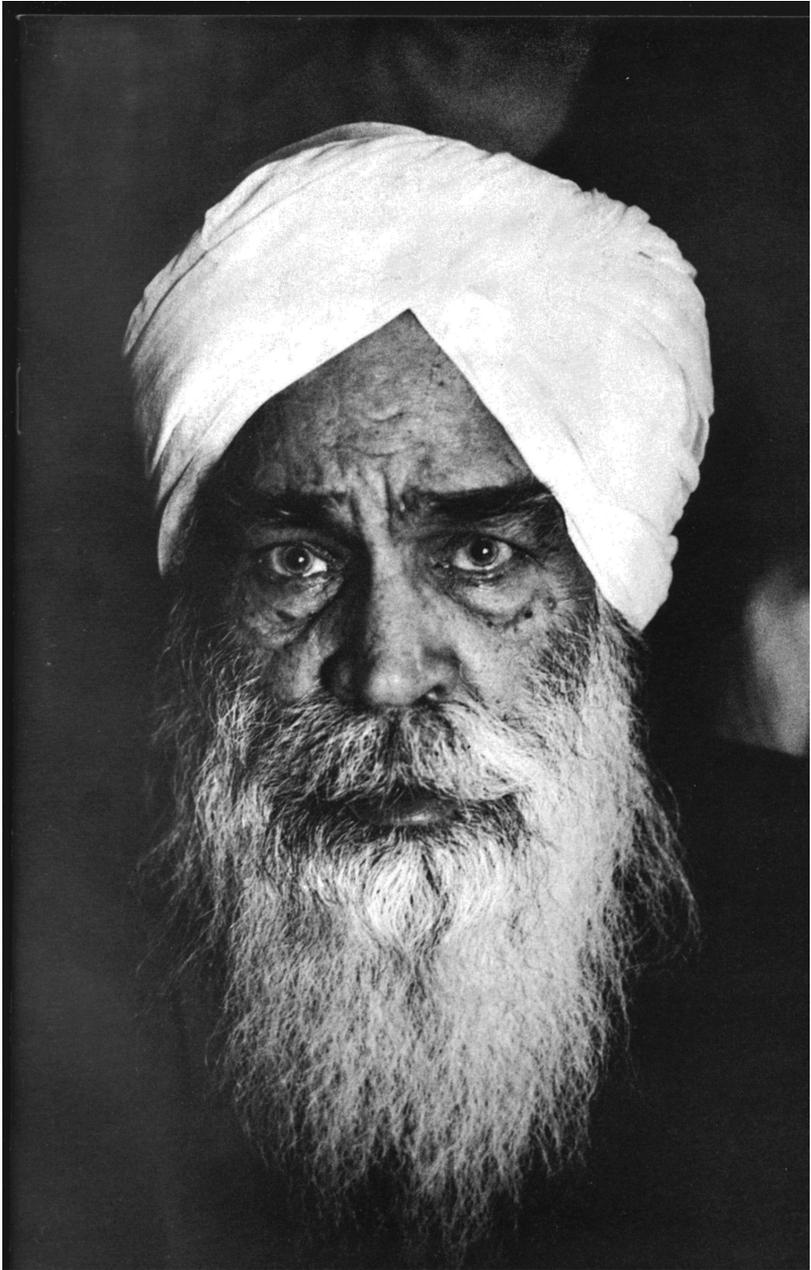
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Table of Contents

Introduction	vii
1: The Churning of the Ocean	3
2: The Receiving of Grace	17
3: Flowing into the Ganges	29
4: In the Fire of the Mind	41
5: Only the Masters Know	51
6: To Cross the River	63
7: The Master is the Forgiver	73
8: The Rescue	85
9: The Hollowed-Out Wood	91
10: To Become a True Disciple	113
11: Room in Your Cup	125
12: The God Within All	135
13: The Matter of the Will of God	145
14: The True and the False	157
15: The Imaginary City	169
16: The House Without a Door	179
17: Truth Mingles With Truth	193
18: The Master Never Goes	213
19: The True Way of Living	223
Appendix: At the Underground Room	231



PARAM SANT KIRPAL SINGH JI MAHARAJ

INTRODUCTION

1. SANT AJAIB SINGH AND SANT MAT

The author of this book, Sant Ajaib Singh Ji (1926-1997) of Village 16PS, Rajasthan, India, was a *Gurumukh* disciple of the Great Master Kirpal Singh Ji Maharaj (1894-1974) of Delhi, India, the inheritor of His mantle, and a powerful and loving exponent of His teaching, the ancient esoteric tradition found at the core of all revealed religions and scriptures, known in modern India as *Sant Mat*, or the Path of the Masters. This teaching, based on the fact that God is Love and thus that Love is the core of the universe, is not a belief system but an actual Path, or highway, that leads from the individual soul into the heart of God by way of His Word or Name: the Word or Name (*Naam*) that created the universe, proceeds from Him, and leads back into Him. The Masters of this Path teach that the Word or Name of God is present within all of us by virtue of our existence and can, with the grace of God, be seen, heard, and felt by each individual; and under the guidance of the Master we can follow this Word or Name (often referred to by the Masters as the “Sound Current”) back to Its source and thus achieve liberation from the cycle of births and deaths and the limitations of the human condition.

As said above, this teaching is universal and found within all religious traditions; it was first taught apart from any particular religion by Kabir (1398-1518), a Muslim saint of north India who taught that there was no essential difference between Islam and

Hinduism (or any other religion) and who gave of His grace freely to all seekers, regardless of religion, caste, or ethnic origin. Kabir in turn influenced many others and founded several lines of Masters, including the ten Gurus of the Sikhs, which continue down to the present day. In modern times there has been a succession of great Masters, including Swami Ji Maharaj of Agra (1818-1878), Baba Jaimal Singh (1838-1903) and Baba Sawan Singh (1858-1948) of Beas, and the Masters Kirpal and Ajaib, all of whom taught the same Path and gave out the same love and grace.¹ Ajaib Singh, the author of this book, studied with both Sawan and Kirpal and was an initiate of the latter; He refers to both of them many times in the course of the book.

2. BHAI GURDAS

This book is a commentary on the *Vars*, or compositions, of Bhai Gurdas and it represents the last major work of Sant Ajaib Singh to be translated into English, at His instruction, at the time it was given. He describes in detail many aspects and incidents of Bhai Gurdas' life, who he was, and why his words matter: he was a nephew of Guru Amardas, an uncle of Guru Arjan, who served four Masters (Amardas, Ramdas, Arjan, Har Gobind) in the Sikh line, and was entrusted by Guru Arjan with the task of transcribing and producing the definitive edition of Guru Arjan's masterpiece: the sublime collection of songs of the Masters of the highest order, whether Hindu or Muslim, known as the Guru Granth Sahib. Although the Vars of Bhai Gurdas are not part of Guru Granth Sahib, Guru Arjan said that they represent the key to it.

1. Biographical information about these Masters can be found in the following books: Kabir, *The Ocean of Love*, pp. xvii-xxvi; Jon Engle, *Servants of God: The Lives of the Ten Sikh Gurus*; Kirpal Singh, *Baba Jaimal Singh: His Life and Teachings*, and (about Sawan Singh) *The Way of the Saints*, pp. 1-40; Bhadra Sena, *The Beloved Master: Some Glimpses of the Life of Sant Kirpal Singh Ji Maharaj*; and Michael Mayo-Smith, editor, *In Search of the Gracious One: An Account in His Own Words of the Spiritual Search and Discipleship of Ajaib Singh*.

Sant Ji explains further that the Vars were written in response to a particular situation: the refusal of Guru Arjan's elder brother, Prithi Chand, to accept the fact that their father and Master, Guru Ramdas, had named Arjan His Successor and entrusted the work of the Mastership and the care of the disciples to Him. Bhai Gurdas was appalled at the magnitude of the karma that Prithi Chand, his nephew, was taking on himself by proclaiming himself the Master and splitting the sangat, and wrote the Vars for his sake—to persuade him not to do it. It didn't work: Prithi Chand continued his course of harassing and belittling Guru Arjan; but Bhai Gurdas produced a spiritual classic whose relevance goes far beyond any one particular set of circumstances and resounds to the present day, as Sant Ji very specifically notes, particularly in Chapter 1, "The Churning of the Ocean."

Bhai Gurdas, as Sant Ji explains, was a *Gurumukh* (that is, a disciple who has so completely surrendered to the Master that he or she reflects the Master's will and priorities perfectly, so that it can be said that the Master speaks through that disciple) who reached Sach Khand² but was never authorized by God to do the work of the Master, even though, having reached God within, he was capable of it. He was perfectly aware that he was not authorized to do that work and completely content with that—which makes him a uniquely qualified person to deliver the central message of the Vars: that is, that one should never even dream of doing the work of the Master without absolutely specific orders from his or her Master, even if one were totally qualified.

Bhai Gurdas was also someone who arrived at his spiritual status the hard way: he had made mistakes in his life, the kind many of us make, and had learned from them and risen above them, which too is reflected throughout the Vars: although there are many references to and warnings against negative behavior of various kinds, there is never any blame attached to the ones behaving negatively. The *manmukh*—the opposite of the *Gurumukh*—the one who has

2. The fifth spiritual plane in the cosmogony of the Masters; the plane of ultimate liberation.

not surrendered to God and is still controlled by his or her ego and as a result is often engaged in pretending (“hypocrisy”) is cited throughout as an example of what not to be; but there is no judgment of the manmukh as an individual sinner. Manmukhs are helpless: they are controlled by their karma, and do what they are compelled to do from within. Even though their receptivity is inadequate and there is an element of pretension and ego at the heart of their discipleship, the fact is that the Master is the Forgiver and the ocean of mercy; and sooner or later His grace allows their receptivity to be developed fully. Bhai Gurdas explains this in Chapter 3:

After flowing into the Ganges, all the rivers, canals and drains become the Ganges.

On which Sant Ji comments: **“Just as there are many different rivers, rivulets, small canals and drains, and when the water of all of them flows into the holy river Ganges, the water of all those small sources is also called the holy water of the river Ganges. In the same way, the manmukhs, those who go to the places of pilgrimage, those who do the rites and rituals and other forms of worship and devotion, they go on doing all those things; but in the end when they come to the Master, all their deeds and all their acts are also considered as the deeds of worship of the Master.”**

Baba Sawan Singh Ji used to tell a story of Bhai Gurdas which illustrates how he might have come by this attitude of discrimination combined with a refusal to judge or blame. He says, as recounted in *Tales of the Mystic East*, that Bhai Gurdas composed the following couplets and read them to Guru Arjan:

*If a mother is impious, it is not for her son to punish her;
If a cow swallows a diamond, her stomach should not be cut
open;
If a husband is not faithful, the wife should never copy him
or lose her chastity;
If a king issues leather money, his subjects should not worry;*

If a high-caste lady takes to wine, the people should not take it ill;

If the Guru tests His disciple, the disciple's faith should not waver.

Baba Sawan Singh used to say that the Guru thought to Himself: "All these things are easier said than done. Let me test his faith." Turning to Bhai Gurdas, He said: "Uncle, I have to buy some horses at Kabul. Will you be able to do this for me?" Bhai Gurdas replied, "Certainly."

Master Sawan explained that at that time there was no paper money; only gold sovereigns were legal tender. So Guru Arjan filled several bags with sovereigns and Bhai Gurdas counted them, sealed the bags, and put them in strong wooden boxes, which were loaded on mules; and Bhai Gurdas with a number of other disciples, started out on the long, arduous journey to Kabul [in Afghanistan] from Lahore [in present-day Pakistan] where Guru Arjan was staying.

Bhai Gurdas had a reputation as a holy man and he was thoroughly acquainted with the Sikh scriptures, having worked with Guru Arjan so closely on compiling them; so he held Satsang in many of the villages through which the caravan passed. Eventually, after crossing the Khyber Pass, they reached Kabul and pitched their tents on the outskirts of the city.

In the great horse market of Kabul, Bhai Gurdas bargained with the Pathan horse traders and bought the best animals he could find. These were taken in charge by a group of the disciples who were to take them by easy stages to Lahore. Meanwhile, Bhai Gurdas asked the Pathan merchants to come to his tent to be paid. Leaving the dealers outside, he entered the tent to get the gold.

But there was no gold. All the bags without exception were filled with pebbles and stones.

Bhai Gurdas was beside himself with horror; the savage nature of the Pathans was well known. He thought, "They'll tear me to pieces." So great was his fright that he even forgot to ask the Master for help. He did the only thing he could think of: he tore a hole in the back of the tent and ran away as fast as he could.

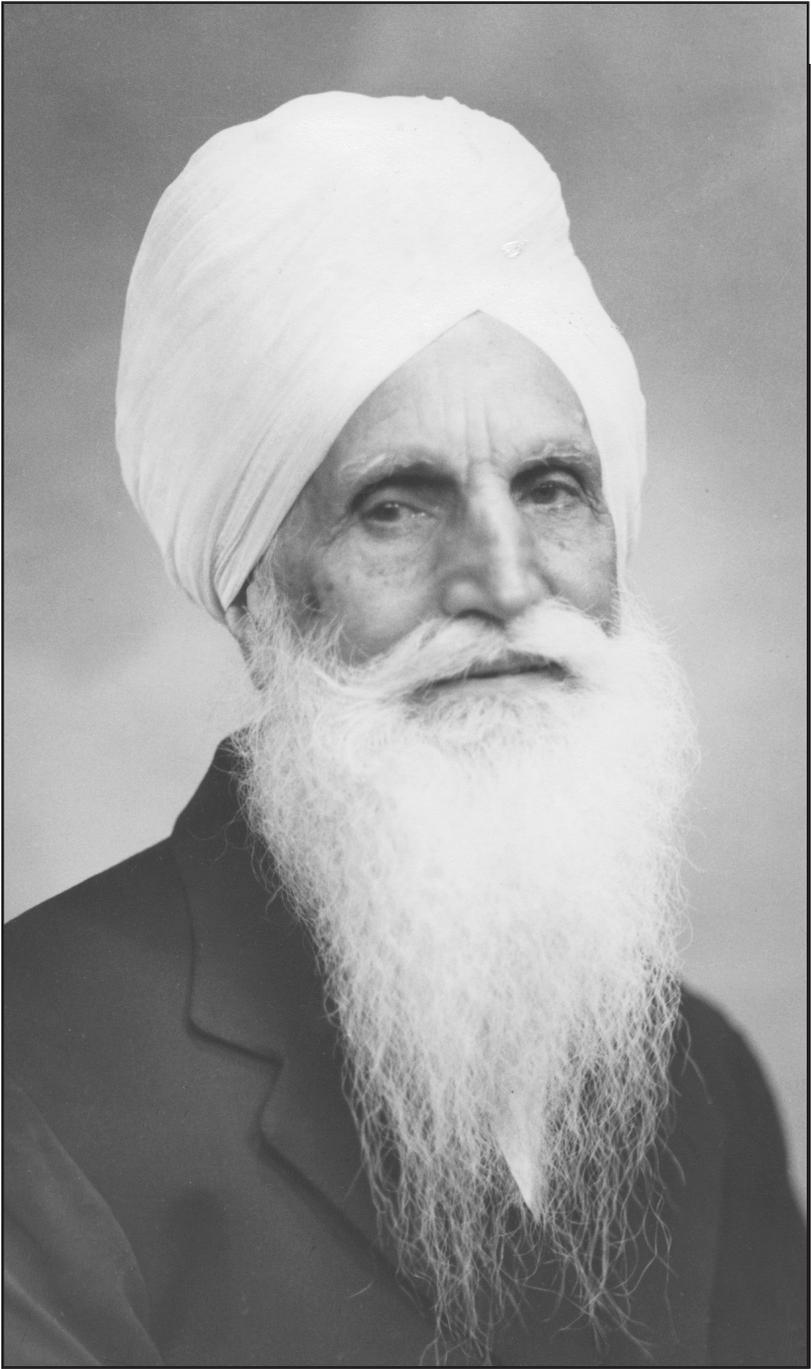
Ashamed to face the Master, he passed quickly through Lahore, left Amritsar behind, and made his way to Kashi [Benares], hundreds of miles to the east.

Meanwhile, the disciples back in Kabul went into his tent to see what was delaying him. They found the boxes open and full of gold, but not a sign of Bhai Gurdas. They noticed the hole in the back of the tent, however. They paid the Pathans and went back to Lahore where they told Guru Arjan what had happened.

Baba Sawan Singh used to explain that Bhai Gurdas was a genuinely holy person and that people recognized this spontaneously; so that when he had settled down in Kashi he held Satsang and thousands of people came and drew benefit. But in the meantime Guru Arjan wrote the Governor: "There is a thief of mine in Kashi; please take him prisoner, tie his hands, and send him to me. You won't have to search for him; when he hears this letter read out, he will make himself known." And so it happened: the moment Bhai Gurdas heard the letter read, he stood up and said, "I am the Guru's thief." His listeners were stunned: "You! You're a holy man. The thief is someone else!" But he said, "No. I am the thief. Please tie my hands so that I don't escape." But no one would tie his hands; so Bhai Gurdas unwound his turban and tied his own hands. In this condition, he returned to his Master, borne by his intense love, in an ecstasy of joy and happiness. When he reached Him, the Guru said: "Bhai Sahib, please repeat those couplets you read to me just before I asked you to go to Kabul." But Bhai Gurdas recited these couplets instead, the fruit of his bitter experiences of being tested:

*If a mother gives poison to her son, who will save him?
 If the watchman breaks into the house, who can protect it?
 If a guide misleads the traveler, who can set him on the
 right path?
 If the fence starts to eat the crop, who can save it?
 Even so, if Guru tests the disciples, who can help them to
 remain steadfast?*

And Baba Sawan Singh, it is said, would conclude that "It is only the Satguru alone who by His spiritual power and grace, can keep



BABA SAWAN SINGH JI MAHARAJ

the disciple steadfast and filled with devotion under circumstances such as these.”

That story has always moved me very much because Bhai Gurdas, despite being who he was, and knowing what he knew, at the moment of existential panic in the tent, did precisely what many of us would have done—what I often *have* done—ripped open the back of the tent and ran away. There is no doubt that that “failure,” like so many “failures” in Biblical and mythological sources, led directly to his ultimate success, as well as his acute understanding of the human inclination to fail and the overriding necessity of grace in order for humans to succeed.

3. THE QUESTION OF GRACE

Sant Ji begins the book with a discourse on fate (*pralabdha*) karma in which He lays great emphasis on the power that our fate karma has over us. He quotes Guru Ramdas as saying that it extends even to meeting the Master and “whether we will have complete faith in the Master in this lifetime or not; whether we will act according to His instructions or not; whether we will become a complete one, a perfect one, in this lifetime, or whether we will have to come back into this world again and again: all these things are written in our fate and they happen accordingly.” He then illustrates this premise by telling the remarkable (and very funny)³ story of the man whose family wanted him to go to Hardwar, but who didn’t want to go (and didn’t go), and as He said, “If it is not written in our karma, no one can do the devotion of the Lord and no one can even go to the holy places.” This theme, which is echoed throughout the book, when combined with the emphasis on the necessity of grace mentioned above, can sound to Western ears (at least to Protestant Christian ones) uncomfortably close to the ideas of predestination, the total helplessness (because of “total depravity”) of humanity, and the arbitrary decisions of a God who chooses to save some and not others for no reason at all (the idea being that none of us

3. I was once present at the Ashram in Village 77RB, Rajasthan, when Sant Ji told this story in Satsang (in Punjabi) to the villagers, who were breaking up throughout.

deserve to be saved, since we are totally depraved). This idea, as expressed by Augustine, Luther, and Calvin predominantly (based on their reading of St. Paul), has plagued Christendom since the fifth century with the riddle of a God who is Love creating human beings with no free will, knowing fully well that they would not “deserve to be saved,” in order to send them to an eternal hell. As the philosopher Erasmus put it, “Why should we love a God like that?” Why indeed?

But the world view underlying the comments of the Masters on fate karma and grace is really very different. Baba Sawan Singh explains:

A will is free only so long as it has not acted. Once it acts, then that very act becomes binding on it. The second time it acts it does not act as free will, but as a “calculating will”; for it carries the experience of the first act with it. And a calculating will is not a free will, but a limited will. The very creations, or acts, of a free will, work as limiting factors upon it, and guide it in its future activity. So, the more actions one performs, the more his will is guided and thus limited. And this is real predestination.

There is thus no antagonism between predestination, fate, karma and free will. We were free at one time. We acted, and then our acts became binding upon us. They curtailed our initial freedom. They now act upon us as unavoidable fate. Since our experiences have become complex and varied, these experiences now appear in us as joys and fears, hopes and desires, each of which, in its turn, moulds or fashions our reason and intellect.

Intellect, reason and feeling, being what they have been fashioned to be, now determine our actions and make us choose the predestined course. Thus the acts of one life determine the framework of the next life. Like farmers, we are now living on the crop we gathered last, while we are preparing the soil and putting in the seed of the new crop. Although we must undergo our fate, there being no escape from it, yet all is not lost if we use the little freedom we have in such a manner as to lead to our ultimate rescue.

We wish this age-long wandering from life to life to come to an end. And so it will, if we choose the means of escape. The easiest, the

safest and, in fact, the only way out is association with the Free. Saints are free by virtue of their practice of the Sound Current. And they come among us with one single mission—that of connecting us with the Sound Current and so making us free. And this is the only Path of Spiritual Freedom.⁴

In another letter found in *Spiritual Gems*, Baba Sawan Singh looks at this problem from a slightly different perspective:

There are two ways of looking at this creation:

1. From the top, looking down—the Creator’s point of view.
2. From the bottom, looking up—man’s point of view.

From the top it looks as though the Creator is all in all. He is the only doer, and the individual seems like a puppet tossed right and left by the wire puller. There seems to be no free will in the individual, and therefore no responsibility on his shoulder. It is His play. There is no why or wherefore. All the Saints, when They look from the top, describe the creation as His manifestation. They see Him working everywhere.

Looking from below, or the individual viewpoint, we come across “variety” as opposed to “Oneness.” Everybody appears to be working with a will, and is influenced by and is influencing others with whom he comes in contact. The individual thinks he is the doer and thereby becomes responsible for his actions and their consequences. All the actions are recorded in his mind and memory, and cause likes and dislikes which keep him pinned down to the material, astral or mental spheres, according to his actions in an earlier life in the cycle of transmigration. The individual in these regions cannot help doing actions and, having done them, cannot escape their influences. The individual acts as the doer and therefore bears the consequences of his actions.

As stated above, the observations differ on account of the difference in the angle of vision. Both are right.⁵

4. *Spiritual Gems* (Beas: 1991), pp. 260-61.

5. Cf. the saying of Rabbi Bunam of Pzhysha: “Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: ‘For my sake was the world created,’ and in his left: ‘I am earth and ashes.’” Quoted by Victor Gollancz, *Man and God* (Boston: 1951), p. 8.

1. The individual, clothed in coarse material form, sees only the external material forms. His sight does not go deeper than that.

2. If he were to rise up to Sahansdal Kanwal [the astral plane], the same individual would see the mind actuating all forms. The form would be only secondary; mind would be the prime mover in all.

3. The same individual, from Daswan Dwar [the third inner, or supercausal, plane], will see the Spirit Current working everywhere, and will see how the mind gets power from the Spirit.

4. From Sach Khand, the whole creation looks like bubbles forming and disappearing in the Spiritual Ocean.

An individual is endowed with intelligence and does every action knowingly.

It is, therefore incumbent on him to find a way of escape from this entanglement. To raise his spirit, he must struggle against the mind, for he lives by struggle. And where there is a will, there is a way. He cannot say that this is no part of his Duty.⁶

4. THE QUESTION OF SUCCESSORSHIP

“It is I who have made the tiger and the goat drink from the same pool; no one else can do it.”

—Swami Ji Maharaj

Sant Ji draws a parallel in Chapter 1, “The Churning of the Ocean,” between Bhai Gurdas and Himself in their concern over the issue of the behavior of disciples after the Master leaves the body. He mentions the date (February 24) and points out that “It was thirteen years ago this very day in 1976 when Russell Perkins came to see me for the first time. Since I was very much affected by the things which took place after Master Kirpal had left the body, today I decided that I should start commenting on the writings of Bhai Gurdas—because he was affected in the same way by the passing of Guru Ramdas and what was happening after He left. So that inspired and encouraged me to do this commentary.” Sant Ji goes on to talk about how He received me by rebuking me and apologizes

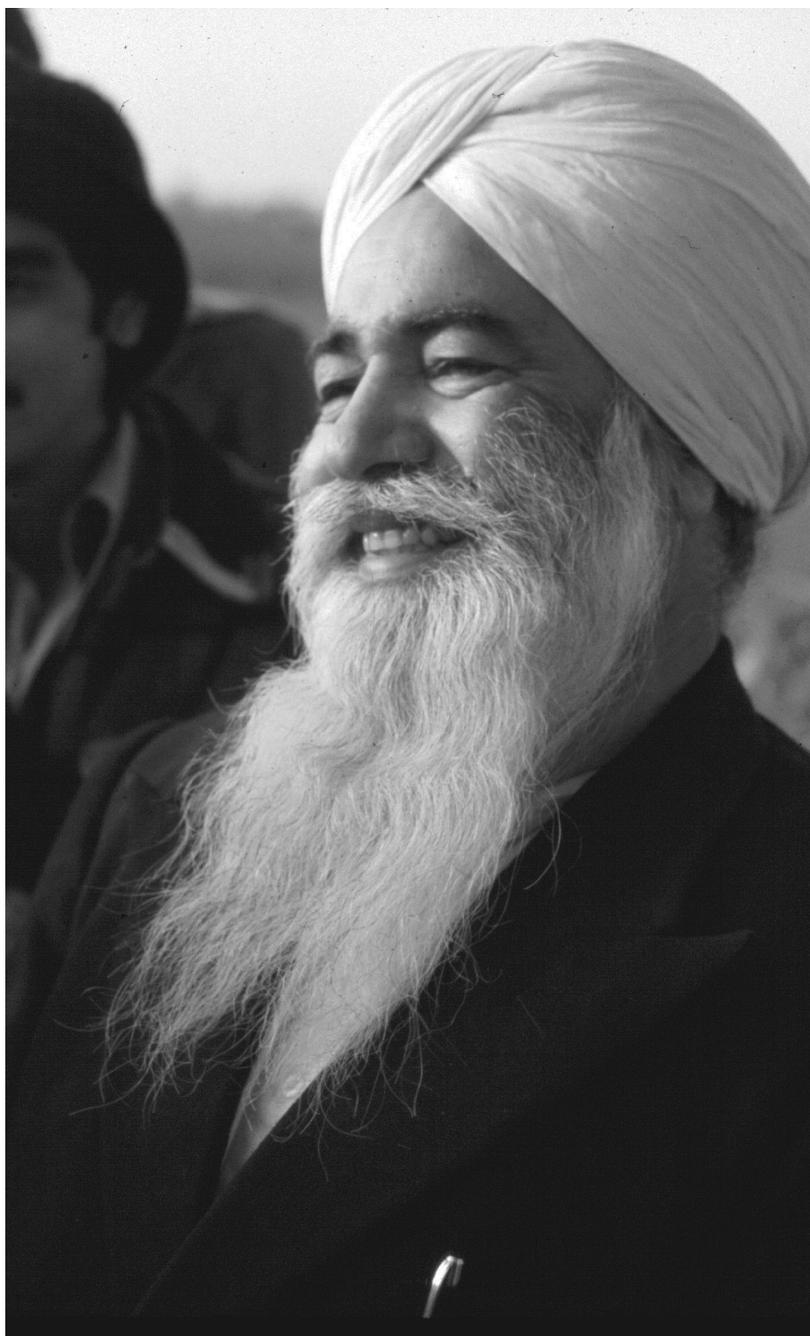
6. *Spiritual Gems*, pp. 26-28.

for that. From my point of view, this is quite extraordinary; and since those few hours I spent with Him on that winter day in 1976 were among the most pivotal of my life, I would like to comment on them from my perspective.

First of all: From the moment He walked through the gate until we pulled away in the jeep, I saw Kirpal. He did rebuke me; but then I richly deserved rebuking, and He rebuked me *exactly* the way Kirpal used to rebuke me—never allowing me to forget for an instant that even though I had made a mistake, He still loved me. Since Kirpal had rebuked me far more than He had praised me, there was nothing that Sant Ji could have done to demonstrate the continuity that would have convinced me more.

But even more: It was the *substance* of His rebuke that, as Master Kirpal used to say, “revolutionized the thought pattern of the disciple.” For I had been one of the people who had been misbehaving so badly, and I thought, of course, that I was battling for Master’s Name and cause—a real warrior in a cosmic struggle between good and evil. I had written a very strong letter in which I argued vehemently that someone who was being looked up to as a Master by many of Kirpal’s disciples was not, and could not possibly be, a Master at all; and I also allowed that attitude to be reflected in *Sat Sandesh*, the Master’s monthly magazine, of which I was Editor. I based that criticism on my personal experience, and it was perfectly true then and remained true that he was not a Master *for me*. What Sant Ji taught me that day, and I am still struggling to integrate in my daily life, was that *that was not the issue*. As He said, “I was very surprised to see the letter Russell wrote.” When I asked why, He said, “*Because it had nothing to do with Sant Mat.*”

The issue was that of love for my fellow satsangis and respect for their receptivity, and a recognition that Master may have different plans for different people. Far more important in Sant Ji’s eyes than the question of who was right and who was wrong as far as the Successorship was concerned was the question of maintaining love and respect for each other and recognizing that we *might not know everything*. This was a hard pill to swallow, for me; but Kirpal had dragged me to His Feet, and Kirpal gave me the grace to hear



SANT AJAIB SINGH JI

what He had to say and to begin the process of heeding it. It was a very major shift in my personal paradigm, one of a number of breakthroughs in my mental processes which I experienced through either Kirpal or Ajaib. I had assumed that because there was no way I could follow a certain person (or persons) as a Master—that to be true to myself meant not violating my own inner receptivity that *this was not for me*—then this was an objective fact which had to be imposed on the entire sangat. Of course, I was not the only one who felt this way: plenty of people from all sides (there were three major factions within the sangat at the time) had exactly the same idea, of course proceeding from their own point of view: “It’s very clear to me, therefore it has to be very clear to you too. If it isn’t, there is something wrong with you: you either have ulterior motives or you are hopelessly unreceptive.” Many of us saw things this way, even though we were in total disagreement as to who the Guru was or wasn’t. It basically came down to “My Guru is better than your Guru.” We all forgot that our Guru was Kirpal.

Sant Ji addressed this whole issue in His very first message to the Western disciples, in May 1976:

Dear Satsangis, Brothers and Sisters:

Master Kirpal has not left us. He is always with us and protecting us in every aspect of our life. Master never disappears from this world. He never dies; He is eternal. His soul is deathless; He leaves only His physical body but His presence is still to be felt. And we should love each other in order to carry out the teachings of our Master.

Meditation will bring peace to our soul; and if our soul is at rest and at peace, only then will we love each other. All satsangis are related to one another by the ties of brotherhood and sisterhood; so we should respect and love each other. Hazur Babaji (Master Kirpal) has left a message of love for us. It is our duty to take care of His message and follow His teaching.

If we criticize or talk ill of anybody, it is our great loss. Our Master used to say that if we criticize others, all their sins become ours; and all our good deeds become theirs. The one who finds fault with others always loses; so we should never do it. Guru Nanak also says that by

criticizing others we make our tongue, mouth and mind dirty; by finding fault with others we are making our way to hell.

Baba Sawan Singh also told me the same thing: that there is no taste in speaking ill of others. He said that there is taste or pleasure in sense enjoyments, but where is the pleasure in finding fault?

So, Dear Brothers and Sisters, I request you not to criticize any sat-sangi or any other person because when anyone is initiated by a Master, the Master takes His seat within the disciple. So if you criticize or abuse any disciple, then it is the same as if we were abusing our Master. So I request you not to find fault with anybody, to put in more time for meditation, and Bhajan and Simran will be very good for your life.

Our Master told us to leave a hundred urgent works to attend Satsang and a thousand urgent works for meditation. I request you to put in more time for meditation, to attend Satsang and not to criticize anybody because criticism will not help your meditation. It is the ones who are not meditating who are abusing others. So you are to be careful that you are not criticizing or speaking ill or abusing, and are putting in more time for meditation.

I hope you have followed what I have said.

Dass Ajai Singh

5. THE RESCUE

Finally, of all the themes that run through this book, the most central and significant for understanding the Universe, the way it works, and the role of the Masters in it, is that of The Rescue. The wonderful story in Chapter 8 of King Janak freeing all the souls from hell presents in sharp relief both the power of the Masters and the law of their Being: what They choose to do with that power.⁷ By telling Prithi Chand that story, Bhai Gurdas is saying, “This is what the Masters do. Can *you* do this? Do you *want* to do this?”

7. It might well be asked why all Masters do not do as King Janak did; in my opinion, the implication is clear that they do. Certainly the story of Jesus and His “descent into hell,” as mentioned by St. Peter in the New Testament (see I Peter 3:18-22), has been understood this way by many Christians.

As Master Kirpal used to say, “Soul trembles at the responsibility of a Master.”

The story of King Janak also highlights very starkly the difference between the interests and priorities of the God of Love as incarnated in the Masters, and those of the Negative Power, the Lord of Judgment, *Kal* or “Time,” who is interested in rewards and punishments. The Master is interested in forgiving and bringing His children back Home—because He loves them, by virtue of the fact that they are His children—and will use any means possible to do that, as the following story from Sant Ji indicates:

Master Sawan Singh used to tell the story very often about a merchant who went to a village to reclaim the loan which he had given to a farmer. That farmer was very poor and he had nothing to give to him. So the merchant took all his belongings and made the farmer homeless. The farmer was so upset that he told him that he would not help him in taking his things to the nearby town from where that merchant had come. Looking at his condition, the other farmers also thought that there was no need to help that man, because he was very cruel. “Today he has mistreated our brother, tomorrow he can do the same thing with us, so we should boycott him and not help him.”

That merchant needed someone to take his luggage to the town, so he was looking for someone but no one came up to help him. There was one Mahatma there who was seeing all this, and he felt very gracious on that merchant and said, “I will help you in taking the luggage to the town, but there is a condition: either you tell a story to me and I will nod—I will say, yes, yes—or I will tell you a story and you should listen to it, very carefully.”

That merchant thought there could not be any cheaper bargain than this, so he said, “Okay, Mahatma Ji, you carry the luggage and tell me a story, and I will listen to it, and pay attention to it.”

The Mahatma was very gracious—Masters are always very gracious. They tell us stories; the meaning of their telling stories to us is not that they want to entertain us—they tell us a story so that we may listen to the story and see what faults we have. That Mahatma told him many stories, and through his stories he told him what faults he

had. So gradually . . . that merchant realized his faults.

When they came near the town, that Mahatma told him, “Okay, now take your luggage and go. But let me tell you one thing: You have realized that in your whole life you haven’t done a single good thing, you have no good karma, and you will not get any fruit of good karma. You have done only one good deed—you have spent this hour with me. And you will get the benefit of it. When you go before the Lord of Judgment they will ask you if you want to enjoy the fruit of this karma before going to hell, or if you want to do it later. You should tell them that you want to come to me before going to hell, and when you come to me then you will realize how very important it was for you to be in my company. Because this is the only good deed which you have done.”

When that merchant died, he went to the Lord of Judgment, and the Lord of Judgment looked at his account and told him, “Well, you don’t have any good karma in your account except for one thing: you spent one hour with a Mahatma. Because of that you will be allowed to go and see him once again, but only for a few moments. Do you want to do that before going to hell, or do you want to save that until later?”

The merchant remembered what the Mahatma had told him, so he said, “Who knows when I will come out of hell? Let me go to see that Mahatma and express my gratitude to him, before going to hell.” So the Lord of Judgment sent the angels of death with him and told him that he could go to the plane where the Mahatma was living; and since the angels of death were not allowed to go there, he should go there alone, and after two moments when the angels of death tell him by signs that his time is up, he should come back.

So when that merchant came to the Mahatma, the Mahatma said, “Dear one, so you have come.” He said, “Yes, Mahatma, I have come, but I am afraid that I will have to leave very soon because the angels of death are waiting for me. They have told me to come back after two moments. So what should I do? I am very afraid.” So the Mahatma said, “Don’t worry. Keep quiet. Sit down here. Don’t worry about them, don’t pay any attention to them, because they cannot enter this place.”

Then that merchant realized how very important it was for him to be in the company of the Master. Because, when he came in the company

of the Master, he was allowed to see Him once again for two moments; but because that Mahatma was very gracious and loving towards him, He forgave him all his sins and paid off all his karmas, and liberated him from all the sufferings of hell.⁸

This understanding of the love of God for each one of us and His compulsion, by virtue of His nature, to love and save each one of us regardless of whether we have good deeds to our account or not, is certainly found in the teachings of Jesus (cf. especially Luke, Chapter 15) and is summed up in Baba Sawan Singh's saying (often quoted by Kirpal), "Where there is love there is no law."

6. THESE TALKS

Sant Ji began giving this series of Satsangs on February 24, 1989, at Sant Bani Ashram, Village 16 PS, Rajasthan, India, and the first nine of the talks were given in that setting, one after the other, on the dates indicated in the text. He continued the series in Italy during His tour there that summer, and then in various city programs in India over the next couple of years; in every case the place and date of the talk is noted. Especially in the last few talks, when there were often long passages of time between them and the audiences would not have heard the preceding Satsangs, there is a certain amount of repetition: some of the same stories are told more than once. The careful and receptive reader will note however that each time a story is repeated there is an added level of meaning.

Two talks are included as an Appendix which were not part of the original series, but are comments on Bhai Gurdas' Vars. They were given at the entrance to the Underground Room at the 16PS Ashram (as was Chapter 8, "The Rescue," in the main series) where Sant Ji had meditated so long and uninterruptedly. One of them is actually on one of the hymns He comments on in the series; it is interesting to see the two very different talks proceeding from the same Var.

8. Ajaib Singh, *The Two Ways*, (Sanbornton: 1985), pp. 193-95.

However, it should be noted that Sant Ji apparently did not comment on all of the Vars composed by Bhai Gurdas, but rather seems to have focused on those verses that relate to the Successorship.

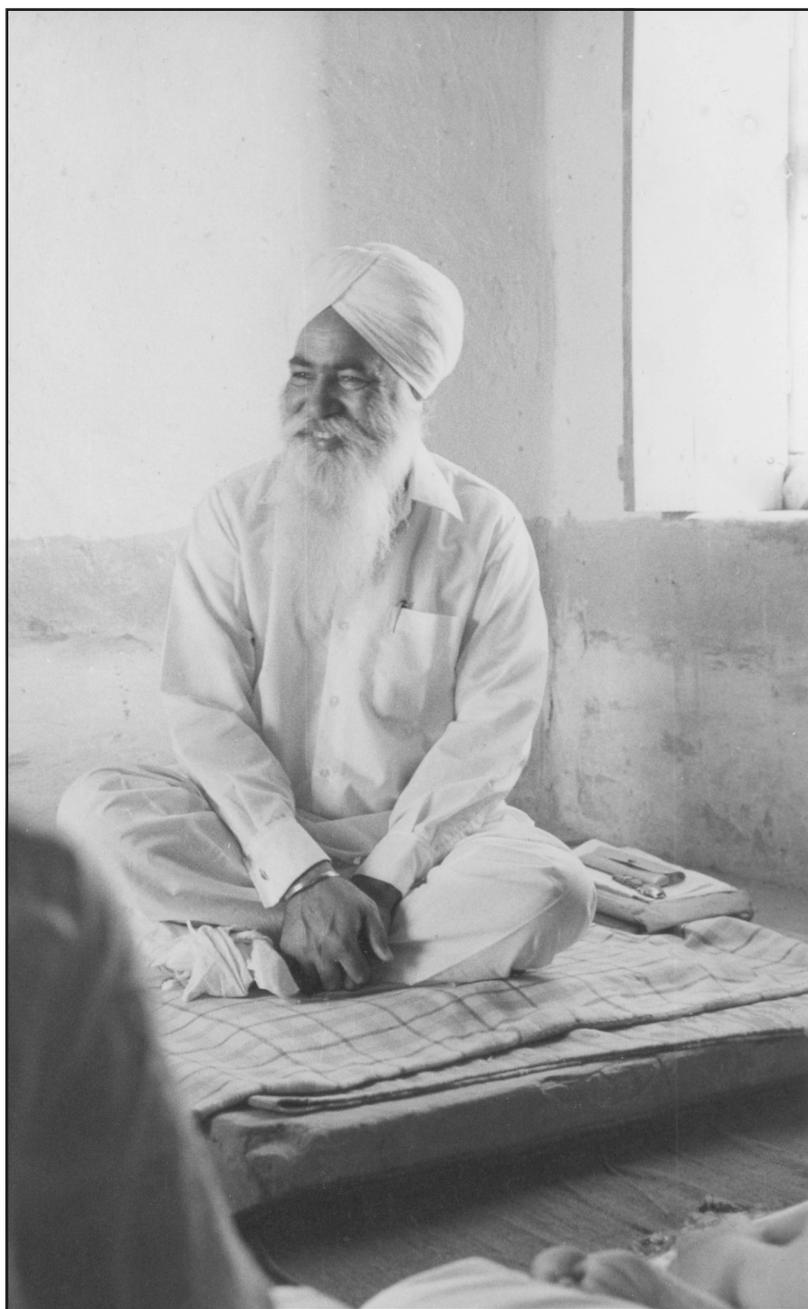
Many people have helped in the preparation of this book: Raaj Kumar Bagga (“Pappu”) translated the talks from Punjabi into English while Sant Ji was giving them; Pappu and Kent Bicknell translated the Vars on which Sant Ji commented; Dick and Susan Shannon of Sant Bani Ashram, Sanbornton, New Hampshire, have worked long and hard on the talks, and have encouraged and supported me in the editing; and Don and Charlotte Macken have very kindly made the beautiful and sacred space of Shamaz Retreat available for me in which to finish the work, and have supported and helped me in many ways.

It has been an enormous gift of Grace for me both to have been present when the first twelve talks of this series were given and to have been given the exquisite privilege of preparing them for publication. I am forever grateful to my Guru in His two beautiful forms—Lord Kirpal and Sant Ajaib Singh Ji. May Their blessings shower forever on this world so beloved by Them.

RUSSELL PERKINS
Shamaz Meditation Retreat
Potter Valley, California
September 11, 2008

THE RESCUE

The Vars of Bhai Gurdas



The Churning of the Ocean

All the Saints have the same experience. In Their writings all the Masters have written the same things, that whatever karmas we do, we ourselves have to pay off the consequences of that. God Almighty has no enmity towards anyone because He is the Ocean of Love. But whatever we sow, we ourselves have to harvest that. So whatever karma we do in the present lifetime determines and decides our pralabdha or fate karmas.

Master Sawan Singh Ji used to say that our fate karmas are determined long before our body is created and according to them, our good health, sicknesses, wealth, poverty, happiness, pain, profit, or loss in this life are determined. All those things happen at the appropriate time; but they are determined long before.

Guru Ramdas Ji Maharaj has written that even meeting the Master happens if it is written in our fate; and also whether we will have complete faith in the Master in this lifetime or not; whether we will act according to His instructions or not; whether we will become a complete one, a perfect one, in this lifetime, or whether we will have to come back into this world again and again: all these things are written in our fate and they happen accordingly. He writes:

*One gets to meet the Master only if it is written in his fate;
the darkness of ignorance is removed with the grace of
the Master.*

*Only if it is written in one's fate, one gets the precious
jewel and one gets to do the devotion of the Lord.*

*Nanak says, He gets the precious diamond and goes back
to the Real Home only if it is written in his destiny.*

Master Sawan Singh Ji used to say, “It is all predetermined: our coming to the Satsang, our developing faith and devotion in the Master and in the Satsang; it happens if it is written in our fate.” He used to say, “As long as our eyes are closed we may say that we are going to the Satsang or we are doing the meditation; but when our inner eye is opened, we come to realize that it was not because of our effort that we were coming to the Satsang and doing the meditation, it was that Power Who was bringing us.”

Tulsi Sahib says, “First our *pralabdha* or fate karmas were made and then our body was created.” Further he says, “This is a very amazing glory but this mind does not understand it.”

In the beginning of the Satsang I would like to tell you a story which I have told you many times before: Once there used to live a very rich trader, a miser. He had two sons. He never wanted to go to Satsang and if his children wanted to go to Satsang he would always stop them. He would say, “No, it is not for you; it is not good for you to waste your time and energy in the Satsang.” So he didn’t do any devotion of the Lord, nor did he allow his children to do the devotion of the Lord.

After some time when he became old and sick, and it was time for him to leave the body, his children thought, “All his life long he has not been doing any devotion of the Lord; and he has never allowed us to do any kind of devotion of the Lord. But now when he has become old and sick we should convince him to go to Hardwar and do a little bit of devotion and spend the rest of his time in the remembrance of God.” (In those days a number of great Rishis and Munis lived in Hardwar [a city on the Ganges River at the point where it comes out of the Himalayas] and they did a lot of devotion of the Lord; it was considered to be the holiest city in India. Nowadays people go there as if it were a fair and there is no devotion of the Lord left there.)

So they requested him, “Father, all your life long you have not done any devotion, you have not gone to any Satsang, and now when you have become old and sick we think you should go and spend your last days in Hardwar. In that way you will get some

peace of mind and it will be good for your soul because there you will be able to do some devotion of the Lord.”

(Even now people send the ashes of dead bodies to be immersed in the holy water of Ganges in Hardwar. So Hardwar is still considered a holy place; people believe that if you immerse your ashes over there you get to go to the heavens.)

So they gave him all these reasons to go to Hardwar; but he did not want to go and he said, “Well, you know that in Hardwar all those Rishis whom you call the good holy people—really they are deceivers and thugs—and there are so many beggars there! There is no way I can go there. I don’t *want* to go there.” Everybody tried; but he was very adamant, and he never went.

But you know that death never spares anyone. When his time came, he died. And his children thought, “Since our father did not go to Hardwar even once in his lifetime, now it would be good if we could take his body to Hardwar and do the cremation there.” Because they were rich and they wanted their father to go to heaven, to get the liberation, that is why they were thinking in these terms. So they invited all their family members and they told them, “We will be taking our father’s body to Hardwar and we will do the cremation there.” So everyone came and they brought a coffin into which they put the dead body. In those days there were not any good means of transportation, so they had to walk. So they walked to Hardwar; but on the way they had to stop one night in a rest house, and while they were there they spoke about their father, and how it was good that at least one good karma would be written in his account: that he was cremated in the holy place of Hardwar.

In that rest house there was a leper who was tired of living there because not many people were coming and he was not getting any money. He had heard that in Hardwar many people go and give lots of donations. He thought, “If somehow I could get to Hardwar, I would get more money and it would be more comfortable for me to live there.” But since he was a leper, he could not walk and he did not have any way of reaching Hardwar. So he thought of an idea: “Why not remove this body from the coffin and get in it myself?”

They will take me because they won't know that I have removed the body!" So the leper removed the body from the coffin and lay down in it.

Next day when all the people and the coffin came to Hardwar, they called a pundit and told him to perform the final rites and rituals and do the cremation. When he opened the coffin, he was surprised to see a person moving his hands and limbs; and the old man's family was astonished at what had happened. The leper told them the whole story. He said, "I was in a very miserable condition there in the rest house and I heard you people talking about bringing this coffin to Hardwar, so I removed the body and in his place I have come; and I appreciate very much that you have brought me here. Thank you."

Those people were very surprised because that old man never wanted to go to Hardwar when he was alive and now he was dead and he was still not there! But because they wanted him to get the liberation they sent two people to that guest house. They took two horses, and on one of them, which belonged to that old man, they tied his body. You know that everyone is afraid of a dead body; that horse also became afraid and ran back to Saharanpur, the family's home town, with the body of the old man on his back.

