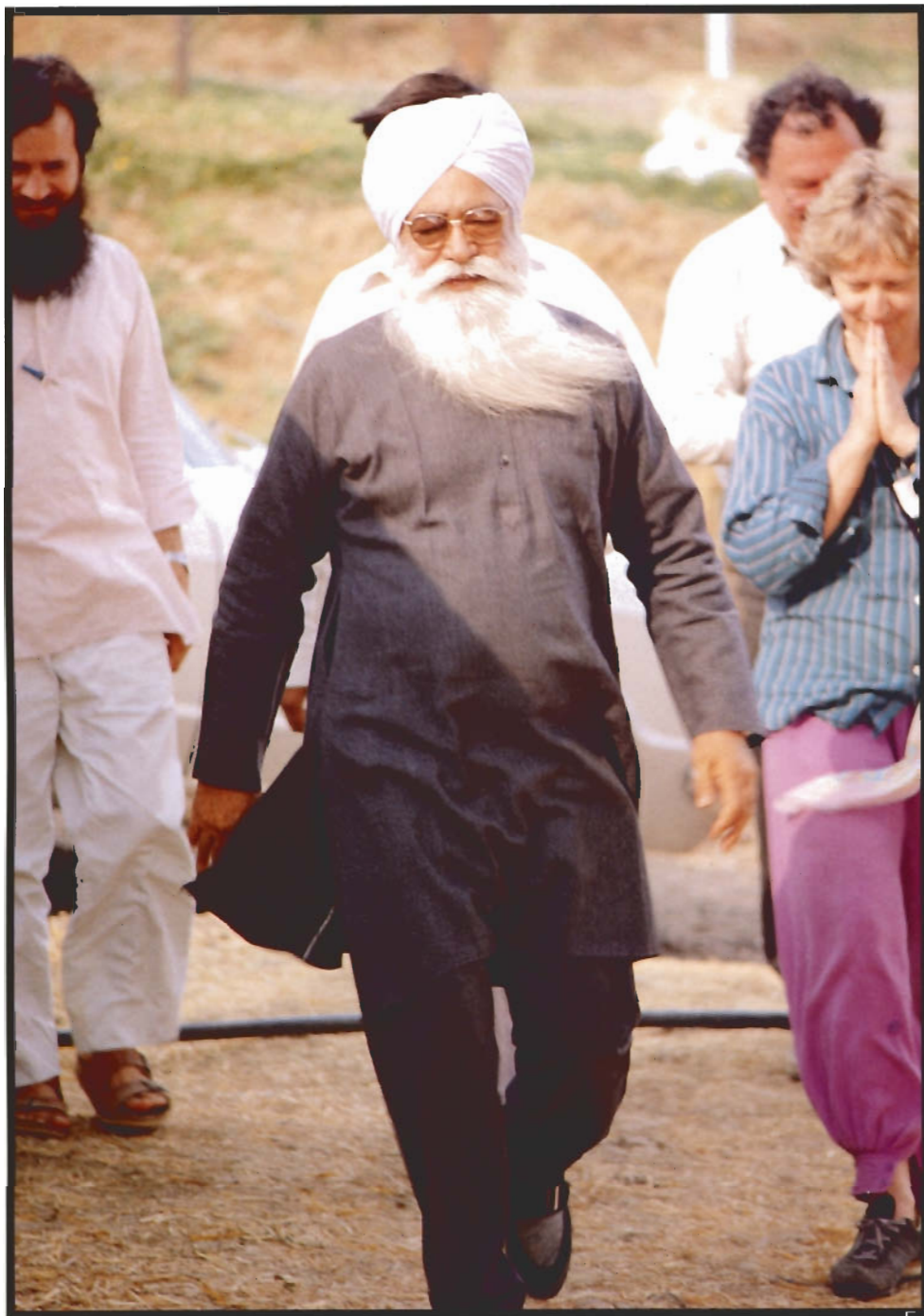


# SANT BANI

The Voice of the Saints

September 1989



**Sant Ji Visits Bangalore**

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# SANT BANI

The Voice of the Saints

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## FROM THE MASTERS

To Become A True Disciple  
*a Satsang from Italy, May 25, 1989*

3 *Sant Ajaib Singh Ji*

Sant Ji's Visit to Bangalore:  
two talks about children

The Welcome Talk  
*July 23, 1989*

9 *Sant Ajaib Singh Ji*

Take the Master's Example  
*July 24, 1989*

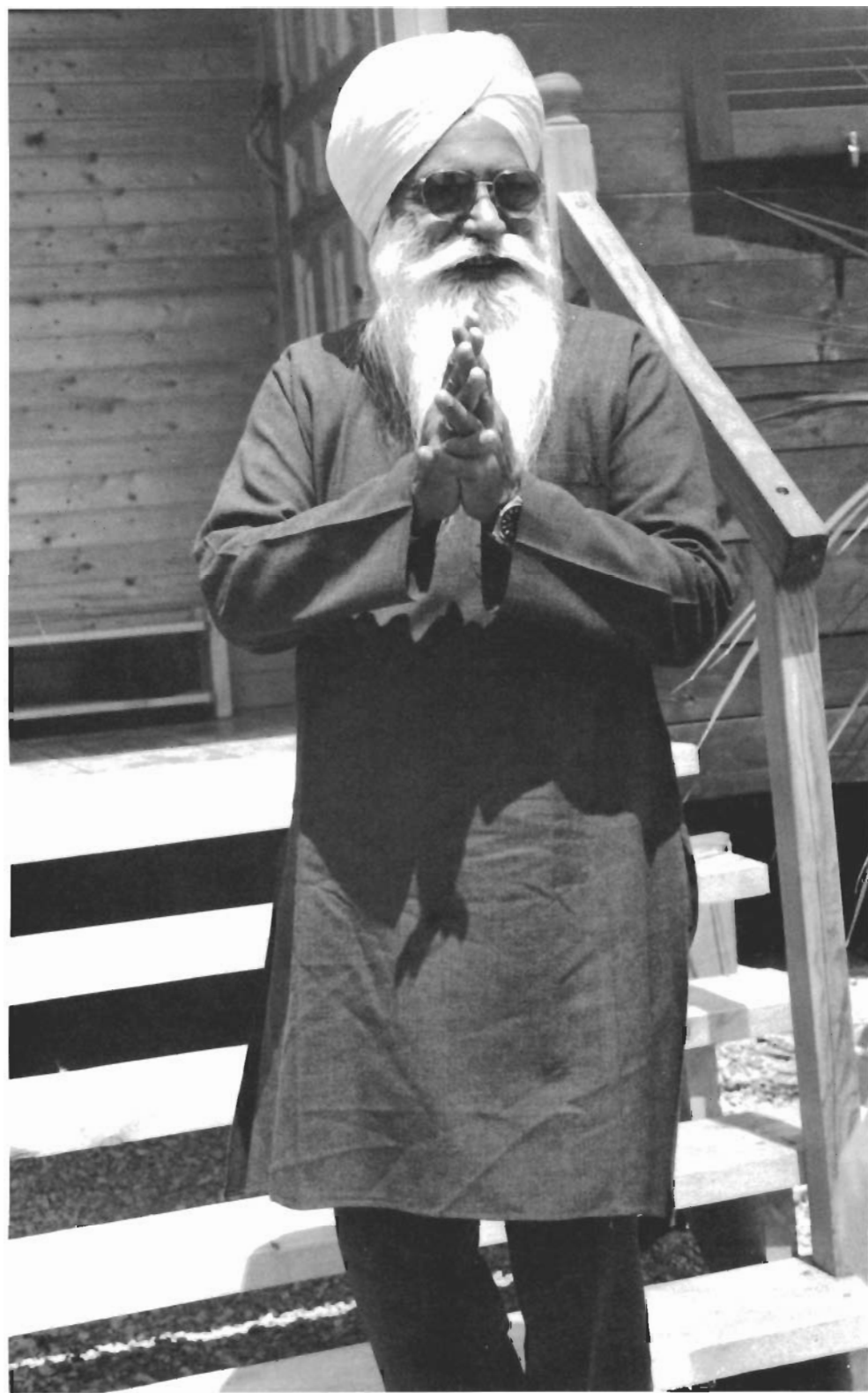
14 *Sant Ajaib Singh Ji*

The Jewel of Infinite Value  
*from SAT SANDESH October 1970*

21 *Sant Kirpal Singh Ji*

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# To Become A True Disciple

## Sant Ajaib Singh Ji

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**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 had reached Sach Khand. Once some 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 the Naam Initiation to other people?" Master Sawan Singh Ji replied, "What to talk 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.

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

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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 towards 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 Sat-sang 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 Master 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 gurbhais 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 to do—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 it. 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 some 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 orders 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 physi-

cal, 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 the 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 head.*

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 head in front of Him." Dear Ones, only those people will bow down their head to the Master in the ambrosial hour who would get up early.

Guru Nanak Dev Ji Maharaj says, "For doing the bad deed you 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 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 philosophers 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 everyday.*

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 lovingly 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 disciples 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.