When he got there people in that city were surprised to see the dead body of the old man coming to the city. The other family members also followed the horse and also came to Saharanpur and then decided that since it was not the fate of the old man to be cremated in Hardwar it would be better to do the cremation in Saharanpur itself. So they cremated him in Saharanpur and then they thought, "Well, it's okay if he could not be cremated in Hardwar. Let us send his ashes." Even now people do this kind of rite: they collect some of the ashes, some of the bones left over, and they send that along with some donation money to Hardwar and there they do the rites and rituals and they put those ashes in the holy water of Ganges. This is also considered to be one of the religious acts which in a way ensures them that the person who is dead will get the liberation, or at least that he will go up to the heavens.

So they called a pundit and told him, "Take this to Hardwar. We have already been there and we cannot go again, so take it on our behalf."

They gave him money and clothes to donate to others at Hardwar; and the women gave him some ornaments and gold. Now that pundit thought, "If I take this jewelry all along the way the dacoits may attack me. So why don't I take out all the gold things and put it in my home? That was meant for a donation." Then he thought, "Well, since I am doing this job it is like they are donating this to me." So he took out all the gold from the ashes and also he left all the clothes which he was given for donating to other people. He accepted it all and he took it to his home. While he was gone, he tied the bag with the ashes to a branch of a tree and he left some money with the ashes in the bag.

While he was gone, a person who did the work of cleaning and sweeping came there to cut wood from that tree and when he saw that money he thought, "Well, this is good; I should take this."

So he took the money and he also took the piece of cloth in which the ashes were wrapped and he spread all the ashes everywhere. He had a shirt made from that cloth. When the pundit went back to the tree he was surprised to see that nothing was left. But he thought, "Well, maybe someone has taken them; and when he sees the ashes he will make sure that they go to Hardwar." So the pundit was content, and he thought, "Well, my job has been done so it's fine with me."

After some days the same sweeper who had taken the money and the piece of cloth went to clean the house of that trader who had died; and his daughter-in-law recognized the piece of cloth, which was now in the form of the shirt that the sweeper was wearing. So she asked him, "Where did you get that shirt?" So he told her how he had got the shirt; then the pundit was asked, "Did you really go to Hardwar and put the ashes in the holy waters?" (The pundit had gotten a letter from the other pundits in Hardwar acknowledging the ashes and donations; but it was all fake.) At first he made some excuses, although no excuse was convincing; but he was a learned

person after all, and finally he said, “Look here, dear ones, you tried all your life long to send your father when he was alive to Hardwar and it did not work; and then when he died you collected all your relatives and you tried to take his dead body there. Even though there were so many of you, still you were not able to do it! So how can you expect an old man like me to take him to Hardwar alone when you people could not get him there, alive or dead?”

The meaning of this story is that if it is not written in our karma, no one can do the devotion of the Lord and no one can even go to the holy places.

A *Var* or writing of Bhai Gurdas is presented to you. Bhai Gurdas was the son of Guru Amardas’ brother; he was the uncle of Guru Arjan Dev Ji Maharaj; he witnessed the reign of many Sikh Gurus, and he was always present whenever the Masters passed. He was very devoted to the Masters.

Guru Ramdas had two more sons besides Guru Arjan Dev. The oldest son was Prithi Chand and the youngest was Mahadev. When Prithi Chand came to realize that Guru Ramdas was not going to make him His successor—instead He was going to make Arjan His successor—he started fighting with Guru Ramdas. So Guru Ramdas lovingly explained to him, “Dear son, you should not fight with me. This is not something which I can decide, it is the work of God Almighty. Only God Almighty can decide who continues to do the work of God; it has nothing to do with me. I cannot appoint anyone. It is the work of God; God alone decides; God alone sees which vessel is receptive, which vessel is fit to continue doing this work. It is not good for you to fight with me because I am your father and you are my son and it is not good for a son to fight with his father.” But Prithi Chand did not listen to Guru Ramdas.

Bhai Gurdas was given the honor of putting the Guru Granth Sahib into its final written form when Guru Arjan was compiling it; and Guru Arjan said about his writing, that while the Guru Granth Sahib is the treasure of spirituality, the *Vars* of Bhai Gurdas is the key to open that treasure. He said that for followers of this Path who want to know the teachings of the Guru Granth Sahib, it will be very

important for them to know and read the *Vars* of Bhai Gurdas.

Baba Sawan Singh used to comment on the writings of Bhai Gurdas, who is considered to be the Ved Vyas of the Sikh religion.*

When the storm comes even the deep-rooted trees get uprooted. It is a very difficult time. In the same way, when the Perfect Master leaves the body the time becomes very difficult for the dear devoted souls, because you know how, when the Master leaves the body, people get divided into different groups and parties and start calling themselves “the real ones” or “the true ones”; and they criticize and condemn the existence of the other people. And you know what kind of turmoil is created and how very difficult it is when that happens. So Bhai Gurdas saw all this when Guru Ramdas left the body; he witnessed all those painful times. Prithi Chand was a very influential person; he did not accept the will of Guru Ramdas and the Mastership of Guru Arjan Dev and since everything was in his hands—he controlled all the property—he was able to influence people. And those poor people who used to go to Guru Arjan Dev—there were people who knew about Guru Arjan Dev and went to Him—were being harassed by Prithi Chand. He would fight with them and tell them, “Well, I will see if you can go there and I will also see if your Master is able to continue the work!” So Bhai Gurdas did not like what Prithi Chand was doing.

Bhai Gurdas was the uncle of Prithi Chand, Guru Arjan Dev, and also the third brother, Mahadev; and for him, as his nephews, all three were equal. So he tried to explain to Prithi Chand that what he was doing was not good; he told him, “Look here, O son, this was the gift of God. To whomever Guru Ramdas pleased, He gave that; you should not fight about this. You should accept the will of Guru Ramdas.”

But even though Bhai Gurdas explained to him in many different ways that he should stop what he was doing and should not be such an egotist and should not be so hard on the people, he

*Ved Vyas is the ancient Rishi who arranged the Vedas, the Hindu scriptures, in their final form.

did not want to listen to him and he did not change. So because Bhai Gurdas was affected so much by the behavior of Prithi Chand and what had happened after Guru Ramdas left the body, he thought of writing these *Vars* so that he could explain to Prithi Chand and to others also what happens to people who do not do the meditation and who remain in their ego and pride in front of the Master. Bhai Gurdas saw the condition of Prithi Chand who had lived so close to Guru Ramdas and had done so much seva but still had no color of Guru Ramdas on him and no humility, and he was inspired to do this writing.

Once Guru Ramdas was invited to His brother's wedding in Lahore, but He was unable to go. He called his sons and He told His brother, "You can take my sons." When Prithi Chand was asked to go with his uncle to attend the wedding, he replied, "If I go, then who will take care of all the arrangements of the Satsang?" Because he was the main person and he had this feeling in his mind that the Satsang is going on and all the arrangements are being done only because of him and nobody else can do it, and because he did not want anyone else to do that job, he said, "No, I will not go; because I have to take care of the arrangements of the Sangat." So when Arjan was asked to go, he went; but Guru Ramdas' brother said, "Arjan is very young; it is possible that after reaching Lahore he will say, 'I want to go back home'; so it is not good to take him either." Guru Ramdas replied, "Don't worry about that. I will take care of that." He called Arjan and told him, "You go with your uncle for the wedding and don't come back, until I order you to."

So Arjan went with his uncle and after the wedding was over he waited there because he was under the orders of his father. So he remained there; but when it became too long, he began writing letters to Guru Ramdas.

Since Prithi Chand was doing all the arrangements he was getting all the mail. So he did not give the letters of Arjan to Guru Ramdas, because he was afraid that Guru Ramdas would be so impressed by the writing and the thoughts of Arjan that He would send for him at once; and Prithi Chand knew that Arjan would

be made the successor. So he did not give the first three letters to Guru Ramdas; but the fourth letter, which had “This is my fourth letter” written on it, somehow got into the hands of Guru Ramdas; and then Guru Ramdas asked Prithi Chand about the three missing letters. Guru Ramdas was so pleased and so impressed by Arjan’s devotion that he was called right then and because of his love and devotion he was given the successorship. He was the Perfect One and Prithi Chand knew that. Bhai Gurdas was present when all these things happened and he also knew that Guru Arjan Dev was the Perfect One, and Bhai Gurdas always remained with Guru Arjan and whatever work He gave him, he did that lovingly.

Those letters were full of longing and yearning. In one of them He wrote, “If I don’t meet you for one moment it feels like I have not met you for one Yuga. I do not get any contentment or peace during the day, I don’t sleep in the night—O Lord, when am I going to meet You again?”

It is said that after churning the inaccessible bottomless ocean, precious jewels were taken out:

The moon, the divine bow, wine, the Diamond, the Goddess of Wealth, Dhanwantar, Rambha, Kamdhenu, Parijat, the Divine Horse, the Nectar, Airapat, the Conch, and the Poison—the gods and demons divided these among themselves.

Everyone got the precious diamonds, jewels, and rubies from the ocean.

The Conch came out hollow from the ocean. Every day it cries aloud and makes people hear.

Lovingly Bhai Gurdas explains to us, as it goes in a famous story, and even in the Vedas and Shastras it is written, that the gods and demons together churned the ocean and from that churning the so-called “fourteen jewels” came out; and God Almighty Himself appeared there in a very attractive form and distributed those fourteen jewels among the gods and the demons. Who are called

“gods”? Gods are those entities who, as human beings, had the capability of discrimination; whereas “demons” are those entities who did not have any capability of discrimination.

So when those jewels were brought out from the ocean, God Almighty Himself distributed those things among both the gods and the demons. The gods chose Nectar and the demons chose Wine and there were many other things, fourteen in all; this is the complete list:

- 1) The moon;
- 2) The divine bow;
- 3) Wine;
- 4) A very unique, very shining diamond;
- 5) Luxury, the goddess of wealth;
- 6) Dhanvantar, the divine healer;
- 7) Rambha, a very beautiful fairy in the court of Lord Indra;
- 8) Kamdhenu, a cow which can fulfill all your desires;
- 9) Parijat, a tree, sitting under which you can fulfill all your desires;
- 10) The divine horse;
- 11) Nectar;
- 12) Airapat, a divine, very mighty elephant;
- 13) Conch;
- 14) Poison.

The Conch was also one of those fourteen jewels. So here he says, “Even though it was one of those precious things which came out of the churning of the ocean, still, look at the condition of the conch. It is hollow from the inside; every morning he has to shout very loud and wake people up; look at its condition.” Because it is hollow within, that is why every morning in the temple and everywhere you see someone blowing it and awakening the people.

Kabir Sahib has also written, “The conch was also brought out from the ocean when it was being churned, but it is hollow from the inside. Every morning it cries aloud to wake people up. Even though it was one of those valuable things which came up from the ocean, still it has no value.”

Bhai Gurdas does not mean to criticize anyone. He tells us that even though the conch was one of those fourteen valuable things which came up from the ocean, still its condition is such that it is hollow from the inside and every day it cries aloud. He is comparing the conch with the *manmukhs*, those people who obey their minds. He says that the manmukhs even after going to the Masters waste their time looking here and there; they do not get the devotion and they do not obey the instructions of the Master so they remain hollow from the inside like the conch. The manmukhs who go to the Master but don't do the devotion of the Lord go into the cycle of eighty-four lakhs births and deaths; they cry aloud and their condition is like that of the conch.

The Satsang of the living Master is the ocean. Just as from the ocean many valuable things came out, what are the riches which we can take out of this ocean, the Satsang of the perfect living Master? They are: patience, the ability to discriminate, contentment, chastity, and meditation: Bhajan and Simran. These are the valuable things which we can get by attending the Satsang of the Master.

*Those who do not make the Teachings of the Master dwell
in their hearts,
Even after going in His company and listening to His
Words,
Waste their beautiful human birth.*

Those who are dirty within may come to the Masters, may attend the Satsangs, but they do not get the effect of the Satsang. Their condition is like a stone in water: the stone lives in the water but it does not absorb even one drop. In the same way, those people may come to the Master, but because of the dirt within themselves, they are not able to absorb anything. Their condition is like that of the conch.

*The lotus flowers bloom in the beautiful pond filled with
pure water.*

The form of the lotus is most beautiful and its fragrance permeates the whole pond.

The honeybee lives in the forest but manages to find the lotus.

Those who desire the honey come from far distances and meet.

They all put their attention on the lotus when it blooms at sunrise.

The frog lives in the mud of the pond but he cannot enjoy the fragrance of the lotus.

Those on whose foreheads the good fate is not written, do not live their lives according to the teachings of the Master even after coming in His Company and listening to His Words.

Now he gives the example of a frog. He says that in a pond whose water is clear and pure a frog lives; and in one part of the pond which is not so clean the lotus also blooms. The lotus is very fragrant and there are honeybees all over the forest which come from far away to enjoy the company of the lotus. But even though the frog is living in the pond right where the lotus is, still he does not want to enjoy its company; instead he remains in the dirt and enjoys the company of that. In the same way, those people who are dirty within may come to the Master, may attend the Satsang, but still they will not absorb the good words of the Master into their heart; they will not work according to the instructions of the Master; they would be like the frog who even though he lives in the company of the lotus, does not want to enjoy the company of the lotus—whereas the honeybees who come from far away take advantage of the lotus.

In the same way, the dear Satsangis, the devoted souls, come from very far distances to sit at the feet of the Master. They understand the Master as God Almighty, as the All-Conscious One and in that understanding they do the devotion and take advantage of the Master and even though they do not live there all the time, they are the real devotees.

The lotus blooms when the sun rises but for the frog it does not matter whether the sun has risen or not because he is always involved in the mud of the pond. In the same way the manmukhs do not care what has happened because they come in this world with the desire of getting worldly name and fame and worldly riches, and it does not make any difference to them whether the time is going by or not because they are always involved in that work.

He has given the example of the honeybee as the *Gurumukh* because the Gurumukh always comes to the Master and whatever the Master tells him to do, he does that.

So we should understand what Bhai Gurdas has tried to explain to us in his writing and we should try to become like the Gurumukhs he has mentioned. We should sit in the company of the Master, develop those qualities of the Gurumukhs, and become a Gurumukh.

* * *

You know what happened after beloved Lord Kirpal left the body: what a difficult time it was and how I was affected very much by all that happened then. It was thirteen years ago this very day [February 24] in 1976 when Russell Perkins came to see me for the first time. Since I was very much affected by the things which took place after Master Kirpal had left the body, today I decided that I should start commenting on the writings of Bhai Gurdas—because he was affected in the same way by the passing of Guru Ramdas and what was happening after He left. So that inspired and encouraged me to do this commentary. I hope as Russell Perkins has been working very hard in the past—as you know, he has done a wonderful job of making books of the Sukhmani Sahib* and the Gauri Vars, and now he is working very hard on the commentary of Asa Ji Di Vars—we are hoping a book will be made of these talks also. So I hope that he will continue working hard and that he will make these commentaries which I am doing now on the Bhai Gurdas writings in

* These three books were published as *The Jewel of Happiness*, *The Two Ways*, and *In the Palace of Love*.

the form of a book; because it is one of the very important subjects and I hope it will be helpful to the dear ones.

Before coming to see me Russell Perkins had met many dear ones who had welcomed him and had respected him a lot. But when he came to see me, because I was under such a stress, such an affect, after Master had left the body, I was not able to welcome him with all my love. I don't know why: maybe because I was so much involved and absorbed in the love of my Master that I did not make any efforts. I don't know why it happened but I did not welcome him in a good way and I started rebuking him; but since he had come to see me as a honeybee and he was also in the love of the Master, he received all those rebukes and all that treatment which was not so good, and he accepted all that in the love of the Master. It was all in the Will, but still I remember how I treated him at that time.

I had locked myself up in my room and I would come out only for one hour a day to meet people; otherwise I remained inside because I was seeing all the things which were happening after Master left the body, the kind of things people were doing. I felt so bad and I thought that I should not come out and should not even show my face to the people because I was not pleased with what was happening then. But it was the love of Russell Perkins which brought me out in the world and which made me do the seva of all the dear ones. It was only the love of the Master which brought me out.

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on February 24, 1989.

TWO

The Receiving of Grace

People from all four directions come and gather at the place of pilgrimage to celebrate the occasion. People of all four castes bathe there; some meditate on Naam, some talk of philosophy. They perform japas and tapas [religious practices and austerities] and they listen to the Vedas.

Yesterday I told you of how I met Russell Perkins on the 24th of February. I am sorry that I am not so good in remembering dates; but yesterday I did remember the date, and I told Pappu. I told you how difficult it was at that time because our Beloved had left the body and the dear brothers and sisters were fighting with each other. Mahatmas do not have any enmity towards anyone; they do not criticize anyone; they have love for everyone.

Although my health has not been allowing me to do much work, still I was inspired to do the commentary on this bani. Because you know how the Masters work: our beloved Master worked very hard and He gave us a very beautiful form of self-introspection. He gave us the diary, and He told us to keep it so that we can keep an account of all our deeds and improve our life.

This is the Reality: if there is anyone who is a real sympathizer, who is a real friend, who does not ask for anything, it is the Master, who works for us without charging us anything.

Often I have said that *Sant Mat*, the Path of the Masters, is a Path for our own improvement. It is not a path of telling fairy tales, but of how we have to improve ourselves, improve our condition. As

Master said, “Every day we should keep an account of our deeds and every day we should try to improve ourselves.”

This *Var*, the bani on which I am commenting, is like the diary: because every Mahatma has His own way of explaining things to us. So if we listen to the bani every day, and if we mold ourselves according to its teachings, and if we introspect ourselves according to what is being said in the Var—this will help to serve the purpose of the diary.

Usually a place where a Mahatma has taken birth, or has done Satsang, or has lived—after the Master leaves the body, that very place becomes a place of pilgrimage. People make monuments there in the remembrance of the Master, and people go there and worship.

People gather at those places of pilgrimage on a particular day of the year. So here he says that on those days, all four castes—*Kshatryas*, *Brahmins*, *Shudras*, *Vaishyas*—and also *Udasis* and other devouts get together to celebrate the occasion, without any feeling of discrimination.

They talk about knowledge, contemplation, Simran, and in so many ways they worship the places of the gods and goddesses.

Now He says, “They worship those gods and goddesses who are honored in those places of pilgrimage, and they also talk among themselves. They have so many conferences and discussions about God and arguments and debates, and in that way they spend a lot of time there.”

Some wearing white clothes, pretending to be in samadhi, and bowing down, commit crimes.

One class of people, called “false devotees,” also go to such places of pilgrimage. They dress like real devotees but within themselves they are full of deceit. They go there and pretend to be Mahatmas. They wear white clothes and sit in “samadhi” to impress the people; but their purpose is only to deceive.

You have seen a crane standing on one foot in the water. You know that it is as white as a swan and standing there on one foot he gives the impression that he is doing the devotion of the Lord; but whenever it sees a fish it eats it.

Guru Nanak Sahib says, “Those who wear white clothes, their hearts are rigid and full of deceit.”

Kabir Sahib says, “People put a vermilion sign on their forehead and in their hand they carry a rosary, but in fact they have made the name of God a toy.”

Kabir Sahib also says, “Those who have the vermilion sign on their forehead and who carry a special kind of container in their hands” — which usually sadhus carry — “Don’t call them the real devotees of the Lord: they are thugs from Benares.”

Mahatma Chattardas says, “No doubt the crane has a very beautiful white body and he is standing on one foot, but how can he realize God when within himself he is always craving for fish?”

There is a very famous story in the Sikh history about Guru Nanak: Once He went to the holy place of Kurukhshetra and He saw many people there who were posing as if they were Mahatmas, but in fact they were fakes — that “crane” kind of devotees. He saw one person who was sitting in meditation, in “samadhi,” who always kept his eyes closed. Once in awhile he would open them just to make sure that the container which he kept in front of him was still there — it was there for people to put money in. So he opened his eyes just enough to make sure it was still there; otherwise he kept them closed.

Balla, Guru Nanak’s companion, was impressed by him and he told Guru Nanak, “Look at him! He is a great devotee. He always keeps his eyes closed; just for a few seconds he opens his eyes.” Guru Nanak Sahib told him, “No. He has closed his eyes only to impress people and only for the sake of the money. He opens his eyes only to make sure nobody has taken that container. If you want to see his reality, do this: remove that container from his front and put it behind him. Then let us see what happens.” So Balla did that.

When the man opened his eyes and did not see the container,

he got upset and started fighting with Guru Nanak and Balla and Mardana, saying, “You have taken my things away!” That person had claimed that he could see things through the three worlds. So Guru Nanak Sahib said, “It is a pity that you claim to be the knower of the three worlds but you cannot even see the container which is behind you!”

He who does not go in the company of the Master, does not listen to His words, does not follow the Path of the Master—he is the one who loves to be deceitful but does not get any fruit.

Here he does not mean to criticize any place of pilgrimage; he is neither inspiring us to go to places of pilgrimage, nor is he telling us not to go there. What he is saying is that in the places of pilgrimage good people go, and fake devotees also go. The cranes go there as well as the swans. And no matter how good the cranes pretend to be, and how much they impress people, still they have the desire to eat fish, and that is why they never get the color of the company of the good people.

In the same way, just as people get together at places of pilgrimage on a particular occasion, so when the Masters come into this world they have Satsang; and the Satsang is like a very particular occasion, to which everyone in the world comes. People belonging to all the different castes, and coming from all the different countries, come to attend the Satsangs of the Masters. Just as the good people come to the Satsangs of the Master, so do the “cranes” come. The Masters do Satsang for everyone; and those fake devotees also attend, they also close their eyes and do meditation, and they pretend to be followers of the Masters; but they do not get any color of the Satsang on them; they do not have any affection for the Master; and they do not get any inspiration to do the devotion of the Lord. They may be closing their eyes and pretending to be good ones; but they are like cranes. Within they are very rigid; and they always have some desire other than doing the devotion of the Lord. That is why, even though they come to the Masters, attend the Satsang, and do

the meditation, they still do not get any color of the Master.

Guru Nanak says, "When we cook lentils, the water and heat is given equally to all of them; but some lentils are very hard. No matter how much water you put in, no matter how much heat you give them, they will not become soft." Now you see that it is not the fault of the water or the heat. The water and heat were given equally to all the lentils; but it was because of the rigidity of that particular lentil that it did not become soft. In the same way, we the manmukhs also come to the Masters, we attend the Satsangs, and the Master looks at us with His gracious Sight; and He also gives us the same love He gives to everybody else. But because of our bad karmas coming from the past, we are not able to grasp, to receive, the grace of the Master. As a result, just like those lentils, our hearts do not soften.

In the rainy month of Sawan the entire forest becomes green; but the ak and javaha trees dry up.

With the swanti drop the rainbird becomes content: the swanti drop becomes a pearl when it enters a shell.

Further he tells us about those who deserve and those who do not deserve, and what the difference is between them.

You know that in the rainy season all the plants and all the trees become alive and green, and even new plants grow. But there is one particular kind of plant which, instead of becoming green, dries out in the rainy season. In the same way, you know that when the *papiha*, the rainbird, gets to drink the *swanti* drop [pure raindrop] it satiates its thirst; and if that same drop is received in a shell, the worm which is in the shell also becomes content.

When it falls on the kadli banana it becomes camphor; in the barren land nothing grows, even when the swanti drop falls there.

When the swanti drop falls in the mouth of a snake, it becomes poison. It is a matter of who is deserving and who is not.

When that same swanti drop falls on a particular kind of banana, it becomes camphor; if it falls on dry ground, it becomes ashes; and if it goes into the mouth of a snake, it becomes poison.

The manmukh gets no peace from the company of the Master or from His words;

Rather, he becomes unhappy and feels sick.

The gurumukh, on the other hand, enjoys the Divine Nectar and is happy.

The manmukh inevitably follows the wrong path and does the wrong things.

Manmukh loses—gurumukh gains.

He says that the quality of the swanti drop is the same, but it depends on where it has gone, who has received it and how it has been received. If that swanti drop is received by the papiha, the rainbird, it is said that he does not need to drink water for one year, he becomes content and satiated. That same swanti drop can turn a particular kind of banana into camphor, which is very valuable. But if that same drop falls on a dry land where nothing grows, it becomes ashes, and if it is drunk by a snake it becomes a form of poison. So it was the difference between the ones who received it that changed the quality of the swanti drop; but in fact the drop itself was the same for everyone.

In the same way, the words of the Master are the same for everyone. The grace of the Master is equal for everyone; and the mercy of the Master is also the same, it is equal for everyone—but it all depends on our receptivity and how well we have prepared our vessel. And the words, the grace, and the mercy of the Master have an effect on us according to our vessel and according to our receptivity.

Dear ones, at the time of the Initiation it is seen that not everyone has the same kind of experience. Not even the husband and wife have the same kind of experience. Why? Because everyone's karma is different. Master Sawan Singh Ji used to clarify this in His Satsangs; He used to say, "This is because our vessels and our

receptivity are not equal. Because of our different karmic backgrounds we receive things from the Masters differently.”

Those who are the good vessels always look within and try to find faults in their own selves; they find out their own shortcomings and faults. They never find fault in the Master, they always accept the Will of the Master. But those who are not the good vessels, those who have the effect of the bad karmas of their past lifetimes, never look within. They never try to find their own faults and shortcomings; instead they always try to find faults in the Master.

They are the very people who, when they become sick, find fault with the Master. If anything goes wrong in their life they find fault with their Master and blame Him. In their own way they are throwing stones at God Almighty by speaking badly about the Masters, but the good vessels, the receptive ones, always remain happy in the Will of the Master. They don't find fault with Him and they remain content with whatever they get in His Will.

Suppose there is a lamp, all the parts of which are in good working order; and there is a little oil in that lamp. You just need to light the wick of that lamp and you will get light. In the same way, those who are good vessels just need to come in contact with the Master, and because their vessel is good, they're very receptive, Master takes very little time to fill that vessel up. So such people understand the words of the Master as the Word coming from God Almighty; and they become successful in a very short time after coming to Him.

Suppose there is a lamp whose parts are not in good working order, the chimneys are very black, and there is no oil in it. It will take some time first to clean the chimney and then to put in the oil and also to fix all the parts; only after spending so much time and energy will you be able to make the lamp all right. When you do, you can light the wick and then you can get light from that lamp. So dear ones, those who are like that lamp, for them it will take some time.

Dear ones, it was my good fortune when my beloved Lord came to my home. I understand myself as the most fortunate one, because He Himself came to my home and I understood at that time not to

ask anything of a worldly nature from my Master. I did not have any idea who He was on the worldly level. I did what He told me to do, and I considered myself most fortunate that He told me to do those things; and with His grace only, He made me do them.

So in the same way, those deserving, receptive souls, who come to the Masters because of their good karma, do not have any effect of bad karma; when they come to the Masters they become successful and they get a lot of benefit. But the manmukhs have the effect of bad karma; so they are not able to become successful and take advantage of the Master.

Bhai Gurdas Ji says, “The Gurumukhs get the fruits of happiness and the manmukhs wander away. They do not take complete advantage of the Master.”

Guru Nanak Sahib says, “Gurumukhs earn the profit while the manmukhs lose their capital.”

All the vegetation in the forest gets the same land and equal amount of water—but it is surprising to see the different colors, fragrances, and tastes.

Now He gives us another example: “You see that in the forest all parts get an equal amount of water. Everything is equally given to them, but still, see how different each plant is from the other, how different colored flowers are there, and how the fragrance of the flowers is also different.”

*The simal tree is tall but bears no fruit.
The hawk easily reaches the sky.*

He says that there is a particular kind of tree called *simal* which grows very tall. Both the *simal* and the eucalyptus get the same amount of water and heat as the other trees, but still they grow taller.

Guru Nanak Sahib has also talked about the *simal* tree. He says, “The *simal* tree no doubt is very big and tall but still it is useless for people: its fruit has neither taste nor fragrance.”

In the same way, the manmukh may be very tall, very beautiful, very rich; but whenever he speaks, he will either hurt people's feelings, or he will create disturbances for others—he has no use for others.

When the bamboo is cut and made into flutes it becomes useful.

Even though it grows next to the sandalwood, it absorbs none of its fragrance.

Now he says that even though the bamboo is very tall, still it is full of pain. When it is cut down and made into flutes, in that form it goes on singing the stories of its pain. And even though the sandalwood tree is not very tall, still it is full of fragrance which it spreads everywhere. Even though the bamboo is grown next to the sandalwood tree, it does not absorb any of its fragrance.

He is the unfortunate being who, even after going in the company of the Master, does not make His Words dwell in his heart.

He is deluded in his egoism.

So here Bhai Gurdas Ji has compared the manmukhs to the simal tree, and the eucalyptus, and the bamboo: those who grow very tall and big but are useless, whose flowers do not have any fragrance and whose fruit does not have any taste; and he has compared Gurumukhs to the sandalwood tree. When the Gurumukhs spread their love for their Master, when they talk about their Master, they spread the fragrance just as the sandalwood tree does. People come from far distances, drawn by the fragrance of the Gurumukhs, and since the Gurumukhs themselves are the source of the fragrance, they make others as fragrant as they are.

The sandalwood tree spreads its fragrance to all the other trees and they all receive it—except for the bamboo which grows next to it! It does not absorb any fragrance at all. In the same way, when the Gurumukhs spread their fragrance of love and Naam, those who

come to Them receive that and they also become fragrant. But the manmukhs who are full of ego and who do devotion only to impress others—they do not absorb any of the fragrance coming out from the Gurumukh. Just as the bamboo tree remains there without accepting any fragrance from the sandalwood tree, the manmukhs remain without the fragrance of Naam.

In the *Asa Ji Di Var*,* the book which Russell Perkins is now working very hard on, and the first talk of which is in this month's magazine [the March 1989 issue of *Sant Bani*]—you will find that a very beautiful picture of egoism is drawn there. Guru Nanak says, “Man comes in egoism, man works in egoism, man dies in egoism.” Very beautifully, all you need to know about egoism is mentioned there.

Dear Ones, the egoist always says, “I know better than the other one; he does not know anything. I am the older Satsangi,” or “I have read many books,” or “I have written many books, and he has not done anything like that.” So the person who is full of ego always claims that he is superior to others. But, dear ones, in Sant Mat it does not work like that. As beloved Master Kirpal used to say, “Do not pay any attention to how many people are listening to the talk of a person: you should see how many people are getting the effect, how many people are really following the Master and doing things according to the instructions of the Master.” He used to say, “It does not make any difference how many students attend a school. What matters is how many students pass the examinations and graduate from that school.” So that is why he says here that egoism is a thing which finishes all our spirituality, and that is why he warns us that we should spare ourselves from this disease of egoism.

In the earlier lines Bhai Gurdas gave us many examples of the world, because we can easily understand from worldly examples, and in the last few lines he talked about the manmukhs: how they also come to the Master, they also attend Satsangs, they also close their eyes and sit in meditation; but they are like the cranes, and because of the effect of bad karma they are not able to accept and

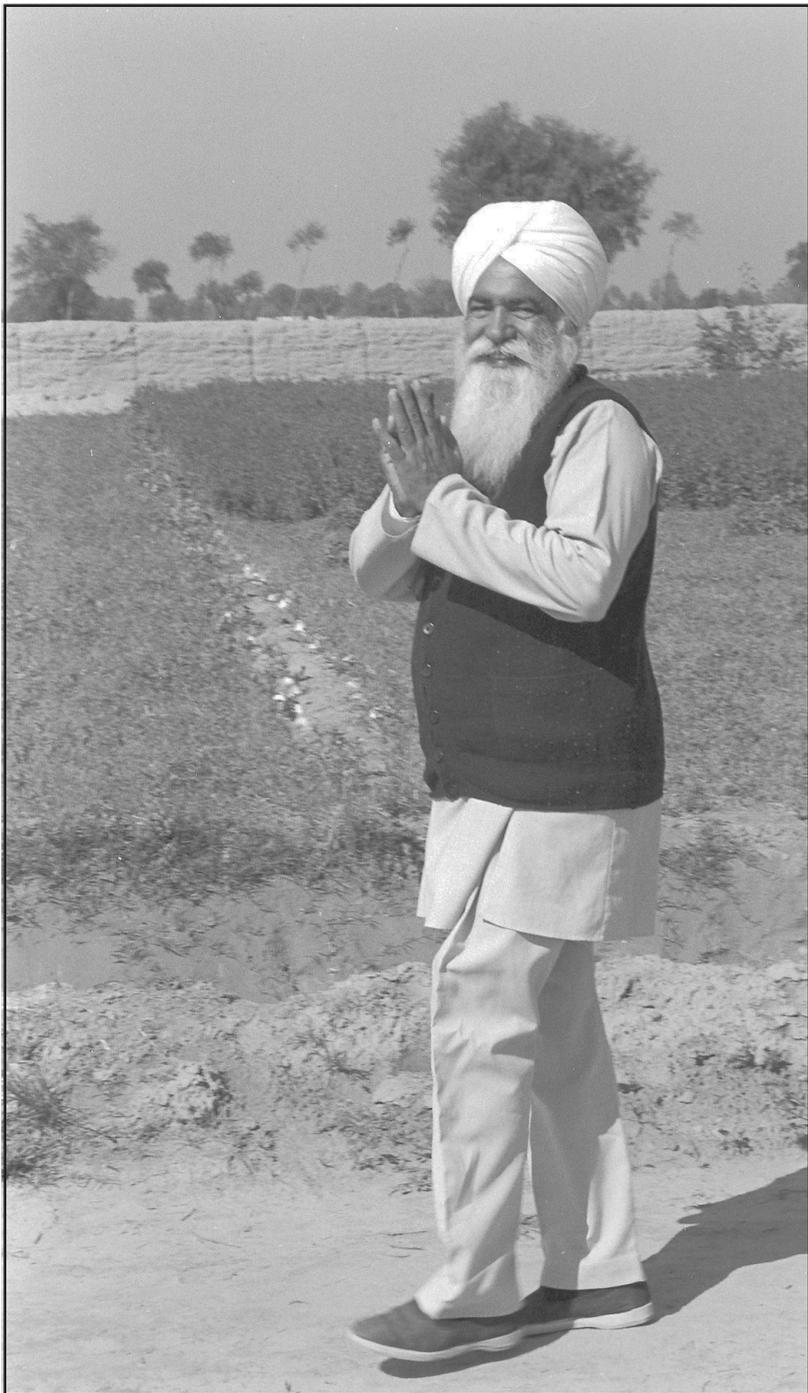
*Since published as *In the Palace of Love*.

absorb the teachings of the Masters as the Gurumukhs do.

Our beloved Master always used to say that a person under the control of ego is always sure: he always thinks that he is on the right track, and other people are wrong.

We can improve ourselves only when we look within and see our own shortcomings; only then are we in a position to remove our shortcomings and faults. Swami Ji Maharaj says, “We always look at the faults of other people and we laugh at them; we never look within our selves and see our own faults.”

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on February 25, 1989.



THREE

Flowing into the Ganges

*By creating its light, the sun removes all of the darkness.
All the present beings get involved in their works according
to their destiny.*

Bhai Gurdas gives the example of an owl. By “owl” he means “manmukh.” He says that when the sun rises in the morning, it brightens all the world and everybody gets up and starts doing their work; everybody is liberated and they start doing the work they are involved in.

The animals speak in their own language. The birds sing in their own language. The deer also sing in their own language, and the peacocks dance to their own tune.

*All the birds and animals sing their own songs.
The kazi raises the people—some sing and play instruments
(to awaken people in the Name of the Lord).*

What else happens when the sun rises and the light is spread all over? He says that kazis “raise” people—awaken them in the name of the Lord—and the yogis also sing and beat the drums. At the doorsteps of the kings, they used to play the drum in order to awaken people from their sleep.

*But the owl does not acknowledge (that the sun has
risen) and he goes into the wilderness and wastes his
time.
One who does not go in the company of the Master and does*

*not listen to the Words of the Master is a manmukh
—and one who does not make the love and fear of God
dwell within him wastes his life.*

Bhai Sahib says that when the sun rises and there is radiance everywhere, everyone becomes very happy. The birds and animals start doing their calls and the people also start doing their work. The kazis awaken people in the name of the Lord and the yogis also do their practices. At the doorsteps of the kings and emperors they beat the drums, and everyone is happy because another day has come and they are all going to do their work. But the owl is an animal who does not welcome the sunrise, who does not welcome the day; for him it is like his parents have died. He moans when the sun rises. He does not become happy; it becomes very difficult for him to spend his day in the daylight because he does not have anything to do.

Even if the manmukh comes in the company of the Master and in the sangat, still he does not absorb anything from the teachings of the Master. His heart does not moisten in respect to the teachings of the Masters, and in the same way, as the owl does not like the sunrise, the manmukh, even after coming to the sangat, does not like it; he does not get anything out of it. No matter how much milk you make the snake drink, as soon as it goes down its throat it becomes poison. In the same way, no matter how much you tell the manmukh, no matter how much nectar of Naam you make the manmukh drink, it does not have any effect because the manmukh does not accept any word of the Master: he neither accepts the nectar of the words of the Master, nor has he any faith in the company of the Master.

In this context, Baba Bishan Das Ji used to tell a story about the owls. He used to say that once it so happened that many owls, male and female, got together and were having something like a conference. It is said that owls live for a very long time. So there was a very elderly owl who was something like one thousand years old. He called everyone there and he said, "I am about to leave my body. If you want to ask any knowledge from me, please do so and I will tell you what I know." So one of them asked that

elderly owl, “Tell us one thing. Tell us if the sun really exists. People talk a lot about the sun and its radiance, but we have never seen it. Please tell us if there is anything like the sun, which radiates the light and which makes everything bright.”

So he said, “You know I am about one thousand years old and my great-grandfather was about two thousand years old when he left the body, and before he left the body, I went to him and I asked him the same question; and he told me, ‘No, there is nothing like the sun; and those people who say they have seen the sun, or that the sun exists, or that the sun brightens or illuminates the whole world, they are fools; you should not believe them.’ So what I heard from my great-grandfather, I am telling you the same thing: the sun does not exist; there is no such thing as the sun; and you should not believe in the people who say there is a sun.”

So you know, dear ones, the manmukhs are like the owls. The sun rises every day and it sheds the light, it spreads the light everywhere, but for the owls, it does not exist. Because of their bad karmas of the past lifetime they have such a mentality, such a nature, that whenever the light approaches them, their eyes close and they say that the sun does not exist. In the same way, the manmukhs, also because of the effect of the bad karmas of their past lifetimes, even if they come in the sangat, even if they come in the company of the Master, they still cannot absorb anything—any word or teaching of the Masters—because of their bad karmas from the past. Just as the owls say that the sun does not exist, in the same way, the manmukhs do not have any faith in the Master. They do not have any faith in the meditation of the Shabd Naam.

*The moonbird loves the moon which lights up everything.
The moon showers the cool nectar full of peace that nourishes the crop and all the vegetation.*

Now he gives the example of the moon and the moonbird. When the moon rises, the moonbird, who is very much attached and in love with the moon, goes on looking at the moon. When the moon rises, it sends very cool and pleasant rays to this earth which help

the plants a lot to grow; it also helps the fruits to grow, because when the moon sends its pleasant cool rays it helps the fruit to get more juice in them.

The woman loves her husband—they love each others' company.

The night unites everyone except the moon and the moonbird, who remain separated.

Now he says that when the moon is in its full bloom, the husband and wife love each other—they are united; but the moon and the moonbird are such a thing that even in that time of the night they cannot live together. It is the time for their separation.

Even after going in the company of the Master and listening to His words, the one who loves deceitfulness does not remove his own dirt.

If one comes to the party eating garlic it spreads a foul odor.

In the same way one who is involved in duality is worse than the worst.

Now he says that even if the manmukh, who loves deceit, comes into the sangat, comes to the Master, still he is like a stone. The stone does not absorb any drop of water: in the same way, manmukhs who love deceit also do not absorb or accept any word of the teachings of the Masters. They are like garlic. You know that if garlic comes and sits with fragrant things, it will still go on smelling bad. Similarly, the manmukhs who love deceit come and sit in the sangat with the Master, but they will still spread their bad smell. They will do nothing but make other dear ones fight with each other.

Bhai Gurdas Ji says that they are the worst of all people and there is no one who can be called worse than them.

Those who, after receiving the Naam Initiation from the Master, start criticizing Him—or those who make the dear ones fight with each other—they are worst of all, and they can never meet

the Almighty Lord, neither in the night time nor in the day time. The moonbird may somehow, someday meet its beloved, but such people will never be able to meet the Almighty Lord. Kabir Sahib also says that those who, after getting the Initiation from the Master, go away from the Path and start criticizing the Masters, they are the worst of all and they will never be able to meet the Almighty Lord.

Master Sawan Singh Ji used to say that the Masters do not fly, it is the disciples of the Masters who make Them fly: because if the Master has more disciples who are disciplined and who live a good life and who work according to the teachings of the Masters, people will know and they will praise the Master also. They will say that he is a good person, he goes to such a Master. So if the Master has more disciples who live according to the discipline maintained by Him and according to His teachings, it brings a good name to the Master; it glorifies His name.

Kabir Sahib says that the dog of the Master is definitely better than the critic, because the dog does not make other people call the Master names, whereas the critic does.

There is a very famous saying in India that if a dog does anything wrong, it is its master who is blamed. In the same way, if a disciple does anything wrong, it is the Master who is blamed.

*Collecting the sweet and sour foods, thirty-six dishes are
cooked in the kitchen.*

*The cook serves the food equally to all the people belonging
to the four castes.*

Now Bhai Gurdas Ji says that you should understand this from the example of the serving spoons and the tongue. He says that when the cooks make the food, they make all thirty-six kinds of delicious foods. And the cook is serving the food to everyone: here he says that the cook serves the food to people from all different castes and the whole world. At that time when the food is served to everyone, the tongue is tasting all different foods and the tongue is able to say whether the food is good, sweet, tasty, sour, or salty—to say

what kind of food she is eating, but the serving spoon cannot say anything about the taste of the food—even though the serving spoon was also involved in serving the food and was attached to it, still it cannot say anything. It remains without tasting any of the delicacy of the foods.

Guru Nanak Sahib also says that serving spoons do not know any taste of the foods. They are just wandering there doing nothing.

*Those who eat, they are content. The tongue which has
tasted the food praises its glory.
The spoon, even though it is immersed in thirty-six dishes,
does not get any taste.*

Manmukh is like the spoon. Even though he comes in the sangat, he does the meditation, but still like the spoon he cannot enjoy any of the taste, whereas the Gurumukhs are like the tongues. They enjoy the taste of the Shabd, the nectar of the Shabd, the words of the Master; and they become complete by enjoying the taste of the Shabd. Whereas the manmukhs, because they have the deceit in them, love deceit and their heart is full of deceit. That is why they are like the spoons who do not taste anything.

Guru Nanak Sahib says, “This is the only criterion of the Gurumukh: he always accepts the word of the Master as the divine order and he does not argue with it. He never criticizes anyone. He does not get into arguments. Whereas the manmukh always argues, always criticizes others, and never accepts the will of the Lord as the Divine Word.”

Master Sawan Singh Ji used to say, “Neither on the head of the Gurumukh is it written that he is a Gurumukh, nor on the face of the manmukh does it say that he is a manmukh. They are seen or recognized by the deeds that they do.”

Gurumukh sees the Shabd form of the Master within everyone. He sees his Master all pervading, present within everyone; and that is why he will never criticize anyone because he knows that his Master is present everywhere. So how can he criticize? Whom can he criticize? But the manmukhs have the opposite idea.

*The fake pearl cannot compete with the real pearl even if
they are strung in the same necklace.
Even after going in the Company of the Master and listening
to His Words,
If one does not allow the Teachings of the Master to enter
within,
He is the one who loves deceitfulness.
There is no place for him in the Court of the Lord.*

Fake pearls cannot compete with real pearls even if you sew them in the same necklace; still they will stand out, they will look different than the real pearls. In the same way, here he says that even if the manmukhs, those who love deceit, come and sit among the Gurumukhs or those who love the Master, it can easily be seen that they are different from the other ones.

God does not let such manmukhs who love deceit enter his home. He does not give any support to them.

*After flowing into the Ganges, all the rivers, canals, and
drains become the Ganges.
People go to sixty-eight places of pilgrimage and worship
the gods and goddesses.*

Now he says that just as there are many different rivers, rivulets, small canals and drains, and when the water of all of them flow into the holy river Ganges, the water of all those small sources is also called the holy water of the river Ganges. In the same way, the manmukhs, those who go to the places of pilgrimage, those who do the rites and rituals and other forms of worship and devotion, they go on doing all these things; but in the end when they come to the Master, all their deeds and all their acts are also considered as the deeds of worship of the Master.

*People, amidst the knowledge of the Vedas, listen to the
Name of the Lord which is supposed to liberate the
sinners.*

But they are like the elephant who, after bathing, once again makes himself dirty.

Now he says that even those people who gained the knowledge of the Vedas and Shastras, who listened to the teachings of the Vedas and Shastras, and who also teach other people the Vedas and Shastras—even after coming to the Masters, they may get the Initiation from them, but since they love deceit, and their heart is full of deceit, they do not have complete faith in the Master, and they do not get anything from the Master. They neither live according to the teachings of the scriptures, nor do they live their life according to the teachings of the Masters. Masters tell them how to live a good and pure life, how to earn their own livelihood; but they neither believe in the words of the Masters nor do they believe in the scriptures. They do not have faith in anyone. Here he says that the condition of those people is like the condition of the elephant. You know that when the elephant bathes, afterwards when he comes out from the water, he puts the ashes or the dirt all over his body and he is once again dirty. In the same way, such people, those who go to many different places and do all kinds of worship, even though they come to the Masters, still, because of the karmas of their past, they are like the elephant and remain dirty.

Those who do not pay attention to the Teachings of the Master after going in His Company and listening to His Words—

They are like the bitter squash which does not become sweet no matter how much nectar you add.

One who loves deceitfulness never gets on the right Path.

Bhai Gurdas has said that the manmukh is like the elephant. He comes in the sangat, he listens to the talks, and he nods, acknowledging what is being said like the other people do; but afterwards, what does he do? Like the elephant, he puts the ashes or the dirt of sensual pleasures and worldly pleasures all over his body.

Those who love deceit, those whose hearts are full of deceit,

no doubt they listen to the Shabd also, but Bhai Gurdas says their condition is like the condition of those bitter squash. No matter how much nectar you put in those squash, still you cannot expect them to give up their bitterness and become sweet. In the same way, those people listen to the Shabd, they practice the Shabd, but because of the deceit in their heart, they are like the bitter squash.

Bhai Gurdas says it is not in their hands: whatever is written in their fate right from the beginning, only that has to happen. Whatever the pen of the writer of fortune has written, there is no way to erase that.

It is not that God Almighty has written bad karmas in their fate. Dear ones, God Almighty does not write bad karmas in anyone's fate. It is because of the bad karmas they have done in their past lifetimes. They did bad karma in this lifetime also, and their souls also got the effect of that; and according to their karma the pen of God Almighty works.

Guru Nanak Sahib says, "O dear friend, whatever the Creator has written cannot be erased."

Hazrat Bahu says, "You may take the bitter squash to Mecca, but you cannot turn it into a watermelon. No matter how much *jaggery* [sweet candy] you put in a saltish well, it will remain saltish."

Guru Nanak says, "No matter how many times you read the Vedas and Shastras to a deaf person, he will not understand anything because he cannot hear; and you may burn hundreds of lamps in front of a blind person, but he will not see any light. In the same way, no matter how much you teach those whose within is full of dirt and deceit, still you cannot remove the dirt and deceit from their heart."

Guru Nanak Sahib says, "Think about this patiently: You cannot do the devotion of the Lord if your heart is impure." He says that you cannot put a good color on a piece of cloth if it is dirty; in the same way, if you are dirty within, you cannot do the devotion of the Lord.

*The king has a hundred queens and they come to his bed
one by one.*

They all are crowned queens and equally dear to the king.

Now Bhai Gurdas Ji gives a very good example. He says that suppose there is a king who has many queens, many wives, and for him all the queens are equal; he loves all of them, and they are all equally important in his eyes.

The king has provided beautiful palaces to each one of them.

All but a few of the queens have children.

The king has made very beautiful palaces for all of them, which are furnished with all things of comfort; but out of those many queens, there may be a few who do not have any children.

It is not the fault of the king or of the queens (that some do not bear children);

It is because of the predetermined destiny that cannot be erased.

It is neither the fault of the king nor the fault of the queen who does not have any child. It is because of what is written in her fate that cannot be erased. Because it is not written in her fate to have any child, she is not having one.

One who does not make the Teachings of the Master dwell in his heart,

Even after going in the Master's Company and listening to His Words,

Is the unfortunate one and has the bad intellect.

Now he says that even though the one who has deceit in his heart comes in the sangat, he is not able to mold his life according to the words of the Master. It is not his fault. It is only because of his bad karmas from the past. He cannot erase the writing of God Almighty.

Bhai Gurdas gave us this example of the king and his queens to explain the Reality to us; but what is the Reality? The Reality is that God Almighty is the king and we are all his queens; and He has given equal prominence and importance to everyone. He loves all of us alike, but we get only that which is written in our fate, and if it is not written in our fate, we cannot get it, even if we have the importance and the prominence and the same love from God Almighty. If it is not written in our fate, if our karmas from the past are bad, then the words of the Master do not strike us. We do not take advantage of Him and we do not benefit from His words.

Guru Nanak Sahib says that there is only one God and He is the only male. We are all His wives; He is our husband, He loves everyone alike, and He gives things to everyone alike. He has given this earth to everyone to live on, He has given the sun to shine on everyone, and He has given all other things also equally to everyone; but we get things according to our past karmas, and just as some of those queens remained childless, among us also, there are some who remain “childless”—who remain without the grace of the Lord.

Bhai Sahib does not criticize anyone. He just explains to us that whatever has been created in this world has good qualities as well as bad. When the Gurumukhs come into this world they look for the good qualities; without paying any attention to the bad qualities which everything has, they always look for the good—and they get the good.

If we read the writings of the Mahatmas while rising above religious rigidity, we can get a lot from their writings: because these are the words of those who have met the Almighty Lord in their lifetime and those who have themselves become the form of God.

People have told me in their interviews and also in letters that by reading the questions and answers which were published in the January 1989 *Sant Bani* magazine, “We have understood that all those faults and shortcomings were in us, and we have understood how to remove those faults and shortcomings.”

Often I have said that when we attend the Satsang, when we listen to the words of the Satsang, we should keep our mind present

there and we should weigh every single word which is being said in the Satsang and apply that to our own selves; and the way of life which our Masters have told us to live, that high and pure kind of life which our Masters used to live, we should also live that kind of life—we should make our life like the Masters.

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on February 26, 1989.

FOUR

In the Fire of the Mind

God Almighty has showered a great amount of grace on us, in that He has chosen us for doing His devotion. He has brought us in the company of the Saints and the Masters; and the Masters have graciously connected us with Shabd Naam, which is protecting us.

Often I have said that when an ignorant son does something very bad as a result of which he is put in jail, even though his father does not like that act and even though he does not appreciate what his son has done, still, because of his attachment to his son, what does he do? He hires a competent lawyer and does every possible thing to save him from jail. He does that only because of his attachment to his son; he does not have any other reason. Even though he does not like what the son has done, still, because of his attachment he is ready to do anything which could possibly release his son or bring him out of his trouble. In the same way our soul, who is the child of Almighty God—who is the same essence as Almighty God—when she came into this world she was very pure and innocent but she took the company of the mind and started following and obeying the mind; that is why she started doing so many bad karmas that she became attached to those karmas, and because of that she had to come back into this world again and again. The chains of the karmas are such that they can never end; but thanks to the grace of the Almighty Lord He comes in the form of the Master to release us! Because our soul is of the same essence as He is, He has love for us—He is attached to us—and that is why He does every possible thing to release us from that unending chain of karma: He gives us Naam and graciously He cuts down the chains. Whenever the Masters have come, They have come to release the souls from the chains of karma. Masters have always come into this world: Kabir

Sahib came, Swami Ji Maharaj came, Guru Nanak came, Jesus Christ came, our Satguru Master Kirpal, Master Sawan, all the great Masters have come. God Almighty has always come into this world in the form of Rishis and Munis and the great Masters. He comes into this world only to release the souls from this bondage, from this chain of karma. Whenever They come into this world They do not look at any particular community or religion. They come for all the souls, because all the souls belong to Him and He is attached to and loves all the souls. That is why whenever They come into this world They do not look at any particular community, or the outer label or outer appearance of the souls.

Swami Ji Maharaj says, “God Almighty has taken the form of Radha Swami and He has awakened the souls in this world. Those souls who accept Him and who are awakened by Him, they are made to realize the real form of God Almighty and they become the awakened ones.”

Regarding his Master, Guru Arjan Dev Ji lovingly said, “O my dear friends, the name of the Lord is Ramdas.” He says, “God Almighty has come in the form of Ramdas to liberate the souls.”

Why does God Almighty always come into this world as a human being? Because we are so made that we love that which is like ourselves, and because we are of the same essence as He is, He always comes in the form of a human being. Since we have not seen the angels, and we cannot understand the language of the animals and birds, that is why, because we are human beings, He also comes in the human form. Those who limit the teaching of the Masters only to a particular community or religion do not have any idea what the teachings of the Masters are: when the Master comes into this world He has a very big heart and His teachings are for the whole of the universe.

Once Muslim priests came to argue with Kabir Sahib and they said, “You say God is within everyone but it is not true. God lives only in the mosque.” So Kabir Sahib replied, “What about the people of the other countries? Who is supporting them? Who is taking care of them?”

The purpose of the Master coming into this world is to teach us

humility, to connect us with the Shabd Naam, and to make us do the meditation of the Shabd Naam: because we people have become stones after worshipping stones. Our hearts have become stones, and that is why the Masters have come to teach us humility.

Even though Kabir Sahib was the Owner of this creation, you can still see how much humility He has. He has written, “O My Father, forgive my faults. You are the one who has grace on the poor suffering ones. It is up to you to either kill me or shower grace on me.”

Once many learned scholars belonging to the Bhatt community came to Guru Arjan Dev and they said these words to Him: “We are full of bad qualities. We have no good qualities in us. Giving up the nectar of Naam we went looking for the poison and after going through all the different phases of life, wandering here and there, and searching for God Almighty everywhere—now in the end we have heard about this best Path and we have come to your door. This is the prayer of Kirath the Bhatt: O Guru Arjan, keep us always in your refuge.”

It is because of very powerful grace and the mercy of God Almighty that we think of going in the company of the Master. It is the result of the very large amount of grace of the Almighty Lord on us.

Today Bhai Gurdas will continue the subject of the manmukh and the Gurumukh, explaining it to us by giving the example of the ordinary stone and the philosopher’s stone.

*Eight metals when touched with the philosopher’s stone
become gold.*

*The form of that metal becomes beautiful and the jewelers
value it.*

He lovingly explains to us that Saints and Mahatmas neither come into this world to make it a place of suffering nor do they come into this world to make it a place of pleasure. They come into this world only to make us do the devotion of the Lord and to connect and unite us with Almighty God.

If the purpose of the Masters coming into this world were to make it a place of pleasure it would have become that: because many great Mahatmas have come, and by now this world would have easily become a place of comfort.

We have burdened our soul under the heavy load of sins, and because of our bad habits we have even forgotten our death and our purpose for coming into this world; and we have even forgotten God Almighty Who has given us this life.

It is as if we were to collect many different kinds of metals: by touching those metals with a philosopher's stone all those metals become gold.

*But when you touch an ordinary stone with the philosopher's stone, it does not change due to its pride;
When we throw a stone in the water it drowns due to its own weight.*

But the stone has its own pride, and even though it is touched with the philosopher's stone, the stone is proud that it is a stone just like (it thinks) the philosopher's stone. That is why it is not able to become gold, even though it is made to touch the philosopher's stone. It remains a stone; and when that stone is thrown in the water, because of its pride, its ego, it goes down to the bottom. It cannot float on the surface.

*The stubborn heart does not soften [the stone does not absorb the water].
It remains hard and is good only for breaking pots.*

The stone is very hard. It is so hard that even though you keep the stone in the water for a long time, still it will not absorb even one drop of the water. The only quality it has is that it can easily break nice vessels.

In the same way, the manmukh is also hard like a stone. He only knows how to give trouble to people and how to hurt the feelings

of others. He does not get any effect from either the words or the company of the Master.

When it is thrown into the fire, it breaks. The hammer of the blacksmith breaks it into pieces.

He who does not make the Teachings of the Master dwell in his heart even after going in the Master's company and listening to His words remains the one who loves deceitfulness: he never recognizes the Master.

If we put the stone into the fire it breaks; and it easily breaks when it is hit by the hammer. Further, he says that if the stone-hearted manmukh comes into the company of the Gurumukh or the Master, even then he does not accept any word of the Gurumukh; he does not absorb any of the qualities of the Masters.

As the stone can only break the good vessels, in the same way the manmukhs can only create disturbance for others; whenever they are in any difficulty, they call God Almighty names and find fault with God. They say, "Why did you give us all these difficulties and problems?" They may even work up to saying, "We should break the hands of God." But they do not realize that God Almighty neither gives pain and difficulties to anyone, nor does He give happiness to anyone. It is because of our own karma that we get pain and happiness: whatever karmas we have done in the past, we must face them and we must take their consequences.

Kabir Sahib says that all souls who have assumed this body, whether they are Gurumukh or manmukh, have to pay the consequences of the karmas they have done. The only difference is that Gurumukhs understand it as the will of God and they lovingly and happily pay it; whereas manmukhs complain about it. They throw stones at God. They also suffer the consequences of their karmas, but they do it in a different way.

We all suffer punishment because we have assumed the body. The *Gyani*, the person who has knowledge, suffers it understanding it as the will of the Lord; whereas the ignorant ones suffer it with complaints.

In the Pool of Mansarovar are the pearls. The clear water adds to their beauty.

The swan lives with steady intellect and, being in good company, becomes like a sadhu.

Eating the pearls, he gets glory and his happiness increases.

Now he gives an example of the swan and the crow. He says that the swan always lives with other swans on the Pool of Mansarovar. It is said that the beak of the swan has such a quality that whenever he lowers it into the water of Mansarovar, which is in fact a mixture of milk and water, the swan has the capability of separating the milk from the water; and whenever that Pool of Mansarovar comes into its own will, it gives the pearls to the swans to eat. So the swans have the ability to discriminate; they can easily discriminate between good and bad. The “swan” stands for the Gurumukh, and the “crow” for the manmukh. Whenever Gurumukhs go into the company of the Masters, they use their discrimination and they accept the good teachings of the Masters. Whereas the manmukhs may go to the Masters but still they remain unabsorbed; they do not accept anything from Them.

Mahatma Chattar Das, Who was an initiate of Baba Sawan Singh, has written, “May I meet someone who can make me meet my Beloved from within.” He used to say, “Master Sawan is the only one Who has made me meet my Beloved from within.” Further He has said, “Those who have always dealt in the business of onions, how can they have any appreciation of the fragrance of musk? How can those people appreciate fine blankets and shawls who have always used rough cloths? How can those people appreciate the Beloved Master who have never known who He really is? Chattar Das says: I don’t want to say this but I am compelled: Unless you have the grace of the Master, you cannot really appreciate Him.”

Satsang is that pool; the words of the Masters are those pearls; and the Gurumukhs are the swans who pick up the pearls.

The manmukh remains happy in the sensual and worldly pleasures. He looks for the worldly things.

The crow who is homeless and honorless remains sad even in the company of swans.

The crow eats what is inedible and doesn't eat that which is edible—going from forest to forest he wanders in illusion.

The one who, after going in the Master's company and listening to His words, does not keep his mind still within the body—for that one the adamant door does not open.

That poor crow does not have any place to live. Sometimes he goes and sits on the bush, looking for and eating those things which are not edible; but he is happy. He is content eating those things.

If somehow by mistake he comes in the company of swans, he becomes sad; because as Guru Nanak Sahib has said, "Swans look for the pearls whereas crows look for dirt." So even after coming in the company of swans, the crows continue to eat dirt.

Guru Nanak says, "If the crow is wise, he will not dare to go into the company of swans." Because as Tulsi Sahib has said, "His food, his taste, his liking, his appearance, his outer behavior, is not like the swans; that is why the crow does not like their company."

The manmukhs have the crow's nature, and even after coming to the perfect Masters they cannot take any advantage. They cannot get benefit from Them because they do not understand: they do not appreciate the Shabd of the Master, and they are not able to open that diamond door which God Almighty has locked and behind which He is sitting. They are not able to open that door because you cannot open it by talking and criticizing others. Just as the crow does not remain still at one place but jumps from one roof to another, the manmukhs also go on jumping. Like their bodies, their minds also become unstable; and they cannot keep their mind still in one place in their bodies.

For such people only Kabir Sahib has said, "What can the perfect Master do? What is the fault of the Master if the disciples are not perfect? No matter how much air you blow in a bamboo, none of it will stay there. No matter how much you explain to such people, they will not understand anything."

Kabir Sahib says, “If the disciple does not want to improve himself, and if even after receiving the Naam Initiation he remains involved in worldly pleasures, how can he expect to receive liberation?”

Master Sawan Singh Ji used to say that if someone loads stones into a ferryboat, how can he expect to go across? And what is the fault of the ferryman? Or the boat? He should have thought while he was putting the stones into the boat, that it is not going to go across; and it is nobody’s fault, it is only his doing.

Master Kirpal has graciously given us the diary to keep, and it is the best way of keeping a record and introspecting ourselves. Regarding the diary, I have often said, “Dear ones, you should keep the diary in such a way that once you have noted down one mistake and realized that it was a mistake, you should not do it again. Just one mistake can ruin your life; if you go on repeating the mistakes again and again, what is the hope?”

Master Sawan Singh used to say that we people go on eating poison while weeping, we feel so sorry for ourselves.

When we know that these worldly pleasures are making our existence and ourselves hollow from within, why don’t we stop doing them? Why don’t we give their place to the remembrance and love of the Master?

If we do the meditation given to us by the Master with love and faith in Him, then gradually, after some time, we easily get rid of this disease and we easily become perfect.

After becoming sick, one goes looking for doctors.

The incompetent doctors do not understand the sickness, nor do they have knowledge of medicine.

The sick person gets the wrong medication, and his pain increases.

Human birth is full of disease and sickness. If someone is sick and does not go to a competent doctor and get his treatment, he cannot get rid of the sickness. Instead of looking for a good doctor, if he goes to doctors who are not very reputable and who are incompe-

tent, he will only increase the suffering he already has. And if he goes to a competent doctor and gets treatment from him, but does not follow the instructions of that doctor, he still will not get rid of the disease; because when a doctor gives you medicine, he also tells you certain things you should do.

Saints are perfect “doctors”; They are competent doctors because They understand our disease, and They know which medicine will be effective for us; but even though we go to Them because They have the treatment, the medicine of Naam, we do not do the things which we have been asked by the Masters to do. We do not abstain from those things which are not good for us, and as Master Sawan Singh Ji used to say, we no doubt go to the doctors and bring the medicine home, but then we put it on the shelf, and we stay in the bed. Since we don’t take it, the disease is still there and instead of blaming ourselves we are finding fault with the doctor.

When the competent doctor comes to his home and gives him the perfect medicine, his sickness is removed.

But if one does not eat in a disciplined way and consumes sweet and sour dishes, it is not the fault of the doctor or the medicine—without discipline, the sickness increases every day.

If the one who loves deceitfulness comes and sits with the Master, he remains in duality and burns in the fire of the mind.

When the good doctor comes to your home and gives you the good medicine, then you will be cured. In one of the bhajans it is said, “Lord Kirpal came to my home becoming a doctor.” So the Masters come as good doctors and they give us the good medicine of Naam and they tell us to abstain from certain things, but if we do not first of all take the medicine, and then if we go on eating the things which are prohibited and indulging in the same worldly pleasures we used to do, what is the fault of the doctor? Or the medicine? If we do not take that medicine of Naam, and we do not abstain from the things which the Master told us, what is the fault of the Master?

So such people who are suffering from sense organ disease are called "sick people." When such people come to the Master and complain of the problems they have, it is because they do not apply the medicine which the Masters have given them.

Kabir Sahib has said that if you really love the Master then you do exactly as He tells you to do, because you cannot expect to get oil from unripe mustard.

Masters have showered so much grace upon us and have given us this Naam Initiation, this medicine of Naam. They are very experienced doctors. They are the best doctors because They understand our sickness. They know the medicine They are giving to us. So as They have showered so much grace upon us and have given us the medicine of Naam, it becomes our responsibility to apply the medicine of Naam which They have given to us, and to abstain from the things which They have told us to, because we cannot expect to get better doctors than Them.

By applying the medicine of Naam we should be able to remove the sickness of mind, body and soul. Guru Nanak said, "Everyone is born in disease, everyone dies in disease." Further Guru Nanak says that all this world is suffering, but Naam is the only medicine. He says that everywhere there is suffering in this world but those who have the medicine of Naam to apply to their sickness, they are the ones who can be cured.

* * *

Most of the dear ones have been here many times before, and always I have said that it is very important for all of you to take good care of your health. You should follow the schedule of meditation which has been made here. Please do not sit in meditation right after eating, and when you eat food, leave some space, some appetite while eating.

It is our first responsibility to take good care of our health. We can meditate effectively only if our body does not have any problems.

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on February 27, 1989.

Only the Masters Know

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 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 Master 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 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 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 them. 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.

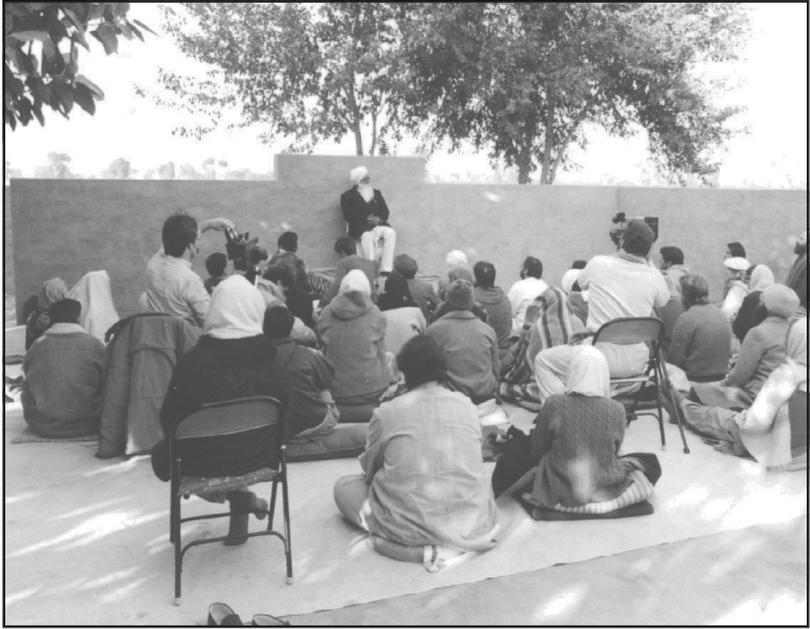
Guru Nanak said, “O Nanak, those who are not awakened by the Master, who awaken themselves according to their own minds, will be abandoned in the field like that sesame stalk.”

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 to find 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 since the Master Who is sitting within us 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.

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on February 28, 1989.



To Cross the River

Yesterday I told you about King Bhoj: he was learned himself, and he appreciated learned people, but sometimes when a person gets into greed and lust he loses all his good qualities. Greed and lust spoil a person in exactly the same way as dirt spoils water.

King Bhoj was a great scholar of Sanskrit; at the same time and in the same place, his minister Kalidas was also one of the learned scholars of his time, and he was called “the jewel among ministers.”

Once it so happened that King Bhoj’s wife, Bhanumati, and Kalidas’ wife, Vidyawanti, got together and were talking about how much their husbands loved them. And Kalidas’s wife told King Bhoj’s wife, “My husband loves me the most; whatever I tell him to do, he will not take more than a minute to do it.” King Bhoj’s wife said, “No, that is not true: my husband loves *me* the most; if I tell him to do anything for me, he will do it right there.” So they were arguing with each other, giving examples of how much their husbands loved them, and finally they said, “Let us see how much they really care for us and to what extent they will go to please us.” King Bhoj’s wife said, “I will make my husband act like a donkey and I will ride on him.” And Kalidas’ wife said, “I will make my husband shave off his beard”—because he had a very beautiful beard (and beautiful hair).

So that day when King Bhoj, after finishing all the work of the court, came to his room in the palace, he saw that there was no light burning there, and that the queen, who had not eaten anything all day, was lying there in a very sad mood. He asked her, “Why didn’t you turn on the light? What’s wrong?” She said, “Well, I

believe that you are my king, you are my husband, you have done everything for me and you take very good care of me; but I have never seen a donkey in your kingdom.” He said, “Well, what to speak of donkeys—tomorrow I will get as many donkeys as you want and you can see them.” She said, “No, I want to see a donkey *now*. I want to ride on it *now*.” He said, “I will show you what a donkey looks like and what kind of noise he makes; and if you will wait until tomorrow, I will get you a real donkey to ride on.” She said, “Well, you are talking about getting medicine for someone tomorrow who is dying today; how is that possible?” So he said, “Okay, I will become like a donkey,” and she sat on him and rode, and he made a noise like the donkeys make, and in that way she was pleased. So King Bhoj said, “Well, you see how much I care for you; I became a donkey just to please you. You see how much I love you?” She replied, “You are not the only person in this world who cares so much for his wife. You know your minister Kalidas: he is also doing something for his wife and tomorrow you can ask him about it in the court when you will see his beard shaved off.”

Meanwhile, when Kalidas went home, his wife did the same thing. She said, “Well, I don’t like your beard because it hurts me, and even though people say that it is beautiful, I don’t like it; I want you to shave it off right now.” Kalidas said, “Tomorrow I will call the barber and get it done.” She said, “No, I want to do it right *now*. I will be your barber, and I will shave off your beard.” So he said, “Okay, as you please,” and he allowed her to shave off his beard; and then he said, “You see how much I love you? How much I care for you? I didn’t take even a minute to allow you to be a barber and shave off my beard!” She replied, “Well, you are not the only person who does that for his wife. Tomorrow, you should ask your king what he became last night in order to please his wife.”

Next morning when King Bhoj held court and Kalidas walked into the courtroom, King Bhoj saw that Kalidas did not have his beard. King Bhoj had no idea that Kalidas knew what had happened with him that night, because he did not know that his wife was going to tell everything to Kalidas’ wife. (In those days in India, people

shaved their beard and hair only when their father or somebody else in the family died; they went to a place of pilgrimage—usually on the banks of the holy river Ganges—and called a pundit and did the ceremony of shaving off the beard and hair). So when King Bhoj saw Kalidas walk into the court without a beard, he laughed at him and taunted him. He asked him, “Kalidas, what happened? To which place of pilgrimage did you go to shave off your beard?” Kalidas was very learned and smart, so he replied, “Your Majesty, at the same place where you became a donkey.”

The meaning of this story is that, even though they were learned and competent in their own fields, they used to do everything at the level of their mind and intellect. That is why even they failed. Master Kirpal used to call such people “mental wrestlers”—because they only wrestle in their minds; in practical life they are nothing.

Baba Bishan Das used to say that in order to become successful on this Path of the Masters, first of all you need to prepare the ground of faith: you need to develop faith in the Master and you need love for the Master. He used to say that becoming successful on this Path is not as difficult as developing faith in the Master.

Baba Bishan Das used to tell the story of a milkmaid who had to cross a river daily in order to sell her milk. One day it so happened that when she was about to cross the river, it started raining suddenly. There was a temple nearby and, because she didn't want to get wet, she stood under its canopy. Inside the temple a pundit was giving a lecture on the Vedas and Shastras so somebody suggested to her, “Why don't you go and sit inside? Then you could hear what the pundit is saying.” She went inside and she heard the pundit talking about the importance of Naam and the living Master. The pundit was speaking from the Vedas and Shastras; and you know that all scriptures are filled with the importance of the living Master. They all tell us how important it is for us to search for a living Master because there is no liberation without Him. She liked the Satsang there, and after that, whenever she would get an opportunity, she would come and listen to the talks of the pundit; and from hearing what he had to say, she developed a desire to search for a

perfect living Master. Finally she came across a living Master who gave her the Naam Initiation. Because her ground was already prepared, she had a lot of faith in the Master and in God Almighty, and it was not difficult for her to accept the Master and the Path: she became successful in her meditations right from the beginning because she was already prepared. Often I have said that if a devoted soul comes to the Master it is like bringing dry gunpowder to a fire: it explodes instantly.

So when that woman got the Initiation, she did the meditation and became perfect. Because she had heard that by doing the meditation of Naam one can easily cross the ocean of this life, she had a lot of faith in the Naam and in the Master. In order to cross the river, she had to go a far distance to a bridge. One day she thought, "If by doing the meditation of Naam one can easily cross the ocean of life, and this is just a small river, why can I not cross this river by doing the meditation of Naam?" She had so much faith in the Master and faith in the Naam and she was a perfect meditator, so she easily walked over the river. She did the meditation of Naam, and the Naam protected her.

After that she walked across the water of the river many times. Once the pundit whose talks had inspired her to search for the living Master and get Initiation, saw that woman crossing the river without going to the bridge, and she said, "Well, Pundit Ji, why don't you cross the river like I do? Naam is a very powerful thing! I take the support of the Naam and cross this river and Naam always protects me." But the pundit did not have any faith in the Naam: he had only read about it, he had not practiced it; so how could he cross the river like that woman did? He just stood there on the side of the river. So the milkmaid said, "O Pundit Ji, I, the poor milkmaid, easily cross this river taking refuge in the Naam whereas you, Pundit, even after giving so many talks on the Naam, remain on the other bank." And further the milkmaid said, "You talked about the Naam from the Vedas and Shastras. You read all the four Vedas and you became learned, but without doing the practice you remain like a crow."

Master Sawan Singh Ji used to tell the same story in a different way. He also used to say that our mind is always present within us and he sometimes allows us to have faith in the Master. Sometimes he breaks our faith in the Master and this struggle goes on and on; if we continue this struggle with our mind, one day we will definitely become successful in developing complete faith in the Master. Whenever the mind allows us to develop faith in the Master, we should take advantage of that time, bring our attention to the Eye Center and go within; because when we go within and see things with our own eyes, the faith which we have developed can never be broken easily by our mind. We always live with that faith; there is nothing outside which can shake it. Baba Sawan Singh used to say, "If we see with our own eyes that a certain animal is a bullock, no matter if the whole world says that it is not a bullock, it is a horse, we will not believe them." In the same way, if you have seen the Shabd Form of the Master working within yourself and working everywhere outside, it will not matter how much other people may try to shake your faith: they will not be successful because you have seen the Form of the Master working with your own eyes.

The stories of the Mahatmas are not useless. They have a great meaning for us. Guru Nanak says, "Who likes to listen to the stories of the Mahatmas? Only His co-travelers on the Path."

The metal alloy keha is white and bright, but when food is put into it, it becomes contaminated.

To remove its contamination it is cleaned with ashes and the holy water of the Ganges.

From outside it is cleaned, but within it remains dirty.

Because people spit into the conch, it cries aloud and weeps as it is contaminated in its mind and body.

Even after going in the company of the Master and listening to His words, one who loves deceit only talks.

He does not get satisfaction by talking; one does not taste sweetness by repeating, "Sugar, sugar."

One does not obtain butter by churning water.

Now Bhai Gurdas gives the example of the conch and a metal called *keha** from which utensils are made. He says that when people serve food in those utensils or vessels, some people believe that they have become contaminated; so after they have eaten they wash them. Some people are of such a nature that they think that they will not be able to remove the contamination unless they wash them in the holy water of the Ganges. Some people are even of such a nature that they want to put those vessels in the fire in order to make them free from contamination. But Bhai Gurdas here says that no matter how many ways you try to clean that vessel, you may be able to remove outer contamination from it but never the inner. He compares that plate to our body: our body is also like that. From outside, no matter how many ways we clean it, even if we take it to holy waters and holy places, the only thing we can remove is the outer dirt. As for the inner dirt in our body—lust, anger, greed, attachment and egoism—we can never remove that by going to the holy places or waters.

Guru Nanak says, “When your hands and feet get dirty, just by taking detergent you can remove the dirt; you can remove dirt that way from clothes and garments also; but when your within is filled with the dirt of all your sins, you can only remove it with the detergent of Naam.”

Regarding the conch, he says that from outside the conch is very white—it looks clean and bright—but from inside it is black and dark, and in temples when people blow the conch they often spit into it and make it very dirty. So the conch cries every time people blow into him, and he repents: “Why did I leave my real home, the ocean? It is only because I left my ocean that my condition has become like this: every time people blow into me, I have to cry aloud.”

Kabir Sahib says, “Day and night the conch cries aloud. Ever since he left his real home to go into temples, he cries aloud.”

The manmukh is like the conch. Even though he comes to the sangat and goes to the Master, he does not take anything to his heart;

* An alloy containing copper, zinc, and nickel.

that is why his condition is like the condition of the conch. He seeks love and contentment by talking about them; but just by talking about them you cannot get them—just as you cannot get the taste of sweet things by saying “Sweets, sweets,” nor can you remove your hunger by uttering the word “food, food,” nor by repeating the word “money, money,” can you become wealthy. So here he says that the manmukh is also like that: he comes into the sangat but he only tries to get what is there by talking about it; he does not work for it.

Kabir Sahib says, “What is the use of remembering someone if we have not seen or recognized him? No one can become wealthy just by remembering wealth. You cannot become wealthy unless you work for it.”

Both the arind and kaner are useless plants.*

Arind bears fruits with colorful seeds;

It does not last long—it grows again every year.

The kaner plant grows flowers but has no fragrance;

Outside they are red and other colors, but inside they are colorless.

Even after going in the company of the Master and listening to His words, if one is involved in counting, he loves deceit and his face is blackened with dirt.

Now he gives an example of thorny bushes which grow along fields. He says that one kind of thorny bushes has roots that are not very deep, branches that are full of thorns, and fruits of many colors. The fruits look very attractive and good from outside, but the food has no taste and the bush is useless.

The other kind of thorny bush has very beautiful colored flowers but it does not have any fragrance. When a person goes near the flowers to take their fragrance, he comes back repenting—because there is no fragrance and it is full of thorns.

So here Bhai Gurdas says that manmukhs are like those thorny bushes: they have some attractive qualities, but they are involved

*Types of thorny bushes

in their own selves. They always say, “I have been initiated for a long time,” or “I have been on this Path for so many long years”; but they never question themselves: did they ever live according to the Master’s instructions? Did they mold their life according to what the Master told them? Did they ever keep the diary? He says that people like them only count the years they have been on the Path; they do not see how little they have followed the instructions of the Master.

I do not mean that you should not remember the day when you were Initiated. But as you remember that day, at the same time you should introspect yourselves.

When I met Russell Perkins for the first time—he is here and might remember this—I was not able to give him any dates or answer questions about dates. Even now when we go for Satsangs and to various places, Pappu goes with me and remembers all the dates and things like that. I am very grateful to Beloved Lord Kirpal that He has blessed me with someone who can remember dates.

The vegetation that grows in the forest is of different aromas and tastes, and that beautifies the forest.

The fruits of mangos, peaches, apples, pomegranates are beautiful.

Grapes, black plums, mulberries, and dates give happiness; Pears, oranges, berries, bananas, and walnuts are also grown.

But the aktidda grasshopper does not like the nectar of any of these fruits; leaving them, he goes and resides on the ak tree.

Just as a bloodsucker does not drink milk but is only content by sucking blood, so is it with he who, after coming in the company of the Master and listening to His words, goes on counting:

He loves deceit and never reaches his destination.

Dear Ones, Bhai Gurdas says that when the vegetation grows in its pleasure, in its happiness, the vegetation gives us many delicious

fruits to eat. Oranges, grapes, dates, walnuts—many other delicious fruits are grown; but there is a certain kind of creature who does not like to drink the juice of or eat any of this delicious fruit. Instead, he chooses to go and sit on and love the *ak* tree which only produces a bitter taste. So here that creature is compared to the condition of the manmukh.

The manmukh, the lover of deceit, may come in the company of the Masters, but even so he goes on counting his own accounts; he does not reach his destination.

Bhai Gurdas says that the bloodsucker may remain with the cow, but it does not drink her milk: it only sucks her blood.

Guru Nanak says, “No matter if that creature does not like to eat the fruits and prefers the tree with the bitter taste. No matter if the manmukh is involved in worldly pleasures and does not like to do the devotion of the Lord: if he is in the will of the Master and gets the grace of the Master, he can also reach his destination.” Guru Nanak says that it does not matter if that creature lives on that bitter tasting tree and loves it: if it is in the will of God, even that creature can get to his destination and enjoy the elixir.

Guru Nanak says further, “Those who have been blessed with good houses, good things to eat, and all kinds of comforts and conveniences given to them by God Almighty, if those people do not do the devotion of the Lord, God Almighty repents for them.” He compares those people to the elephant who eats hundreds of pounds of *jaggery* [sugar cane] and other foods, but still prefers to be in the dirt; looking at his condition even God Almighty repents that he was given so much but he did not take advantage of it.

Only He should be remembered in pain and happiness: no matter what our condition—in all conditions—we should remain connected to that Almighty Lord.

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on March 1, 1989.



The Master is the Forgiver

In the beginning of the Satsang, I would like to tell you a story. Once there was a sadhu, a perfect Mahatma, who lived in the midst of a forest and did his devotion there. You know that usually the perfect sadhus who do the devotion of the Lord choose secluded places, because there they do not get any disturbances from the people. So that Mahatma was living in the jungle, doing his devotion, and he did not have anyone else with him. He did his meditations and took care of his needs by himself. But because he was a perfect Mahatma and a very good devotee, God Almighty Himself sent a boy to do his seva. That boy was devoted to the Mahatma: he served him well and, looking at his seva and his devotion, the Mahatma was impressed and pleased with him and gave him the Naam Initiation. That boy was very devoted and did the meditation, and soon he also became successful on the Path of meditation.

The Mahatma used to leave that place once in a while to do Satsangs in distant places and whenever he would go, he would always tell the boy: “While I am gone, if anyone comes to see me, don’t get involved with them in talking. Keep yourself in control; don’t talk too much with them or get involved with them in any way.” So the Mahatma would go out and do Satsang, and the boy would remain there taking care of the place.

Once it so happened that a king came to that place. The king seemed like a very rich man, he offered the boy many valuable things like gold and jewelry, and the boy was impressed. Usually you know that Masters never perform miracles: They know that performing a miracle is like trying to become equal to God Almighty. They always tell their disciples also not to perform miracles,

because when they do, it is as though they are trying to take the Law of Nature into their own hands. Whatever God Almighty has done, whatever He has given to people, He knows the reasons for it; we are in no position to change the Law of Nature or the fate of the people. That is why, even if Masters have to sacrifice Their own selves, They prefer to remain in the Will of God and never perform miracles.

So the Mahatma had told that boy not to perform any miracles and not to get involved in talking. But that boy had never seen a rich person, let alone a king, so he was very impressed; and when the king offered him gold, he was even more impressed. The king requested that boy: "Well, God Almighty has given me everything but a child, and if you will kindly shower grace on me and give me this blessing of having a child, I will be very grateful to you." The boy was so impressed that he forgot the instructions of his Master and he said, "Okay, I give you this blessing: may God Almighty, may Master, fulfill your desires," and after that, the king went back to his palace.

When the Mahatma came back, he asked that boy, "Did anyone come while I was gone?" The boy replied, "Yes, a person came who was very rich; he seemed to be the king; and because he wanted a child I have given him this blessing: I told him, 'May my Master fulfill your desires.'" The Mahatma was very displeased, and said, "Well, how did you do that? Why did you do that? You don't know it, but a child is not written in his fate even in his next seven lifetimes! And how dare you give such a blessing to that king? You have gone against the Law of Nature. Now because you did not obey my instruction, because you did not keep quiet and you talked with him and gave him this blessing, *you* will have to take birth in his home as his child and then you will have to repent."

Because that boy had been living with that Mahatma and doing so much devotion and meditation, he had become almost perfect in his meditation and he had acquired some degree of all-consciousness. He realized his mistake, and when he took birth in the house of that king as his son, there also he had that all-consciousness: he remembered the mistake that he had made in his past lifetime and

he did not want to repeat it. That is why, right from the beginning of his childhood, he never spoke a word: he remembered that in his past lifetime he had talked too much and had to take birth again as a consequence, and he was afraid of repeating that mistake, because he wanted liberation.

For eighteen years he kept silence, which upset and confused the king very much; he knew the boy could hear everything but he would not speak even a word, not even to please the king and the others. The king tried many different things to amuse him and to make him say something, but nothing worked. He even promised to do many different kinds of donations and pilgrimages, but no matter how much he prayed, the boy would not speak.

One day it happened that the king was going out into the forest to hunt, and he said, “Well, dear son, you have never spoken a word but it is good that you can at least listen to what I am telling you. Why don’t you come along with me? It will be exciting and maybe you will want to do some things of this world. So come along with me.”

The boy agreed, and they went hunting. They had dogs with them, and bows and arrows. In the forest they saw a rabbit, but before the king could shoot him, he disappeared into his home. The king was chasing the rabbit, and they came near the place where he had disappeared. There were other rabbits there too, and the first rabbit said, in his own language, “Everybody keep quiet! If you make noise—if you say anything—the hunters are out there with wild dogs and if they hear us, they will smash our home and kill us.” When the boy heard the rabbit say this, he started laughing.

Now you can imagine how the father felt. His son had never spoken a word or made a sound in eighteen years!—and now he was laughing! The king was very happy that at last he had made some sound. He had laughed, but what had made him laugh? So he said, “Dear son, you have not spoken a word in eighteen years, and you have never done anything that would please me. Today I see you laughing which makes me very happy: at least you have laughed, but can you tell me why? What has made you laugh in this forest?”

The boy first tried to make excuses: “No, no, it’s okay, I just

laughed.” But the king knew that there was some deep secret behind it, and he wanted to know what it was. The king was insistent, and finally the boy replied, “Well, now that you have asked, let me tell you the whole story,” because in that lifetime, the boy still had the all-consciousness he had developed in his previous lifetime and he could easily understand the language of the rabbits. He said, “Well, I laughed because I heard this rabbit telling the other rabbits that they should keep quiet, or you would kill them. But he did not himself keep quiet, and you heard him even though you did not understand what he was saying; now you are definitely going to look for the rabbits in that place, and you will smash their house, and you will kill them; all because he did not keep quiet.

“I will tell you my story: how I used to live with that Mahatma; how you came into the forest to see Him; how I gave you the blessing and how my Master was displeased with me; and because I did not keep quiet, I had to be born again in your home. Instead of getting liberated, I had to live with you and pay off my karmas. I laughed because I made this mistake in my previous lifetime of not keeping silence and talking to you, which is why I was born into this world again as your son; and now this rabbit has made the same mistake that I did! He has spoken to the other rabbits and made a noise which you have heard and you are going to kill them.” And that very thing happened; the king smashed the home of the rabbits and killed them all.

So the point of this story is that those who keep quiet even after seeing everything remain comfortable, but those who do not keep quiet end in pain. Gorakh Nath asked Guru Nanak, “How should a devotee of the Lord live in this world?” Guru Nanak replied, “A devotee of the Lord should live in the world like this: he may see things with his eyes; he may hear things with his ears; but with his tongue he should always keep quiet; he should not say anything.” In the same way, Mansur told his disciples, “Silence is best. When you are quiet, everything is hidden and you do not make things obvious to people; but when that curtain of silence is removed, everybody knows who you are and you get into trouble.” He said, “Because I told people that I am not different than God and God is in me, they

tortured me and gave me so much punishment. If I had just kept quiet and kept what God Almighty had given to me, it is possible that they would not have given me that much trouble.”

A similar thing happened with one of the disciples of Dadu Dayal. Dadu Dayal was a contemporary of Guru Angad Dev and He was a perfect meditator who reached the highest status. In those days, there were not many good means of weaving cloth and people, usually women, used to weave cloth in their own homes from thread; and often sadhus used to beg for thread and they would themselves then make cloth. One day it so happened that Dadu Dayal sent one of His disciples into the village to beg for thread.

You know that Master is like an ocean: the ocean contains all the different rivers, canals and other sources of water, but remains consistent. It does not overflow; it is always able to contain the water that runs into it. Whereas rivers and rivulets become dry if it doesn't rain enough, and if it rains too much, they are flooded and create havoc for people also. The Masters are like the ocean. God Almighty has given Them so much; but still, They contain everything in Themselves and They do not show off; whereas the disciples, who are like the rivers, always want to show that they have been given something; and in doing that they lose the grace of the Master.

So that disciple of Dadu Dayal went into the village to beg for thread, and in order to attract donors, he started saying, “Give the thread and take the sons!” The women were attracted to him and gave him thread, and one woman who did not have any child said, “Well, you take this thread,” and the disciple of Dadu Dayal said, “Well, you will have a son.” When he came back, Dadu Dayal was very displeased with him and said, “I don't even feel like looking at your face: you have done such a thing which goes against the Will of the Lord and against the Law of Nature. You should never have done that. Now you will have to be born in her home as a son, because she does not have any other son written in her fate.”

So the Master always tells us that if God Almighty has showered grace upon us, if the Shabd form of the Master has showered grace upon us, we should not let even the smoke come out. We should

not even give the slightest hint to the people that such a grace has been showered upon us. Master Sawan Singh Ji also used to say that if the Shabd Form of the Master showers grace upon you, if He has given you something within, you should always contain that in yourself and you should not show off to the people that you have been given such a grace by the Master. If you do that, then your progress will stop, and it is possible that the grace which has been showered upon you will be withdrawn.

If you want to see a miracle of the perfect Masters, ask the disciples who go within how the Master connects the soul with Almighty God, how He frees it from the mind and organs of senses and the suffering of the cycle of eighty-four lakhs births and deaths, and how He takes the soul back to her Real Home. This is the biggest miracle which the Master performs with the soul of the disciple.

*Millions of frogs, cranes, conches, ak and javaha trees, and
poisonous snakes —
Millions of simal trees, owls, moonbirds, spoons, elephants
and barren queens —
I have the bad qualities of them all.*

Now Bhai Gurdas is putting all the bad qualities of the manmukhs in one place: he is telling us, “I have those qualities.” He is not criticizing anyone. He is saying, “Whatever I said earlier—that all applies to me.”

*Stones, crows, sick people, donkeys, the black blanket —
Millions of tons of keha [a metal alloy], useless sesame
stalks, the aktidda grasshopper, arind [a thorny bush]
which bears tasteless fruits of different colors —
I have the bad qualities of them all.*

Now he says, “I have all the bad qualities of millions of those conches, millions of all those thorny bushes, millions of those trees which only produce fruit with bitter taste—I described the bad qualities of *kaner* [another type of thorny bush] but I am ashamed to say that all these bad qualities are within me alone.” He says, “I

am not saying that all these bad qualities of the thorny bushes and the other things which I mentioned earlier are in anybody else; in fact they are all within me.”

When a dear one goes within after doing the meditation, then he sees that all these faults are in his own self.

Even after going in the company of the Master and listening to His words, I did not make the Teachings of the Master dwell within my heart.

He says, “Even after going in the company of the Masters, even after listening to His instruction, I did not live up to it.”

A curse on the lives of those who go away from the Masters—their lives are like those of the ghosts.

Now he says that there is a curse on the lives of those people who do not let the Shabd of the Master dwell in their hearts. He says that their coming into this world is useless and that they get punishment from the angels of death.

Even though Saints and Mahatmas tell us the Reality—the Truth—still, They are always very careful because They have this fear: that maybe in Their expression or Their telling of the Reality a slightest hint of egoism may be present. That is why They are always very careful: They don’t want even the subtlest form of egoism to come. That is why Kabir Sahib said, “I am full of bad qualities—I don’t have any good qualities in me—he who realizes this is my friend.”

There is a hymn of Swami Ji Maharaj which Master Sawan Singh often listened to. He would make his Pathi sing that hymn, which says, “O Master, I am a grave sinner.” The whole hymn is full of so much humility.

You see that Mahatmas, as long as they live in the body—even though They are *malik* (the Owners of All), They are pure in Their hearts, They are God Almighty in the human form, still They do not become proud of Themselves, They do not say any high words about Themselves. Why do They do that? Because They want

to teach us humility; They want us to become like Them.

Once when I went to see Mother Millie, she asked me, “Do you know how my beloved Master pulled me to the Path?” I said, “Well, if you will tell me only then I will know.” So she told me that she was very proud of her wealth and Master had become very humble in front of her; He said, “Well, now I place you in a very high place and I am standing here on a low place. I will even become lower than that; and all the people who come here will bow down to my good qualities. Even though you are standing on a higher place, people will not pay any attention to you, because always they bow down to the good qualities and the humble one.” He said, “Well, I want to teach you humility.” Mother Millie told me that this is how beloved Lord Kirpal won over her heart and this is how she came to the Path. So this is just an example to show how much humility the beloved Master had.

Gurudev Kirpal was a model of humility; it looks good only if the disciple praises the Master and only if the disciple understands the Master. Tulsi Sahib said, “If anyone claims to be the one who has understood the Master—God forbid, I touch my ears.” Nobody can understand the Master.

You sing the bhajans; in most of the bhajans Lord Kirpal has been mentioned as Shah Kirpal or Emperor Kirpal: it is written, “You are the Shah Kirpal; your devotee has become a pauper; becoming a pauper, I am making this prayer.” You see that people don’t even like to be called a pauper; even though they do not have anything in this world, still they do not like other people calling them a pauper; so you can very well imagine how difficult it is to become a pauper. It is only due to the grace of the Master that his disciple has been blessed with so much humility.

Also you sing, “Tear up the paper on which the account of my sins are written, I am the sinner and you are the forgiver.”

In another bhajan you might have read, “O my Master! I do not have any control over you”; and in another bhajan I have said, “I will not find even one like You, whereas You will find millions like me. I was useless and no one wanted to pay even a shell for me, but I met Kirpal Singh and my body has become priceless.”

Bhagat Namdev also showed so much humility. He said, “By

doing the repetition of the word *Gobind, Gobind*—by always remaining in His devotion—a dyer who was worth nothing became priceless.”

*Millions of critics, those who go away from the Master, evil persons, those who do not remain true to the salt—
Millions of those who are disloyal or ungrateful, thieves, bigamists, liars —
I have the bad qualities of them all.*

He says, “I have the bad qualities which millions of ungrateful people have, millions of critics, millions of liars, and millions of those who are not trustworthy—I have all their bad qualities.

*Those who kill Brahmins, cows, their own dynasty—
Defaulters and those who cannot be trusted—
I have the bad qualities of them all.*

He says, “I have the bad qualities of millions of backbiters, and millions of those who kill the sadhus and the cows—I have their bad qualities.”

*Millions of dirty people, those who hide the glory of the Master, criminals, disgraceful—
I have the bad qualities of them all.*

He says, “I have the bad qualities of millions of those who become the reason for the destruction of their own dynasty; I have the bad qualities of millions of those people who deceive others; and, in fact, whatever bad qualities I have mentioned earlier, I myself have them all.”

He says, “I have the bad qualities of millions of those people who call bad names at the Master, those who try to hide the glory of the Master, those who lie and those who criticize. I have the bad qualities of all those people.”

Millions of criminals, sinners, murderers, those who make the faults—

I have the bad qualities of them all.

Now he says, “I have the bad qualities which millions of criminals have.

*Millions of hypocrites, deceivers and evil-doers —
I have the bad qualities of them all.*

He says, “I have the bad qualities which millions of those people have, those who take up the outer appearance to imitate others and deceive others, all the bad qualities which those people have, those who falsely respect others and get the respect of others—I have the bad qualities which they have.”

*O Lord, You see everything I do; I refuse to accept it. I am
a deceitful one and You are All-Conscious.
(But) O Lord, You have the reputation of liberating sinners.*

Now he says, “You see everything and I refuse to believe that I have done this sin. You are an All-Conscious One and You are seeing everything. You see everything of my past lifetimes and You are seeing everything in this lifetime also; and I have come to Your door. I am full of so many sins, but since I have come to Your door and I have become Your disciple, my name is ‘The Disciple of the Master’—so it is Your job to protect my honor.”

Bhai Gurdas Ji only means to say that no matter how bad we are, if we come to the Master and if we have faith in Him and if we confess in front of Him that we are full of bad qualities and sins, then He will bless us. Even such a disciple gets the glory after coming to the court of the Master; and at the door of the Master, he is allowed to enter. Master Sawan Singh Ji used to say that the person who after making a mistake doesn’t confess it, who does not realize it, he is making one more mistake.

Guru Arjan Dev Ji Maharaj says, “You are highest of all. You are more exalted than the exalted ones and You are the limitless Lord. Who can know Your qualities? By singing Your words, by

listening to You, even the stones get liberated; Nanak says, I have come and taken refuge at Your feet and You are the One Who will liberate me. You are the One Who will take me across.”

Bhai Gurdas Ji also says, “My beloved Satguru has liberated even ghosts and demons: why would He not liberate a human being if he himself comes in the refuge of the Master?”

He only means to say that the Master is the Forgiver; but the question for us is: How much humility do we have? How much do we want Him? How much are we prepared to go to the Master and ask for forgiveness?

Kabir Sahib says that for a perfect Master, distance does not make any difference. So if you make the request, if you apologize to the Master, no matter where you are sitting, if you do that within yourself, then He definitely listens to it: because the Shabd Form of the Master is always with the disciple. Just as a shadow does not leave the company of a man, so the Shabd Form of the Master also does not leave him for a moment.

Bhai Sahib does not say, “O Lord, You do not see.” He says, “O Lord, You see everything, but I refuse to say, ‘I have done this fault.’ I always try to pretend as if I am very true and good; I try to stand in front of You like that; but You are an All-Conscious One. You know everything, what is in me, and since You have to protect my honor, You should do that.”

Dear Ones, this is the reality: when my Beloved Lord told me to make a house, a small room, here, and do the meditation, He put His hand on my eyes and told me that I had to close my eyes from outside and open them inside. At that time I did not have any remembrance or any attraction of the world or the worldly things, but still the tears flowed down my cheeks. I started weeping and I told my Beloved Master, “Master, my honor is in Your hands; You have to protect it.” The Beloved Lord then embraced me and said, “Dear One, Dear Son, nothing new will happen; but you have to open your eyes within.”

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on March 2, 1989.



The Rescue

An addict loves an addict; a gambler loves another gambler; a drunkard loves another drunkard. In the same way, those who do the devotion of Naam love those who also do the devotion.

You have read a lot in *Sant Bani* magazine about how God came here to this place* — a God Who had a body, Who was speaking and functioning like other human beings — how He came down to this place Himself, and quenched the thirst of this poor soul.

People of all religions, whether they are Hindus, Sikhs, Muslims or Christians, know and believe that liberation is only in the Name or *Naam*. But they do not know what “Naam” really means, what “Naam” really is. They do not even know where we can get Naam.

In order to become successful in this human birth, in order to become connected with that Naam Which is the cause of liberation, we need two things which are very important:

The first and most important thing is meeting the perfect Master.

The devotion and faith of the disciple also play a very important role in making one successful on this Path.

Just as in the world in order to become successful we need skill, competence, sufficient wealth, and things like that; in the same way, on this Path of the Masters, a disciple needs to work very hard and have faith in and devotion for the Master.

One does not need to leave his home and his belongings. One does not need to leave his family and go outside into the wilderness in order to become successful on this Path. Nor do the Saints make us attached to any particular kind of outer appearance. While

* The underground room at Sant Ji’s Rajasthan ashram.

living in our home and tending to our worldly responsibilities, we can easily do the devotion of Naam.

We people work wholeheartedly in our worldly careers and we always give that work prime importance. Even though we may be tired, we always want to do our worldly work and we enjoy doing worldly things. But when it comes to doing spiritual work—our devotion to the Naam—we become lazy: we put our spiritual work in second or third place and give first place to the worldly work. Nor do we stop ourselves from indulging in worldly pleasures: we say that it is natural for us to feel all that; it is a natural act, and we should get involved in it. So we neither stop ourselves from indulging in worldly pleasures, nor do we put much attention or wholeheartedness into doing our spiritual work. So, even though we may be on the Path all our life long, because of our lack of devotion—our not putting our whole heart into doing the devotion—we remain shaky on the Path of the Masters.

Master Kirpal Singh Ji used to say that you should not give food to your body until you have given food to your soul. He used to say that the food of our soul is meditation. He also used to say, “No doubt, truth is above all, but higher still is true living.”

A brief hymn regarding King Janak is presented to you. King Janak was a very reputable king in India. And along with His being a king and doing His work as a king, He was also a great meditator: a perfect Saint. Even great Rishis like the sons of Ved Vyas had gone to Him and had taken Him as their Master. He attended to all His responsibilities as a king, but at the same time He also did His devotion. Kabir says, “Just as a camel cannot climb a castle, and a ball cannot stay on a camel’s back—that one can do the devotion of God while being a king: how can it be believed?”

Earlier I have told how King Janak did His meditation. Many Masters have said a lot about the way He became perfect in His meditation. At His end time, when He left this world, the Lord of Judgment himself came down to take Him as Dharma personified. And as He was being taken by the Lord of Judgment to the higher planes, on the way He heard screams and cries. So King Janak asked

the Lord of Judgment, “What is all the screaming and crying that is going on?” The Lord of Judgment replied, “These are the screams and cries of those souls who, when given the human birth, did not utilize it for the purpose for which it was given to them—they did all kinds of bad deeds. Now they are being punished in the hells. They are screaming and crying because they are getting punishment from the angels of death.”

Now you know that those who do the devotion of Naam become very compassionate and have a lot of mercy and grace for others. Whenever they hear the cries or screams of the people, their hearts melt. So King Janak’s heart melted and He felt very compassionate towards them. He said, “Why don’t you release them all from the punishment of hell?” The Lord of Judgment replied, “I am a child of the Indestructible Being, Almighty God, and I am under orders only to do judgment. It is not in my capacity to release them. I have to give them punishment for the bad deeds they have done; I cannot release them on my own.” So then King Janak offered: “Well, whatever you want me to pay for them, I am ready to pay. But you should release them, because I don’t want them to go through all that punishment.”

So King Janak offered His meditations: He placed on one side of the balance a little bit of the Naam that He had meditated on, and on the other side of the balance He placed all the souls who were in hell. But still the side of the balance where the Naam was placed was heavier. So it is said that just by giving a little bit of the fruit of the meditation of King Janak, He was able to release all the souls from hell. Those who do the devotion of Naam get so much power and so much grace that even if just one person does the meditation of Naam, he can release millions of screaming and suffering souls from hell.

Master Kirpal used to say, “What a man has done a man can do.” It is not that only King Janak could do the meditation and we cannot do it: He used to say that we have also been given the same Naam; we have been connected with the same Naam; and we also can do the meditation of Naam just as King Janak did. Kabir Sahib

also said, “If we can maintain the devotion all our life which we had for the Master on the day we met Him—if we go on doing our devotion like that—then what is the question of getting our own liberation? We can liberate a million others as well.” Because you know that when we go to the Master on the first day we have a lot of devotion and faith in Him. So if after receiving Initiation we can maintain that faith and devotion and go on doing the meditation as instructed by the Master, we can not only liberate our own selves, but we can also become a means of the liberation of millions of other suffering souls.

King Janak was the foremost devotee. He was a Gurumukh who remained sad even though He had so much wealth.

Bhai Gurdas Ji says that the foremost devotee was King Janak; even though God Almighty gave Him a lot of maya, worldly wealth, still it did not make Him happy—because He knew that He had to go back to His Real Home.

King Janak set off for the divine worlds—on His way He saw the angels and spirits living in happiness. When He went to Jampuri (the plane of the Lord of Judgment) He heard the screaming voices of the resident souls of hell.

Now he says that when the Lord of Judgment came along with other gods and goddesses to take Him, and He was being taken back to the Real Home along with gods and goddesses, on His way He heard the cries and screams coming from hell. In order to rescue them from those sufferings He went to hell; He stayed there.

King Janak told the Lord of Judgment to release all of them.

The Lord of Judgment begged and said, “I am a servant of the Indestructible Lord.”

He told the Lord of Judgment, “Why don’t you release them? Why are you giving them so much pain?” So the Lord of Judgment replied, “I am just a servant, a sevadar of that Indestructible Being, and I cannot do anything else.”

King Janak placed His Naam on the scale and paid off all the sins.

The sins were too much for them, but even a small amount of His Naam was more than was needed, as the Naam of the Gurumukh is beyond any measure.

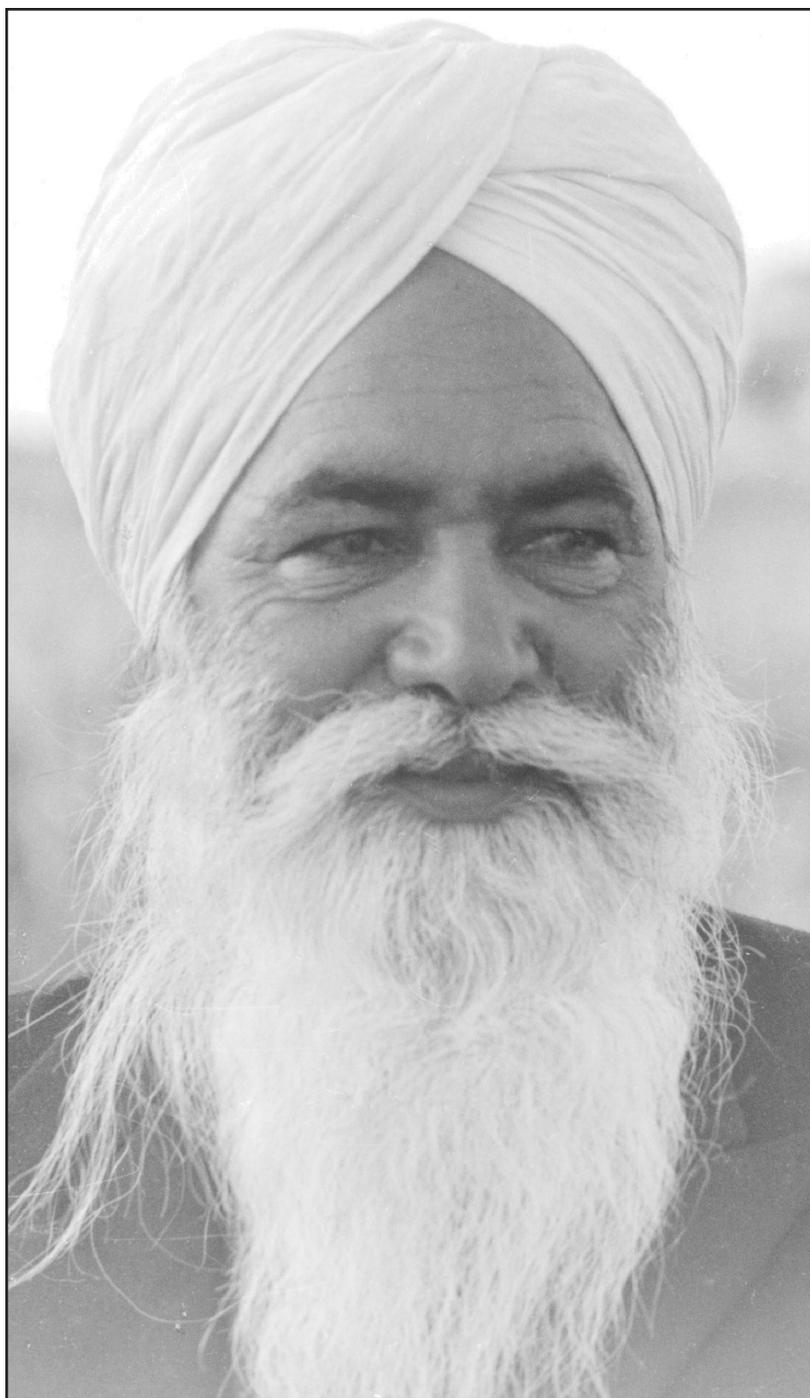
Bhai Gurdas says that King Janak told the Lord of Judgment, “I am giving you a little bit of Naam. And you can weigh it like you weigh ornaments.” So it is said that when he weighed that little bit of Naam it was still heavier than the numerous sins of the souls who were crying.

All the souls and beings were liberated from hell and the noose of Yama was cut from their necks.

The liberation and the practice to achieve it are slaves of the One Who meditates on Naam.

There is so much power in the Naam of the Gurumukhs that It broke all the chains with which the Lord of Judgment had tied up all the souls in hell: they were all broken by the power of the Naam of the Gurumukh. So that is why Bhai Gurdas says that liberation lies only in the meditation of the Naam.

This talk was given at the Underground Room, Sant Bani Ashram, Village 16 PS, Rajasthan, India, on April 1, 1989.



The Hollowed-Out Wood

The life of a Saint or Mahatma is an ideal in the world. Such souls come into this world as lighthouses. Just as a lighthouse shows the path to the people and guides them to their destination, in the same way the Masters lead the souls to their true home. No doubt up until now the world has always been criticizing the Saints and their disciples, but still the truth cannot be hidden: Like the lighthouse, the Masters always show the Path to the people. Once someone came to Guru Nanak and asked Him, “Master, how can we be liberated? How can we meet with God Almighty? I have met with a Yogi who told me that he will teach me Yoga only if I leave my home, children and possessions.” Guru Sahib smiled and said, “Look here, O brother, if by leaving one’s home and possessions and becoming a sadhu by coloring clothes one could realize God Almighty, then why do all these sadhus and so-called Masters go to the courts and fight with each other for properties, deras, and worldly possessions?” Because contentment comes within the person who realizes God Almighty. He lives his life according to the laws of nature. He may give his own wealth to others but would never ever think of usurping other people’s wealth. The lives of the Masters tell us how they lived.

Once some dear ones gave some money to Guru Nanak Sahib, Who spent it for the langar and for making other arrangements for the sangat. Some money was left over which Mardana packed away and took with him, thinking that in the future they might not come across another disciple who would do that seva, and that money would come in handy. Guru Nanak told him, “Mardana, don’t take that money! This is not something which should be taken. Throw it away; it is poison for you. Just as you cannot digest poison, in

the same way you won't be able to digest that money." So he threw it away. Guru Nanak would often throw left-over money into the river; He would never take it away.

You know that before coming to Guru Nanak Dev Ji, Guru Angad had been a devotee of a goddess, and he thought that since Guru Nanak had so many people believing in Him, He would have a lot of pomp and show: many disciples would always be accompanying Him, playing musical instruments and singing songs of glory, etc. But Guru Nanak was living as an ordinary farmer in Kartarpur. Once when He was returning from His farm, Bhai Lehna (who later became Guru Angad) met with Him on the way. He asked Guru Nanak, "Brother, where is Guru Nanak Dev Ji's house?" He asked that question because he thought, This is an ordinary looking man; if this was Guru Nanak he would be accompanied by so many disciples, people sprinkling water in front of Him, etc. Guru Nanak said, "Yes, brother, come. I'll take you to him but let us first talk ourselves." During the conversation Bhai Lehna realized that He was Guru Nanak and he was so impressed with His simplicity and innocence that he gave up his old companions, took the Naam Initiation from Guru Nanak, did the meditation, and became a perfect disciple. When Guru Nanak's sons Sri Chand and Lakhmi Das asked Guru Angad to keep track of money—they said that Guru Nanak had never been careful in dealing with money, even in His childhood (as they had heard the stories from His parents)—Guru Angad said, "Please do not bother me with matters of Maya, money and wealth." In the same way, in the court of Guru Amardas Ji they used to upturn all the vessels after the langar was finished for the day to show that they never hoarded anything for the next day. Such are the lives of the perfect Mahatmas.

Guru Ramdas started the *Masand* system in which He made the good meditators do the seva of collecting donations and bringing them to the Master. That was the custom of that time: those Masands were asked to accept the donations and bring them to the Master for the langar. They were told that they should never hide the donations from the Master and should never use them for themselves as the donations were poison. In the time of the fifth Guru

also, the system of Masands continued. In those days the Masands were good people. Once Guru Arjan asked some Masands (Bhai Ajaib, Umar Shah, Bhai Jodh, etc.), “What do you think the safe (where the money of the Master was kept) of the Master is?” They replied, “Pure deadly poison. If a disciple eats even a penny from it he will die: He will never become successful in meditation.”

You know the story of Bhai Manjh. We people talk about him but it is very difficult to live a life like his. Bhai Manjh came to the feet of the Master after leaving everything behind, with the thought that he would spend the rest of his life at the feet of the Master. What did he do? He would do seva and eat from the langar. Guru Sahib asked about him so people started praising Bhai Manjh: “He is such a good soul, he does so much seva so well,” etc. Once Guru Sahib asked him in front of every one else, “From where do you get your meals?” He replied, “From the langar.” Guru Sahib said, “That means you are getting paid for the job you do. What do you do for the Master?” Bhai Manjh thought it over and realized, “Yes, the Master is right.” Then he stopped eating from the langar but continued doing the seva. He would clean the dishes and drink that water. To this Guru Sahib commented, “You are taking away the food of the ants and the other small creatures by doing that.” Only when he had passed all the tests put to him by the Master, only then the Master embraced him and told him, “Whomsoever you will put on the path of Naam, I will protect him. Now you have become the ferryman.”

Once Guru Hari Rai drew the attention of His disciples to a very heavy snake, a living snake who was being eaten up by ants. The dear ones said, “Look here, how these ants are eating up this living snake!” He said with a smile on his face, “Yes, he was a false ‘Master’ who lived on other people’s wealth. He was called ‘the Master of the world.’ Through his disciples he used to collect so much wealth and had many luxurious things for his own comforts. Now you see what he is going through: he has fallen into the body of a snake which is neither dead nor alive and those who used to give him wealth have become ants and are eating him alive.”

We often read the history of Guru Gobind Singh Ji. He also used

to throw away excess money into the river. By then the Masands who used to collect the donations for the Master's langar were using that money for themselves, and many had even become drunkards and unchaste. History bears witness how Guru Sahib punished them and told the sangat to beware of them. He even said, "If the Masand is coming from one direction and a killer elephant from the other, it is better to go toward the killer elephant than to go toward the Masand." Once some people said, "Master, You often throw away money in the river. Why don't You give that to your poor disciples instead? There are so many poor and needy disciples in the sangat!" He smiled and said, "You know that if milk is contaminated by some poisonous snake, the mother never gives that milk to her child even if the child wants it very badly. Mother knows what is good for the child and that is why she never gives that milk to the child. In the same way the Master knows how difficult it is to digest such money and that is why He never gives the sangat's donated money to His disciples."

You may read in Master Sawan Singh Ji's life how He often talked about how we can make our earnings successful. He used to tell us about Baba Kahan of Peshawar, to whom He went for many years. Baba Sawan Singh Ji used to offer money to him, which he would distribute among the children. Once Baba Sawan Singh Ji went there after having earned a lot of money. Seeing Him, Baba Kahan said, "Today I'll take those white round coins (silver coins)." Baba Sawan Singh said, "Baba Ji, you have become greedy!" He replied, "No, I have not become greedy. You have to pay more tax if you earn more. Since God has given you more, I want you to make your earnings pure and successful. What do I care for your money?" Baba Sawan Singh Ji then laid all the money in front of him from which he took some. While Baba Sawan Singh Ji was still there, many children came to Baba Kahan saying, "Baba, give us the money! Give us the money!" and he distributed all that money among them. Baba Sawan Singh Ji used to say that whenever he would ask Baba Kahan about Spirituality he would say, "Yes, you will get it; but from someone else, not from me." Baba Sawan Singh used to say, "When the time came Baba Ji (Jaimal Singh)

Himself came to my home to give me the wealth of Spirituality.”

If I were to tell you all the stories of how Baba Sawan Singh earned His livelihood, how honest He was, it would make many books. When He was building the Dera at Beas, there was no well, no house. In the beginning there was just a mud hut with a fence of bushes around it. He dug a well and built a house. Once a nearby village was in danger of being swept away by the waters of the river. So people said, “Are you crazy or what? The river will sweep away this house you are making, and destroy the well!” He replied, “I will understand that my earnings have become successful if my Master drinks the water of this well even once and if He does one Satsang in this house!”

Whatever Baba Sawan Singh Ji used to earn from His job, He used to place all that in front of Baba Jaimal Singh Ji and then Baba Jaimal Singh Ji would give Baba Sawan Singh Ji enough for His and His family’s maintenance and the rest He would use for the cause of the sangat. There are so many stories of Baba Sawan Singh Ji that tell us how He used to live His life; but still His opponents said that He had bought the land in Sirsa with the sangat’s funds. One day Maharaj Ji (Baba Sawan Singh) said in the Satsang, “I didn’t want to say this but let me say it anyway: I did buy the land in Sirsa, but not with the funds of the sangat.” (It was the same here in Rajasthan: as most of you know, many people who had land in the Punjab sold it as it is more expensive there, and bought more land here in Rajasthan as land is inexpensive here as compared to Punjab.) So He said, “I sold my land in Punjab for Rupees 100 per *kanal* (a measurement of land) and in Sirsa I bought the land for Rupees 4 per *kanal*. So you see how much the difference was. This is due to the grace of my Beloved Gurudev. When we made the deal it was for Rupees 22,000, out of which I paid Rupees 1000 as the token money (down payment or agreement money) and it was agreed that the remaining money would be paid within a certain time. If I could not pay the balance within that time I would lose my token money, and if the seller backed out from the deal he would pay me Rupees 2000. For some unavoidable reason the money I had could not be withdrawn from the bank by the time the payment was due,

so I thought of letting that deal go and lose the Rupees 1000 which I had given as token money. But my children said, 'No, it will be insulting to back out. Arrange for the money anyway.' So in that moment of need one of my friends came to help me, and borrowing money from him I bought that land. When I was able to withdraw my money, I returned it to my friend with thanks."

When Baba Sawan Singh Ji was making the arrangement for the money, Manna Singh and Milkhi Ram, who were the cashiers of the Dera, thought of offering the 5000 rupees they had in the Dera funds to Baba Sawan Singh Ji. They thought that He could borrow from the Dera and return it later. But Baba Sawan Singh Ji did not accept that. He said, "If I have to hire a mule, why do I need to hire it from my relatives? Could I not hire it from anyone else?" So you see He was such a unique example: He would not borrow from the sangat's money. It is very easy to criticize the Masters but to become like Them is very difficult.

The time of Master Kirpal Singh came. He knew the value of Naam, the power of Naam. He used to give money for transportation to people so that they could go to attend the Satsangs of Maharaj Sawan. He used to spend money from His own pocket to help people get the Naam Initiation so that the souls would become free from the clutches of Kal. Kabir Sahib says, "To make one soul follow the path of Naam meditation is worth more than saving the lives of ten thousand cows." You know how poor the cows are and how the mighty animals like tigers and others are devouring them. Even we, human beings, are killing them for our pleasure. Our soul is also poor and innocent like the cows and the cruel Negative Power is treating our soul like the tigers treat the cows. When the end time of His Master came, when His Beloved Gurudev did not remain there, Beloved Kirpal did not stay at the Dera: He simply bowed down to it and left. He did not fight for any property or worldly wealth. It was the same way in the life of Baba Jaimal Singh Ji: He also did not get involved in the controversy of the successorship in Agra after His Master left the body. Wherever He went His Master accompanied Him; wherever He sat, that place

became prosperous. We get to know these incidents from reading the history of the Saints and Mahatmas.

There are many people sitting here who have been associated with me for the last thirty to thirty-five years. They know what I have often told you about Baba Bishan Das (from whom I received the secret of the first Two Words): how strict he was. I used to offer all my earnings from the army to him, from which he would give me back only five rupees for spending. I have also said that whenever I would bring more money, he would beat me more. This is my own experience: it is easy to give money and get thanked for it; it is very difficult to endure a beating. I have often told you that Baba Bishan Das never allowed me to drink even a cup of tea from His ashram. He used to say, “No; it is not for you.” One of my sister’s relatives used to live in his village. He would not allow me to even go there and eat; he said that it was not appropriate. Later he arranged for me to eat at some family’s house who later became relatives of a satsangi through marriage. Only He knew what the secret in it was. You know how much the Masters protect those vessels whom They are preparing for the future, how strict They become with them. This is because if you eat others’ food (earned by others), God Almighty will never open His door for you. Kabir Sahib has said, “It is very easy to eat (food earned by others), it feels very good when you get it without working for it, but who will settle the accounts?” It is very difficult to settle the accounts. Master Sawan Singh Ji used to say that either you will pay him back by becoming his bullock or becoming his camel (by carrying his load). He used to have in the ashram a bullock which could not walk. One day he sat in the way, blocking it so that others could not get by. People tried to move him but he would not move. They went to the Master and reported the matter. It was the afternoon time, but still Master Sawan Singh Ji came. He smiled and said, “It is all a matter of give and take. This is one of the people to whom you used to give *halvah*.”—As you know, some of us have the habit of making friends and doing favors to our friends even in the langar.

Kabir Sahib says, “The food of a householder is very bad: its

teeth are as long as nine measures of the fingers. If one meditates (after accepting it) he is saved; otherwise it will tear up your intestines.”

Guru Ramdas Ji says, “If one, after becoming a Yogi, goes from door to door and accepts donations, when will he be asked to square off the accounts and to whom will he pay them?”

Just to square up the accounts of the give and take of one family we have to take millions of births. We are stuck in this world.

The lives of the Saints are an ideal. I have often said that I did not know anyone from Delhi, nor did I know any American. Pappu came to me and I told him a couple of things, as he was young and used to see a lot of movies. He did not even know good English. I told him that if he would take Naam Initiation, everything would become all right. He took the Naam Initiation. Then came the tour. Many people said, “You yourself do not know the language and Pappu is just a kid. What will you do?” I told them, “I cannot say anything about it as the One Who is within me knows what the secret behind it is.” Because I did not form this relationship: It is He Who has formed this relationship. So I told this kid (Pappu) a couple of things: First of all, never stretch out your hand in front of any Westerner. People will offer so many things to you, but your Master is responsible for arranging for your livelihood. He is not unjust. Once a Westerner sent Pappu some money for no reason. You know how hard it is to refuse money if it is sent to you even without your asking for it: just look within yourself and see. I told Pappu, “You may not like it but return this money.” I even wrote a letter to that dear one saying that Pappu is a householder: he contributes to the langar; he does not eat from it.

In the beginning when I went to Delhi many people in the sangat said, “They (Pappu and his family) make the arrangements for the Satsang. We should also share the expenses with them.” I told them, “As far as I think, you should not give them anything even if they were to ask for it. If they find it difficult to make the arrangements, they should stop doing it. They are householders; how will they manage after accepting money from you? It is very easy to accept but very difficult to pay back.” God Almighty gives

us everything if we rely on Him. Master Sawan Singh Ji used to say, “Master doesn’t take anything from His disciples and He does not leave anything with His disciples.” One has to live by becoming His very own.

When the Managing Committee of the Sikh Gurdwaras was formed, they laid down a few conditions for those who wanted to become its members. Firstly they should be regularly doing the recitation of the five sacred writings from the Holy Book; secondly they should be following the Sikh tradition; but most important was that they should be earning their own livelihood and from it donating at least one tenth of their earnings. All the disputes over religious places—whether Hindu, Muslim, Sikh, Christian—why do they happen? All the disputes are about Maya (wealth). If the people managing these places were to earn their livelihood and donate from it at least one tenth, they would have no disputes.

The Bani of Bhai Gurdas is presented to you. Guru Arjan Dev Ji said that the *Vars* of Bhai Gurdas are the key to Guru Granth Sahib. In order to become a true Sikh and to understand the Guru Granth Sahib, one must read the *Vars* of Bhai Gurdas and follow them. So Bhai Gurdas says that God Almighty has given us this earth to live upon. He has given water, food, light and life to us. If after receiving so much from Him we do not do our Bhajan and Simran—we do not thank Him—then we are the ungrateful ones. We are not appreciating Him; we are not true to His salt [we are ungrateful]. The Shah of Balkh-Bukhara has said, “If you do not do the Bhajan and Simran of God Almighty, do not eat His salt: do not live on His earth. You do not have any right to the life given by Him.” This *shabd* [hymn] is worth listening to.

Once a thief went to rob a rich man’s house. He collected all the gold and silver but still he was not content. The dog of greed barked once again from within him, and he went upstairs to the kitchen, put his hands in a container, and got something. He thought it was sugar, so he ate it; but it was not sugar: it was salt. At once this thought crossed his mind, “No doubt I am a bad man and I do bad things, but now I have eaten the salt of this rich man. I do not want to become the one who is not true to the salt—the ungrateful

one.” So he did not take anything from that house; he knew that it is not good to become the ungrateful one, because ungrateful ones are beaten like a drum in the Court of the Lord. So he left everything there and took nothing with him. Listen to this hymn with much attention:

The thief went to the rich man's house and entered through the door.

After searching every nook and corner he climbed to the upstairs room.

Even after filling up his bag with gold and jewels he got stuck in greed:

Swayed by the wave of greed, he caught hold of a container, which was full of salt.

After tasting a pinch of salt, he took nothing away:

One who is not true to the salt is a grave sinner. He is tied and beaten like the drum.

After eating someone's salt, one becomes his slave and fetches water;

After eating salt, the soldier serves and sacrifices.

Bhai Gurdas Ji says that after eating the salt at the house of his employer the servant fetches the water for him, grinds the mill for him, cleans the house for him. When we have children, they remain true to the salt of their parents. They glorify the name of their parents; they protect the honor of their parents; they never do anything which might make people say that they are not the children of good parents. And you know that soldiers never look back even though they may be cut into pieces on the battlefield. They know that if they back out or run away from the battlefield, they will be called disloyal or ungrateful.

After eating their salt, sons and daughters glorify the name of their parents;

After eating his salt, the servant waits before his employer;

After eating his salt, the guest praises the host.

Now he says that after eating his salt the servant stands in front of the employer acknowledging the fact that he has eaten his salt. If a traveler stops by someone's house and gets something to eat, he praises the host and says that he has eaten at his home and become content.

*One who is not true to the salt is a grave sinner:
He wastes his birth and suffers in the cycle of birth and
death.*

Now he lovingly says that if a servant is disloyal to his employer, he becomes the ungrateful one, the betrayer. Even the Yamas do not treat such a person well. They beat him and make his condition very bad. When he goes into the cycle of eighty-four births and deaths he becomes a beggar. So he says that the one who is disloyal and a betrayer, the one who does not appreciate his Master, suffers in the Court of Judgment.

Bhai Gurdas was not an ordinary person. He was *Brahm gyani* (one who has the knowledge of God). He was able to serve the Master for a very long time. He was a nephew of the third Guru and came to His feet as His disciple. Later He went into refuge at the feet of Guru Ramdas and became one of His leading disciples. He also remained in the refuge of Guru Arjan Dev and Guru Har Gobind. Many ups and downs came when the Masters left the bodies and the succession was passed on; but he always remained firm. He was a perfect disciple of the Master and a great *gyani*.

*In the tradition of the Hindus, beef is not eaten; Muslims do
not eat the pig.
In the same way, charging interest on money loaned is not
allowed.*

Now he talks about those who always crave the wealth of the sangat. Those who charge interest on the money they lend to others are considered to be sinners, in the same way as a Hindu who eats beef (Hindus do not eat the meat of the cow — if anyone even

reminds them of beef they start spitting and feel very bad—because they understand the cow as a poor animal who gives us her milk, and whoever hurts her as a bad person) or a Muslim who eats pork (Muslims are forbidden to eat the meat of the pig).

*For a father-in-law even the water of his son-in-law's
house is like wine (inedible);
The seed of Truth is everlasting.*

Even today you will find many people who do not drink water from their daughter's home. They understand that water as wine—unlawful. I have seen how strong my father was in this regard. He believed in giving to his daughters and not accepting from them. Even now, elders who follow traditional ways in India have vowed not to eat from their daughter's home. Like my father, they believe in giving to their daughters and not in accepting from them.

*The low caste fellow, who is dependent on others'
Maya—even he does not eat the rabbit.*

Now he says that even people belonging to a low caste who beg from door to door will never eat rabbit, no matter if they starve to death. Rabbit is unlawful for him and even he maintains his religion.

*As honey in which a fly dies becomes useless,
So is the desire for donated money. It is like sugar-coated
poison.*

Bhai Gurdas Ji says that just as a fly gets stuck in a bowl of honey because of her greed, so that she can neither enjoy it nor fly away, and eventually she dies in it—so it is with those who desire the wealth of the sangat. Their condition becomes like that fly, and they even lose whatever wealth they have of their own. Further he will tell us how people hate them and say, “His condition has become

so bad because he has usurped the donation money.” He says that if such a person even touches gold, it becomes ashes.

He who craves money of charity is always unhappy in the world.

If he touches gold, it turns to ashes:

All his loved ones desert him.

The relatives of the one who eats up langar money or donation money treat him badly and do not understand him as a good person. Even his friends say, “Look at him!—how useless he has become.”

On him is the curse of separation and sadness: His intellect is unholy.

Sometimes he has sadness, sometimes the pain of separation. No desire of the one who eats donation money is fulfilled. He is ever cursed. When a person donates something to someone, he always desires something in return. Master Sawan Singh Ji used to say, ‘What do the women do when they give chapatis to the pundit (Hindu priest) or bhai (Sikh priest)? If there is any sick person in the family or if any kid is not studying well, they have that person touch the chapatis and then they give it to the pundits or bhais.’ The women expect that their child will be all right if the Baba eats that chapati. So just imagine if her wish is granted?—Who will pay those karmas and what will happen to the one who eats those chapatis? Think about it with a cool heart and decide for yourself.

He is like a rejected and divorced woman.

In traditional India, where marriages are for life and divorce is unknown, any woman who is left by her husband is avoided by everyone. No one wants to mingle with her. They all say, “If she did not get along with her husband, with whom will she get along?”

She got married but did not treat her in-laws well and now she is suffering!” So he says this is exactly the condition of those who crave and eat the donation money.

He has many pains, he lives in hunger, and always goes to hell.

He gets afflicted with all sorts of diseases. Sometimes one suffering comes to him, sometimes another suffering. Sometimes he doesn't have anything to eat in his home. The hells are ready for him and are awaiting him when he goes from here. If we say, “We are initiates so there is no punishment for us”—No. That is not true. Mastana Ji, who was Master Sawan Singh Ji's very dear devoted disciple, used to say, “Master peels the erring disciples like one peels a banana. He is a fearless power.” Even kings and judges do not pardon criminals. You all know that this place where we live now was once called the state of Bikaner. King Ganga Singh [after whom the city of Ganga Nagar was named] used to have a scale on his table and he used to say, “God may forgive corrupt people but I will not.” Once a dear son of King Ganga Singh raped some one's daughter. Her parents came and complained to the King, “You see, O *Andata* (the one who gives us our food), what your dear son has done?” The King told his family members, “Today the prince should not come before me. If he does, it will be disastrous.” Dear ones, Vijay Singh, the prince, did not know what the king had in his mind that day and he came before the King who shot him dead right then and there. No doubt later on, in his memory, the King constructed a hospital. But the truth is after all truth. So lovingly here he says that the ungrateful one suffers in pain and hunger while he is here and later on he goes to the hells. When a worldly king who is called just and righteous does not forgive his own son—do you think that the Master Who is all Truth and Purity will forgive the criminal? If He did, then even in Sant Mat corruption would prevail. Those who err do get the punishment. So here he lovingly says that we should not think that since we are initiates we will be forgiven for all the crimes we do.

Master Sawan Singh Ji used to tell a story of Bhai Kirti, who was once enjoying the play of a bear in the court of Guru Gobind Singh Ji. He was very happy and was laughing. Guru Gobind Singh Ji asked him, “Bhai Kirti, do you recognize him? Who is he?” Bhai Kirti replied, “He is an animal; how can I recognize him?” Guru Sahib said, “He is your father.” Bhai Kirti got upset and said, “My father served your father (Guru Teg Bahadur) and in return got the body of a bear? I may get the body of a monkey! Why should I serve you?” Guru Sahib said, “Look here, dear one: His deeds have made him a bear.” Then in front of all the sangat He told them what Bhai Kirti’s father had done: “He used to mistreat and insult the *sikhs* (disciples). Once when he was distributing parshad, some farmers who were carrying heavy loads were passing by that place and they thought, ‘Why not go and receive the parshad of the Master?’ They knew the value of parshad, and they did not want to lose the opportunity of receiving the grace of the Master. So they went and asked for some parshad, but Bhai Kirti’s father did not give it to them. Instead he insulted them by saying, ‘Sit down quietly! Why are you jumping like bears?’ He called them bears because they had just come back from their fields and their hands and feet were covered with dirt. They took a little bit of parshad which had fallen over there and said, ‘This is enough for us. And brother, *you* may become a bear.’”

So Guru Sahib explained to Bhai Kirti that because of his own misdeeds and jealousy and because of the curse of those devoted souls his father had become a bear. So whatever we do wrong, we do get punished for it. Guru Nanak, Master Sawan Singh Ji, and all the Saints have said so.

By one drop of Kanji [a sour drink made with carrots and spices] the whole pot of milk is spoiled.

By one spark of fire hundreds of tons of cotton are burned up.

Now he lovingly explains to us that just as, if we add a little bit of something sour to a big container of milk, it spoils the milk, and

as a small spark of fire can reduce thousands of tons of cotton to ashes, in the same way no matter how rich we are, if we eat donation money our condition will also become like milk and cotton; our own wealth will be ruined.

Water is destroyed by fire and trees are destroyed by iakh

[a kind of wax produced from within the tree];

*An insane person dies because of atisar and tuberculosis
kills a man.*

*Birds get trapped in the net because of their hunger for the
feed.*

Now he makes us understand that just as an insane person is killed by *atisar* (a kind of disease), a man is killed by tuberculosis, and a bird when trapped loses its wings and dies—in the same way he who craves for and eats donation money also meets his end like that.

*So it is with desire for charity money: one suffers from an
incurable disease.*

Those who crave donation money suffer from an incurable disease. That money is indigestible. They cannot tell the difference between what is edible and what is inedible.

*He who tastes even a drop from the store of that inedible
money*

Vomits it out like food which is eaten along with a fly.

Now Bhai Gurdas makes us understand the condition of those who eat donation money, giving one more example. How does that money come out from within them? It is just as if we swallow a house fly; we cannot vomit only the fly. If we try to do that, we end up losing everything in our stomach.

*How can he who has a piece of straw in his eye sleep com-
fortably at night?*

Fire hidden under straw and small pieces of wood does not stay hidden.

If we try to keep fire hidden under small pieces of wood, we cannot do it. Instead the fire will burn up even that wood with which we are trying to hide it.

He who desires charity money goes on looking at it and eats the inedible;

The disciples of the Masters have realized that one can be liberated from it only with the grace of the Master.

Lovingly he says that those who eat donation money go on looking at that wealth. One dear one asked Bhai Gurdas, “Has any one been able to escape from this poison?”—because by giving so many good examples he has made us understand the condition of those who consume charity money. He said, “Yes, those who become the disciple of the Master, with the grace of the Master do not look at it; they escape from it.” Master always showers His grace upon all His disciples, but the question is: How much do we understand? How long do we follow His commandments? Saints always lovingly through the stories and parables make us understand the reality. They tell us, “Dear ones, be aware. Earn your livelihood by honest means as God Almighty will open His door for you only if you earn your livelihood honestly.” What does Guru Nanak Dev Ji say? “Nanak says, He who earns his own bread and shares with others, only He follows the Path.”

So earn your own livelihood and donate to the langar, only then you will realize God and only then you will be able to recognize the Path of Truth. Otherwise He will never open His door for you. Kabir Sahib weaved on the loom all His life long. He had many great Kings and Emperors as His disciples who could have kept Him in palaces. But no: He maintained His life with whatever He earned Himself. “Kabir Who distributed His earnings among twelve others did not die while doing so.”

Kabir used to divide His earnings in twelve parts (eleven for

charity for others and the twelfth for His family). It comes in His history that He used to feed His family with only gram (chick peas), but for the sangat He would have good food. From His bani we come to know, as Mata Loi said, “He gives us only gram to chew and to them he gives food.” When some one asked Mata Loi what it was like living with Kabir, She replied, “Some leave and others come to stay; it goes on like this all the time. We sleep on the floor but the sangat sleeps on rope beds. And when Kabir speaks all the people listen to him with so much love and devotion; they all become intoxicated.”

So you see, such are the lives of the devotees. They appreciate those who meditate on Naam. They know that the money which people donate at religious places is for making arrangements for those who come there from far distances, so that they may not face any difficulties and after eating properly they may do their meditations. Whatever they eat there gets digested with the fire of the meditations they do there [that is, that food which they eat there does not become inedible or poison as mentioned earlier]. Master Sawan Singh Ji used to say that one should avoid drinking even a cup of tea free of charge. I have had many opportunities to spend time with disciples of Master Sawan Singh Ji. They had so many good qualities, and they were very particular about not accepting things from others. Because Master Sawan Singh Ji used to say that if you happen to be in a situation where you have to eat from someone’s kitchen and if you cannot do more for him at least do some physical work for him in exchange for the food you eat—feed his cattle, make his bed, clean his house, etc. Whatever he has given you to eat, pay him for it with some work.

So lovingly he says that the langar which the Masters run is for those who come to meditate. The accommodations are for them so that they may have no difficulty and may do the meditations peacefully and take advantage of the Satsang. For them the donation money is not poison. But those who do not meditate or do seva, for them it becomes poison. If you eat your own food and meditate, that is the best; by doing that, our energy and spirit will remain intact and we will retain our strength. If we eat others’ food we

will become weak and will not be able to wake up for meditation. Saints do not tell only us to meditate while They Themselves keep sleeping. If any one is doing that, he is hurting himself as well as us. Guru Sahib says, “First of all mind your own mind and then make others understand.”

You may read the story of Rabia Basri. One day She could not get up for meditation. Her disciples had the experience that She had left the body. They came to Her house next morning and told Her about their experience. She said, “Yes, this is true. I could not sit for meditation as I was not well.” Even now many people have such experience in which they see what is happening with the Master. They know every single thing that the Master is going through. Once when I went to America, I got sick and had a very high fever. Pappu’s mother had an experience that I was lying on the bed. A few days later we received a letter from her saying that she saw that I was not well. I told Pappu, “We are so far away from her! She should not worry about me. Write her back saying that everything is all right.” So we wrote her the letter. But just before coming back to India I told Pappu that it was not good to say that her experience was not correct. I told him to inform her that her experience was true and since we did not want her to worry we had said that every thing was all right. But I was really sick on that day when she saw me lying on the bed. There are many other such incidents. I mean to say that if we earn our livelihood honestly our enthusiasm and the spirit to meditate is maintained, otherwise we lose it.

*Termite-eaten wood becomes weak and loses its strength;
The scarecrow in the field is a lifeless thing.*

What is the condition of those who eat donation money? Just like wood that is eaten up by termites: from outside it looks fine, but from inside it has become hollow, it has no strength. The scarecrow which the farmers set up in the fields does not have any life; it stands there only to scare the birds away. Exactly the same is the condition of those who eat up donation money.

*How can a cloud of smoke cause any rain to shower?
The udders on the neck of the goat do not give any milk.*

Just as clouds of smoke cannot cause rain to shower and the false udder of a goat cannot give milk—such is the condition of the one who eats donation money.

Kabir Sahib says, “Respect, honor, and the love from the eyes—these three things are lost when one says, ‘GIVE.’ ”

In the same way all our knowledge becomes zero when we stretch out our hands to beg from others. Satguru Maharaj Sawan Singh Ji used to say, “Before begging from others, think about it; take your time and think patiently. But when it comes to giving, do not think—just do it.”

So lovingly Bhai Gurdas says that the condition of the one who says “GIVE” becomes like wood which is eaten by termites. From outside he may look normal, but from within he is as hollow as that wood or the false udder of a goat.

*What is the sign of one who desires the money of charity?
He is like a cow who licks at a dead calf stuffed with hay.
He is lost in illusion.*

Mahatmas do not have any enmity when they write their bani. They only talk about the Truth. Some one asked Bhai Gurdas, “What is the sign of those who eat donation money?” He replied, “It is like when a calf dies and the cow won’t give milk; in order to get milk from her the owner stuffs the skin of that dead calf with hay and makes it look like the living calf; and while loving and caressing that dead calf the cow gives milk. That poor cow does not know that her calf is dead. It is the same with those who eat donation money. They are kissing dead bodies.”

*How can we call the bitter fruit “grapes?”
No one calls the bitter squash which tastes like poison
“mangoes.”
False jewelry cannot be compared with gold jewelry.*

*Glass does not have the value of diamonds.
Buttermilk and milk are both white in appearance; it is by
their taste that their quality is determined.
So Sadh and Asadh are tested by their deeds and their
speech.*

Now lovingly he says that a bunch of bitter fruit cannot be called a bunch of grapes; just by looking at it one can say what is what. In the same way imitation jewelry cannot be described as real jewelry. No one says that glass is diamond; diamonds are very precious. Both milk and *lassi* (buttermilk) are white in color but when we taste them we know which is which. In the same way the *Sadh* and the *Asadh* (the non-sadhu) are easily tested by their speech. The Sadhu has this quality: that He Himself crosses over the ocean of life and also makes His sangat cross over through the great power of Naam which He has created within Himself. The *Asadh* himself drowns and those who follow him also get drowned. How can he who is drowned take anyone across?

So lovingly Bhai Gurdas has explained to us how we have to do the meditation of Shabd Naam: because the Naam will manifest within us only when we meditate on It; only when we earn our own livelihood with honest means; only when we donate at least one tenth of our earnings in the cause of the Master. This system of donating one tenth of our earnings is very ancient. Also he lovingly explained to us that we should be aware of the *asadh* (the non-sadhu). Talking sweetly, non-sadhus deceive the world. Usually we are carried away by their attractive voices. We say, "He speaks well, he is very learned," etc. But the question is: How many years has he done his meditation? Has he ever gone within? Has he ever seen the inner Light? So Mahatmas tell us that we should also do the meditation of Naam and earn our livelihood by honest means. We should never live off other people's earnings and we should never remain idle.

This talk was given at Sant Bani Ashram, Village 16 PS, Rajasthan, India, on April 2, 1989.



To Become a True Disciple

A bani of Bhai Gurdas is presented to you. Bhai Gurdas got the opportunity to be in the company of four of the Sikh Masters. He was successful in the Path and reached Sach Khand.

Once a dear one asked Master Sawan Singh, “In the writings of Master Garib Das it says that a person becomes a sadhu when he reaches Daswan Dwar; so should a disciple who has reached Daswan Dwar give out Naam Initiation to other people?” Master Sawan Singh Ji replied, “What to speak about reaching Daswan Dwar—even if a disciple has reached Sach Khand, he should not give the Initiation until the Master gives the order: ‘You initiate on my behalf and whoever you initiate I will be responsible for those souls.’ So a person should not give the Initiation even if he has become successful in reaching Sach Khand.”

Even though Bhai Gurdas was successful in his practices and had reached Sach Khand he was always like a disciple in front of the four Masters. He was one of the leading sevadars in the times of those four Masters. He earned his livelihood by honest means, and from his writings it is very clear that he had reached Sach Khand.

For the past few days I have been talking about the glory of the Naam and the benefits of doing the Naam. I have also been telling you that Naam is the source of all happiness and peace. But unfortunately we have turned our back on it. We can get the Naam only from the Perfect Masters because They come into this world to connect us with the Naam. God Almighty Himself comes into this world and He brings those upon whom He wants to shower grace to the Perfect Master and He connects them with the Shabd Naam.

Those dear ones who came here with the desire of getting the

Naam Initiation have got it today. Now it becomes our responsibility to do the devotion of the Shabd Naam and become the true disciples of the Master. So in this bani Bhai Gurdas will tell us about those things which are helpful and beneficial for us to become a good disciple.

I sacrifice myself on those disciples of the Master who had the darshan of the Master.

Our Satguru, Master Kirpal, used to say that if a disciple takes one step toward the Master, the Master comes down hundreds of steps to meet him. If Bhai Gurdas had so much love and yearning for the Masters, the Master also had a lot of love for him. When the end time of Bhai Gurdas came, Guru Har Gobind (the sixth Guru) Himself gave a shoulder to carry the dead body of Bhai Gurdas to the cremation ground.

Only one who has eaten the rock candy has appreciation for its sweetness. As a hungry person appreciates food, and as a thirsty person appreciates water, in the same way, only those disciples within whom the love of the Master is overwhelming have the appreciation for the darshan of the Master. Bhai Gurdas had appreciation and love for the Master within him. That is why he says, “I sacrifice myself for those disciples who, after getting the human body, got the opportunity to have the Master’s darshan, and who bow down to the Masters.”

I sacrifice myself on those disciples of the Master who bowed at the Master’s feet and sat in His congregation.

He says, “I sacrifice myself on those disciples, those initiates of the Master, who got the opportunity of going in the Satsang of the Masters.”

Guru Arjan Dev Ji Maharaj said, “Do not understand Satguru as a human being. He is God Almighty Himself working through that human pole.”

I sacrifice myself on those disciples of the Master who follow the Path of the Masters and speak sweetly.

Now He says, “I sacrifice myself on those disciples of the Master who give up their own path and follow the Path of the Masters.” Masters always come into this world to connect us with the Almighty Lord. They always give us good advice. They say, “Always speak sweetly; speak sweet words; always be humble.”

How much pain and sympathy did Master Kirpal have for the people in His heart! You can imagine how much care and sympathy was there in the words which He spoke, when He said that man does not love the men whom he sees and with whom he lives every day, but he claims to be the lover of God whom he has never seen. So the claims of all those people who say that they love God, but do not love human beings, those claims have no basis; they are bogus.

I sacrifice myself on those disciples of the Master who love their gurubhais as their sons and friends.

Now He says, “He who loves the Master also loves the sangat. I sacrifice myself on those satsangis who love the sangat, the other disciples of the Master, as their brothers and sisters. If they are younger than them, they understand them as their sons and daughters.”

I sacrifice myself on those disciples of the Master who do the seva wholeheartedly.

Now He says, “I sacrifice myself on those disciples of the Master who serve the Master with all love and humility.” Dear ones, those who have love for the Master will also have love for the children of the Master, and they will serve Him with all their love and humility.

Often I have told you the story of Mana, a disciple of Guru Arjan Dev Ji Maharaj. He would never do any seva in the sangat and he would never listen to anyone in the sangat. Even though he came

there, ate food from the langar and slept there, he would not do any seva, and he would not listen to any of the leading sevadars. Whenever anyone would ask him to do something he would say, “Why should I obey you? I do not want to obey my equals. I will do only what my Master tells me. I will only obey the order of my Master and not any equal.” So the responsible people then complained to Guru Arjan. They said, “Mana comes into the sangat, eats food in the langar and he sleeps in our quarters, but he does not do any seva. Whenever we tell him that he should do some seva he says, ‘I will not take any work from my equals. I will do the work only if my Master tells me.’”

So Guru Arjan Dev called Mana and asked him why he was not obeying his brothers and sisters, and why he was not doing seva. He replied, “Master, I will obey only You; I will not do anything if anybody else tells me.” Guru Arjan Dev told him, “You know that whatever the responsible people tell you is on behalf of the Master; you should follow them and help them do the seva.” Guru Arjan Dev also told him that it is very difficult to obey the commandments, the orders, of the Master. But Mana insisted that he would obey and do only what Guru Arjan Dev told him. Then Guru Arjan Dev said, “If you insist that I give you some order—then go out in the wilderness, make a fire and burn yourself in that fire.”

Mana said, “Okay, Master, I will do that.” He went out in the wilderness and made a fire, but he loved his life and he did not want to die. So he just walked around the fire thinking what he should do next. Since he understood his life as more valuable than the orders of the Master, his mind told him that he should not obey Him. So he decided in his mind that he would not even obey the order of the Master.

Just then a thief came to where Mana was in the forest. He was being chased by the police because he had stolen some very valuable things from a rich person’s home. He asked Mana what he was doing, walking around and around the fire. Mana told him the whole story. The thief was a sincere person and he said, “If you make the determination in your mind and if you give me the order

of your Master, I will give you all the wealth I have. If you want to trade, I am ready to do that.” Mana already wanted to get rid of that order of the Master, so he exchanged it for the stolen goods and that thief happily jumped into the fire. Obeying the order of the Master he got the liberation, because the Master protects the one who obeys His order.

Sometime later the police came there and, since Mana had all the stolen goods, they thought that he was the thief who had stolen the things. Mana tried to convince the police that he was not the thief and that the thief had died in the fire. But you know that one who has stolen goods in his possession is considered to be a thief. So the police gave him a very severe punishment which they used to give thieves in those days.

Many people came here and did physical seva which benefited the dear ones who came here. They made their body useful, they made their body holy. Many dear ones did seva with their money. They contributed money for this program, and in that way they made their earnings holy and successful. And many dear ones who came here did the Simran, the meditation; they served the Master through their minds.

All the sevas which the dear ones did here—whether it was physical, financial, or mental—doing Bhajan or Simran—it was all the seva of the Master. Master Sawan Singh Ji used to say that those who contribute do the seva with their money. The rich people give the donations which are used by all the people in the sangat, and the poor ones do the meditation. And the people who have donated get some part of the meditation of the people who have benefited from their seva.

So here Bhai Gurdas says, “I sacrifice myself on those dear ones who go to the sangat and with their mind, body, and their wealth do the seva. I am always sacrificing myself on those who make their mind, body and wealth successful.”

*I sacrifice myself on those disciples of the Master who
achieve liberation themselves and liberate the whole of
the creation.*

Now he says, “I sacrifice myself on those disciples of the Master, who follow the Path of the Masters, giving up their own intellect and their own wisdom—and those who, after rising above the physical, astral and causal planes, go back to their Real Home. Those who become liberated themselves and who liberate many others, I sacrifice myself on such disciples of the Master.”

Masters tell us that the sangat of the Master is the family of the Master, because out of the sangat of the Master someone has to work in His place. The family members can only become the heirs or successors to the worldly property of the Master.

By meeting with the disciples of the Master, the sins are washed away.

Dear Ones, it is very difficult to become a disciple of the Master because the glory of the disciple of the Master is very high and he has many good qualities. Guru Arjan Dev says, “He who is called a disciple of the Master gets up early in the morning and works very hard. He meditates on the Naam of the Lord. Making all his efforts he goes to Amritsar, the pool of nectar, and bathes in it. When the day starts he sings the bani or the praises of the Master.” He says, “I seek the dust of the feet of that disciple who himself meditates on the Naam and who makes other dear ones also meditate on the Naam.”

What *Amritsar* or pool of nectar is Guru Arjan Dev talking about? That pool of nectar is within us in Daswan Dwar. So one who, after rising above and removing the physical, astral, and causal covers from his soul, goes to Daswan Dwar and bathes his soul in that pool of nectar, he is the real disciple.

He says that our sins from many past births are finished just by having the darshan of such a disciple of the Master—the disciple who meditates on the Naam himself and makes other people meditate on Naam. We get the darshan of such a disciple of the Master only if we are very fortunate.

I sacrifice myself on those disciples of the Master who wake up and sit in the later part of the night.

Now he lovingly says, “I sacrifice myself on those disciples of the Master who give up sleep in the later part of the night and who get connected with the Naam in their meditation.”

Baba Bishan Das used to tell a very short story from the Sikh history. He used to say, “Once Guru Nanak Sahib met with Laziness. Laziness was sewing a small blanket which had many holes in it. So Guru Nanak asked, ‘Who are you, and what are you doing?’ He replied, ‘I am Laziness and every morning I put this blanket on the people so they won’t get up and do the devotion of God, but it is a pity that those people who get Initiation from You, they tear my blanket and make so many holes. I have to sew this blanket every day, because they don’t accept me and they throw my blanket away.’”

So that is why Bhai Gurdas Ji says here, “I sacrifice myself on those disciples of the Master who get up in the second part of the night and do the devotion of the Lord.” Who will get up in the second part of the night and do the devotion of the Lord? Only those who do not accept Laziness.

I sacrifice myself on those disciples of the Master who at the ambrosial hour, bow down their heads.

He says, “I sacrifice myself on those disciples of the Master who get up in the ambrosial hour at three o’clock in the morning and who, turning their face towards the Master, bow down their heads in front of Him.” Dear Ones, only those people will bow down their head to the Master in the ambrosial hour who get up early.

Guru Nanak Dev Ji Maharaj says, “For doing a bad deed you will always wake up, but when the time comes for doing the meditation of Naam you always sleep.”

I sacrifice myself on those disciples of the Master who with one mind do the meditation of the Master.

He says, “I sacrifice myself on those disciples of the Master who, when they sit for the meditation of Naam, have no worldly thoughts,

and who do the work for which they are sitting in the meditation.” Often I have said: Suppose there is a five-year-old child guarding some place; we would not dare to go there and pick up even a small thing, because we are afraid someone is watching us. But God Almighty is within us and He is watching every single one of our feelings and thoughts, but we don’t even have as much fear of Him as we have of that child. You know that when we sit in meditation, our beloved Master, Who is sitting within us, is also watching us. And at that time if we have worldly thoughts, if we collect all the worldly garbage over there, are we not being disrespectful or insulting our Master? Not only do we lose by having the worldly thoughts during the meditation, but also we are insulting the Master. He is sitting there looking at us, and instead of doing the work which we should do, we are collecting the garbage of the worldly thoughts.

Our Beloved Master advised us to keep the diary. The diary is one of the best things with which to make our life. We put down in the diary that we meditated for one or two hours, but in that one or two hours we never think, “How many times did we come in contact with the Master, and how much time did we spend in contacting and thinking about the world?”

Kabir Sahib said, “The disciple whose body is still, whose mind is still, whose Surat and Shabd are also still, even one moment of the meditation of such a disciple is accepted by God.”

Guru Gobind Singh Ji Maharaj said, “One who meditates upon His Naam, or who remembers Him, with all his attention even for one moment, does not fall into the trap of the Negative Power.”

*I sacrifice myself on those disciples of the Master who go to
and join the company of the Sadh Sangat.*

Now He says, “I sacrifice myself on those disciples of the Master who lovingly go to the Satsangs of the Master and attentively listen to His discourses.” The Satsang of the Perfect Master is like the pool of Naam; only after going to the Satsangs do we learn about our shortcomings and only through the Satsang does Master give

us the boost and inspiration to do the devotion of the Lord.

Kabir Sahib says, “Your mind is somewhere else and your body is with the Master. How can an unbleached cloth be dyed?” How can the disciple be dyed in the color of Naam when his mind is not present there? We came here to attend the Satsang, but we slept in the Satsang.

If there is a veil between the iron and the philosopher’s stone, how can that iron be turned into gold?

*I sacrifice myself on those disciples of the Master who sing
and hear the bani of the Masters every day.*

Lovingly He says, “I sacrifice myself on those disciples of the Master who, after going in the company of the Master, sing the hymns or shabds written by the Master.” By singing the bhajans our mind gets the habit of becoming still and the love of the Master is created within us.

*I sacrifice myself on those disciples of the Master who meet
their fellow satsangis, attuning their minds with them.*

Now He says, “I sacrifice myself on those disciples who, whenever they meet with the other disciples, listen to the talks or the words of the Masters.” If the other disciples have something to say, they listen to them, or if they want to listen to anything about the Master, they talk about the Master. Who would talk about the Master? Only one who is connected with the Master will talk about Him. And who would like to hear the talks of the Master? Only one who is connected with Him, because for a dear one the talks of the Beloved are always loving.

Mahatma Chattar Das was an initiate of Master Sawan Singh and he said that it is not worth going to such a meeting where they don’t talk about the Master.

*I sacrifice myself on those disciples of the Master who lov-
ingly and devotedly celebrate the days of the Master.*

Now He says, “Who will celebrate the days of the Masters? Only those who have love for the Master, within whom the love of the Master is full.” So He says, “I sacrifice myself on those disciples of the Master who celebrate the days connected with the Masters.”

By serving the Master they get the fruit and become successful.

They understand the celebration of the days of the Master as the devotion of the Master. Because when we celebrate the days of the Master we get the yearning to do His devotion, we get the love of the Master awakened within us. Those who celebrate the days of the Master get the opportunity to do the seva: they do physical seva, financial seva, as well as the seva with their mind. They get the opportunity to be in the remembrance of the Master and to meditate.

Master Kirpal Singh Ji used to say that Saints are never very happy celebrating the birthdays, because the day which we call our birthday is the day when our soul was imprisoned in this body. The real birthday happens when our soul rises above this body, becomes free from the clutches of the Negative Power and, becoming one with the Shabd, goes back to the Real Home—that is our real birthday.

Dear Ones, the mirror has no need for anyone to look into it. But if we want to see our image, we have to look into the mirror. In the same way, Masters do not need to celebrate Their birthdays, but the disciples need to do that very much. The day when a Master came into this world is a most auspicious day, because on that day God Almighty showered so much grace upon this world—on that day He Himself came down into the human body. So for the disciples the birthdays of the Masters mean a lot and those days are the most auspicious days.

Guru Nanak Dev Ji Maharaj said that blessed is the family in which the Master is born. Blessed are the parents who got this blessing of becoming the parents of the Satguru. Blessed is the mother

who gave birth to such a Satguru Who did the devotion of Naam and Who Himself became the liberated one. Those who saw Him also got the liberation.

So Bhai Gurdas lovingly told us about the disciples of the Master: how one can become the disciple of the Master, and after reaching which place one becomes the disciple of the Master. He also told us why it is important for us to become the disciple of the Master. So, according to the instructions of the Master, we should also do our devotion and become the disciple of the Master. And very happily, with all our sincerity and honesty we should do the devotion of the Master.

This talk was given at Sant Bani Ashram, Ribolla, Italy, on May 25, 1989.



Room in Your Cup

You may call him a satsangi, a follower, or a Sikh; it all means the same thing. Whoever surrenders himself at the feet of the Master, who does his Bhajan and Simran, following the instructions of the Master, and who lives according to the teachings of the Master, is called the disciple of the Master.

Before starting the Satsang, I would like to tell you a story which I have told many times before. In the area of Hoshiarpur in Punjab there lived an initiate of Guru Arjan Dev whose name was Bhai Tilku. In those days Hoshiarpur was kind of a central place, a center for yogis, sanyasis and renunciates, and in the same village there lived a yogi who had done a lot of meditation-like practices, who had acquired supernatural powers, and who would perform miracles to attract people. In order to attract more people to him, he announced that those who would have his darshan, even once, would get to go to the heavens for one year. This was a very good deal for people. Who would not want to go to the heavens just by having the darshan of that yogi once?

You know that people always go to get things where they don't have to work hard. Whenever they see that anything is being given out freely or very cheap, they always go there. Master Sawan Singh Ji used to say, "If someone announces that you can go to America and get property and houses without working for them, everybody who has houses here would want to give up their homes and go to America, because they had been told that they could get a house in America for free." If we know that we can get something without working for it, we all want to get it.

So when people heard that announcement, even those who weren't interested in seeing the yogi came to see him because

they were told that they would get to the heavens for one year. So everyone went to see that yogi—except Bhai Tilku. He was doing the devotion of Naam; he was a dear one, so he did not go to see him. Now that yogi had done all that only to attract Bhai Tilku, who was a very devoted satsangi and who was telling people about Satsang, about the Master, and meditation on Naam. Those people who listened to him came to the Path of Naam and did not go to that yogi anymore. So it was affecting the yogi.

Now it was in order to attract Bhai Tilku that the yogi had done all that, but it was useless because Bhai Tilku had firm determination and faith in his Master; and he did not go to see that yogi.

The yogi asked the people around him, “Did everyone in this village come to have my darshan?” They replied, “Yes. Everyone came and many people came even more than once. Only Bhai Tilku did not come.” The yogi said, “Maybe he does not know about this thing. Go tell him personally that if he has my darshan he will get heaven for one year.” So the people went to Bhai Tilku’s home and told him. Bhai Tilku replied, “This is not my Path; I don’t have to go to the heavens. I have to go to Sach Khand which is a different Path than the Path of that yogi. So why would I bother going to see him when I don’t want to go to the heavens?”

They came back to the yogi and told him exactly what Bhai Tilku had said. Hearing that, the yogi was not pleased. He used all his supernatural powers to disturb and affect Bhai Tilku. But Bhai Tilku was not affected. He closed himself up in his house and started doing Simran and connected himself with Naam. So the yogi’s supernatural powers did not work on Bhai Tilku: Because on those who do the meditation of Naam, no supernatural power has any effect. Also, no forces of the Negative Power can have any effect on the dear one who does the meditation on Naam. Not even the Angel of Death can come near the disciple of the Master. But the disciple should be doing the meditation of Shabd Naam—he should have faith in the Master.

So when the yogi’s supernatural powers did not work on Bhai Tilku, he told his people, “Go and tell him that for him we have a special concession. He will get two years of the heavens if he comes

to see me.” That offer also didn’t tempt Bhai Tilku and he continued doing his meditations. So looking at his firm determination, and his faith in the Master (you know that if we have faith, anyone who is looking at our faith will surrender to us) that yogi himself came to see Bhai Tilku. When the yogi came to see him, Bhai Tilku closed the door. The yogi said, “Open the door. I want to see you.” But Bhai Tilku did not even want to see that yogi, so he didn’t open the door. The yogi said, “Please open the door. I want to see you. I will go to your Master and I will also take the Naam from Him, because now I have learned from your faith in the Master that your Path is the Real Path.”

So history says that not only did that yogi go with Bhai Tilku to see Guru Arjan Dev Ji Maharaj and get the initiation from Him, but he did the meditation wholeheartedly and with so much faith in the Master that he became one of the good meditators.

Mahatmas who go within tell us about the hells and heavens. They tell us that hells and heavens are the places created by the Negative Power in the astral world where the souls are sent to suffer the consequences of the bad karmas they have done in this world, and also to enjoy the rewards for their good karmas. Those who do very good karmas here—a lot of donating or work for others—and have a very good kind of life here, they get the reward of all their good deeds and are sent into the heavens. Over there they have a very comfortable life, but the time over there is also limited. When their time comes to an end over there in the heavens they are sent back into this mortal world again and they are given birth into a nice family, a wealthy family, where they have a nice house and all sorts of comforts and conveniences. But liberation is in Naam. If they get to the perfect Master and the Master gives them the Naam, only then do they get liberation; otherwise, according to their karmas of this lifetime, they get another body. But the souls who go to the heavens are sent back into this world and are given at least one more human birth so they can find their way back to the Real Home.

In the same way, the hells are also very dirty places, full of sufferings, and they are also on the astral planes. And those souls who

do all sorts of bad deeds in this world, who are tyrants and who give a hard time to others, hell is made for them. They are sent there and are given a very hard time there.

Their time in the hells is also limited, and when they finish paying off their karmas there, when they finish the suffering which they are supposed to get there, they also are given at least one more chance to come into this world again as a human being. But unlike the people who came from the heavens, the people who come from the hells are given birth into poor families where they lead a miserable life.

Even for them, the liberation is in the Naam. If they fortunately come across a perfect Master and get the Naam Initiation from Him, then they can also get rid of their sufferings. They can also get liberation. Otherwise, according to the deeds of that lifetime, they get another body.

Usually religious people talk only about heavens and hells. They build up hope in the people of going to the heavens, and they frighten the people with the suffering of hell. If we do a good deed, like giving donations, it is only because we are afraid of the sufferings of hell. And whatever we do in this world, we either do that expecting to go to heaven or because we are afraid of going to hell.

Kabir Sahib says, “Everyone talks but they don’t know. Everyone talks about the heavens, but no one realizes where heaven really is. The real heaven or paradise is at the feet of the perfect Master.”

Mahatmas neither build up hopes in Their disciples of going to the heavens, nor do They frighten them with the sufferings of the hells. They tell Their disciples, “You don’t have to go to either the heavens or the hells; you have to go to the place from where your soul came. You have to go to Sach Khand.”

Kabir Sahib says, “What is heaven, and what is hell? Saints condemn both of them.” We don’t care for either of them, and with the grace of the Master we don’t have to go to them.

So the bani of Bhai Gurdas is presented to you, in which he talks

about the good qualities or the glory of the disciple of the Master.

*I sacrifice myself on him who, while having everything,
understands himself as the one who has nothing.*

Bhai Gurdas says, “I sacrifice myself on him who has been given all kinds of spiritual powers graciously by the Master, but still he understands himself as completely dependent on the Master. Still he surrenders himself to the Master.”

Guru Arjan Dev Ji Maharaj says, “The *ridhis* and *sidhis* (supernatural powers) are the slaves of those who do the meditation of Naam.” All the supernatural powers fold their hands and stand in front of those who do the meditation of Naam.

Saints and Mahatmas live Their lives according to the Laws of Nature, and They teach Their disciples also to do the same. They say that whatever cold or heat comes in the Will of God according to the Laws of Nature, you bear that cold or heat. Do not waste the powers which you have achieved by meditation. Do not waste your supernatural powers in erasing the Laws of Nature.

*I sacrifice myself on him who has all honor and glory but
understands himself as having no honor.
I sacrifice myself on him who, giving up all cleverness,
becomes innocent.*

In Sant Mat we have to fulfill certain conditions in order to become successful. First of all we have to give up the pride of our own selves. We have to give up the pride of our education, our position. We have to give up the pride of our wealth, our belongings, the things which we have, because in this Path of the Masters even a person who has a Master’s degree has to behave like a child of five years old. Because in this Path of the Masters we are not more than a child of five years old.

Guru Nanak Dev Ji Maharaj says, “O my beloved Lord, I am your child. Why don’t you forgive my faults?”

When the child is dependent on the mother, the mother is responsible and she takes good care of the child. In the same way if we become dependent on the Master, if we have only His support, then He takes care of us, He is responsible for us. But we have the mind within us who does not allow us to surrender to the Master. If anything turns out all right or successful in the world, our mind always tells us it is because of our own efforts that such a thing happened or we have gained this success. But if anything goes wrong or happens beyond our control, and we do not know what to do about it, then we start finding fault with the Master, saying that Master did not take care of us.

I sacrifice myself on him who likes the Will of the Lord.

Now he says, I sacrifice myself on that disciple of the Master who lives in the Will of God and who always accepts the Will of God. No matter how much loss he has to suffer, no matter if anything goes wrong in his home or in his family, he always says, "This is all according to the Will of the Lord and it is all due to my own karmas; maybe we don't know how much the Master has helped me." So Bhai Gurdas says, about those that have such an attitude when anything goes wrong in their life, "I sacrifice myself on such disciples."

I sacrifice myself on him who becomes attracted by the Path of the Gurumukh Masters.

He says, "I am always sacrificed to that dear one who very lovingly walks on the Path of the Masters."

I sacrifice myself on him who understands himself as a guest and who knows that he has to go.

When a guest comes to somebody's house to spend a night he does not understand that house as his own; he knows that he is just a guest. He remembers his destination all the time. So Bhai Gurdas

says, “I sacrifice myself on that disciple of the Master who, while living in this world, understands himself as just a guest, and who, even though he has everything, still understands that all belongs to God. I sacrifice myself on that disciple of the Master who understands himself as just a traveler in this world.”

He is accepted and honored in this world and in the Court of the Lord.

Bhai Gurdas Ji says that such a disciple who, while living in this world, always does the devotion of the Naam, who understands that the only advantage which one can take by coming into this world is the meditation on the Naam, who always remains involved in doing the devotion of Naam—God Almighty gives that disciple all the glory. Glorified is his life in this world. When he leaves this world and goes to the home of the Lord, there also he gets all the honor.

Saints do not tell us to leave this world or to run away from our responsibilities. They do not make us cowards. They do not say, “Run away into the wilderness, or go into the forest. Just leave your family and give up your responsibilities.”

They say, “Live in the world, live among your family and attend to all the worldly responsibilities which you have been given. Finish your give and take with people. Give to those to whom you owe, and take from those who owe you. Pay off the karmas which you are supposed to pay, while living in this world. But never give up doing the meditation of Naam. Live in this world with all your strength, become strong, attend to all your responsibilities and do the meditation of Naam, so that your living in this world can be called honorable, and so that when you return to your Real Home you get all the glory and honor.”

I sacrifice myself on that disciple of the Master who, following the Path of the Master, is always humble within.

There is no wealth in this world which is more precious than the wealth of Naam. So one who has that wealth of Naam and under-

stands himself as the poorest one, one who is very humble within, I sacrifice myself on that disciple. One who always tells the Lord, “O Lord, you are the Emperor, you have everything. I am just a poor one in front of you”—Bhai Gurdas says, “I sacrifice myself on that disciple.”

Master Kirpal Singh Ji used to say that God will shower grace and fill up your cup only if there is some room in your cup. If your cup is already filled up with egoism, vanity and all kinds of pride, where is the room for the Gracious One to give any grace to you?

You may read the writings of the perfect Saints and you will see how much humility They have. They say, “We have come to Your door; we are sinners, we are poor, we are paupers, and we have come to Your door. You fill up our bags.”

Even though the Saints are Almighty Ones, still They have a lot of humility in Them. We get to learn a lot from reading the banis of great Masters like Guru Nanak, our beloved Master Kirpal Singh, and Master Sawan Singh. “Oh, my beloved Master Sawan Singh, even Your shoes are better than me.”

Bhai Sahib says, I sacrifice myself on those disciples of the Master, those husbands who do not look at others’ wives and those wives who do not look at others’ husbands—those who understand other people as their brothers and sisters.

The diary which Master Kirpal gave us to keep is meant to make our lives good, pure, holy, and free from all these bad qualities.

*I sacrifice myself on him who does not even touch others’
wealth.*

Yesterday in the Satsang I said that Bhai Gurdas had spent most of his life in the company of the Masters, and that he earned his livelihood by honest means and served the Masters wholeheartedly and with all his love.

So he says, I sacrifice myself on that disciple of the Master who does not touch anybody else’s wealth, who does not understand anybody else’s wealth as his own, and who earns his livelihood

by honest means. Only such a disciple becomes successful in meditation.

Master Sawan Singh Ji used to talk about an old woman who used to earn her own livelihood by spinning thread. She was a very good meditator, so she would go within and have good experiences, but all of a sudden she stopped having them. What happened was that a prostitute lived in her neighborhood, and before the prostitute turned on her gas lantern the old woman would spin her thread in the light of her own lamp. But once the bigger lamp of the prostitute was turned on, the old woman would turn off her lamp, and using the light from the prostitute's lantern, she would do her work and earn her livelihood.

Once a Master, a meditator of Naam, came to her home and she asked that Master, "I used to have very good experiences and go within. But now I don't know what has happened: I cannot go within." So the Master said, "Maybe you are talking too much, or doing something which you should not do, or you are not earning your livelihood honestly." And He counted many of the obstacles or bad qualities which keep people from going up in meditation. But that old woman had all the good qualities. The Master also could not figure out what was wrong so He said, "I will stay tonight with you and figure out what the obstacle is."

So in the evening when it became dark that old woman turned on her lamp and she started spinning her thread. And later on when her neighbor, the prostitute, turned on her lamp, that old woman turned off her own lamp and using the light from the lamp of the prostitute she continued spinning the thread. The Master was very wise and He said, "This is the problem. You let the light of your neighbor, the prostitute, come into your room; that is what is affecting the honesty of your livelihood. When that prostitute turns on her lamp, you should close your door and spin your thread; earn your livelihood using the light of your own lamp."

From reading the writings of the Masters we come to know how those great Masters earned Their livelihood by honest means. Kabir Sahib did the work of weaving cloth all His life long. Mahatma

Ravidas used to make shoes and earned His livelihood in that way; Guru Nanak did farming. Our beloved Masters Sawan Singh and Kirpal Singh maintained Their lives from Their army and government pensions. Guru Nanak Sahib said that those who earn their livelihood by honest means and who share from their earnings with people in the sangat are the only ones who know the true Path.

I sacrifice myself on him who doesn't criticize anyone and stops others from criticizing.

Now He says, "I sacrifice myself on him who not only does not criticize others, but who even stops others from criticism." Those who criticize the beloveds of God suffer great losses. Master Sawan Singh Ji used to say that you should refrain from criticism. It is a tasteless sin.

I sacrifice myself on him who earns the teachings of Satguru.

He says, "I sacrifice myself on those who do the meditation of the Naam given them by the Master, wholeheartedly, with all their mind and body."

I sacrifice myself on him who sleeps little and eats little. Such a Gurumukh becomes absorbed in Sahaj easily.

Bhai Gurdas lovingly explained to us, "Those who abstain from sleeping a lot, those who abstain from eating a lot—I sacrifice myself on those disciples of the Master. Such a disciple easily attains the status of Sahaj, they easily get to Sach Khand."

This talk was given at Sant Bani Ashram, Ribolla, Italy, on May 26, 1989.

The God Within All

Please listen to this bani of Bhai Gurdas. I have been commenting on his banis in the last two Satsangs, and today also I am taking the same bani.

In order to realize God there are only two ways or two practices through which we can achieve liberation. Doing Simran, Bhajan and Dhyān is one of them. It is very important to get the Naam from the perfect Satguru if one wants to achieve liberation. The firm determination and faith in the Master is also very important for a disciple if he wants to progress on the Path.

All Masters have inspired us to go to the present Living Master and get the Naam from Him. Swami Ji Maharaj says, “Give up relying on the past Masters. I say this to you only for your own benefit. Search for the perfect Master of the present time. I say this for your benefit.” Guru Nanak Dev Ji Maharaj says that without the Master it is deep dense darkness. One does not understand anything without the Master. Coming to this point we forget and we become careless. We say, “Why do we need a Master? We don’t need a Master.” But we forget that every single step we take in this life we have always needed a teacher or master to guide us. Without a teacher or a guide we cannot learn anything. In the beginning our mother is our teacher and she teaches us the language of the family in which we were born. When we grow older, our brothers and sisters teach us how to walk. When we grow up a little more we go to school, where the teachers teach us. Later we go to college where the lecturers and professors are our teachers. Afterwards, when we step into the world and we become professionals or leaders, we always need somebody to guide us; we always need someone who can teach us how to

fulfill the responsibilities of that position. So at every single step that we take in this life, in order to become anything or to receive anything in this world, we need a teacher or a guide.

The subject of God Realization and the spiritual Path is so complicated that we can not take even one step on this Path without the guidance of a perfect Master. Although we know that we cannot do or achieve anything without the guidance of a teacher in the worldly work, regarding the spiritual Path we say that we do not need a teacher, we can solve this matter ourselves.

Whenever the Saints and Mahatmas, the Masters, have come into this world, no matter where They are born in this world, They come in the human form. Looking at Their pictures we can say that we are convinced that They all came in the human body, in the human form. All the great Masters—Guru Nanak, Kabir, Jesus Christ, and all the others—came in the human body. If God Almighty had come in the form of an animal we would not have been able to understand His language. If He had come in the form of an angel or a god or goddess we would not have been able to see Him. Because we are in the human form, God Almighty comes in the human form: because it is natural to feel love for others like ourselves.

Kabir Sahib said that Brahma (the Creator) speaks through a body. How could even Brahma speak without a body? Mahatmas tell us that in order to walk in this world, even though we can see it with our eyes, we still need some direction from guides and teachers. But the Path on which we have to walk after leaving this world is the Path we do not know anything about. There it is all darkness and we have to use our inner eye to walk on it. We cannot use our outer eyes to see things if we do not have a source of light to illuminate the path. Our outer eyes can only see objects with the help of some external light source (sunlight, electric lights, etc.). On the inner Path we have to use our inner eye, and unless we get that inner eye open we cannot see to walk on that Path. The Masters come into this world as doctors to open that eye for us.

Master Kirpal used to say that the child who is born today needs his mother and he needs to nurse from the breast of the mother. The

child who was born centuries ago, no matter in what age he was born, also needed the milk of the mother and the warmth and care of his parents. And the child who will be born in the future will also need the care and warmth and milk of the mother as much as the child of the present or the past.

It is not true that God Almighty only wanted to shower His grace upon the souls in the past. It is not true that He no longer wants the souls to go back home so He is not sending Masters into the world at this time. God Almighty is sending His lovers, the Masters, into this world, in this present time, just as much as He was sending Them in the past, because the Path of the Masters can never come to an end. As Kabir Sahib says, “The Path of the Masters is always functioning and Masters are always coming into this world.” Of course people who do not have love for God, or those who do not want to do the devotion of the Lord, may say that there is no Master in this world at this time but it is not true—God is still gracious on all people and He is still sending the Masters into this world to protect His children.

Master Sawan Singh Ji used to say, “Only the things of the present time work.” He used to say that no matter if the doctors Davantar and Lukhman were very great doctors and that they even had the competence to put life back into a dead body, still, if we get sick today and we say we will get the treatment only from Davantar or Lukhman, it is not possible: they have gone away; they are dead. No matter how much we make efforts, still they are not going to come back. If we need treatment we have to go to the doctor of the present time.

In the same way, if some woman wants to get married to a very good king who was in the world centuries ago, that desire cannot be fulfilled, because he is not going to come back. If she wants to get married and have children, she will have to find a companion who is present at this time.

In the same way, many great teachers and scholars came into this world but if we want our children to get an education we will need a teacher of the present time. The same thing is true with spiritual

Masters. The Masters who came in the past were very good; They are worth worshipping and we have deep respect for Them. But if we need spiritual guidance in this time we need to go to the Master of the present time. Even though the Masters who came in the past were All Conscious, the Form of Almighty God, still They will not come back into that same Form in this world again and again. What was the use of Their coming as the Master if They were going to come back into this world again and again, like a ghost in the same body?

Saints tell us we are not the body, we are the soul. We have been given this body only to pay off our karmas. We are souls and on our souls there are three covers: physical, astral, and causal. Graciously Masters give us Initiation and after making us meditate They help us to withdraw from all these three covers, and They take our soul to *Daswan Dwar*. When, by doing the meditation with the grace of the Master, we are able to remove these three covers from our soul and take her to *Daswan Dwar*, there the soul becomes very radiant. Her radiance equals the light of twelve outer suns.

Even though our soul becomes so radiant after reaching *Daswan Dwar*, still she cannot go any further on her journey by herself. There also she needs to go in the light of the Master. After reaching *Daswan Dwar* the soul does realize that she is soul and not body, but still she is unable to continue her journey without the guidance of the Master. In the region of *Maha Sunn* there is dense darkness, and not even the radiance of twelve outer suns can help the soul journey through that darkness. The soul is able to cross that region of *Maha Sunn*, of dense darkness, only with the grace of the Master and only in the Light of the Master. There are many souls who have tried to go there without the guidance of the Master who are lost in that darkness of the *Maha Sunn*. Only after crossing *Maha Sunn* does the soul realize what the Master is. All the Hindu *Shastras* and all the various holy scriptures tell us about the glory of the Master. In the Hindu *Shastras* it is written that the Guru or Master is the One Who dispels the darkness.

So after reaching the place where the soul gets so much radiance, when the soul is able to cross that region only in the light of the Mas-

ter, then she realizes that Master is not the body; He is the Almighty One. He has assumed the body only to explain things to us, because we are in the human body. In reality He is the Almighty One.

Mahatmas do not believe in blind faith, and They do not give blind faith to Their disciples. They tell Their disciples, “Come along with us — go within and see the Reality with your own eyes.” When They do not find many disciples who live up to Their teachings, and who do what They want them to do, then giving them the worldly examples They make them understand the Reality. Because sometimes we understand things much better if we are given worldly examples. They explain things to us, giving us worldly examples, hoping that maybe one or another worldly example will touch our heart and will make us understand what They want to explain to us. And They also touch our hearts with Their astral intellect, and then the real yearning for doing the devotion of Naam is created within us.

You can satisfy yourself by reading that part of Mr. Oberoi’s book* in which he talks about the interview of Sunder Das with Master Kirpal. Master Kirpal told Sunder Das about the false masters and how the false masters are given the punishment and if the soul goes inside without the guidance of the perfect Master, what happens to them and how they are also punished.

Sunder Das was a very good meditator of a very high order. It is not that Master Kirpal gave him a sitting in a closed room and made him see all those things: it was not like that; it was all in public. He was sitting there at my house in front of hundreds of people, and he was asked to relate whatever he was seeing inside.

I have often said that once you go within no doubts exist. Because when we go within, the Path becomes as clear to us as an open book. You can go in the Maha Sunn and see for yourself the condition of those people who are so popular in this world, whose books are very popular. Go and see their condition; see how they are stuck there.

Master Kirpal used to say that the work of writing a book is

* *Support for the Shaken Sangat*, A.S. Oberoi.

the work of the mind and intellect, and the mind and intellect are ignorant ones. The ABC of spirituality starts where the limit of the mind and intellect ends.

You may read Kabir's *Anurag Sagar** and satisfy yourself. Bhai Gurdas is also talking about the deeds of Brahma. Brahma was also very learned. He gave out the teachings of the Vedas; it was after Brahma that people came to know about the Vedas.

He had four faces and he used to teach people that one should not do bad deeds: you should not look at other people's spouses and things like that. But he himself was tempted and he fell. Afterwards he repented; but what can you do once you do the bad deed?

Bhai Gurdas Ji says, "What was the fault of Brahma?" The only fault of Brahma was that he did not get the perfect Master, he did not go to Satsang—he had pride that he was a very learned one.

Guru Nanak Dev Ji Maharaj says that none of these gods—Brahma, Vishnu and Shiva—got any peace. No one gets any peace without going to the Master.

Guru Gobind Singh Ji very lovingly says that someone may do thousands of techniques or repeat millions of mantras, but when the Negative Power gives his beating, nobody will be spared. Only those who are the lovers of Naam, those who are the devotees and meditators, will be saved .

Guru Gobind Singh Ji tells his Master, "O Master, all those who come in Your shelter take refuge in the Naam, and only they are saved." He says, "Just as only those grains are saved from grinding which remain very close to the handle—all the other grains are made into flour—in the same way, only those people who take refuge in the perfect Master will be saved, everybody else will be devoured by Kal."

*I cut myself into four pieces for him who understands the
Master and God as one and the same.*

* See *The Ocean of Love: the Anurag Sagar of Kabir*, translated and edited under the direction of Sant Ajaib Singh Ji.

He says, “I sacrifice myself, cutting myself into four pieces, on that disciple of the Master who understands the Master and God Almighty as one.”

The Mahatmas who have worked hard in meditation, who have risen above their bodies and gone within, only they have said, after seeing God Almighty and their Master as one, “Dear ones, the Master and Almighty God are one and the same; go within and you will see that in fact God Almighty Himself comes assuming the body of the Masters.”

Guru Arjan Dev Ji Maharaj says, “We are the dust of the feet of the Masters; we have taken refuge at the feet of the Masters. Saints are our support and Saints are the only ornaments we wear.” Further He says, “Almighty God Himself has taken up the Form of the Shabd. That for which you came into this world—that Naam of the Lord—can be had from the Saints. Give up your pride; discriminate between the true and false; weigh the Naam of the Lord in your heart; get it from the perfect Master.”

*I cut myself into four pieces for him who does not bring
duality within himself.*

*I cut myself into four pieces for him who does good even to
those who do bad to him.*

Now He says, “I sacrifice myself, cutting my body into four pieces; I sacrifice myself upon him who always does good, even to those who wrong him.”

You know that it is very easy to be good to those who do good to you, but if someone wrongs you, you can imagine how difficult it is for you to be good to them.

Dear ones, only the Saints have such qualities. The people in this world gave a very hard time to the Saints, and also to other disciples. You know that Guru Arjan Dev Ji Maharaj was tortured in many inhuman ways—He was made to sit on hot coals and hot sand was poured on His head—until He was killed. Similarly, Guru Teg Bahadur was killed in Delhi in front of the people. Mansur was also killed and Shamaz Tabrez was skinned alive. Christ was

made to wear a crown of thorns, and He was crucified. All these perfect Masters, when They were tortured by the people, did not do anything bad to them, instead They prayed to Almighty God for them, saying, “O Lord, these people do not know what they are doing because they do not understand us. Since they do not know us, that is why they don’t know what they are doing, and so You kindly forgive them.”

When I asked my beloved Master, “O True Lord, how will I face the world? You have all the good qualities and I have none. People criticize even You, so where do I stand compared to You? I do not have any good qualities, how will I go into the world?” And the True Lord, the True Emperor, Master Kirpal, Who had all the good qualities, said, “Dear one, if the bad people do not stop doing their bad deeds, why should a good person stop doing his good deeds?” So only the Saints have this good quality.

I cut myself into four pieces for him who doesn't speak ill of others.

I cut myself into four pieces for him who allows himself to be deceived for the benefit of people.

Now he says that God resides within everyone, so if we are hurting anyone it is as though we are hurting God Almighty, *because God Almighty resides within everyone*. Also, instead of deceiving others, He allows Himself to be deceived for the sake of others.

I cut myself into four pieces for him who does favors to others and enjoys His Will.

Such a soul is worryless in the Court of God; He becomes the honor of those who have no honor.

Only the perfect Master recognizes the Shabd of the Master.

Now he says that only he is the disciple of the Master who is like a benefactor and who works for others, who does good for others.

And only such a disciple of the Master goes to the Master and absorbs into Him.

So very lovingly Bhai Gurdas has explained to us how we have to do the meditation of Naam, how Naam is the only means of liberation, and how we have to follow the Master. Now when we have gotten the Naam Initiation we should dive into this Ocean of Love and bring out the pearl of Naam.

This talk was given at Sant Bani Ashram, Ribolla, Italy, on May 27, 1989.



The Matter of the Will of God

Please pay attention to this bani; it is worth listening to. Number 36 of the Vars of Bhai Gurdas is presented to you. Bhai Gurdas was the son of Guru Amardas Ji's brother and he was a Brahm Gyani—he was truthful, sincere, and he had the opportunity to sit at the feet of Guru Amardas, Guru Ramdas, Guru Arjan Dev, and Guru Har Gobind and do the meditation there. He served all these four Gurus; he was very truthful; he used to earn his own livelihood and he was a perfect example of a satsangi on the Path.

Bhai Gurdas preached Sant Mat also. At that time, in India, even though there were not so many good means of transportation, many people came in the company of Bhai Gurdas and because of him, about seven or eight hundred people came to the Master and followed the Path.

He witnessed the changes in the guruship or successorship many times and he had complete knowledge of the true and the false, and he knew how the false people imitate the true ones.

When Guru Ramdas Ji Maharaj left his physical body and went back to Sach Khand, Bhai Gurdas was in Agra. So when he came to know about Guru Ramdas Ji Maharaj's departure from this world, he went to Sri Amritsar, where Guru Ramdas Ji used to live; but when he did not find the same glory he had seen at the time of Guru Ramdas Ji's presence in this world, he went to Guru Arjan Dev, who was his nephew, and asked him, "Why do I not see the glory which was present at the time of Guru Ramdas Ji Maharaj?"

Guru Ramdas Ji Maharaj had three sons. The oldest was Prithi Chand, and the second one, the middle one was Mahadev, and the youngest one was Guru Arjan Dev. Guru Arjan Dev was the one who had done meditation and had faith in his Master.

When Bhai Gurdas asked Guru Arjan Dev Ji Maharaj why the sangat was divided and why things were not the same as in the time of Guru Ramdas, Guru Arjan Dev Ji explained everything to him. He told him how the oldest brother, Prithi Chand, had misled the sangat, how he had collected some people in his favor; he had proclaimed himself to be the successor of the Guru, and was creating divisions among the sangat.

Bhai Gurdas knew very well that successorship or guruship is not the matter of any business; it is not for getting worldly fame or riches. *It is a matter of great responsibility. Only He within whom the Sat Purush has manifested Himself can do this job of the Master.*

Master Kirpal Singh Ji used to say that Masters are not attached to any particular family or to any particular place or community because They have sympathy and mercy for everyone in this world; They have mercy for all souls.

For twenty-five years of His life, Master Kirpal preached that Spirituality cannot be transferred through papers — through a will or documents. Of course, worldly property or riches can be transferred that way; but as far as Spirituality is concerned, it cannot be passed on or transferred through papers.

He used to say that Spirituality can be transferred only through the eyes, which is why, after He left the body, people started saying, “Master has given me His power through the eyes.” But, dear ones, it is not that easy to make such eyes as can get the Spirituality from the Master. We have heard from the wise people that if you want to store the milk of a tigress, you need a vessel of gold. If you try to put it in some other vessel, it will go bad. In the same way, in order to make those eyes which can receive the Spirituality or the power of the Master, one needs to work very hard for many, many years. Many times it even takes ages or many births to prepare such eyes which can receive the power of Spirituality.

You have read the bhajan in which it says:

*O blind of intellect, just look, because Satguru has given
you eyes.*

*Many are dead because of the eyes, many are liberated
through the eyes.*

If you exchange your glance with, if you look into the eyes of, the ones who have worldly passions, your life is ruined. If fortunately you come across someone Who has Spirituality in His eyes and you look into His eyes, then you can easily cross this ocean of life. In the bhajan it says that one eye is worth a pearl and one eye is worth nothing, not even a shell. And it says that one eye has millions of friends—and all those friend’s friends go on looking at such eyes with all their love and devotion; and yet there are some eyes which have thousands of enemies in this world.

Saints are such a power Who do not spare anyone. They do not even spare their family, *because their sangat is their family*. They do not do favors through any of their family members.

So Bhai Gurdas went to Prithi Chand to explain to him about the successorship because he was attached to the successorship of Guru Ramdas, and because he knew that Guru Ramdas Ji had called him “the one who is cunning in the heart,” and Guru Ramdas had told Prithi Chand, “If you wanted to be the Master—if you wanted to be my successor—you should have done the devotion; because one cannot become the Master without doing meditation.”

Sikh history is full of evidence and stories of Prithi Chand wanting to be the Master: how he joined hands with his younger brother, Mahadev, and how both of them got together, and seeking the support of the imperial administration, said so much against Guru Arjan Dev that the administration tortured Him and gave Him a very hard time. So the person behind that was Prithi Chand because he wanted to be the Master.

Bhai Gurdas was sent by Bibi Bhani, Guru Arjan Dev’s mother, and by Guru Arjan Dev himself, to Prithi Chand, to make him understand that it is not good to have a dispute among brothers

over the *gaddi*—the successorship—because it would affect the sangat: the sangat will not benefit if there is any dispute among the brothers for the *gaddi*.

So Bhai Gurdas went to Prithi Chand and explained to him, “You have not done the meditation; and this job is not for those who do not do the meditation. You cannot become the Master. If you do the devotion, the meditation, then you can become successful.” But Prithi Chand did not listen to him because he was jealous, he was cunning, and he was confident that he could get the successorship because of his might and force.

Bhai Gurdas was not successful in convincing Prithi Chand that he should not become the Master; and when he was coming back, he felt very sad, very depressed; he thought, “These people have made Spirituality just like a game. They do not understand that one cannot become the Master, one should not play with the souls of others, unless one is competent.” So he wrote this var which is now going to be presented to you. He wrote this because his failure in explaining things to Prithi Chand affected His heart.

The crane lives in the place of pilgrimage but he cannot be trusted.

Bhai Gurdas gives the example of a crane. He says that usually the crane lives at a place of pilgrimage in Ganges River and pretends to be doing the devotion; but that cunning fellow does not realize that at such a holy place he is not supposed to do any cunning act. He spends his time picking up fish and frogs and eating them.

In the same way, those people who live around the Master but do not do the meditation—some of those people even come in the family of the Master—but if they do not do the meditation but only pretend to be the devotees, they are like the crane.

They don't even know that the court of the Master is very high, pure and holy, and that one should not do any bad deeds there.

The rainbird calls for his beloved and does not drink the water even when it is raining.

Now he gives the example of the rainbird. When it rains it rains for everyone, but that rainbird is not drinking the water of the rain. Even then, he goes on repeating the name of his beloved.

In the same way, it doesn't matter if the wife of the Master, or His sons, or His cousins, or any of His family members, does the seva of the Master: the Master fulfills their desires and the Masters do their work, but like that rainbird who does not take even one drop of the water from the rain, those dear ones remain thirsty even though they live with the Master.

Even though it grows in the company of the sandalwood tree, the bamboo does not become fragrant.

The bamboo grows very high; he has this pride that he's the tallest of all; and he does not accept the fragrance of the sandalwood which may be growing right next to it. Even though the sandalwood is very small and short, still it has a lot of fragrance. The bamboo does not accept that fragrance from the sandalwood.

The owl is the unfortunate one who does not acknowledge the sunrise.

When the sun rises it brightens every place but the owl is such a creature that in his fate it is not written to see the light of the sun. So for him, the sun never rises; at the time when the sun rises and brightens the whole world, he does not open his eyes and see it.

The musk is present in the deer's navel, but he wanders outside in search of it.

There is musk in the navel of the deer; but he insists on looking for that musk outside, and he is wandering outside to search for that which is very much within him.

Satguru is the True Emperor—the face of the meena (the cunning at heart) is blackened.

Truth is, after all, truth. Master Sawan Singh Ji used to say that you should always remain attached to the Truth, because eventually Truth triumphs, and the faces of the cunning are blackened when they go into the Court of the Lord. Truth always wins.

*By falling into the bucket of a dyer, a jackal gets painted.
Back in the jungle he pretends to be the king.
He sits up straight and the deer come to serve him.
Like an intoxicated one, he imposes his rule.
One day the other jackals start making the noise that
reveals his secret and he is kicked out of the jungle.
In the same way the meena is kicked out from the Court.*

Bhai Gurdas Ji says that it is like a jackal who once was caught in the bucket of a painter and somehow got some paint on his body. When he went into the forest, the deer who had never seen a tiger thought that he was a tiger—the king of the jungle—so they started paying respect to him and praising him. So the jackal thought that maybe he had some qualities and that he had definitely become something; so he became very proud of his own self. In the night when the other jackals started making noise, he had to join them: because it is said that if your fellow beings are making noise and you do not join them, you get itchiness in your body. When the deer heard him, they realized that he was not a tiger, he was just a jackal; so they all started beating him and his reality came out.

Bhai Gurdas Ji says that this is the condition of those who do not do the devotion of God. They pretend to be the true ones; but deep in their hearts they are the cunning ones. When the other dear ones come to know the reality, in the Court of the Lord, then the false one also feels embarrassed and gets a beating. The Sufi Saint Farid Sahib says that such people pretend to be one thing on their face; but in their reality they are different.

The thief does the stealing but in the end he suffers a lot.

*When the one who commits adultery gets caught, his nose
and ears are cut off.**

*When the deer is trapped in the net, when the gambler loses
in the game, they both suffer.*

*The bigamist likes the other person's spouse, the lame
person wishes he could walk (so they both suffer).*

O lifeless meena, dogs do not move around in packs.

Sins do not always win; in the end they always lose.

Now he lovingly says that the thief steals things, the government arrests him, and gives him punishment. In the area to which I belong [District Sri Ganganagar in Rajasthan], the King there, Maharajah Ganga Singh, was so truthful and strict that whenever he would arrest any thief, he would cut his leg so that he could not walk normally. For the rest of his life he would remain like that. So that is why he says here that it is just like a deer when it is trapped: he cannot get out of that trap, he has to pay with his life. In the same way the *meena*, the cunning fellow, when his reality comes out and he gets into trouble, he cannot become a normal person: he has to live like that for the rest of his life. That is why that here He says that just as a crippled person cannot walk normally and a thief cannot live a normal life after he's arrested, so it is with the cunning people. A meena cannot produce a good sangat because he himself is not a good person; how can he make other people good? A meena or cunning fellow cannot make a sangat.

Bhai Gurdas Ji is giving us a warning. Even though he wrote this bani directed to Prithi Chand, we should also learn a lesson from this. Dear ones, if anyone pretends to be the high one, if he is doing all this to impress other people, he will be in trouble and those who follow him will also be in trouble. Guru Nanak Sahib says that those whose Master is blind also become blind; everyday they do bad deeds. They themselves live a lie and those who follow them also become liars.

* According to ancient Islamic law.

Master Kirpal Singh Ji used to say that in the past, God Almighty used to make Saints; one became a Saint by doing meditation. Nowadays, what is the condition? People become “saints” only because of parties: the parties establish a “saint,” they form the “saint,” and they do the propaganda and all the preaching, and somebody becomes a “saint.” But it is written in the bani and all past Masters have said that a perfect Saint does not happen like that. In fact there is no difference between God Almighty and the Saints: They are one and the same thing. So those who have become so close to God Almighty do not leak out even a little bit to other people that they know God or they are one with God. They always remain one with God and they do not show off to people that they are one with God. But nowadays people advertise in newspapers and go on telling people that they have become the Master. But the Sufi Saint Farid Sahib says that the Real Ones, who have become very close to God Almighty and within whom God Almighty has manifested, always remain patient and live in the will of God. They do not give out Their secret to other people.

Masters lovingly tell us that this is not something like merchandise of the world that can be advertised and sold, and about which you go on claiming that your merchandise is better than the merchandise of other people. Masters lovingly tell us that this is the matter of the Will of God. Only the perfect Masters know who should be brought close to them and who should be kept away from them. For the perfect Masters, distance does not make any difference. Many people who had never known about the Master have told how they were pulled to the Master. Sometimes through dreams they were given experiences, and sometimes even outwardly the Master appeared in front of them and showed them where the power of the Master was working. For the perfect Master, the distance does not make any difference; it is in the hands of the Master to decide who should be brought close to Him and who should be kept away from Him.

History repeats itself. When the eighth Guru, Hari Krishan, left His body in Delhi, He said only these words, “the Baba is in

Bakala,” which is a place in the Punjab. That was the hint which He gave. So all His family members, twenty-two of them, went to Bakala and set up their own places, claiming to be the successor of Guru Hari Krishan. They all belonged to the Sodhi family which the last few Gurus had belonged to; and, since they were not united among themselves, they all claimed to be the successor of Guru Hari Krishan. As a result there were twenty-two claimants of the successorship there. On the other side there was a trader named Makhan Shah whose ship was caught in a storm and he prayed, “If there is any power who can save me from this storm I will donate five hundred gold coins to that power.” With the grace of God his ship was brought to the shore safely and he came to know from somebody that the power of Guru Nanak was working in Delhi. But when he got there, he learned of Guru Hari Krishan’s departure and that the Master was in Bakala. He went to Bakala where he saw that twenty-two people were claiming to be the successor. Now he was confused; but he thought, “Whatever money I have pledged I will distribute among all these people.” So he gave five coins to each one of them and afterwards, because a lot of coins were left over, he asked, “Is there anyone else who claims to be the successor of Guru Hari Krishan?” They said, “Well, he does not claim to be the successor; but there is an old man called Tega, the crazy one, who has been sitting in an underground room for a very long time and doing his devotion there.”

Makhan Shah went there and offered five coins to Tega as he had to the others; but Guru Teg Bahadur (for that is Who He was) at once tore off his shirt and showed him the wounds which he had got from saving his ship. He said, “Well, dear one, look at these wounds! You offered five hundred coins and now you are giving only five?” Makhan Shah became so excited and so happy that all at once he ran up on the roof and shouted, “I have found the Guru, I have found the Guru!”

Masters never perform miracles. It was not a miracle which Guru Teg Bahadur performed. He did not reveal any supernatural powers. It was only one means of making people know where the

power of the Master was working. So Makhan Shah brought Guru Teg Bahadur out from that underground room and set up a dais so that the sangat could come and have the His darshan. But Dhir Mal, who was one of the twenty-two claimants, did not like that; he tried to shoot Guru Teg Bahadur but His Master protected Him and He was saved; nothing happened to Him. But there was so much opposition to Guru Teg Bahadur in the Punjab that He went to the east of India, to Assam and other regions, and did His work there. So you can very well imagine how the Real One does not even bother about opposition and criticism and how He just goes away from that place; because He has been given that work by His Master and He has to do it. And on the other side, see how those people who are yearning for maya and worldly riches do not even hesitate to kill other people just because they want to be the Master.

When Guru Teg Bahadur Ji tried to go to Sri Amritsar, where Guru Arjan Dev Ji and Guru Har Gobind had lived for a long time, He thought, "I will go and have the darshan of the place where the past Masters lived and did devotion." But when He went there the sons of Prithi Chand did not allow him to enter that city. So Guru Teg Bahadur asked them who they were, and they replied, "We are the Amritsaris," which means that we are the residents of Amritsar—which means "the pool of nectar." But Guru Teg Bahadur Ji said, "No, you do not look like the residents of the pool of nectar. You look like the ones who are burning within." And quietly He just came back. He did not go into the city because they did not allow Him. So you see that the dear ones who do meditation do not fight and get into arguments with other people. They are happy in the will of the Lord. They never respond to anger with anger. They always love, and they always have humility and affection. They always love even their enemies.

You know that in the beginning when Russell Perkins and Kulwant Bagga came to see me, when they reached Ganganagar, seventy kilometers from where I was living, they were told that I would not be willing to see them, I would not welcome them, and they should not try to see me. Master Kirpal had left His body

and gone to Sach Khand; in Delhi different groups had formed, and before coming to see me, Russell Perkins had gone to Delhi where he was welcomed because everyone there wanted to show more numbers of Westerners with them, so they wanted him to be with them. Wherever he went he was welcomed and was admired; he was given a lot of respect. But when he came to Ganganagar, he was told that he should not come to see me because I wouldn't welcome him. Still he did not lose his heart and he came. It was a very difficult journey for him; but still he came and when he came to see me I did not welcome him. Instead, I got upset with him and rebuked him. So you see that on one side in Delhi there were people who were admiring him, respecting him and giving him all kinds of honor. But on the other side there was a fakir who was rebuking him, who was not giving him even worldly respect or worldly welcome. But still because he was looking for the Truth he came, and when he came he had to face all these things. And afterwards when the dear ones from the west started coming and when they showed a lot of love and wanted me to go there, I made Russell Perkins promise me a couple of things. One of them was that no one should call me Maharaj or the Master because Master Kirpal Singh was the only Maharaj, the only Master, and He was the Sat Purush. I was very fortunate that I was able to recognize Him and I know that He is the only Master, the only Maharaj. So no one should call me Maharaj. The other thing was that we should not criticize anyone. No matter if other people criticize us, we should not respond with criticism. No matter how much they criticize, we should not respond with criticism. So afterwards when people started criticizing me in the west, again I reminded him of this: I told him, "No, dear one, it is not our path, we should not criticize anyone, even though they are criticizing us—because Master Kirpal has said, "When a bad person does not stop doing his bad deeds, why should a good person stop doing his good deeds?" I am very glad that what I told him he tried to follow; and he's still doing that. So Bhai Gurdas lovingly here explains to us that this is the Path of Love, and we should love everyone. We should not respond to the

other people's criticism with criticism. We should always continue doing our good deeds.

These Satsangs which I am doing on the writings of Bhai Gurdas will be made available to you in the form of a book. We have discussed this with Russell Perkins and soon that will be made available.

While the Mahatmas live in this world in the body, their teachings are well understood and well propagated and people live on the Truth. But after the Masters leave the body, their teachings are propagated in such a way that people change their teachings because of their own self-interests and they even write commentaries and change them to accommodate and fulfill their own desires.

Such a time has come when the word "guru" has been defamed. When Dick Shannon came to me in the early days, he said that gurudom has been defamed and people make jokes with each other and they say, "Do you also have some 'guru'?" because you know there have been so many false gurus. But the disciples of the perfect Gurus should set an example for the others. From them, the fragrance of Naam should come out so that the people who look at them should know that they are not the followers of any false guru. They are the followers of a perfect Guru.

This talk was given in Bangalore, India, on July 23, 1989.

The True and the False

The bani of Bhai Gurdas is once again presented to you. I have been commenting on the bani of Bhai Gurdas and I will continue doing so in Hyderabad. As I said earlier, we are planning to have a book made of these Satsangs and when that will be available, you will find it very useful. Bhai Gurdas did not mean to criticize anyone and neither do we. But you know that it is the responsibility of a meditator Master to present the truth before the world. It is the responsibility of a Saint and those who do meditation to make the people know the truth about what a Saint is and what qualities a Saint should have. So without any intention of criticizing anyone, Bhai Gurdas has written this bani only to make all the dear ones know what is the truth, how one becomes a Saint, and what the responsibilities of the dear ones are and what the responsibilities of the Saints are.

Prithi Chand was the elder brother of Guru Arjan Dev Ji Maharaj, and he used to take very good care of the sangat in the time of Guru Ramdas. He was responsible for the sangat and he used to do a lot for them. But when Guru Ramdas Ji left the physical body, he did not get the *guru gaddi*—he did not become the successor to Guru Ramdas Ji Maharaj—because he had not done the devotion, the meditation, even though he was very responsible and took good care of the sangat. Guru Ramdas Ji Maharaj gave the succession, the *guru gaddi*, to Guru Arjan Dev Ji Maharaj because He was very devoted and had done a lot of meditation. And when Prithi Chand did not get to be the Master, he did not like that; he opposed Guru Arjan Dev, he set up another *gaddi*, and he claimed himself to be the true successor of Guru Ramdas.

Bhai Gurdas was the uncle to both Prithi Chand and Guru Arjan Dev Ji Maharaj, he was elder, and he was a meditator, so he went to Prithi Chand to tell him that he should not do that, and to explain to him what are the qualities that the Saint has in Him. He told him that the power of Naam is kept within the Saints by God Almighty Himself, and that those who do the meditation and become Saints and who have that power of Naam put within them by God Almighty—those Saints have the ability and power to do good to others; whereas those people who have not done meditation, who have not become Saints, and within whom God Almighty has not put the power of Naam, cannot do good to anyone. They can only feed poison to others; they cannot work for others. So Bhai Gurdas worked very hard and tried his best to explain to Prithi Chand that he should not claim himself to be the Saint because one can become a Saint only if he has done meditation and one can do the work of the Saints only if he has been given that work by God Almighty.

Guru Arjan Dev Ji Maharaj was worthy of becoming the Master, whereas Prithi Chand had only egoism. He was proud of being the elder and he also used to say, “It is only because of me that all this work of the sangat is going on; I am doing all this.” But you know that where there is egoism there is nothing else.

Once there was a wedding in Guru Ramdas Ji Maharaj’s family in Lahore and his brother came to invite Him; he said, “It will be very nice if you along with all your family members would come.” But Guru Ramdas said, “You know that I am very busy doing the work of the sangat so I cannot come; but I will send one of my sons to attend the wedding.” He asked Prithi Chand to go because he was the oldest one. But Prithi Chand was involved in ego and in saying “I” and I-hood, and he said, “You know that I am so busy doing the work of the sangat—day and night I am doing this work—if I go, then who will do this work?” He used to think that it was only because of him that all the work was going on; he understood himself as something very special and important in front of the sangat. That is why he did not want to go. So Guru Ramdas Ji Maharaj

looked at Mahadev, who was the middle son, and he kept quiet, he did not say anything; which Guru Ramdas understood meant that he also did not want to go. So when he also refused, Guru Ramdas Ji looked at Guru Arjan Dev, Who understood and at once went to attend the wedding. But before He left, Guru Ramdas Ji Maharaj told Guru Arjan Dev, “Do not come back before I call for you. Even if I don’t call for you, you should not come; just stay there.”

So Guru Arjan Dev went to attend the wedding and Guru Ramdas Ji did something. Outwardly it seemed that He had forgotten Guru Arjan Dev, even though from within He was pulling him towards Him. So Guru Arjan Dev was not called back by Guru Ramdas, but He had a lot of yearning and He was always waiting for the time when He could go back and have the darshan of His Beloved Master. So He wrote a letter to Guru Ramdas which was full of love and yearning for the Master. Prithi Chand was the one who was in charge, who was organizing everything, so the letter came into his hands and he did not give it to Guru Ramdas Ji Maharaj. Guru Arjan Dev wrote another letter and Prithi Chand took away that also, as he did with a third letter. Finally a fourth letter came into the hands of Guru Ramdas Ji Maharaj and since Guru Arjan Dev had numbered the letters, Guru Ramdas Ji called for Prithi Chand and asked him what had happened to the other three. Prithi Chand said, “I don’t know anything about those letters. This is the only letter which came in my hands, and I have given it to you.” But when Guru Ramdas Ji Maharaj sent some dear ones to search in the home of Prithi Chand, they found those three letters there. So when Guru Ramdas Ji told Prithi Chand that letters were found in his home, Prithi Chand said, “You always make up something! I know you want to push me aside. You do not want me to come in front of the sangat and that is why you make up all these things.” Those four letters written by Guru Arjan Dev Ji Maharaj were full of yearning because he was writhing in the pain of separation from His Beloved Master.

After Guru Ramdas left the body, Bhai Gurdas went to explain to Prithi Chand that he should not act as the Master because he had

not done the meditation of Naam. He also pointed out to him that just because Prithi Chand was older and had more contacts and was able to take over the property which had belonged to Guru Ramdas and the sangat, that did not justify his not giving even a single thing to Guru Arjan Dev Ji Maharaj who had done the meditation; nor did it justify his trying to stop people from going to Guru Arjan Dev. This affected Bhai Gurdas very much, and he did not want things to happen that way, so he explained to Prithi Chand that he should not do all that, and that he should accept Guru Arjan as the Master. But Prithi Chand was very much an egoist and he did not pay any attention to what Bhai Gurdas told him and he did whatever he wanted to do. So these Vars were written by Bhai Gurdas on that occasion because he was very sad when he saw the behavior of Prithi Chand.

The Saints who do the meditation do not become pleased when they are given the job of giving the Naam Initiation. When Guru Angad Dev Ji Maharaj was told by Guru Nanak to do the work of Naam Initiation, He wept and said, "Master, this is a very heavy burden; I cannot carry it." It took a great deal of effort for Guru Nanak to explain to Guru Angad that He was supposed to do that, and He had to do it; and only after so much hard work, Guru Angad Dev Ji was convinced and He did it. In the same way you know about the history of Master Kirpal—that once toward the end of Master Sawan Singh Ji's life, He had called for the register in which they were keeping the count of all the people who had been initiated and asked how many there were, and when He was told that there were about one hundred and twenty-five thousand, He said, "Kirpal Singh, I have done half of your work, and now the remaining half You have to do." Master Kirpal Singh Ji used to say, "When I heard that, I felt as if the earth was going away from beneath my feet; I wept in front of the Master and I requested Him, 'Master, You do the rest of the work also.'" And you know what happened after Master Sawan Singh Ji left the body: Master Kirpal Singh left His home and went into the jungles of Rishikesh, and you know what happened then.

Guru Angad Dev was walking with Guru Nanak when one of

His arms just crossed His Master's body, and He gave punishment to that arm by tying it to His body for one year, saying, "You have made a mistake; you went ahead of Guru Nanak's body."

Often I have said that once when Beloved Master Kirpal was going from Ganganagar to Karanpur, I was trying not to travel with Him because I saw that He was very tired and I wanted Him to lie down on the back seat of the car; I didn't want to go with Him because I thought that He should rest a little bit. But He insisted that I travel with Him: He embraced me and said, "No, you come along with me. I need to talk to you, about something very special." What was that special thing? He started telling me that story of how Master Sawan Singh had told Him to do the work of Naam Initiation and how He had told Him that He couldn't do that; He told me all this, and said that it was very difficult for Him to do that work. But finally, He said, Master Sawan Singh told Him, "Kirpal Singh, you know that there will be many people in this world who will explain the theory; if you will not do this work of giving Naam Initiation, it will not be good because then everybody will only explain the theory and there will be no one who will give the real knowledge of Naam."

So when He started telling me all that, all of a sudden I began trembling; even my soul started trembling because I did not know why He was saying all those things to me at that time. When He saw me in that condition, He said, "You will also have to do the same thing." Then I presented to Him all my weaknesses and lackings and told him Him, "Master, You are great, and even then You were criticized by people. Master Sawan Singh was great but still people did not leave Him alone—they criticized Him—so where do I stand in front of You?—Because I am nothing. I have so many shortcomings, so many weaknesses within me." Then Master Kirpal Singh said, "When bad people do not stop doing their bad deeds, why should a good person stop doing his good deeds?" But still I kept weeping and Master Kirpal said, "Nothing new or nothing unusual will happen. This is the work of the Master and He Himself will do it. You should do this work understanding it as the work of the Master."

At that time many storms were created. You know that I have spent most of my life sitting underground and Susan Shannon, who

is one of the dear ones who went to see me in the beginning, might remember how things were in the beginning when she came to see me. In comparison to the conveniences and facilities available in the city, the place where I live does not have any facilities and it is still like the desert, it is still a wilderness. But at that time when they came there, there were no conveniences: there was nothing there but the desert. And I had spent most of my time sitting underground: I did not have any worldly knowledge, I was not aware of what was happening in the outside world. But still it was with the grace of the Master that I went out to give the message of the Master. I took a little kid with me and went out into the world even though there were many people who told me, “There is a lot of opposition out there, and You are taking just a small kid with you? You should take somebody wise, someone who is competent.” But I told them, “I do not know Pappu, or Pappu’s father, or anyone in Delhi,—in fact, I do not know anybody. Only He knows with whom He has connected me. This connection is made by Lord Kirpal Himself. He Himself is sending me out, it is His work, and He Himself will do it. I do not know anybody and I do not have the fear of anybody.” So you know Whose power it was that brought me out and took me outside into the world: It was the power of Lord Kirpal. Even though I did not know anyone, it was His Power and His Grace that enabled me to come out and give the message of the Master.

On the First Tour I said, “If you will do the meditation, then this problem of language will not exist; because where the soul talks to the Master, no Pappu is needed.” And many people have told me in their letters, “When we have experiences with the Master, when we go within, we do not need anyone to translate because there the soul talks with the Master in her own language.”

*Even though the firefly glows it cannot compete with the
light of the moon.*

Bhai Gurdas Ji says that there is a creature (the firefly) which is an insect which glows in the night. But, he says, it cannot compete with

the moon. In the same way, the hypocrites, no matter how much they perform outwardly, cannot compete with nor imitate the Saints; they cannot come anywhere near the Perfect Master.

How can we say that the drop can compete with the ocean?

Drops cannot compete with the ocean, no matter how many drops get together.

*The ant cannot attain the glory of the elephant—
false is her pride.*

The ant cannot compete with the elephant, no matter how proud she is of her own self.

*How can a toddler fully praise his mother's family in front
of her (how can he know more than her)?*

It is as though a small boy comes and praises his mother's family in front of his own family—he does not realize that his mother has also come from the same family, and that she knows more than he knows.

*O meena (cunning one), if you forget the One Who has cre-
ated and decorated you with life and body, you will go
to hell.*

Now he says that you have not realized and understood God Almighty Who has created you, Who has given you this body and Who has made you this big. You did not do His devotion and you did not realize Him. You have forgotten Him in the past and even now you have not realized Him And even when you came to the Master, you did not realize Him, you did not understand Him and you always remained lost in your own self.

You can understand the meaning of *meena* as “the one who is cunning or deceptive”—some professional criminals are also called

meena—but here Bhai Gurdas has called Prithi Chand *meena*. This word *meena* is used very often.

Keha (nickel silver) looks bright from outside but from inside it is dark.

There is a metal which is very shiny from outside but very black from inside. So He says that no matter how shiny that metal looks from outside, it is still black within.

The stalk of useless sesame is green like the others, but its seeds are of no use.

In a sesame field, there is a plant which looks like sesame, which grows very tall and looks stronger than the other plants, but it is useless—it does not carry any seeds for oil.

Like the thorny plant of kaner, from outside it is one thing but from inside it is different.

He talks about a flowering plant whose flowers are very beautiful but very poisonous.

The penju fruit looks colorful, but it can kill you.

Those thorny bushes have fruit which looks very beautiful but if you eat too much of it you can even die.

The prostitute looks beautiful but one suffers after going in her company.

The prostitute looks very beautiful but her company is painful. He who goes in her company always suffers.

The bad company of the meena gives suffering even to his friends.

Now he lovingly says that the company of the meena—the hypocrite or cunning person—is painful even to his own friends. The meaning of this Var is that while from outside the cunning person, the hypocrite “Mahatma” may look exactly like the true Mahatma—his talking, his ways of expression, may be very beautiful, and he may be doing everything in the same way as the true Mahatma does—but he does not have the competence, he does not have the ability, to help others or do good to them. He is not able to take the soul back to her Real Home. He is only competent to give poison; he cannot do good to others. People who kill other people’s bodies are put to death. But these people, these hypocrite “Mahatmas,” not only kill the bodies, they deceive the souls; and it is said that those who deceive the souls are the gravest sinners because outwardly they tell people, “I will take you to Sach Khand, I will get you liberation”—but what he really does is throw those souls into hell. So we should learn from this that even though the false “masters,” the hypocrite “saints,” may look exactly the same as the true Masters, they are unable to take the souls to Sach Khand. One should always stay away from them. In this Var, He means to say that the hypocrite “master’s” friends also suffer a lot even though they are in his company.

Once Master Kirpal Singh Ji was sitting in His Will when He suddenly started saying, “Do you want to know who the true Master, the real Master is?” And then He said that the real Master is the one who is absorbed completely in God Almighty, who has become one with the Sat Purush, and who has manifested Sat Purush within Himself. He does not have any interest of His own in this world; all His desires, all His interests, have flown away. The only interest or desire He has is that somehow these souls should go back to Sach Khand. He has sympathy and grace for everyone in this world and He has this power of liberating the souls, He has this power of doing good to others.

This is an incident which I witnessed myself: at that time when He was describing the qualities of the true Masters, Master Kirpal’s eyes were intoxicated and from every single cell of His body light was coming out.

*The hunter traps the deer by making him hear the sound.
The fish is caught by baiting the hook.*

Now lovingly he gives a very beautiful example to make us understand how the hypocrite “saints,” the cunning people, involve the souls with them. He says that a deer hunter plays a special kind of music that intoxicates the deer; he becomes attracted and he lays down his head at the feet of the hunter who kills him. The fisherman lowers down a hook which is attached to a little bit of meat, and in that way he catches the fish. He is not feeding the fish. It is only because he wants to catch him that he lowers a little bit of meat with the hook. In the same way, the hypocrite “masters” also attract souls and involve them in their own work.

*The lotus makes the honey bee see him bloom to entrap her
and make her lifeless.
The light burns the moth like one kills his enemy.*

The lotus blooms only because he wants to attract the bee; when the bee comes there, he at once closes its wings. In the same way, the lamp burns only to attract the moth, to kill it.

*Looking at the beauty of the female elephant decoy, the bull
elephant gets trapped.
In the same way the meena traps people and together they
go to hell.*

When people want to trap an elephant, they make a female elephant out of paper, and when the elephant sees that, he cannot control his lust. He wants to be with that female elephant which does not exist. But at that place the people have dug a very big hole, a big ditch, and trying to get to the female, he falls there and is caught. So Bhai Gurdas says that just like all these things are made to trap others, in the same way these meenas, the cunning or hypocrite “masters,” do all these things to attract people and when they do, they take them to hell.

Guru Sahib says that when the Master is blind the disciples are blind; they chase each other and both go to hell.

Once in Karanpur Kirpal Singh Ji was doing Satsang and He said that one becomes a Saint by doing meditation, but nowadays the time has come when people become “saints” because of their parties.

The opponents did not like this. They felt hurt; they thought maybe Master was saying that to them. But that was the reality.

I often say that before going to the feet of any Master, first of all you should find out about Him, whether He has done any sacrifice in the search of God, whether He has spent ten or twenty years in doing the devotion of the Lord or not, whether His life has been full of sacrifices or not, because the veil can be lifted only by doing meditation. While enjoying the pleasures of the world, you cannot lift the veil of the mind: because this is the thing which one can only achieve by doing meditation.

Dear ones, the price of happiness is pain. In order to get gold, you have to go in the mine and dig that gold out. In the same way, if you want to own a pearl, you have to dive into the deep ocean; only then you get the pearl.

Kabir Sahib has said, “All the world is happy because they eat and sleep. Unhappy is Kabir; He doesn’t eat much and He remains in the devotion of the Lord.”

The initiates of Master Sawan Singh Ji who had the opportunity to see Him used to say how He stayed up all night to do the meditation. A dear one who used to be in the service along with Master Sawan Singh—I had many opportunities to see him because he used to live in our area, although he has since died—told me how Master Sawan Singh, even when He was in the service, used to stay up all night many nights and do His devotion; and when sleep would bother Him, He would stand up to meditate—sometimes all night long.

We read in the history of Master Kirpal Singh, and hear from the people who have seen Him do it, how He chose the bank of the River Ravi as the place to do the meditation. Many times He would go into the water and stand there and meditate.

Even though these Great Masters, when They came in this world, They were already Masters, They were already prepared, but still They searched for Their Master, They yearned for Their Master, and when They got Him, They did the meditation and worked very hard. We even saw Them working very hard in meditation and we saw how They became successful. They did all this only to show us the truth, to give us a demonstration. Even though They were already prepared, still They did all this because They wanted us to know that we can also do this. We can also achieve what They have achieved by doing the meditation. And They told us, “Dear ones, We have achieved this and you can also achieve this by doing the meditation.” Master Kirpal Singh Ji used to say that what a man has done, a man can do.

There is an account of an interview with Sunder Das, which took place in my ashram with Master Kirpal Singh, in the book by Mr. Oberoi. You can read that and learn how fake “masters” get punishment, how those who deceive others get punishment, and how true Masters, when They give us Naam Initiation, sit within us and do not leave us until They have taken us back to our Real Home.

This talk was given in Bangalore, India, on July 27, 1989.

The Imaginary City

Our body is a temple; it is the true temple made by God Almighty Himself in which He Himself resides.

We should not spoil this human body with lust, anger, greed, attachment, egoism, jealousy, or hatred. We should never put any of these things in this human body.

It is not good for anyone to expect the King to come and visit a dirty house; even a dog does not want to sit at a dirty place. Even we ourselves are not interested in going to any dirty place. So, how can we expect God Almighty, who is very pure and very holy, to come and reside within a dirty house?

Mahatmas tell us not to hurt anyone's heart, not to hurt anyone's feelings, because while the wound on the body made by a weapon can be healed, the wound which is made by speaking harsh words or hurting others cannot be healed.

If anyone is opposing us, if anyone is having bad thoughts or is criticizing us, we should not reply in the same way; we should not criticize him. The Sufi Saint Farid Sahib says, "O Farid, do good to those who do bad to you. Do not have anger for them in your heart. If you don't have anger in your heart for others, you will get everything."

Baba Bishan Das Ji, from whom I got the Initiation into the first two words, used to tell me a story. He said that once there lived a man who was very poor and he got very tired of his poverty, so he thought, "Why don't I go and commit suicide? Let me go to the forest—maybe some tiger will come and eat me up and bring an end to my miseries." So he went into the forest and when he saw a tiger coming towards him, he was very happy; he was overjoyed because he thought, "Now the tiger has come and he will eat me

and that will bring an end to all my suffering.” Now the tiger was very surprised to see a man becoming happy looking at him—in the past any human beings he had come across were terrified and trembling—but here was a man who was very happy seeing him! So he was surprised, and he wanted to find out why. So he asked him, “Dear One, tell me one thing: before when any man has come across me, he has always been very frightened, but you seem to be very happy; why is that?” He replied, “I am a very poor person and I am tired of my poverty, and I came here so that you or some other tiger would kill me and eat me and that will bring an end to all my suffering, and I am very glad that my bad times are going to go and I am going to die.” So the tiger became very gracious, very kind with that person and he said, “Well, I appreciate your honesty, and I feel very kind toward you. I have kept all the jewels and ornaments of the men whom I have killed, and I will give you some.” So that tiger gave him some jewels and ornaments and gold. Taking them, he came back to his home and began to live a very happy life. He became rich.

The days passed and whenever that man wanted any gold or jewels, he would go to that tiger: they had become very good friends. And in that way he lived a comfortable life. Once it so happened that there was a wedding in their family and his wife insisted that he should invite his best friend; because when his wife had asked him how he had become so rich, he replied that it was because of the kindness of his best friend: “Whenever I need anything I go to him.” So his wife insisted that his best friend should be invited to the wedding. Even though he said, “No, he should not be invited, he won’t come,” but the wife insisted, “No, because he has done so much for us, we should invite him.” So the man went to the tiger and asked him to come to the wedding. But he replied, “You see, it is good that we are friends, but we should keep our friendship between ourselves. It will not be good for me to attend your wedding because I am an animal, you are a man, and the people will not appreciate our friendship.” But because his wife had insisted, he also insisted, and said, “No, you must come.”

So the tiger went; and when the people saw that a tiger was

coming along with that man, they began shivering and trembling and even though it was not very hot, perspiring, and they locked themselves up in the room. His wife taunted him, saying, "You should have made some human being your friend! —not cats and dogs!" That hurt the tiger very much, but whatever time he was supposed to spend there as a guest, he did that. After some time, he went back to the forest with his friend, but he asked him to bring his axe along. So he brought the axe and before they said goodbye, the tiger said, "Dear One, please hit me on my forehead with this axe." Now that person said, "How can I do that? You are my best friend!" But the tiger said, "No, you must do that, you are my friend; please do what I am telling you to do." The man did what he wanted: he hit the tiger on his forehead with his axe and made a deep wound. Then he returned to his home and more days passed.

You know that Maya is like the shadow of a tree. Some days it is here, some days it is there. And it never remains at one place forever. So after some time, when all the wealth that person had was spent, and he needed some more, he thought, "Let me go back to my friend once again." The tiger welcomed him and showed him all the love and respect that he had in the past. After some time the tiger asked him, "Dear friend, please see if the wound which you made on my forehead is still there." The person saw his forehead and there was no wound there; it had healed. He said, "No, the wound is not there." The tiger replied, "That's right; the wound which you made on my body is not there. But the wound which your wife made, speaking harsh words and saying that you should have made friends with a human being rather than dogs and cats—that wound is still deep in my heart and is bothering me very much."

So, Dear Ones, the Masters always say that we should not speak harsh words to anyone and we should not hurt anyone's feelings; the wounds we make in the hearts of people by speaking harsh words to them are never healed. The wounds which are made on the body heal as time goes by, but the wounds of the heart can never be healed.

One does not become a satsangi just by receiving the Initiation from the Master. Unless he molds his life according to the instruc-

tions of the Master, unless his every single thought is of the Master, and unless he becomes exactly what the Masters are preaching, he cannot become a follower of the Master. A little bit of practice is worth much more than tons of theory. It is better to set an example than to teach others.

A scholar or learned person without practice, without meditation, is like an ass carrying a load of books.

Ravana, the King of Lanka, was a great scholar; he was so learned that he even wrote what is still the best commentary on the four Vedas. But all his knowledge only proved him to be a liar. He could not leave other men's wives alone, he kidnapped women, and even now though so much time has passed, people in North India still burn Ravana in effigy.

It is all right to read the books for enjoyment and to get conviction, but if someone thinks that just by reading books he can go within, he is wrong.

*One believes in the imaginary city, but it does not exist.
How can the burning mirages in the desert quench anyone's thirst?*

I said that it is much better for one to do the practice than to teach others. It is much better for a person to do the devotion, go within, and meet God, than to teach others.

Bhai Gurdas Ji says that it is like an imaginary city, which people believe is very big and very good; but it does not exist in reality. It is the same as a mirage. You know that when the deer is thirsty, he thinks that there is water on the road, but it is not water, it is only the reflection of sunlight; he runs after it, but he does not get any water. Instead of quenching his thirst, it goes on increasing, because there is no water there. It is just an illusion.

Kabir Sahib says that no one has crossed the river on a boat made of paper. They may say that they can cross but in reality they cannot.

The kings indulge in and enjoy pleasures, but they are nothing but a dream.

*The shadow of a tree does not remain at one place
forever—how can one rely on it?*

Kings think that they can go on enjoying the pleasures of this world forever. But all this maya is like the shadow of a tree. Sometimes it is here, sometimes it is over there.

*It is like the play of a performer or magician which is nothing but false drama.
In the same way, those who go in the company of the meena
become disappointed.*

Lovingly he says that we ourselves see the colors of this world fading out. What more do we need to see in order to get the conviction? The meaning of this Var is that those who follow fake “masters,” those who impress other people by forming big parties and by having big set-ups, and those who follow them, will get nothing in the end but disappointment because they are not following the true one. It is just like the imaginary city which does not exist or the mirage. The deer running after that mirage thinking it is water will die thirsty. The same will be the condition of those who follow people who are not real. Further He says that this world is nothing but the plays of a performer or a magician, which are not real. So those who follow people who do not have anything real will get nothing in the end, only disappointment. From the companionship of such people, one gets nothing. Unless we go in the company of the perfect Ones, we cannot get anything. The only thing which will come into our hands is disappointment.

Bhai Gurdas Ji lovingly says that no one can cross a river by catching hold of the tail of a sheep. But he can easily cross by catching hold of the tail of a cow. The meaning of this is, if you want liberation, you will have to go to the perfect Master. By going to imperfect or false “masters,” we cannot get any benefit. Our soul cannot get liberation.

Bhai Gurdas Ji means to say that those people who go and control the *gaddi* or the seat of their Masters and who have jealousy and

hatred for others, who in fact do not have the power to do good to others and who have not been given authority by God Almighty to do the work—if we go in the company of such people, we cannot get any benefit from them. They do not have the power to do any good to us; they can only disappoint us.

Master Kirpal Singh Ji used to say that you should not look at how many students go to a particular school: you should see how many students graduate from that school. In the same way, He used to say that you should not look at how many people go to see a Master; you should see how many followers of that Master are doing the meditation of Shabd Naam and how many of them are living their life according to the instructions of the Master.

Master Sawan Singh Ji used to say that you should go within and see how those people whose books are very popular in this world have been trapped, and how they are stuck in the inner regions.

Master Kirpal was a great writer; but still He said that the work of writing books is the work of the mind and intellect, and that Spirituality starts where mind and intellect finish.

He also used to say that mind and intellect are the ignorant ones.

If we compare the crow with the cuckoo bird, how can we say that they are one?

Everyone in the world knows how the words of the critics are tasteless.

How can we put the cranes in the same place as the swans?

In the same way the bemukhs (the manmukhs) are sifted out (from the Court of the Lord) and on their faces are placed black signs.

What is the sign of the meenas? They are like the counterfeit coins in the treasury.

Bhai Gurdas Ji lovingly says that outwardly the cuckoo bird and the crow look alike. But you can easily differentiate between them when they speak, because the voice of the crow is very dry whereas the voice of the cuckoo bird is very sweet.

Manmukhs and gurumukhs are also easily differentiated when they talk because manmukhs, wherever they go, always have jealousy for others and praise themselves. And wherever the gurumukhs go, they always love everyone, do the meditation, do not hurt anyone's feelings, and make other people do the meditation.

They are both human beings. They both look alike. But they are easily recognized when they talk because the manmukhs criticize others whereas the gurumukhs always accept the Will of God. They love everyone.

The crane and swan both look very beautiful and they both look alike. But the crane eats the fish and the frogs whereas the swan only eats pearls.*

Mahatma Chattar Das has said that the form of the crane is very beautiful and he stands on his one foot in the water as if he was doing the devotion of God. But in his mind he is always craving for fish. How is he going to get God?

What is the sign of the bemukh or manmukh? He says that they are like rejected coins from the treasury. When coins are not acceptable in the treasury, a particular special sign is put on them. In the same way, when such people go in the Court of the Lord, they get a sign on their head. You can say that they are rejected even in the Court of the Lord.

*They are beaten on their heads with their shoes.
They are rejected by the Masters.*

Wherever such critics go, people call them bad names and call their Master bad names. Because they are rejected by the Master, the people of this world also reject them; people say, "What is the use of going to such a person who has been rejected by the Master?"

*At night the children get together and play.
They pretend to be the king and the subjects.
Some play the role of the army and the others pretend to be
the enemy.*

* According to Hindu mythology.

*Some play with money using pebbles; others collect it.
 After they finish playing they destroy everything and return
 to their homes.
 In the same way those who call themselves "the Master"
 (without Divine Authority) are false ones and deceived.*

Bhai Gurdas Ji lovingly says that this is such a matter in which we do not need anybody else to come and tell us who we are and what we are. This is something which we have to sort out on our own within ourselves. Bhai Gurdas Ji lovingly explains this to us giving a beautiful example of the children. He says that just like the children play in the night forming different groups: they become kings and emperors; some of them become good guys, some become bad; they collect pebbles and stones and they call it money; good guys chase the bad guys and make them pay a fine, things like that. After playing like this, in the end they destroy it all. So Bhai Gurdas Ji lovingly says that those who have become "masters" are acting like those children and in the end they themselves destroy all their play. So this is something which a person has to sort out himself because it is going on in his within. Nobody else needs to go and tell him that he should not do this.

*The tall beautiful tree looks very good in the orchard;
 It is proud of its big trunk and deep roots;
 Its white and comely leaves are spread all over.
 Its fruit is red but it is tasteless.
 The beautiful parrot is attracted to the loveliness of the tree,
 But later he repents as he cannot enjoy the fruit.*

You will read this story in the talks on the Asa di Vars, which are now being published in *Sant Bani* magazine.* Bhai Gurdas Ji gives

* See *In the Palace of Love: Comments on the Asa di Vars of Guru Nanak*, by Ajaib Singh, p. 133.

the same example and tells the same story. He talks about a tree which is called *Simal*. It grows very tall and it is beautiful. The flowers which it bears are also very beautiful, but when a person—or a parrot—goes near the tree expecting the fruit to be tasty, he comes back disappointed. He says that the parrot comes expecting to get some enjoyment, to eat the leaves and the fruit, but as soon as he puts his beak in the flowers, he does not get a very good taste and he flies away with disappointment.

Then there is a small bush which has very good, delicious fruit. The parrot eats the fruit of that and becomes very pleased. So Guru Nanak Sahib says that it does not matter if one is big or small. A small bush which bears good fruit is much better than a tree which grows big and tall but does not have any good qualities to offer.

Bhai Gurdas Ji does not criticize anyone. He says that usually people are attracted to big, impressive set-ups, where people can get good rooms and good accommodations, and where there are many sevadars to look after you and where you have many conveniences. And then they say, “The reality is here.” But in the end they do not get anything except disappointment, because God Almighty has not given such people any power to liberate the souls and they have not been authorized to give the teachings of the Master. Guru Nanak Sahib also says that gurmukhs can liberate millions just by giving one little spark of the Naam

In the beginning, when a dear one named Nirmal Singh came, he asked me, “Who is your secretary? Who is the chairman of your committee? How many members are there on the committee?” I told him, “Dear one, I do not have the power to have secretaries and chairmen and people like that. I am the only one here. I am a poor disciple of Master Kirpal and I earn my livelihood myself and I do the meditation here. I do not have anybody else.”

So lovingly here He says that the truth does not need to impress anyone. It does not need to advertise itself because Master Kirpal Singh Ji used to say that truth is after all truth.

So such Mahatmas who are imbued in the nectar of the Naam, neither criticize anyone nor do they allow anyone to criticize others.

They do not even form parties; their Master is their only party. Their Master is their only chairman.

*Even if one wears masculine clothes,
And has an attractive moustache and beard,
And has all the weapons and knows all the skills of fighting,
And is well-known in the country and has a reputation in
the government,
But if he does not have the masculine powers for a woman,
no woman will go to him.
Who will bow down to those who call themselves “the Master”
(if they do not have the Divine Authority)?*

Master Kirpal Singh Ji used to say that only He is a Gurumukh who says what His Master would say. He who becomes the mouthpiece of the Master is called the Gurumukh. Gurumukh also does what His Master has done—the Master has done the meditation and the Gurumukh does the same thing.

So Bhai Gurdas Ji here says that he who does not become a Gurumukh, the mouthpiece of the Master, who does not do the meditation, who has not manifested his Master within himself, who has not seen a real-life Sat Purush, who has not become the form of Sat Purush Himself, he is just like a eunuch: who may look like a male, might have all the signs of a male, like a moustache and a beard, might have a very beautiful face and be very charming, and he might have a great reputation even in the administration and with the king. But still he is a eunuch; he is neither a man nor is he of any use to women.

So here Bhai Gurdas Ji says that such people, who have not done the devotion and who have not manifested the form of the Master within themselves, who have not become the form of the Master themselves, and still teach others, pretending to be the Master—they themselves are in great deception and they are deceiving others.

This talk was given in Bangalore, India, on July 28, 1989.

The House Without a Door

Please listen to this with all your attention. The bani of Bhai Gurdas is presented to you. In the Bangalore program also I commented on these Vars of Bhai Gurdas. I did three or four Satsangs there and these Vars of Bhai Gurdas are presented to you once again.

You know that Bhai Gurdas was the son of Guru Amardev's brother, and right from his childhood the environment in which he was living was that of the Master. He worked very hard on the Path of the Masters and he became practically successful: he became the real disciple of the Master. He witnessed many changes in the successorship: whenever one Master would leave, another would come to work in His place. He witnessed several of those, and because he was practically successful in becoming the disciple of the Master, he used to go within. He did a lot of meditation; he was always against hypocrisy; and he always laid emphasis on earning one's own livelihood—which he Himself used to do. So he wrote many Vars and this is one of them. So you should listen to this with all your attention.

The life of Bhai Gurdas is full of incomparable examples of how one can become the true disciple of the Master. Saints and Mahatmas do not want us to have blind faith or blind belief. They always want us to do the meditation. They always want us to remain attached and connected to the Shabd Naam, because They know—and this is true—that neither the body of the Master is going to live in this world forever, nor the body of the disciple is going to be here forever. These things we have to leave one day; the thing which does not change ever is the Shabd Naam. It is that power Which is working within the Master and with Which the

disciples are also connected, but because we people do not meditate on the Shabd Naam, whenever any change occurs, whenever one Master goes and another comes in His place, we get confused; and because we have not gone within and seen things with our own eyes, we allow ourselves to be divided into different groups and factions, and instead of going within and seeing the Reality we start fighting over very small issues outside. We go astray from the Path because we are not seeing within.

Bhai Gurdas was inspired to write this Var when Guru Arjan Dev was not able to serve His Master physically: he was asked to attend a wedding in the city of Lahore, and He was also told by his Master, his father, Guru Ramdas, that he should not return until called back by the Master. Now Guru Arjan Dev's elder brother Prithia was very much in the eyes of the sangat because he used to do a lot of seva; everyone who would come to see Guru Ramdas was first met by Prithia and he would take good care of them. He was proud of his position; he was caught up in the ego and he started thinking, "It is only because of my seva that the people recognize and go to the Master—otherwise what is the Master? Who is the Master? It is because of all the things which I do that they go to see Him." You know that egoism is blind. It does not see anything. Those upon whom egoism climbs do not know what they are doing or what they are saying; whatever good they have done goes away if one gets controlled by the ego.

So when Guru Ramdas left and Guru Arjan Dev was given the job of the Master to do, his brother Prithia was very much opposed and started saying things against him. So Guru Arjan Dev lovingly sent Bhai Gurdas to meet Prithia so that he could explain to him that our Masters have said that the Gurumukh can liberate the whole world by just giving one small spark of the Naam; and this has been manifested by the perfect Master Himself in His successor; it is the work of the Master, and only those Who have been given this job can do this work. This work of giving the Naam and this work of becoming a Master is not in anyone's hands; it is all in the hands of the Master Himself. Whomever He wants to do this work, only

He can do it; within Whom that Shabd is manifested, only He can do it. Bhai Gurdas told Prithia that this is not the path of fighting; he should not oppose and say things against Guru Arjan Dev.

Bhai Gurdas lovingly explained to him that this work can be done, this gift or grace of the Naam can be given, only by that person Who has been blessed with that huge amount of Naam by the Master Himself. He quoted from Guru Nanak Dev: he said, “Our Master Guru Nanak said, “If the Master is a pauper, how can his disciples live a prosperous life? How can they be comfortable? He does not have any knowledge who follows such a Master; because if the Master is himself ignorant, how can he teach his disciples?”

In the Sikh history, Guru Arjan Dev’s brother Prithia, or Prithi Chand, is referred to as “the most envious person,” and his son whose name was Meharban was the same. They always opposed Guru Arjan Dev, they ran a parallel path to that of the Path of Guru Arjan Dev, and they took over all the property and worldly belongings of Guru Ramdas Ji Maharaj and left nothing with Guru Arjan Dev. So whatever expenses of the langar of Guru Arjan Dev there were, were met by the sangat. And Prithi Chand even told the sangat many times, “Don’t go to Guru Arjan Dev. If you do, then I will not treat you well.” He always opposed Guru Arjan Dev Ji Maharaj, he and his son, to such an extent that he became instrumental in the torture of Guru Arjan Dev by the government of that time: he was the one who made it possible. You know how Guru Arjan was tortured. He was made to sit on hot coals and was tortured to death. It was only because of Prithi Chand and his son that Guru Arjan had to suffer all this. But Guru Arjan Dev Maharaj was the abode of peace and humility; He did not oppose Prithi Chand and He was always very humble and loving and forgiving to him.

Bhai Gurdas Ji does not mean to criticize anyone or say anything against anyone because the Mahatmas who have done meditation do not get involved in criticism of anybody. They do not say anything against anyone because they know that it is not good for them; they always remain humble and they do not criticize anyone. While commenting on this writing, I do not mean to say anything against

any particular person. I do not mean to criticize anyone. It is only the facts which will be presented to you.

Master Kirpal Singh Ji used to say that the Truth does not spare even its own self and will shout itself from the top of the roof. So here Bhai Gurdas talks about those people who do the work of initiating the souls without doing the meditation themselves and what happens to them; lovingly, very lovingly, he will talk to us about those people who do this work without doing the meditation themselves.

Master Kirpal Singh Ji used to say that this Path is not a path of reading or getting intellectual knowledge. This is the Path of going within and seeing Reality with our own eyes. All these books and scriptures are the product of our mind and intellect; and the place where the ABC of Spirituality starts is the place where the mind and intellect are finished.

We cannot even solve all our worldly problems using our mind and intellect. Many times you must have said, "I cannot understand this," or "I cannot solve this." Even though when you say that, you still have your mind and intellect with you; but using them you cannot solve your problems.

If one could realize Him by talking, why would the parrot remain trapped?

Bhai Gurdas Ji says there is only one way of pleasing the Master, and that is the way of doing the Bhajan and Simran which has been given to you by the Master Himself. If someone thinks that by talking and running around and going here and there with the Master he will be able to please the Master, that is not the way. He can be pleased only if one does the Bhajan and Simran.

At the Unity of Man Conference, Russell Perkins told a story about a person who had two servants and one of the servants was very devoted to his work. He understood his responsibilities and he would attend to them even if his employer was not around, and he remained busy doing his work. The other person did not do any work: he would only run around here and there in front of his

employer whenever he would visit the place and he would just talk sweetly and things like that in order to please him. Now we can decide for our own selves with which one that employer would be pleased. Will he be pleased with the person who is only talking and trying to please him without doing anything in his absence, or with the one who remains devoted to his work and understands his responsibility? We will definitely say that the employer will be pleased only with that person who attends to his responsibilities even in his absence and does not just run around the employer when he comes there. So in the same way, with whom will the Master be pleased? He will be pleased with those dear ones who attend to their responsibilities, who do their Bhajan and Simran all the time. If we are only running around the Master and trying to come close to Him in order to impress the sangat that we are real devotees, we are not the real true lovers of the Master. And if we do not understand His presence when He is gone physically or not around—even though we are all aware, because many times we come across incidents in our life that make us aware, that the Master is always present within us like a shadow in the form of the Shabd—but still when He's not around us physically, if we do not attend to our responsibilities, if we do not do our Bhajan and Simran, if we do not hesitate in doing any sin, do you think that He will be pleased with us? No. He will be pleased only with those people who attend to their responsibilities and who do their Bhajan and Simran even in the physical absence of the Master.

Bhai Gurdas Ji says that if just by talking sweetly and lovingly one could become free then the parrot who is in the cage would have freed himself. You know how sweetly and lovingly the parrot speaks; but he remains in the cage.

He cannot be realized by cleverness: the crow is very smart, but still he eats dirt.

Now he says that the crow is considered to be a very swift, smart and clever bird, but still he sits on the dirt. So if just by becoming smart or clever one could become free and realize God, or achieve

his goal, why not the crow? Even though he's clever, still he sits on the dirt.

One cannot always win with one's power; if one could, how could the rabbit have killed the lion?

Now Bhai Gurdas Ji says that we cannot realize God Almighty, even if we are very strong, by our strength or the strength of people who are with us. If he could be realized only with strength or might, there are many mighty creatures in this world who would have realized Him. He gives the example of the rabbit and the lion: Once there was a lion and he was killing many animals in the forest. So one day all the other animals got together and came to the lion and said, "Well, you should not kill everybody like this; we will send you one animal every day to satisfy your hunger, and you should not disturb the others." The lion agreed to that and so, one by one, they sent one animal every day, and the lion was satisfied.

This went on for some time; but when the turn of the rabbit came, he was a little late. He did not get to the lion on time, and the lion was very upset because he was very hungry. When he saw the rabbit coming he shouted at him, "O you little one! How come you are so late? Don't you know that I am hungry?" So the rabbit said, "O my Lord, what can I say? You know that there is a lion in your kingdom who is much more powerful than you, and he caught me. Somehow I was able to escape from his clutches and I came here; but you'd better be careful because he is more powerful than you are. You should do something!" Now that lion was very intoxicated in his own ego and he had the pride of his power. How could he bear the existence of anyone who was more powerful than him in that jungle? So he said, "Well, where is that lion? Let me go and see him." The rabbit said, "Come along with me. He is living in the water of a very big well; the water stands very still there and you can see him. His voice is louder than yours." The rabbit took him to that well and said, "Why don't you look? You will see him down there." Now the water was standing still, so the lion could see his reflection very well and he thought it was the other lion. He was so much intoxicated in his

ego that he even forgot that he was seeing his own reflection. Thinking that it was another lion, he asked, “What are you doing down there?” The echo came back from the well, saying the same thing. The lion became very upset and roared, and he heard an even louder roar because it was his own roar echoing. The lion was so upset, he thought that by using all his power he would be able to kill that other lion. He jumped into the well and in that way he died.

The meaning of this story is that if only by using power or strength something could be achieved, then that lion could easily have killed that “lion”; in fact there was no lion, but he thought that with his power he would be able to rule over that kingdom of the jungle and would have the freedom to kill anyone he liked. So Bhai Gurdas Ji says that if by taking the support of the power of people one could realize God, there have been many powerful people who came into this world but did not realize God. They could not even come close to God. God can be pleased and realized only if we remain humble and do our meditations.

In the above lines Bhai Gurdas Ji lovingly explains to us that God cannot be realized by talking only. He gave us the examples of the parrot and the crow to explain to us that He cannot be realized with cleverness, and now he is giving the example of the lion. He says that by using all our strength and might we cannot realize Him. Guru Nanak Dev Ji Maharaj also says the same thing: “Nobody can realize Him with his strength or might and no one can realize Him by talking.” In Jap Ji Sahib you must have read that no matter how much you reason, how much you think, just by thinking and reasoning you cannot realize Him. He can be realized only after going within.

*He cannot be pleased by the writing of poetry and
books—or the scholars would not have remained
unhappy.*

He can neither be realized by writing many books nor can He be realized by reciting or writing poetry. He says that if it were true that by writing books and poetry one could realize God Almighty,

then the pundits or the *bhatts* who are supposed to be great scholars and writers would not be living in disappointment. They are always sad; they go from door to door begging. If one could realize God Almighty just by reading and writing books and poetry, then those pundits or writers would have achieved it.

Kabir Sahib says that there is a curse on the lives of those who write the glories of Naam and sell them. How can those whose own house is on fire protect other people's courtyards?

*We cannot please Him with beauty, as beauty, like the
kasumba flower, does not last.*

Now he says that one cannot achieve God by having the most beautiful face or appearance. If by becoming the most beautiful, one could realize God, then the kasumba flower would have done it. When it blossoms it is the most beautiful flower; but that beauty does not last for more than a moment. Right away it is destroyed and dies. So if just by becoming the most beautiful one, one could realize God, then the kasumba flower would have lived long and realized Him.

*By always remaining in happiness but not serving the
Beloved Husband, we cannot please Him.*

Bhai Gurdas Ji says only this: just by doing these outer things but not doing the meditation of the Shabd Naam and not obeying the commandments of the Masters, one cannot please the Master. He cannot be pleased by outer things, outer talking, and outer impressions. He can be pleased only if we do our work: if we do the Bhajan and Simran, the meditation, and obey His commandments.

*If He could be realized by hanging upside down, the bats
would have realized Him.*

If you try to do the devotion of God Almighty without going to the Master you can never become successful in realizing Him. At the

time when Bhai Gurdas wrote this, there were many people who were performing Hatha Yoga and other practices in order to do the devotion of God, and very few people who were coming to the Masters. So here he says that if we want to do the real devotion of God we have to go to the Masters who have the Naam with Them, because Naam is the very life of God Almighty and that is placed with the Masters. Unless we connect ourselves with that Naam, we cannot do the real devotion of God.

Even now you see people in many different villages of India who practice yogas in which they become competent in hanging their body upside down, among other things; and in that way they impress the people. And people there think that they have suffered a great deal, they are working very hard, they have sacrificed a lot, so we should give them something; and they beg grains and things like that from the people. So Bhai Gurdas Ji says that if just by hanging your body upside down you could realize God then the bats are always upside down! All day long they remain in the cave like that, and they suffer even more than these people. If just by hanging your body upside down you could realize God, then those bats would have already realized Him.

*If He could be found by living in the tombs and graveyards,
the rats would have found Him.*

We get to see this mostly in India. There are many hypocrites who start living in graveyards, saying that they are able to communicate with the dead and they can control the ghosts and spirits and evil entities, and many people start following them. Bhai Gurdas Ji is talking about them; he is opening up this hypocrisy. He says that if by living in the graveyard one could realize God, then those poor animals like the rats and others who live there could have easily realized God: because they are always there.

*He cannot be realized by having a long life—snakes suffer
in poison.*

Yogis spend all their life long doing practices to prolong their lives,

but Bhai Gurdas Ji does not give any importance to this hypocrisy. He says that if by prolonging your life you could realize God then the snake, which has a very long but painful life (the snake is very poisonous and has that heat of poison within his body throughout his long life, which bothers him a lot)—Bhai Gurdas Ji says that if by having a long life you could realize God then that poor snake would have done the devotion of God and become one with Him.

*If He could be realized by remaining in dirt, the donkeys
and pigs would have found Him.*

There are those who think that if they live without cleaning themselves they could realize God, and by doing that they are doing the devotion of God; they would not even turn the dogs away from them: they would eat with them off the same plate. They would go to the toilet at the same place where they ate. But Bhai Gurdas Ji condemns even that path. He says that if one could realize God just by remaining dirty, then the pig would have realized God.

*If we assume that by eating only vegetables and roots we
will find Him, sheep and goats do that.*

There were many so-called “Mahatmas” or religious people at that time who stopped eating regular cooked food and who used to live only on vegetables and roots. They would not eat any other food. So Bhai Gurdas Ji says that if just by giving up regular food and living on roots and vegetables and things like that, one could realize God, then those poor sheep and goats who don’t get to eat any food other than grass would have realized Him.

*Liberation is not achieved without the Master. It is like a
house without an entrance.*

Bhai Gurdas Ji means to say that we satsangis also sometimes get involved in these kinds of practices and superstitions, but in the

end, except for doing the devotion of the Master and the Bhajan and Simran—the meditation—all other things are useless and we are not going to get anywhere just by doing them, because we can get the perfect Naam only from the perfect Master and only the perfect Master can connect us with that Naam. He says that if we are not doing the meditation of the Shabd Naam and we are involved in other things, it is like making a beautiful house without a door. What is the use of making that house? If we don't have a door to it, how will we enter it? How will we be able to enjoy it? So if you are not doing the meditation of the Shabd Naam, it is as though we are preparing this very big, very good, house without a door in it. We may be doing all these outer things, rites and rituals, but if we are not doing the meditation of Shabd Naam, we are making something which we cannot use ourselves.

If He could be found by bathing in the holy waters of the places of pilgrimage, the frog who lives there would have found Him.

Now Bhai Gurdas Ji says that neither by performing any particular kind of austerity nor by doing any other kind of outer rites and rituals, not even by bathing in any special place of pilgrimage or holy waters, can one get the liberation. If one can get the liberation, it is only by doing the meditation of Shabd Naam.

I have done this myself. Often in the Satsang I have told you how I used to perform different kinds of austerities. I did *Jaldara*, the practice of the water, and so many of these kinds of things, but I did not achieve anything. So Bhai Gurdas Ji also says the same thing: not by performing austerities, not by taking up outer appearances, and not even by bathing in the holy waters can you get the liberation. If you could get liberation just by bathing in the holy waters once a year, then those animals who always live in those waters—the fish, the frog, the tortoise, and the others—would have the liberation because they always live there.

Even now many people in India believe that by bathing once in a while in the holy waters of River Ganges you can get liberated;

but in the past, when Kabir Sahib was here, there were many people who had this firm belief: by bathing in the holy waters of Ganges, liberation is guaranteed. But Kabir Sahib, even at that time, condemned this. He said, “Dear Ones, even if you build a house on the banks of the Ganges and drink that water every day, still you cannot get liberation if you are not doing the meditation of Naam.”

Kabir Sahib also said that if bathing in the holy waters or the places of pilgrimage gave liberation, all the frogs and other creatures who live in the water would have received it. But it does not happen. Just as those creatures come again and again into this world, in the same way the human being who relies only on bathing in the holy waters comes back to this world.

*If He could be found by growing hair, the banyan trees
have long vines.*

There are many different groups of people and you must have seen many of them even now, who grow very, very long hair and think that by doing that they are doing the devotion of God and they will be liberated, but Bhai Gurdas does not give any importance to those people who grow their hair like that. He says that if by growing hair one could get liberation, then that tree which has very long branches, even touching the ground, could have already gotten the liberation. Kabir Sahib says that it doesn't matter if you grow your hair long or if you are clean-shaven; because all these things you do because of your mind, and whether you are clean-shaven or have long hair, it is all a waste.

*If He could be found by remaining naked, the deer remain
naked in the forest.*

Now Bhai Gurdas talks about a particular sect which exists even now in India. These people remain naked. They don't even wear shoes. They say they have done it for twelve years and they want to do it for another twelve years because their Master told them to, but Bhai Gurdas does not give any kind of importance to that kind

of devotion. It is all useless: if just by remaining naked and going without shoes, one could realize God, then the deer who live in the forest are always naked and nobody makes shoes for them. If one could realize God that way, then the deer would have liberation.

*If we could realize Him by applying the ashes to our body,
the donkeys remain in sand and ashes.*

*If we could realize Him by keeping quiet, animals do not
speak.*

*Without the Master liberation cannot be achieved—we get
liberation only when we meet the Master.*

Now Bhai Gurdas Ji talks about those Sadhus or Mahatmas who always remain quiet and say nothing. If they want anything, they will write it down on a piece of paper and ask for it that way. I myself have gone to visit so many *munis*, such sadhus who keep quiet, but Bhai Gurdas says that if by remaining quiet one could get liberation, then what wrong have the animals done? They always remain quiet. If just by remaining quiet and saying nothing one could realize God, then those poor animals would have got liberation.

Bhai Gurdas is telling us from His own practical experience that without the Master one cannot do the devotion of God. Master is the only one whom we have got and He is the only liberator.

What Bhai Gurdas is saying through this Var which he has written, is that usually we the satsangis also get involved in these outer things thinking that they will help us in meditation or will help us to come closer to God. So he is telling us that by doing all these things you cannot come closer to God; you cannot do the devotion of God. Without doing the meditation of the Shabd Naam and without obeying the commandments of the Master, living your life according to the teachings of the Master, you cannot get liberation; you cannot do His devotion.

Usually it happens that if the Master removes one doubt from us, we people get involved in so many other doubts and superstitions. That is why Bhai Gurdas Ji lovingly tells us that like the Masters

have said, we should rise above all these superstitions and doubts and follow the way the Masters have told us. They have given us this Path of the Naam; we should take advantage of this time; and by doing the meditation of the Shabd Naam, we should make our lives successful.

This talk was given in Hyderabad, India, on January 14, 1990.

Truth Mingles With Truth

I.

If we could live by using herbs, why did Dhavantar die?

Bhai Gurdas says that liberation is in the Naam and we can get the Naam only from the perfect Satgurus, those who have themselves become the Form of the Naam. That Naam cannot be written, it cannot be spoken. It is the true Naam and we can achieve liberation only if we get it.

Bhai Gurdas Ji says that the time of our death is determined as soon as our soul enters the mother's womb and we have to leave this world on that fixed or determined time. Masters do not mean to say that we should not practice medicine, or not get treatments. For maintaining our good health, all these things are all right, and we can use medicines, and get treatments. But if only by using the medicines one could prolong his life or realize God Almighty, then those great doctors whose names were Dhavantar and Likhman, who were considered as the masters of medicine, could have prolonged their lives and realized God only by practicing medicine.

Kabir Sahib said, "The doctor says, 'May God bless you, because it is not in my hands to cure you completely. I can only give you the medicine. This life belongs to God Almighty; whenever He wants He can take it back from you.'" Bhai Gurdas Ji does not mean to say that if we are sick we should not get any treatment or not use any medicine. He says that if we are sick and are suffering there is no harm in taking the advice of the competent ones. There is nothing wrong in getting treatment from the doctors, but thinking that

by using medicines you will become immortal or realize God is a misunderstanding: medicines and herbs and things like that will not bring you closer to God.

Jugglers and those who do tantras and mantras wander in all the ten directions.

Further He says that achieving the status of immortality, or realizing God Almighty, cannot be had by repeating any mantras, or by learning or practicing any technique, or any magic, or anything like that. By doing all these things you only remain outside, you only wander in this world. As far as realizing God or getting real liberation is concerned one can get that only by doing the meditation of Shabd Naam.

If one could realize Him by clinging to the trees, then the wood would not have burnt in the fire.

Lovingly He says that if just by hanging yourself upside down on the trees one could get liberation or become free from the fire of this suffering world, then what wrong has the wood of the tree done? You know the tree itself is wood and it is not free from fire; it is consumed by fire. So how can that which itself is consumed by fire free us from the fire?

He is not achieved by worshipping the spirits of the brave. There is no difference between thieves and deceivers.

Bhai Gurdas Ji says that there are many people who serve ghosts and evil spirits. He says there is no difference between the thieves and the deceivers. Deceivers deceive you of your wealth; thieves steal your wealth. So those who devote themselves to ghosts and evil spirits are also doing the same thing, because those ghosts or evil spirits deceive you of your wealth because you devote yourself to them.

Guru Nanak Sahib says that in the body of a ghost there is a

tremendous amount of pain, and by devotion to such ghosts and evil spirits we cannot get back to the Home of the Lord, we cannot achieve liberation.

He is not achieved by staying up at night; criminals also wander during the night.

Many people who have not yet received Initiation and who do not meditate copy the initiated ones; they also try to stay up at night. But Bhai Gurdas Ji says, “What is the difference between them and thieves? Thieves and criminals also stay up at night; it is the time for them to do their job.” Those who only stay up at night but who do not do the meditation, what is the difference between them and thieves?

*Without the Masters, liberation will not happen;
Gurumukhs are always immortal.*

Bhai Gurdas says that without Naam there is no liberation and without the Master we do not get the Naam. The Masters have become the Form of Naam by doing the meditation of Naam; They have become one with Naam, and if we love Them where will we go? You go to the place where you are attached, so if we love the Masters who have become the Form of Naam, we will also go back to the place from where the Masters have come, and like Them we will also achieve the status of immortality.

*The mice got a bell, and they thought, “Let us put it around
the cat’s neck.”
The house flies decided to bathe in the ghee.*

Bhai Gurdas Ji says that the undeserving ones cannot achieve liberation or do the devotion of God. Who are the ones who deserve liberation? Only those who do the devotion of the Lord, who devote themselves to the Path and live up to the teachings of the Masters. Often I have said that those who do not deserve to do the devotion

will never achieve liberation, because this veil cannot be lifted up. One cannot realize God Almighty by enjoying the pleasures of this world. One has to work very hard and only then he can deserve this liberation.

Bhai Sahib Ji lovingly tells us that once some mice got together and passed a resolution: they decided they would get a bell and would tie it around the neck of the cat so that they would know when the cat was coming. But even though they made that decision, how could they do it? They didn't have enough courage to tie that bell around the neck of the cat! In the same way, Bhai Gurdas Ji says that if the house flies want to bathe in clarified butter or ghee, how is that possible? They cannot do it.

The impurity of the ants cannot be removed ever.

How can one remove it quickly?

*In the rainy month of Sawan, moths cannot live, no matter
how much you try.*

As for the cuckoo birds in summer,

The plains are another person's home.

Without the Master, liberation cannot happen.

Again and again we come and go.

Bhai Gurdas Ji lovingly tells us that the impurity of the ants cannot be removed. It is called *sutuck*. *Sutuck* is the impurity caused by death. He says that the *sutuck* or the impurity of the ants cannot be removed, cannot be finished, because ants always die. In the same way, it is not possible for moths and other creatures which are attracted to the light to survive in the rainy season; even if they are born in the night, the next morning they have to die. It is not possible for them to survive for more than a day. In the same way in the summer months it is not possible for cuckoo birds to come and live on the plains. They have to return to the mountains because they cannot tolerate the heat of the plains. So that is why Bhai Gurdas Ji lovingly here says that as the impurity of the ants cannot be removed, as the moths cannot survive for more than a

day in the rainy season, and as the cuckoo birds cannot tolerate the heat of the summer, in the same way, one cannot do the devotion of the Lord nor achieve liberation unless one does the meditation of the Shabd Naam after going to the perfect Master.

So what Bhai Gurdas Ji means to say is that even if the mice want to tie a bell around the neck of the cat, they cannot do it. And even if the houseflies decide to bathe in the ghee they cannot do it, because they know that they will die; in the same way the ants cannot remove the impurities which are caused by death. Also the moths or the seasonal creatures cannot live for long in the rainy season, and the cuckoo bird cannot tolerate the heat of the plains in the summer. In the same way, no matter how much the hypocrites try, still they cannot do the devotion of the Lord; they cannot become like the ones who are doing the devotion of Naam. Even if they have many people following them, they can never reach the court of the Lord. Guru Nanak Sahib says that their condition is like the mouse who could not go through a hole himself but who tied a big sifter to his tail. When he himself could not go through the hole how could he take that sifter which was tied to his tail? So in the same way, how can people who cannot achieve liberation themselves take those who are following them across? How can they help them to achieve liberation?

Dear ones, Master Kirpal used to say that only a learned man can teach you. Only a wrestler can make you a wrestler; only He who is connected with God can connect you with God. This work of giving Naam Initiation and connecting the souls to Almighty God is not a joke. Only One Who is Himself connected to God and Who has been given this job can do this work and only He can connect the souls with Almighty God.

Read the history of the Mahatmas whose banis we are singing now. You will find that for so many years in Their lives They worked very hard, They suffered hunger and thirst, and They stayed up late at night many years of Their lives, and They did so much sacrifice in the meditation, and only then were They able to demonstrate to us, to teach us.

Master Kirpal used to say, “Do not be impressed only by the number of followers a Master has.” He used to say, “Don’t only look at the buildings of a school.” If you see that the buildings are very good, if they have a lot of students, you should find out how many students from that school pass the examinations. In the same way, before going to a Master, you should find out about his life story, whether he has done any meditation or not, whether he has worked hard in meditation or he has just become a “master” by himself.

Also Master Kirpal used to say that books are written by our mind and intellect, and you should not think that because such and such a person has written a lot of books that we should follow him. Even though He Himself wrote many books, He used to say that this work is of the mind and intellect. He also used to say that all these books and scriptures have come out from this human body which is of six feet, and this human body is the writer of all the books; so you should go within and study this book of six feet.

*Even if a songbird sits on cloth for sale, how can he
become a cloth merchant?*

*Even if there is a purse filled with money around the neck
of a dog, he cannot become a money lender.*

Now lovingly He says that even if a *binda*, a songbird of the rainy season, sits on some cloth, he cannot become a cloth merchant. In the same way, if a dog has a purse filled with money around his neck he cannot become a money lender. And in the same way, if a monkey is wearing pearls and diamonds he cannot become a dealer of diamonds. And if a donkey is carrying a lot of sandalwood on his back he cannot become the one who sells that sandalwood. Master Kirpal Singh also used to say the same thing. If someone starts explaining the theory of the Masters, even in a better way than the Master Himself, still he cannot become the Master—it will not carry the impact—because he has not lived up to those teachings. He has not practiced the teachings which he is talking about.

It is false to be proud of having another's son in one's courtyard.
The shepherd takes care of others' animals, but doesn't take them to his own home.
A carrier is amazingly poor, even if he is carrying a bag full of money on his head.
As a guard who is employed to guard the farm is not the farmer,
The guest who understands another's home as his own is a fool.
He is the most ignorant one who lists his qualities without really having any.

Bhai Sahib is explaining to the hypocrites, those who do not meditate themselves but who teach others how to meditate, that this will yield no fruit to you because it is all useless. Hypocrisy will not take you anywhere. He says if you are not getting married but are becoming very happy singing the songs of other peoples' marriages—how can you get happiness? Further He says if someone else's son comes to your home and you start looking after him as if he were your own son, he cannot become your son because he is not yours. Similarly, if there is a servant who is looking after someone's things, he cannot become the owner of those things. If someone is carrying somebody's luggage he cannot claim to be the owner of that luggage. In the same way, if you are not practicing Naam, and if Naam is not manifested within you, but you claim to be the knower and teacher of Naam, it looks inappropriate, because that kind of knowledge will take you nowhere, and this hypocrisy will not be good for you. So that is why Bhai Sahib here warns those people who deal in hypocrisy, those who do not meditate on Naam. He tells them that just by teaching others how to meditate, without doing it yourself, you will not achieve liberation.

Guru Nanak Sahib says, "O Nanak, those people are the real donkeys, who do not accept the qualities of things and who do not practice themselves."

An ant cannot carry the burden of an elephant.

Now he says that the ant cannot carry the burden of the elephant and only one who does things himself can deserve His grace.

*How can one who kills flies and insects with his hands
become a tiger killer?*

*The bite of a mosquito cannot compare with the sting of a
poisonous snake.*

Now he says that if anyone has killed a housefly with his hand he cannot be called as one who has killed a tiger. In the same way, if a mosquito bites you it cannot compete with the serpent who is very poisonous.

*How can the worms get together (no matter how many) to
hunt a leopard?*

*Even if one has millions of lice in his blanket, he cannot
rule over a kingdom.*

*He is the most ignorant one who lists his qualities without
really having any.*

Bhai Gurdas Ji says that if many insects and many worms get together and try to hunt a leopard it is not possible. And if someone has millions of lice in his blanket and if he says that he will become the prime minister or president of a country it is not possible. Because when he cannot even take out those lice from his blanket how can he protect his people? So that is why Bhai Gurdas here lovingly says that if one is not able to rise above his body consciousness and if he is not able to withdraw from the nine openings of the body and come to the Eye Center, how is it possible for him to free the other people from the clutches of the mind?

Well, we will continue with this Satsang tomorrow. Tomorrow also we will have Satsang on the same bani. Now we can have the bhajans.

II.

Even if you give birth to a son in an enclosed room, the whole world outside knows about it.
Even if you hide the wealth in the earth, it shows on your forehead.
Even the travelers can tell by the wind which blows that it has rained.
When the moon rises on the second day of the lunar fortnight, everyone bows their head to it.
Gorakh had rags around his neck, still he was called a nath [owner of the world].
One who merges in the Master is called the Master.
The truth mingles with the truth.

Bhai Gurdas Ji lovingly explains to us that those great souls who come into this world in the Will of God, who are sent into this world by God Almighty Himself, and from whom God Almighty has to take the work of bringing His souls back to the Real Home—such Mahatmas, no matter what They do, even if They remain hidden, whatever meditation They have done will one day become known to everyone in the world. No matter how much They try to remain in seclusion, still one day, They have to come out. It has been seen that many Mahatmas keep a very low profile, and not many people know about Them. But when the appropriate time comes the dear ones who are supposed to recognize Them come forward, and such Mahatmas are recognized and are brought into the world.

First of all let us take the example of Guru Nanak. Guru Nanak Sahib told Bhai Lehna, who later on became Guru Angad, to go to his village and do his meditation there. Guru Nanak Sahib said, “My sons will not allow you to do the work of connecting the souls with Almighty God, so it is better if you go to your own village, and do your meditation there.” Even though he was sent back to his home long before Guru Nanak Sahib left this physical world, still many advanced disciples like Baba Buddha, and other souls who

knew about Bhai Lehna, approached him after Guru Nanak Sahib left the body, and they requested him to come out in the world and do the work of Shabd Naam.

The same thing happened with Guru Amardev Ji Maharaj also. He was also opposed by the sons of Guru Angad Dev, Datu and Dasu. They opposed him so much so that once they even kicked him. At that time he did not get upset. Instead He said, “My body has become very old and maybe your feet got hurt kicking at these old bones and I’m very sorry for that.” He did not get upset. He had so much humility.

He did not even look at the property and the wealth of his Master Guru Angad Dev. He just left that place quietly and went to the place called Goindwal and continued the work which was given to him by his Master.

In the same way when the end time of Guru Amardev Ji Maharaj came, at that time Guru Ramdas who was going to succeed Him was also opposed very much by the family members, especially by the sons of Guru Amardev. So what did Guru Amardev do? Before He left the body He called all His family members, and He made His son Mohri bow down at the feet of Guru Ramdas Ji. They were not pleased with the decision Guru Amardev Ji had made and they opposed Guru Ramdas, and that is why, even though the Masters never curse anyone, sometimes when the children bother the Masters some kind of words come out from Their mouth. So Guru Amardev Ji Maharaj told His other son Mohan, “You will always go on burning,” and from that time he had a disease in his chest which burned; he got relief from that sickness only when he went to Guru Arjan Dev and begged his pardon. Then that sickness went away.

So at that time Guru Amardev Ji Maharaj lovingly told all the dear ones that this work of passing on the successorship is not even in the hands of the Master. It all depends on God Almighty, and God Almighty Himself does all these things, and in fact the person who is going to become the successor of the Master gets the fruit of what he has done himself. That glory has been kept with the Master by God Almighty and, when the appropriate time comes,

that Master passes it on to His successor, and no one except God Almighty has any control over this.

Master Kirpal Singh Ji used to say, “Spirituality is not tied or attached to any particular family or to any particular *gaddi* or any particular place or to any particular building. This is the work of God Almighty, and only He knows to whom He has to give this honor, to whom He has to give this job.” The Saints and Mahatmas who reach the court of God, only They know who is worthy and who is to get this job.

The Power which works within the human form of the Masters, the Power which is manifested within the Master, is very much detached. It is not attached to any particular family or any particular person. Such Power does not spare anyone. Even though the Masters love everyone, still They are detached from everyone. Only that Power knows within whom this thing has to be manifested and to whom this job has to be given, that is why They do it in the Will of God. They place this thing only within that person who has come from the same plane as They have come from and for whom it has been ordained by God Almighty.

Mr. Oberoi belongs to the same village as that of Master Kirpal Singh Ji, and his parents also used to go to Master Kirpal Singh Ji; right from the beginning his whole family was devoted and attached to Master Kirpal. He was very close to Master Kirpal; he was like a personal secretary to Him. And when Master Kirpal was sick, in His last days, Mr. Oberoi asked, “Master, whom are you making the *sangat* follow?” At that time Master Kirpal pointed to the sky and said, “The Truth never perishes, the Truth will reveal Himself, and the dear ones will recognize that Power themselves.”

Mr. Oberoi’s wife and the wife of Mr. Khundan Singh, they are real sisters; they both used to live with Master Kirpal like Balwant lives with me and they were both married off by Master Kirpal Singh Himself. So we can imagine how close those dear ones would be who were married off by Master Kirpal Singh Himself.

So not everybody gets involved in party propaganda. As Master Kirpal says, “Truth never perishes; Truth never loses its ground. It is always present there.” So such dear ones do not go astray, they

do not let their mind wander in the world. They always wait for the appropriate time; they are always looking for the Truth; and when the time comes they get to know the Truth.

Teg Bahadur became the ninth Guru of the Sikhs; He had spent most of His time sitting underground doing His meditation. He used to be called *tegha*, the mad one, because He did not come out into the world and not many people had met Him. He would always remain in meditation. But when the endtime of Guru Hari Krishan came, the disciples came to Him and asked Him, "Who are we supposed to follow after You and with Whom are You attaching us?" Guru Hari Krishan said, "Baba Bakala." Teg Bahadur was one of the grandparents of Guru Hari Krishan. When Guru Hari Krishan gave that hint, everybody ran to Baba Bakala, the place where Teg Bahadur used to live. When that hint was given all the family members wanted to get the opportunity and they all claimed that they were the real successor of the Master. So from the family of Guru Hari Krishan Dev there were twenty-two claimants, and they all set up their own places and said that they had become the successor of Guru Hari Krishan. And in that way they were trying to attract the sangat.

Even though the Masters, the Param Sants, do not perform any miracles, but sometimes in order to reveal the Truth They have to show off some little bit of Spirituality. So this is a very famous incident: Makhan Shah was a trader and when he was sailing in the ocean his ship was caught in a storm, and at that time he made this prayer: "If there is any Power that is working at the throne of Guru Nanak, and if He can save me from this storm, I pledge five hundred gold coins for His langar." Now the Masters do not perform miracles but sometimes They want the people to know the Truth so They have to shower grace in a way that people understand as a miracle, but it is not. Whatever They do is always in accordance with the Will of God Almighty.

So with the grace of God Almighty, Makhan Shah the trader was saved, and since he had pledged five hundred coins he went to Bakala because he had been told that the Power of Guru Nanak was working there. But when he saw twenty-two people claiming

to be the successor of Guru Hari Krishan he was confused and he did not know to whom he should give those gold coins. So he thought, "Why not test all of them?" So he went on offering five gold coins to each of them, and in the end he asked some people over there, "Is there anyone else from the Sodhi family who claims to be the successor?" So the people who were there said, "Well, he does not claim to be the successor but he is sitting underground and he is called *tegha*, the mad one, and he always remains in the meditation."

So Makhan Shah thought, "Well, let me try him also." So he went there and as he had done with the others, he offered him five coins. As I said earlier, Masters never perform miracles. Master Kirpal Singh Ji also used to say, "Truth never remains hidden, it always comes out." Masters have their own way of revealing the Truth. So although Masters never perform miracles, sometimes They have to do this so that the spiritual Truth should be known in the world. So when Makhan Shah offered only five coins to Teg Bahadur, He tore off His shirt and He showed him His shoulder which had all the bruises from trying to save Makhan Shah's ship. When Makhan Shah saw that Teg Bahadur was the True One, he left everything, went onto the rooftop and waved a flag. He shouted, "I have found the Master! I have found the Master!" So in that way the Truth was brought out into the world. Because Makhan Shah was a very influential person he collected all the dear ones in the sangat and he made it possible for Guru Teg Bahadur to do the Satsang there.

There was someone who inspired Dhir Mal (Guru Teg Bahadur's nephew) to oppose Him. He tried to shoot Guru Teg Bahadur but He was saved.* After that Guru Teg Bahadur left that place in Punjab. He went to the east of India to the state of Assam; later He returned to Punjab and developed the city of Anandpur Sahib and He did the work of giving Naam Initiation to the people over there. So the meaning of saying this is that even though Teg Bahadur kept

* For more about the history of Guru Teg Bahadur, or any of the Sikh Gurus, see *Servants of God: Lives of the Ten Sikh Gurus*, by Jon Engle.

a very low profile—He always remained in the underground room to meditate—but when it was supposed to happen, the Truth was revealed and people learned about Him.

Regarding myself you have already read in Russell Perkins' book that not even the people of my area were aware of me. They didn't even know me. And when those people came to see me nobody was willing to show them the way. Nobody was willing to bring them to me. You can very well imagine: was it not a miracle of the truth, for a person coming from another country, that he comes to see me even though there is nobody who can show him where I live and when I was not even well known in my own area?

In this context, giving many beautiful examples, Bhai Gurdas Ji lovingly explains to us that it is like when a mother gives birth to a child in a closed room but still it becomes known to everyone outside that such and such family has got a child. In the same way, when it rains or when there is snowfall it cannot remain hidden. Even travelers far away can tell by the wind that today it is raining or snowing.

At the time when Bhai Gurdas wrote this bani, people used to hide their gold or silver coins under the ground. So He says that even though the wealth is preserved or stored under the ground still it shows its radiance on the forehead of a person, that such and such a person is very wealthy.

In India, especially in the north of India, when the moon comes out, on the second day, everybody bows down to the moon and it becomes known to everyone that the moon has come out.

Bhai Gurdas Ji said, "Goraknath had a very torn kind of blanket on himself but still he was called the owner of the world." It was because of his meditation and his devotion for God Almighty that he was called that.

In the same way, the Master, after doing the meditation and after obeying his Master and manifesting the Form of his Master within him, becomes the Form of the Master. He becomes one with the Master, he becomes the mouthpiece of the Master; whatever the Master says, he also says the same thing. No difference between him and the Master remains.

In the *Sukhmani Sahib** you would have read that one who meditates on the Naam of the Lord for eight watches a day, which means all the time, twenty-four hours a day, such a devotee of God does not remain hidden. Kabir Sahib said, “Even if you do the devotion sitting under the earth, still it will manifest in the sky.”

I am a criminal, a sinner, and the worst of all the unfaithful ones.

I am a thief, an unchaste one, a gambler and the one who looks at others' faults.

I am a critic, a wicked one, one who is not true to the salt of his provider (not trustworthy), unpatriotic, and one who plunders his own country.

I am the one who is involved in lust, anger, greed, attachment and egoism.

I am the one who breaks other's trust, an ungrateful one, and there is no fault which I do not have.

O Dhadiya (the hymn chanter of the Sikh Gurus) remember the Master and Satguru will forgive all your faults.

In the end Bhai Gurdas Ji goes into humility, and we realize that Bhai Gurdas did not write this bani because of any jealousy toward anyone or because he was envious toward anyone. That was not the meaning of his writing the Bani, and we also do not mean to be envious or jealous of anyone. And we are not directing this talk or this Satsang on this Bani toward any particular person. Bhai Gurdas says, “As we know, if we call anyone ‘the ungrateful one,’ if we are jealous of anyone, or if we call names to others, when we become critical of others we get their bad qualities in us.” That is why Bhai Gurdas Ji very humbly says, “I do not mean to criticize anyone, I do not say all these things because I am jealous toward anyone. I have many faults in myself, I have twenty bad qualities in me.”

Bhai Gurdas Ji says, “I am the sinful one and I am the forgetting

* See *The Jewel of Happiness*, commentaries on Guru Arjan's *Sukhmani*, by Ajaib Singh.

one. I am antagonistic toward the Master, I am not faithful to my Master, and I have many other bad qualities in me. I am a thief, I am a gambler, and I am the one who looks at other people's faults. I am the one who criticizes, I am the evil one, I am the one who does not remain true to the salt of his Master."

He says, "I am the unchaste one, I am the angry one, I am absorbed in greed and I am absorbed in attachment. I am the egoist. I am not trustworthy, I am the ungrateful one, and I do not even deserve that people should allow me to stand at their door."

Even though we all have the same bad qualities in us, still we do not want to admit that we have them. Bhai Sahib says, "If we go to someone and tell them that we have all these bad qualities they would not even allow us to stand at their door."

But still Bhai Gurdas says that the Satguru is the forgiving one, Satguru is the only One Who forgives all our faults, and He is the only One Who blesses and forgives the faults of all His disciples.

That is why he says, "Dear ones, you should do the devotion of the Lord so that you may get the forgiveness from the Master." Guru Nanak Sahib says, "The Master is so gracious, so forgiving, that He manifests the good qualities within those who do not have any good qualities in them."

Master Kirpal Singh Ji used to say, "The perfect Masters are like the washermen. The washerman accepts the clothes of the gentleman as well as the baker and the oil merchant, because he knows that he can bring out the purity, he can clean the clothes of everybody. In the same way the perfect Masters know that under the swamp of the maya and under the burden of the sins, there is a pure soul within everyone, and with His grace He can make all the souls pure."

In our area there used to live a very good person from the Hindu religion. He would not eat meat, he would not drink wine, and he lived a very good life. Also in the same area there used to live a prostitute. Both of them came to Master Kirpal Singh. Master Kirpal Singh accepted that prostitute for the Initiation and did not give the Initiation to that Hindu even though he was a very good person. How was that prostitute inspired to come to the Satsang and get the

Initiation? It so happened that she used to live about one kilometer distance from my ashram. In the night time when she used to hear the banis of the sevadars from the ashram where I used to live, she would come out on the bank of the canal and would sit there and listen to whatever she could hear. When she heard about all the things she asked people to take her to the ashram. But nobody wanted to accompany her because she was a prostitute, so no one brought her to the ashram.

So one day she herself came to me and she asked me, “Last night I heard You saying, ‘If the gracious Saint showers grace, along with the virtuous persons, even the sinners can get liberation; Nanak says this.’ Is it true, is it possible for a sinner like me to get liberation?”

I said, “Yes, it is possible for you also.” And then she asked me about the Master. She asked me would I inform her when He comes. And I said, “Yes, I will send you the message very happily, and you can come here.” So she came there and when she, along with that Hindu person, went to Master Kirpal, Master Kirpal Singh Ji very happily accepted that prostitute and gave the Initiation to her, but he did not accept that Hindu person.

So that made the people of that area criticize Master Kirpal a lot because they started wondering, “What was wrong with that Hindu person? Why didn’t Master Kirpal give him the Initiation, and why did he choose that prostitute for the Initiation? What was so good about her?”

I told them, “Only time will tell us why Master made that decision.” Even though people criticized Master Kirpal and went against Him—it was a very big area—still Master did not care for their criticism, and He happily and lovingly gave the Initiation to that prostitute. I told the dear ones to wait for some time and to see whether she continues to be a prostitute or whether she will change herself.

It happened that after she got the Initiation she gave away all the wealth that she had collected by doing that business of prostitution. And then she started earning her livelihood by honest means. She gave up that job of prostitute and lived a normal and simple

life. Now she is no more in this world; she has died. But until her death she lived a very good life and she did not go back into her bad ways.

So the meaning of saying this is that Master Kirpal did not care for the criticism of the people, and even though she was a prostitute Master Kirpal forgave her sins, embraced her, and gave her the Initiation. So that is why, as He used to always say, "Masters come for sinners." We are the sinners; we have all the bad qualities; but it is because of the grace of the Master that we are attached to His feet and we are on this Path.

Dear ones, often I have said that when we meditate and come to the Eye Center and when we start remaining there, even those people who go to the lower planes learn about their bad qualities and their bad deeds and what they did in their past lifetime, how many bad deeds they have done. Not only this lifetime, but what they did in their past lifetime, how many bad deeds they have done. And when we go further up in the higher planes then everything becomes as clear as an open book. Then we realize about all the bad deeds which we have done in many of our past lives and then we realize how dirty we were and how very gracious our Master was. It was only because of His grace that He cleaned us up; we were very dirty, we had done a lot of sins, and it was only because of His grace that He made us pure.

In the morning you were singing the bhajan from the Gurbani which said, "We are the dirty ones and You are the one who cleans us. We do not have any qualities and you are the giver. You do good for us and we do not recognize the goodness that you do for us; and we are the poor humble ones and we have fallen at your door." After mentioning all the bad qualities, Guru Arjan said in the end, "Kindly keep me in the refuge of the Master, kindly make me have love for the Master." Kabir Sahib said, "When I went out looking for the bad person I could not find anyone bad, but when I looked in my own self I saw that I was the worst of all."

Dear ones, Masters are not bad. In fact They have come into this world to make us give up our bad deeds. They become an example to us and They want us to give up all the bad qualities that we

have. That is why They always say, “Dear ones, do not be jealous of others; do not criticize others. If you want to look at the faults, first look at your own faults and try to give them up.”

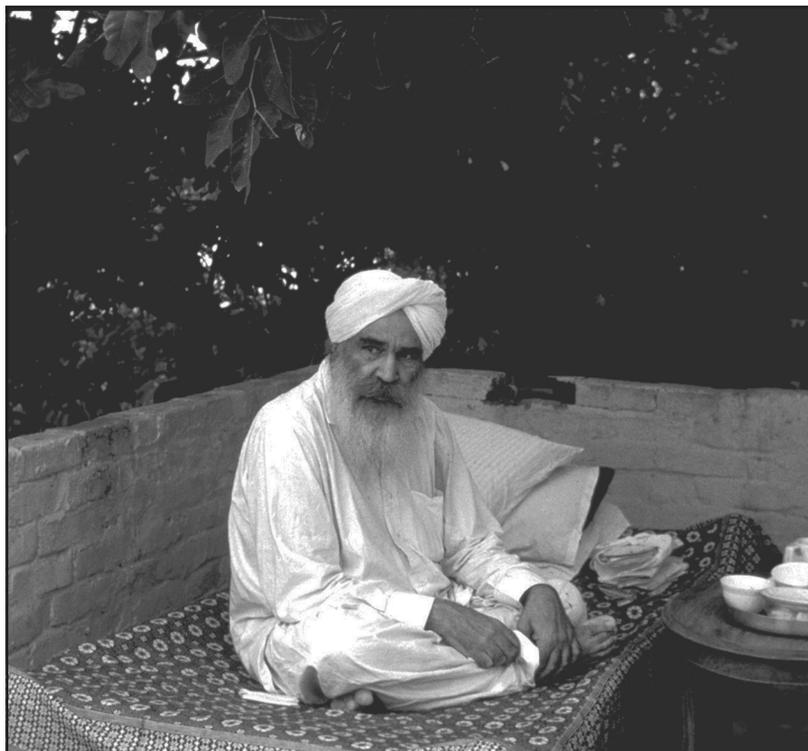
The Master, Who is the Form of Naam, uses such lowly or humble words so that maybe one way or another our mind would understand how dirty we are. We are the downtrodden ones and we are much involved in sins and bad deeds. But still we say that we are the best ones and we always go on criticizing other people. So the Masters lovingly use such lowly and such humble words so that our mind might understand that we are the dirtiest of all, and that we should always look at our own faults. But instead of looking at our own faults we go on criticizing others and we go on pretending we are the best and that everyone else has all the faults.

By reading the banis of such Mahatmas we understand that They have risen above and They have reached Their True Home. Such Mahatmas never criticize others and They never allow Their disciples to criticize others. Master Sawan Singh Ji used to say, “The person whom you are criticizing, his bad qualities or sins will come into your account, and your good qualities or your good deeds will go into the account of that person whom you are criticizing.”

Bhai Gurdas was a perfect Brahm Gyani. He had reached Sach Khand, he had reached the Feet of his Master, and he has written all these things only to explain to us that, “Dear ones, you should meditate on the Naam. You should devote yourself to the Master because He is the only one who can forgive you, as He has come into this world to forgive us.”

Since we have now had a couple of Satsangs on this bani we should learn from it and we should also not have any hatred or ill feelings toward others. We should have love for everyone and should develop love for the Master also, because the love for the Master is the only thing which can help us reduce our love and attachment for the world.

This talk was given in Hyderabad, India, on January 17 & 18, 1990.



The Master Never Goes

I am grateful to Lords Sawan and Kirpal Who have given us the opportunity to sit in Their remembrance with an open heart.

A *bani* of Bhai Gurdas is presented to you. You all know the history of Bhai Gurdas, how even after reaching the highest status he maintained his discipleship and he continued connecting the souls with the Master.

The happiness, the peace, the intoxication which a disciple receives when a Master is still in the body—he does not get that when the Master goes away. Such a disciple, who has gone within, has seen the reality, the greatness of the Master. He feels a lot of pain and misses Him a lot when He goes away from him on the physical level.

Those who do not meditate and who do not have any access to the inner planes wait for that time when the Master goes away from them on the physical plane so that they can become the Masters in His place. But those who meditate and who have gone within, those who have seen the greatness and the reality of the Master within, they never wish for that; they never have such a thought. They always wish and pray that thousands of years might become like one day of the life of their Master and that they might see Him for many millions of years. Because they think that whatever moment, whatever time they have lived without the presence of the Master, is like a curse to them; and they don't want to have that. They understand that every single breath which they have taken without the presence of the Master is not valid. They don't like to live without their Master being present. When the Master of such disciples goes away from their physical presence they wonder about

what fault they may have done that they have to live without the Master being present there.

When Guru Nanak Sahib made Guru Angad Dev accept and agree to do the work after Him it was very hard for Guru Nanak to make Guru Angad accept that. A long time before Guru Nanak Sahib left the body He told Guru Angad Dev to leave Him and go away from Him because Guru Nanak Sahib knew that Guru Angad would have to face very tough opposition, especially from His children. So for that reason He told Guru Angad to go away from the place where Guru Nanak used to live. After Guru Nanak Sahib left the physical body, Guru Nanak's children started criticizing Guru Angad Dev. You know that the dear ones always search for the true successor of the Master. So when the dear ones went to Guru Angad Dev, they told Him about all the criticism which Guru Nanak Sahib's sons were doing. Instead of replying to the criticism He said, "If you love someone it is better to die before he leaves the body, because curse on the life lived without the presence of your Beloved." Guru Angad Sahib said that it would have been much better if Guru Nanak had lived and He (Guru Angad) had left the body.

Master Sawan Singh gave the orders to Master Kirpal Singh to do this work even though Master Kirpal Singh was weeping. But when the physical separation came it became so unbearable for Master Kirpal Singh that He left everything and He went to the forest of Rishikesh. The dear ones who went to Rishikesh to bring Master Kirpal Singh back for the benefit of the Sangat, only they know how difficult that was and how hard it was for them to convince Master Kirpal Singh to come back to the world for the benefit of the Sangat.

Regarding myself, I have told you that once Master Kirpal Singh Ji asked me to travel with Him in the car even though I did not want to. But under some very unique circumstances, He made me travel with Him in His car. Master Kirpal was very tired; I wanted Him to be able to rest in His car. Since it was a long way from Ganganagar to Karanpur I did not want Him to take me with Him, but

He took me. So I preferred to go in my jeep but He held my hand and He took me in His car. And on the way He started telling me how Master Sawan Singh had given Him that work to do and He was telling me all about the circumstances in which He was given that work to do by Master Sawan Singh. I was wondering why He was telling me all those things. And I felt as if the earth under my feet was moving away, I was so terrified. I felt like jumping out of that car.

Master Kirpal Singh told me how Master Sawan Singh had told Him, “You see, Kirpal Singh, if you will not do this work of mine—there will be many people in this world to explain the theory, but if you will not do this work, what will happen?” So at that time, Master Kirpal Singh said, “I did not say anything. I just bowed down my head in front of Him and accepted whatever He told me to do.”

Master Kirpal would always pray to Master Sawan Singh Ji that He should always remain there physically and guide all the dear ones. One day, looking at His love, Master Sawan Singh called Him and asked Him to sit in meditation right next to Him. Master Kirpal Singh saw that all the past Saints and Masters were together there and They all were discussing whether Master Sawan Singh should be left in this world for some more time or not. Everyone agreed to that. But Baba Jaimal Singh did not agree to that. He was against it. He said, “No, the present conditions of the world are such that Sawan Singh should not be left there. He should be called back.”

So Master Kirpal Singh Ji saw all that, and when He finished His meditation, Master Sawan Singh asked Him, “Did you see now what They have decided for me?” Then Master Kirpal Singh could not say anything.

Master Sawan Singh Ji used to talk about one woman who used to go to a Master. She did not have any son. She asked that Master to please bless her with a son. That Master said, “I don’t have that power. I cannot give you any son. But let me give you this amulet. It has a lot of power in it. It will do some good to you.” So she took that amulet with a lot of faith in the Master and in due course

of time, she gave birth to five sons. When they grew up, one day that woman thought, “Let me open that amulet and see what is in there.” So when she opened up that amulet, it contained something which did not make any sense, a very insignificant writing. So as soon as she read that, she lost all her faith in that amulet and in the Master. When she came to her home she found that all her five sons were dead. So she went to that Master and told Him what had happened. That Master replied, “All this play was of the attention and the faith.” So, the meaning of saying this is that giving the Naam Initiation is like giving the attention. And it is the play of faith and the attention of the Master.

So when Master Kirpal Singh Ji was telling me how He was ordered by Master Sawan Singh and, continuing that, when He gave me the order to do the work, I begged Him and I said, “Master, I am a very weak person. You are All Competent, You are Omnipotent, and I am a very weak person. How will I be able to do this work?” I said, “Master, You are Omnipotent but still You are opposed. Where do I stand in front of You because I am a very poor and weak person?” Master Kirpal Singh Ji replied, “Don’t let my teachings get lost.” He said, “Just as a bad person doesn’t stop doing his bad deeds, why should a good person stop doing his good deeds? You have to do this work.”

When I went for the first tour at Sant Bani, one husband and wife came with their two children. One of them—both the boys were very innocent, very loving—one of them wished good health for me and the other one asked me this question, “You must be very happy, becoming a Master?” Hearing that, the tears came in my eyes because you know that before I came out in the world I had told the people, “Nobody should call me Master. They can call me with the name which my beloved Master used to call me with.” So I told him that and then he understood. What I mean to say is that when someone’s Master leaves the body and if that dear one is someone who does the meditation, if he goes within, and if he has seen the Master within, for him it becomes very difficult to live his life after the departure of his Master.

In the court of Guru Arjan Dev Ji Maharaj, there used to live two people by the name of Rai Bhalwant and Satta Dhum. They used to do the chanting and singing. They had to get their daughter married and they needed some money. So they went to Guru Arjan Dev asking for money, because they were under the influence of their minds. They wanted to perform the wedding in such a grand way that people should praise them and say, “Look at these disciples of Guru Arjan Dev. They have spent so much on the wedding of their daughter!” They wanted to do it in a very big manner.

When they went to Guru Arjan Dev Ji Maharaj, they asked Him to collect two *paisa* [two pennies] per disciple. Guru Arjan Dev told them, “Whatever amount of money you need for the wedding you can ask for that and you can have it.” But they insisted on collecting two *paisa* per disciple because they were under this impression that if they collected two *paisa* from each disciple of Guru Arjan Dev, they would collect a huge sum of money. They were worried that if Guru Arjan Dev would give some money to them, that would not be sufficient. That is why they were insisting on collecting two *paisa* per disciple.

Anyway, when they did not understand, or did not accept, what Guru Arjan Dev was offering to them, Guru Arjan Dev said, “Okay.” The next day, Guru Arjan Dev brought two *paisa* for Guru Nanak, two *paisa* for Guru Angad Dev, two for Guru Amar Dev, two for Guru Ramdas, and one for Himself. He said, “Guru Nanak was a real disciple. Guru Angad was a real disciple, Guru Amar Dev and Guru Ramdas were also real disciples, but I am just half a disciple.” So when He gave them only that much money they got upset and after that they stopped singing for Him in the Satsang.

The meaning of telling you this whole story is to explain to you that Guru Arjan Dev, even after reaching Sach Khand, and even after doing so much meditation and becoming perfect, as long as He was in the physical body He did not claim to be a perfect disciple.

Baba Bishan Das Ji used to say, “Discipleship means to have patience. It does not mean just to talk about being a disciple.”

Kabir Sahib says, “O Kabir, discipleship is very far away. It is like a tree of dates—if you reach the top you get the fruit, if you fall down you lose your life.” So dear ones, in this Path you do not get anything if you go on saying “I.” This is the Path of saying “you” and “Thou.”

Hazrat Bahu says, “If we want to die while living only then should we assume this garment of discipleship. Even if someone throws the dirt and rubbish at us, we should remain unperturbed like a mountain.” If anyone calls a name at us, if they curse us, still we should go on saying, “Yes, sir; yes, sir.” All the Saints and Masters have always prayed for Their opponents or those who gave Them a hard time. They always say, “O Lord, pardon them; forgive them, because they do not know how much bad they are doing for themselves.”

Bhai Gurdas had to witness the change of so many Masters but he always remained a very small disciple of the Masters, and he enjoyed being that.

*The feet of the Gurumukh are worth worshipping,
The Path on which the Gurumukhs walk is worth
worshipping.*

Now Bhai Gurdas says that the feet of the Gurumukh are worth worshipping and even the path on which the Gurumukhs walk is worth worshipping because wherever they travel, whatever they do, even if they go to give Satsang, they do everything for the sake of the Master and in the Name of the Master.

How does the mind of the Gurumukh become pure and holy? It is because the Gurumukh has never done anything unholy or impure with his mind or body. Not even in his thoughts has he done anything bad. Whatever work he has been given by His Master to do, he has done that sincerely with his mind, body, and his whole being. He has made a place for Shabd to come and reside within his heart. And Shabd is sitting or residing within him carrying all the prosperity, carrying all the grace. That is how his body, his mind, his whole being has become pure and holy.

Gurumukh means to become the mouthpiece of the Guru or the Master. Whatever the Master sitting within him says, he speaks only that. He who becomes like that, he who says only the things which his Master says through him, is the Gurumukh. He doesn't say anything but praises of the Master; he always bows down in front of his Master.

Only He who is attached to, only He who is in love with, the Shabd is the Master. Last night in the Satsang I said that when we reach the Eye Center, when we concentrate there, when we go within, the speed of the Shabd is even faster than the speed of a bullet. It doesn't take much time to receive the message of the Shabd once we have gotten to the Eye Center.

*They go to the Court of the Guru,
They sit among the sat sangat.*

Now he says that the Gurumukhs always go to the court of the Master and over there they do the seva of the Master. They become a living example of the seva for the other people. He says that rare are the ones—few out of millions—who do the real seva of the Master. The rest are all involved in worldly pursuits.

Often I have said that it is very difficult to get the seva of the Master and it is very difficult to do the seva for the Master. One out of millions gets this opportunity. So the Gurumukhs are the ones who have got this opportunity and they are the living examples of doing the seva for the Master.

*They rush to serve others,
They search for the disciples of the Master.*

What do they do? They search for their gurubhais or brothers in faith—the other disciples of the Master. It doesn't matter if they live far away or close by. They collect everyone and then they tell them, "Look, dear ones, we are supposed to do the work which our Master has given us to do."

They also pray from their within just as you read in the bhajan,

“O Lord, save the sangat which is being pulled away.” They pray to their Master to save the sangat from being drawn away.

*They do not walk on the path of duality,
They remain sad over the maya.*

They do not get involved in any duality. If God Almighty or their Master has showered grace upon them and they have been given any worldly thing, they do not find any pleasure or happiness from that worldly thing. They remain sad because they know that their work is to do the Bhajan and Simran. They themselves do the meditation and they make the sangat do the same.

We know that when our Master leaves the body we all fall into this duality. We give up doing the meditation because we think that the Master has gone away. No, dear ones. That is not love. The Master never goes away. Even if He leaves the body right after giving you the Initiation, still He does not go away from you. He is always present.

*The devotion of the Lord cuts the bond,
But rare are they who are in the Will.*

Master Kirpal Singh Ji always used to say that the truth never ends. He also used to say that in the forest not all the animals are weak ones. The lions and the tigers also live in the same forest. What He meant to say was that in the sangat not everyone is like those who do not do the meditation. There are people in the sangat who do the meditation and those who go very high in the meditation.

In this group itself there are many dear ones who have very good meditations. Just this morning in the interviews one dear one told me about the beautiful experience he had in the morning meditation, hearing which I felt very pleased.

Every person has his own angle of vision. Some people come to talk about their worldly problems. They tell me about the worldly difficulties they have. But some people come to tell me about their

meditations and how much they have progressed. Such dear ones, those who meditate, those who progress in the meditation during such programs, they prepare themselves long before they have to come here. They progress in the meditation because this is the purpose—this is the only purpose—of having such a program.

*The Gurumukhs circle around the disciples of the Master;
Falling at their feet, they sing the praise of the Lord.
The disciples of the Master remain in the discipline.*

How much humility does a Gurumukh have within him? How pleased does he become when he sees the disciples of his Master? When he meets the other disciples of his Master he becomes so happy that his face blooms in happiness like a rose blooms. He becomes very happy when he sees that the other dear ones have come to sit in the meditation with him.

When I went on the first tour, you know what the condition of the dear ones was at that time. One person came there to me and he said that he had been to see someone else and over there he saw Master Kirpal, but he told me he was not seeing Master Kirpal Singh when he was with me. I told him, “It all depends upon your receptivity and it all depends upon what kind of vessel you have made to see Him. I see Him in you, I see Him everywhere. I don’t see any place where I cannot find Him. He is everywhere for me. So it all depends upon the receptivity.” That person felt so embarrassed that afterwards, he developed his receptivity. I still see that dear one and now he is content.

This talk was given in Bombay, India, on January 14, 1992.



The True Way of Living

Salutations at the holy feet of Lords Sawan and Kirpal. A brief hymn of Bhai Gurdas is presented to you. All Masters have said that this human birth, this human life, is a very precious jewel. They have also said that we do not get this opportunity, this human birth, again and again. Just as a leaf that falls from a tree and is blown away by the wind cannot go back to the tree; in the same way, once we have got this human birth and have wasted it, we have lost it: we can never get it again.

Everyone in this world sees the jewels, but rare are the ones who can recognize them. The whole world listens to *ragas*, to music, and they become intoxicated by it, but rare are the ones who listen to the inner *raga* or the inner music. Our mind becomes pleased hearing the outer ragas, whereas our soul gets intoxicated by listening to the inner raga.

In the same way, many souls have received this human birth, but few are the ones who understand the value of this human birth and appreciate it.

We take good care of our children; we feed them good food and make them healthy children. We bring them into their adolescence and feed them better food, and make them like grown up people. This does not mean we are appreciating the human body. A child does not remain a child forever, he becomes an adolescent; and a grown-up person does not remain like that forever, he becomes old. So appreciating the human life or the human body does not mean that you should only give good food and take care of the physical body. It means something different. When we go to the Masters and to the Satsang and understand why we have been given this human

birth; when we come to the Master and act according to what the Master tells us; when we follow this Path of the Masters—then we can say that we are appreciating this human birth.

Masters lovingly explain to us how after coming into the Satsangat we have to make our human birth successful, how we have to purify it, and how we have to make our hands, feet and other parts of our body holy by keeping it in the Satsangat. Kabir Sahib says, “I have seen a very surprising thing; they were selling a precious jewel in the market, but nobody was interested in buying it and it was going to be sold for nothing.” Now we people do not have the appreciation for this precious jewel, this human body which God Almighty has given to us. And if we go to those people who do not know the value of this human body and who do not have any appreciation for it, those who are involved in outer rites and rituals, they involve us in the same things, and we go into the cycle of eighty-four lakhs births and deaths.

This last time when I went to Rome, a priest came to see me. He was involved in doing a lot of social service. So he told me all about these social services and all the things which he was involved in. Hearing that I became very happy and I told him that I was very pleased that he was doing all that; but then I asked him, “Have you ever done any service to your soul?” When I asked him that he became dumbfounded. He did not have any answer. Then he said, “Only for that have I come to you.” So he attended the Satsangs afterwards because all the other members of his family are initiated.

Saints have sung the praises of Satsang very highly, because only after going to Satsang do we realize the way of our living, the way of our life. Kabir Sahib used to earn His livelihood by weaving cloth. Whatever time he had after doing His work for earning His livelihood, He would spend all that in the service of the sangat.

*Human birth is priceless;
It becomes precious when one gets the company of the
Master.*

Bhai Gurdas Ji says that of course this human body is priceless. Every single part of it is priceless, because we cannot get any part of it by paying any price. God has given us all these parts of our body without charging anything to us. He says of course this human body is priceless, but we can make it precious only if we join the sangat and only if we utilize it for the cause of the sangat.

A person went to King Ranjit Singh, who had only one eye, asking for some money. The king said, “God Almighty has given you hands and feet, your body seems to be strong: Can you not work and earn your own livelihood?” He added, “God Almighty has given you a perfect body, but He has given me a body with only one eye. I will give you ten thousand rupees if you give me one of your eyes.” That person started trembling because he did not want to part with his eye and he thought that if he said anything more the king might punish him. So he started making excuses. King Ranjit Singh said, “Well, if you think that ten thousand rupees is not enough, I will give you more. But you should give me one of your eyes.”

When King Ranjit Singh saw that he was not interested in taking that money and giving his eye to him, the king said, “You see God Almighty has given you this perfect body, without asking for anything from you, without charging anything, and still you are not making your human body worthy of His grace; you are not making your life successful.”

Guru Ramdas Ji Maharaj said, “If anyone is doing anything—be it repetitions, performing austerities, reading holy scriptures, or any kind of worship—if anyone is doing any of these things but he is not going to Satsang, it is like he is taking clean water and putting it in dirt.”

Mahatma Brahmanand said, “Without the Satsang, knowledge will not be created, no matter if you make thousands of other efforts.”

Tulsi Sahib said, “O Tulsi, by being in the company of the Sadhu, the crow becomes a swan.” We have the qualities of a crow; but if we go in the company of the Master we get the qualities of the swan. The quality of a crow is to collect dirt, whereas the quality

of the swan is to accept only pearls. Before we go in the company of the Master, we are like the crows: we go on collecting the dirt of this world. But when we come to the Master, after spending time with Him in His company, we develop this quality of the swans. We can easily differentiate between the good and the bad.

So all the Saints have said that God has given us this precious human body, and we can appreciate it only when we go in the company of the Master.

*The eyes become precious by having the darshan of the
Satguru,
And doing His dhyān daily.*

Now Bhai Gurdas is telling us how to make the parts of our body holy and precious. We can make our eyes precious only when we have the darshan of the Master through them. When we connect ourselves with the Shabd within and when we sit in the *dhyān* or contemplation of the Master, the *dhyān* or contemplation which we do of the Master with our eyes makes them precious.

Guru Nanak Sahib says, “If you have only one wife, you are celibate.” If a husband has only one wife, and if the wife has only one husband, and if they maintain that relationship with only one person throughout their life — the husband should be content with one wife, and the wife should be content with only one husband— if instead of doing that we are looking at everyone with lust in our eyes, we are not making our eyes precious. Instead we are filling them up with all kinds of dirt and poison.

The eyes are for seeing things, for looking at things. And what kind of feelings we have when we look at others is important. You should look at other people understanding them as your mother or father or brother or sister. So whenever we look at anyone we should always have those kind of feelings: that they are our brothers or sisters, or father or mother.

Looking at other women, you should understand them as your mothers, daughters, or sisters. Guru Arjan Dev Ji Maharaj says, “Close those eyes which do not see the Master.” He says that those

eyes should be closed down which do not have the darshan of the Master.

Bhai Gurdas says here that you can make your eyes precious by having the darshan of the Master, by doing the dhyān of the Master. The eyes which God Almighty has given to you for seeing things can be made precious by having the darshan of the Master.

Regarding dhyān or contemplation on the Form of the Master, Master Sawan Singh Ji used to say, “You should get so involved, so lost in the dhyān of the Master, that you do not even remember if it is you or Him. You should completely forget yourself; only He should remain there.” Whenever the dhyān or contemplation becomes like this—all the time that enchanting, beautiful form of the Master remains within our eyes, whether we are asleep or awake—then our condition becomes like what Bikhan Shah, a Muslim fakir, described. Bikhan Shah says, “Both my eyes are content, because wherever I look I see only Him.”

Master Sawan Singh Ji used to talk about one very devoted woman disciple. She asked for a special meeting, a special time with Master Sawan Singh. So when she went to see Master Sawan Singh, He asked her, “Well, dear daughter, say what you want to say.” He often used the word *kako* which is an affectionate word for daughter in Punjabi.

She replied, “I got married and my in-laws took me to visit the River Ganges.” Master Sawan Singh asked, “And then?” So she said, “And then they gave me a coin.” (In those days the currency was in the form of copper coins.) So she said, “They gave me that copper coin to offer to an idol of the goddess of the river. So when I went there, I threw that at the forehead of the idol of that goddess.”

When she was relating all this to Master Sawan Singh, He went on saying, “And then . . .?” So she said, “They gave me that coin.” And Master Sawan Singh said, “And then . . .?” She said, “Well, then I threw that at the forehead of that idol.” Then Master Sawan Singh said, “And then . . .?” “When I bowed down to that idol, suddenly You disappeared.”

So then Master Sawan Singh Ji told her, “Touch your ears and

repent so that you will never change the dhyān or contemplation of the Master.” He said, “You should promise that you will never change your dhyān.” That initiate said, “You should also promise that You will never disappear.”

*The forehead and the head are precious if they are in the
refuge of the Feet of the Master,
And if they are beautified with the dust of His Feet.*

Now Bhai Gurdas Ji says, “You can make your forehead pure and holy only when you apply the dust from the Feet of the Master to your forehead.” Who will anoint his forehead with the dust from the Feet of the Master? Only he who has gone within and has received the inner dust of the Feet of the Master. Only that dear one will have the real appreciation for the dust of the outer feet of the Master.

Regarding the dust of the feet of the Master, I have said this earlier also, that when God came to my Ashram, He was walking and talking. When He came to my ashram I was looking at His feet, and the dust under His feet. So when I got the chance I took some dust from the place which Master had stepped on. When He saw that, He asked me what I was doing. Suddenly the tears came into my eyes and I said, as I have said this earlier also many times, “I put this dust of your feet close to my heart. O My Beloved, Your five Shabds have liberated me.”

*The ears and the tongue become precious through hearing
the Shabd and, after understanding It, making others
hear It.*

We can make our tongue holy by doing the Simran given to us by the Master. We can make our ears pure and holy by listening to the Sound Current.

*The hands and feet become precious by doing seva,
And walking on the Path of the Gurumukhs.*

How do our hands and feet become holy? By coming to the Master, by coming to the Satsangat with our feet, and by doing seva there using our hands, our hands as well as our feet become purified or holy.

The heart of the Gurumukh is precious as the teachings of the Master dwell there.

When the Gurumukhs are evaluated, They are found intact, with all the glory and good qualities within.

Now he says that the heart of the Gurumukh is pure or holy because that is where the Shabd gets manifested. Gurumukhs make a place for the Shabd to come and reside within them. Because Shabd is manifest only within a pure heart. Often I have said, "Suppose there is a good son who is attending to his responsibilities. His father reserves all his earnings, and when the time comes, he not only gives him what he has earned, but he also gives him what the father has earned and what the father has with him." And so those who have made their hearts pure, the Master, or God Almighty, sits within their hearts taking all the prosperity, taking all the wealth.

Moreover, in the Court of the Lord, Gurumukhs are appreciated, they are well received, because they are the pure and holy ones. Guru Nanak Sahib says, "In the Court of the Lord, when they weigh or evaluate the Gurumukhs, the Gurumukhs are the only ones who are true to their name because they have kept their life pure and holy."

In the Satsangs they tell us how we have to make our eyes, our hands and feet, our tongue and ears, and all parts of our body pure and holy. And they themselves do that; so when they reach the Court of God and are evaluated there, since they have kept their whole body pure and holy throughout their lifetime, they are well received, respected, and appreciated there.

Kabir Sahib says, "It is easy to settle the accounts in the Court of God only if our mind and body are true." So if our mind is true, if our body is true (if our mind and body are pure and holy), then

it is easy to settle our accounts in the Court of God where nobody comes to help you.

In whatever Court of God Gurumukhs go, nobody rebukes them. Kabir Sahib says, "The Gurumukhs are never rebuked, nowhere rebuked. Wherever they go they are welcomed." Guru Sahib says that when the Gurumukh goes into the land of God, when he goes into that plane, he is given a throne to sit on. God Almighty Himself welcomes him and gives him a place to sit. So Guru Nanak says, "He who becomes worthy, he who deserves to sit on that throne, only he sits there." He who makes his life according to what the Master likes, he who speaks what the Master speaks, he who becomes the mouthpiece of the Master, only he deserves to sit on that throne; he becomes worthy of sitting on that throne, and only he sits there.

So the only thing which Bhai Gurdas wanted to say through this very brief hymn was that only by coming into the Satsang can we know the true way of living. We can shape this precious jewel, this human body which God Almighty has given to us, in a better way, only after coming to the Satsang.

Master Sawan Singh Ji advised His divine son, Master Kirpal Singh, that [if you are sick] as long as you can even turn your body in bed, you should go to the Satsang. Maharaj Kirpal Singh very lovingly explained to us that we should give up hundreds of important works to attend the Satsang and give up thousands of important works to sit in meditation. Also He said that we should not feed our body until we have fed our soul. Just as we understand that it is very important to feed our body, in the same way, it is thousands of times more important that we feed our soul because our soul has been hungry and thirsty for ages.

This talk was given in Bombay, India, on January 16, 1992.

APPENDIX

At the Underground Room

I.

December 31, 1988

O disciple, it is difficult to maintain the discipleship.

One has to give up “I” and “mine”; one has to give the gift of his head.

It is easy to keep the name of “disciple,” but it is difficult to maintain the discipleship.

First, one has to wash the dirt from within.

Then one has to weep in the Remembrance of the Beloved One.

One has to sigh cold sighs.

One who wants to meet the Beloved earns the love with a true heart.

This is a very good opportunity to meet God.

One has to die while living in this world.

One has to give up happiness and climb the cross.

From the outside, it is easy to be called “servant” or “disciple,”

But it is difficult to maintain the discipleship.

If the disciple is independent of the passions and pleasures of the world,

*Within him will be the Kingdom of Kirpal. Ajaib says:
Then it is easy to enter the Court of the Lord.*

*O disciple, it is difficult to maintain the discipleship.**

You have heard and read a lot about this place. This dear one was singing this bhajan in which the praise of the disciple is written; it tells who the disciple is. It also explains how it becomes easier for the disciple to enter the Court of the Lord if the disciple becomes a renunciate. If, instead of giving first place to worldly pleasures, the disciple gives preference to the Almighty Lord, to his Master, then it becomes very easy for him to go within and enter the Court of the Lord.

Right now our inner self is ruled by the pleasures and desires of this world, which is why all the waves and streams which are being created within us are of a worldly nature. But if we become sad in respect to all these pleasures and desires, then our beloved Master will begin to rule us within, and all the thoughts and streams created within us will be related to the Master.

We will read a very brief bani of Bhai Gurdas, a hymn of a couple of lines only. Bhai Gurdas was a gurusikh, a disciple of the Master as described in the bhajan above. He was the nephew of Guru Amardas Ji Maharaj, and the maternal uncle of Guru Arjan Dev. He was one who followed the Path practically, and he became successful and reached Sach Khand. He witnessed the transfer of the Power when the Masters left the body, and did that for four Masters. He was so much devoted to the Masters that, even in those days when transportation was very difficult, he worked hard and brought seven hundred people to the feet of the Master.

He did the seva of transcribing Guru Granth Sahib when it was being compiled by Guru Arjan Dev Ji Maharaj, and the Guru said that the Vars, the writing of Bhai Gurdas, would work like a key

* This talk began with a disciple singing Sant Ji's own bhajan, "O Sikha," *Songs of the Masters*, p. 79.

to enable all Sant Mat followers to understand the teachings of the Guru Granth Sahib. It would help them meditate; it will help them have faith in the Master; it would help them to go to their Real Home.

Anyone who becomes a *Param Sant* or perfect Master has to first become a disciple. The relationship between the disciple and the Master is very deep. They merge in each other in such a way that even though outwardly they seem to live in two different bodies, from within they are one and the same thing.

It is not true that all initiates get stuck in this world—that they get involved in, lost in, this world and do not progress. Master Kirpal Singh Ji used to say that Truth is never destroyed; it always remains alive. There are many dear ones among you who do a lot of meditation and within whom the Master is manifested. They see the Master and talk to Him face to face, and whenever they want they can have Him present in front of them. There are many dear ones among this group who are very devoted to the Master.

The disciple who recognizes the Master and who has reached Sach Khand in the lifetime of the Master, will never make the mistake of giving the Initiation without the authorization or permission of the Master. In fact, the real yearning, real devotion, and real love for the Master is created only within such a disciple who recognizes the Master.

This is my own experience: that it is very difficult for Masters to convince the disciples who have been appointed by the Master to work in His place, and who have been told to do the seva of giving Initiation, to do their work. Because they do not have any interest in doing that work, and they know that they cannot take the place of the Master. But they are bound in the love of the Master; they have to obey the commandments of the Master; they know that there is no sin other than disobeying the Master; so they bow down to the order of the Master and accept it. Such disciples who work in the place of the Master with His authorization and under His orders never get involved in criticism and never form parties: they do not create such divisions in the sangat. In fact, they are full of

humility and they have so much love for the Master within them that it is coming out from every cell in their body. Even though they are not interested in doing that work which has been given to them by the Master, still, they are bound in His love and they have to obey His commandments; so they do it.

I remember that Master Kirpal Singh Ji personally told me how His beloved Master Sawan Singh convinced Him to obey the order to give Initiation. He told me that Master Sawan Singh had said, "Look here, Kirpal Singh, I don't want my teachings to be lost in this world: there will be many people who will be capable of explaining the theory, but explaining the theory is not enough. It cannot take you above." Giving Initiation is not only explaining the theory, it is taking on responsibility for the souls; and saying this, Master Sawan convinced Master Kirpal to do the work.

He also said that a blind person cannot substitute for a person who has eyes; he cannot lead people to their destination because he can't see it; whereas a person with eyes can easily lead people to their destination.

When Master Kirpal Singh was telling me all these things, I was trembling; I felt as if the earth below me was moving. I was wondering why Master had started talking about this all of a sudden. I was not in very good shape when suddenly He said, "You will have to give out the message of Truth to the people." I wept in front of Him; I told Him, "Master, You know that I don't know anyone in this world, I don't have the worldly knowledge that You have. When even You, who are such a great Being and who own so much worldly knowledge, are opposed and criticized by the people, where do I stand? People will criticize me, and I don't have any worldly knowledge; how will I be able to do all this work? So I request that You always stay with us. May Your shadow always be with us, and may we always enjoy Your grace. You remain here; You do Your work; and we will be very happy just sitting with You." He said, "No, you should not worry about that; when a bad person does not stop doing his bad deeds, why should a good person stop doing his good deeds? You have to do this work."

Dear ones, He did not look at my weeping, He did not look at

my trembling, but He embraced me and told me, “Don’t worry, I am always with you, and nothing bad will happen. Your work is only to convey the Truth.”

Dear ones, you know that up until now I have never gone out in the world according to my own wish, and I can’t even do that. I have always said, “Wherever You send me, I go there, and I only give out Your message.”

You can well imagine the condition of a person who does not know anyone in the world and who has spent his life sitting underground. If he is told to come out into the world, just imagine how he would feel. It is not easy for a person like that to come out into the world. It is not like visiting your aunt’s house; it is very difficult. In the beginning when I came out, many learned dear ones explained to me that I should not go out. They were telling me how Pappu was still a kid because, as you know, at that time when people first started coming, Pappu didn’t even know good English. They told me that it was not good for me to go out into the world with this small kid who didn’t know any good language. I told them, “No. It is not in my hands. I neither know Pappu nor his family; I don’t know anyone. But my beloved Master is with me—His Power is with me—so I don’t have to worry about anything.”

*I sacrifice myself on those disciples of the Master who had the darshan of the Master.**

Bhai Gurdas lovingly says, “I sacrifice myself, I lay down my life, I cut myself into four pieces for those dear ones who have had the darshan of my beloved Master.”

Dear ones, what can we say about the importance of those who have had the darshan of the Master? It is not a small thing, it is not an easy thing, to have the darshan of the Master. All Masters have talked about the importance of those who have had the Master’s darshan. Guru Nanak said, “O Nanak, those who have had the darshan of the Master never go back into the mother’s womb, they

* Here Sant Ji starts to comment on some of the verses that were commented on in Chapter 10.

never suffer pain: Those who have the darshan of the Master are the liberated ones.”

I sacrifice myself on those disciples of the Master who bowed down to Him and sat in His congregation.

He said, “I sacrifice myself even for those disciples of the Master who, bowing down their head to the Master, have gone and sat in His sangat.”

He has sung the great importance of the sangat. To sit at the feet of the Master is the best Satsang. And with His grace the Master even allows us to do Satsang in His name. We can even call that meeting the congregation of the Satsang. Even that is very important: the dear ones sit together in the name of the Master, in His remembrance, and they feel themselves unburdened and light.

Dear ones, the Shabd form of the Master is also present there. He is even present anywhere where the disciples remember Him.

I sacrifice myself on those disciples of the Master who follow the Path of the Masters and speak sweetly.

Now he says, “I sacrifice myself even for those disciples of the Master who after accepting the teachings of the Masters have a good relationship with other societies and other religions and who keep harmony and love in their family. I sacrifice myself on them.”

People get inspiration; even the family gets impressed. And the inspiration of a satsangi’s life is good; because when people hear, “This satsangi talks very sweetly and has a very good life,” they look at him or her and also get impressed.

There are dear ones in this group whose parents came to see me. They told me, “We have come to see you because you have done a great sacrifice for our children.”

I sacrifice myself on those disciples of the Master who love the gurubhais [brothers and sisters in faith] as their children and friends.

Now he says, "I sacrifice myself for those disciples of the Master who understand other satsangis as their brothers and sisters if they are equal to them in age, as their children if they are younger, and as their parents if they are older." Because satsangis have to meet again after this life, and as a matter of fact satsangis are our real relatives.

Mahatma Ravidas has said, "He who dwells in this city is my companion."

I sacrifice myself on those disciples of the Master who do the seva wholeheartedly.

Now he says, "I sacrifice myself for those disciples of the Master to whom the seva of the Master seems very pleasing and very sweet, and who do it devotedly."

I sacrifice myself on those disciples of the Master who achieve liberation themselves and liberate the whole creation.

He says that he sacrifices himself for those disciples of the Master who themselves get liberation and who then liberate the whole creation. The importance of the glory of the disciple of the Master is very great.

By meeting such disciples of the Master, all sins get destroyed.

We cannot describe the glory or the importance of meeting the Master, and we cannot even describe the glory or the importance of meeting the disciple of the Master. Because even by meeting the perfect disciple of the Master, millions of our sins are finished.

In this hymn, he has described the importance of the disciple of the Master. So we should be like Bhai Gurdas and, like him, do the meditation of Shabd Naam. He became a perfect disciple of the Master and he impressed the other people in the world. Many people

came to Guru Arjan Dev Ji Maharaj only because of the impression they received from Bhai Gurdas. Many yogis even came for Initiation from Guru Arjan Dev because they were impressed by the life of Bhai Gurdas. So, like him, we should do the meditation of Shabd Naam. When we go back home, we should talk about the benefits of this trip; we should tell people about Sant Mat; we should tell people why it is important for us to follow the Path of the Masters; and becoming the representatives of the Master and living an exemplary life, we should impress the people so that they may also be attracted to the Path.

II.

February 4, 1989

You have heard a lot about this place—why God Kirpal came to this place and how He awakened this sleeping soul. Today I will comment on a brief writing, a hymn of Bhai Gurdas.

Bhai Gurdas had the opportunity to serve and be near Guru Amardas, Guru Ramdas, Guru Arjan Dev, and Guru Har Gobind. He did a lot of seva and he became successful in his practices and reached Sach Khand. Even though he saw so many changes, and so many difficulties came in his life, still he always remained steadfast in his devotion to the Masters. And in those days when there were no good means of transportation, he made it possible for seven hundred people to go to the Masters and get the Initiation. He awakened those sleeping souls in respect to God.

So here he writes that first of all a satsangi should go to the Satsang. Satsang is going in the company of a living Master, because only by going in His company and sitting at His feet can we get His grace. Giving us His support He awakens our soul; and our soul is awakened only when we go in the Satsang of the living Master.

So Bhai Gurdas lovingly says that Satsang is required for every-

one: even for the rich people, even for the poor people. It doesn't matter if one is old or young, it doesn't matter if one is man or woman—everyone requires the Satsang, right from childhood until old age.

Satsang is necessary for everyone; it doesn't matter if one is happy or one is suffering—for everyone the Satsang is necessary. Those who want to have mercy on their own selves, who have pity on their own soul, should go to the Satsang of the living Master.

Guru Nanak Sahib says that wherever there is a Satguru, He makes the Satsang. And He graciously gives us this authority: when He is not present physically at a certain place, if we have His permission, if He has given us His authorization—"If you will sit in my remembrance I will be present there and you will feel my presence"—that is also called Satsang, where we sit together in the remembrance of our Master. And at that place where the dear ones sit together in His remembrance, in His love, they feel His presence. In fact, the Master is always present there.

There also all the brothers and sisters get together in the Name of the Master, think about the Master, talk about the Master, do Satsang and meditation. That Satsang is also valid because we do a lot of remembrance and get a lot of His grace even in those Satsangs.

Also you know that not everyone has the same kind of intellect, not everyone has the same kind of receptivity, and not everyone has the same kind of devotion. Some people who do a lot of meditation and go within are very devoted, and there are others who are not that devoted, who do not make so much effort to go within. But just as a melon catches the color of a good melon when it is put in its company, so do we, when we go into the company of others, we also get inspired, encouraged, to be like them; looking at them, we also do the meditation and become as devoted as they are.

Guru Ramdas Ji Maharaj says, "O ignorant one, egoist one, whatever karmas you do without doing Satsang is like putting clean water into dirt." No matter how many good karmas we are doing—the bad karmas are, after all, bad, and they will have their

effect on us—but even the good karmas which are done without going to the Satsang are just feeding our ego; it is like we are polluting all the good deeds we have done.

Guru Ramdas Ji Maharaj also says, “As a piece of iron floats on the water and goes across in the company of wood, in the same way, no matter if we are sinners and have no virtue in us—still by going to the Satsang of the Master, by spending time in the company of the Master, we can also become good people, we can also get the inspiration to do the meditation of Shabd Naam and we can also become pure and holy like the Masters.”

Guru Sahib says it may be unbelievable to see a dry tree becoming green again, but still there is a hope for that: If God wants, He can even do that. And our soul has been like a dry tree because it has not gotten Satsang for many births—but when we get it, our soul becomes green, it becomes alive. He says, “Oh my beloved Lord, those who go in the Satsang get liberation; with the grace of the Master they get the highest status and become alive like a dry tree becomes green.”

Here Bhai Gurdas tells us a story of a queen. Kings and emperors ruled in India for a very long time; they had all kinds of conveniences and luxuries in their palaces and they could enjoy every possible thing. In the home of King Harish Chandra there was a queen named Tara; and although King Harish Chandra had all kinds of pleasures and luxuries, Naam and Satsang were written in the destiny of Queen Tara. Even though she had everything in her home, she was always inclined to go to Satsang and do the devotion of Naam. In those days it was considered improper for a queen to show any part of her body in public: queens always remained in the palace. But because she was so much inclined to go to Satsang, she did not hesitate: she would always go to Satsang and sit among all the other people in the kingdom. King Harish Chandra knew about that, but whenever he would ask her, she would always say, “No”—she was not going anywhere, she was not going to Satsang or anything like that.

One night when she went to Satsang, the King followed her and took one of her sandals, thinking, “Tomorrow morning I will ask

her if she went to the Satsang; if she says that she didn't go, I will show her this sandal; she will not be able to deny it." So he took one of her sandals with him. The next morning when he asked her, "Did you go to the Satsang?" She said, "No, I didn't go." So he said, "Well, what about this sandal? I followed you and brought it back. So you must have only one sandal with you." She said, "No, I have both my sandals." And she did.

It was due to the grace of the Master that her honor was protected. Here in this hymn Bhai Gurdas lays a lot of emphasis on doing the Satsang.

*In the home of Harish Chandra there were all comforts;
His wife was Queen Tara.
The Sadh Sangat would sing together.
She went in the night and listened to Gurbani.*

Bhai Gurdas says that in the home of King Harish Chandra there were all kinds of conveniences and comforts. But when Queen Tara heard the sound of the dear ones singing bhajans she was so attracted to that Satsang place, to those bhajans, that she did not care what would happen and what she would lose. She at once left her home and went to the place where the people were singing the hymns.

*Later in the middle of the night the King woke up.
When he did not see the Queen he was surprised.*

After reaching the Satsang place, the Queen became so intoxicated by the love of the dear ones that she started singing the praise of the Master, and she was lost in that world of her own. Back in the palace the King woke up: when he did not see the Queen on the other bed he was surprised and thought, "What happened? Where has the Queen gone? Because no one can come into this palace—not even a bird can come here without my order—and no one can leave. What has happened? Where is she?"

*Surprised, he woke up in the night and went after the young
Queen.*

He saw the Queen in the sangat and brought her sandal as a sign.

The King was surprised and upset. He didn't know why the Queen had left the palace or where she had gone. But he could not do anything, so he just lay down on his bed and waited for the next night. When the next night came, he pretended to go to bed early. And the Queen was very devoted to him: she was taking good care of him and serving him. When he lay down on his bed, he started snoring, pretending to sleep.

When the Queen saw that the King had gone to sleep, attracted by the sangat and wanting to go to Satsang again, she at once went to the Satsang place. Since he was not really sleeping, he followed her. He thought, "If I try to convince her to come back, or ask her what she is doing, that might spoil the whole scene." He did not want to do that, so he just followed her. When she got to Satsang, he did not do anything; he just took one sandal of hers and brought it back to the palace.

*In the Sadh Sangat she prayed, and the sandals were paired.
The King saw this miracle and said, "This sandal story is amazing!"*

When the Queen got up from the Satsang she was surprised to see only one of her sandals there. She was terrified, because she knew that kings and emperors could be very cruel. Whatever comes out of their mouth becomes law, and their punishments are very severe. So she was worried.

She was not worried for her own self; she was worried for the name of her Master. She thought, "If the King executes me, what will people think? They will think badly of the Master. Maybe they will think that I did not have a good character or that there was something wrong with me, and that is why the King has killed me. That's all right; I'm not worried about that. But I should worry about my Master's name: if I am killed that will bring a bad name to the Master and the sangat." So she requested all the dear ones in the

sangat, “You see what a thing has happened: I have lost my sandal. And if I go back home without it that will prove that I was out of the house and it is possible that the King will punish me, which will not be good for the name of the Master. So all of you please request the Master—let us all pray and request the Master—that He will protect my honor.”

So all the dear ones sat and prayed to the Master. The Master Whom they were praying to was not outside—because the Master is never outside. He is never far away from us; He is always within us. Whenever we turn our face to Him, He’s always there to listen to us; whenever we call Him He’s always there to answer. When they all prayed, suddenly another sandal, exactly like the one the King had taken, appeared there. And the Queen wore both her sandals and went home.

The King was waiting for her and he had this in his mind: “Whenever I try to ask her where she has gone, she makes something up, and there is no way that I can prove that she was out; but today I have this sandal for proof, and today I can tell her that she is wrong and that she *has* gone out.”

When she got back, he asked her where she had gone, and she replied, “I didn’t go anywhere. Where can I go? I was sleeping on this bed.” So he said, “No, you went to the Satsang, and I have proof: I brought a sandal back from there. Where are your sandals?” When she showed him both of her sandals, the King was amazed to see exactly the same sandal he had taken. But by this time he was convinced that the Queen was not going for anything bad, she was going for Satsang. So he said, “This is not a sandal; this is a miracle of God.” Looking at the devotion of the Queen, the King was inspired and brought to the Path; and he also began going to Satsang and doing the devotion.

Master Sawan Singh Ji used to say that it is not the Masters who fly, it is the true disciples who make them fly—because if the disciples are good that brings glory to His Name, but if they are not good that brings a bad name to Him. That is why the true disciples of the Master are always very careful. Before doing anything which may seem bad to them, they think carefully about its

consequences and whether it will bring a bad name to, or glorify the name of, the Master.

So in the case of Queen Tara, even though she had gone in the company of the other dear ones in the Satsang only in the remembrance of the Master, still she was worried that if the King punished her, what would people think about the Master? It was possible that people might think, “The King punished her because she was doing something wrong; what kind of Master is she following if his disciples are like this?” She did not want a bad name brought to her Master and that is why she requested all the dear ones, “Please pray to the Master because I am innocent; I came here only in His remembrance, and I should not be punished; if I am punished it will not be good either for the sangat or the Master.”

When we pray to the Master with complete sincerity, He always listens and responds to our prayer; he always protects our honor. This [the underground room] is the very place where I had made a sincere prayer to my Beloved, Almighty Lord Kirpal. When He put His hands on my eyes and told me, “You have to close your eyes from the world and open them within toward God”—at that time I requested Him sincerely, “You know that the forces of the Negative Power are very strong. Everywhere his forces are working and their effect is spread all over the world. It will be very difficult for me to do the work You have asked me to do. But I pray that You always please keep me in Your refuge and always continue showering grace on me and always give me Your love.”

And it is true that He responded to that request, that prayer: while He was alive He always gave me His love, and even now He is continuing to shower His grace and He is giving me all His love. I had told Him, as I have often told you, that I was a devotee of love, and He was the Ocean of Love. I wanted only love from Him and he gave me nothing but love.

I did not show off my meditation to Him, I did not boast of the work I was doing in meditation. I just humbly and sincerely requested Him, “O Lord, I am nothing. I am a small piece of hay and You are a very large mountain. I am a drop and You are a vast ocean. I am a sinner and You are the forgiver. I sin every moment;

I am Your thief moment after moment and You are the one who forgives me. If I had not done all these bad deeds—if I had not sinned—whom would You have forgiven? How would You have been called the Forgiver? I do not have any merits, any good qualities, in me; You are full of good qualities. You are the gracious Lord and I am just a sinner.” I was requesting all this to Him; all this was coming out sincerely from my heart. And because it was coming out sincerely, He appreciated all that. He listened to my prayer, and He responded: He answered my prayer.

Dear ones, we can know the way of requesting and making prayers to Him sincerely only if He blesses us with that kind of grace; those who make prayers to Him sincerely always get an answer to their prayers and He always blesses them with the way of making that kind of prayer. Those people know Who the One is Who has made their life; they know it is the Master Who has made their life. They know they were nothing, and if it were not for the grace of the Master they would have been nobody; and because they know that the Master is the only maker of their life, such prayers spontaneously come out from their heart with all sincerity.

Guru Arjan Dev Ji Maharaj said, “Just as there are numerous drops in the ocean, so there are numerous, countless sins of ours. And just as You make the stones float on the water, in the same way please shower grace upon us and liberate us from this ocean of life.”

It does not mean that He personally had so many sins: you know that Masters are sent into this world free from sins and bad deeds. They are pure, holy, and full of humility; but They come into this world to purify us and teach us humility, which is why They tell us, “You have to bring your mind before the Master and make it very humble, because your mind is full of ego.” The Path of the Masters on which we go back to our Real Home is very narrow, even smaller than a hair. But our mind has become as big as an elephant; so how can we walk on this Path of the Masters? That is why They tell us, “You have to give up the I-hood, you have to always say, ‘Thine, Thine.’ Giving up all your ego, giving up all your existence, you have to become of the master; you have to develop humility.”

I sacrifice myself on the Sadh Sangat.

Now the King says, “I sacrifice myself on that Master—I sacrifice myself on the Satsang of that Master where one becomes a good person.” Because only in the Satsang of the Master does a sinner give up doing his sins, an unchaste person gives up his unchaste deeds, and a thief becomes a good person. Only after going to the Satsang do we learn about our shortcomings; only after going to the Satsang do we realize how bad we were, and what we must do to improve.

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Sant Ajaib Singh Ji



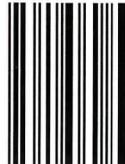
Sant Ajaib Singh Ji with friends, Rajasthan, 1976

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