# Sant Ji's Visit to Bangalore



## The Welcome Talk

*This talk was given to the westerners on July 23, 1989.*

**I**N THE NAME of Hazur Sawan and Kirpal, all of you are welcome here. I appreciate this very much and I am very grateful to all of you who have brought your children here. It is all due to the grace of Lord Sawan and Kirpal. The seed was sown by them; these are the saplings planted by Them. All these innocent souls belong to great Masters Sawan and Kirpal. I appreciate that you all have travelled so far and have made a lot of effort in order to bring your children here. I hope that with the feeling which you have come here, you will be able to benefit and take advantage of coming to this program. You should teach the children how to maintain the discipline, how to sit in the Satsang, and I hope that you will make the grown-up children understand the importance of the Satsang. I also hope that you will be able to fulfill the purpose for which you have taken this long journey, I hope that you will be able to do your devotion for which you have come here.

*continued on next page*

Rishis and Munis gave many instructions about having children. They even wrote down what kind of thoughts the parents should have while conceiving the children: at that time, they should remember the *Form of their Master*. They should have good thoughts, because all these things have an impact, an effect, on the coming soul.

The Masters and all the great Rishis and Munis have said that while the child is in the womb the mother should have very pure and loving thoughts, and also she should eat good kinds of food, because all these things have an effect on the soul. And the mother should do the Simran given to her by the Perfect Master. The parents should have a very patient kind of life. They should be very loving and affectionate toward each other, because all the thoughts and feelings the parents have, and the things they do, have an effect on the child—the child also becomes like that. That is why the Rishis and Munis instructed that the mother should eat good food, she should be very careful, she should not have any violent thoughts, she should have good thoughts, and she should do the Simran.

After the baby is born, again the Masters have told how we have to take care of them, how we have to bring them up. We should always teach them good things. We should be loving with them; we should always have loving thoughts. So it is our responsibility to take good care of the children even before the baby is born, but after the baby is born, our responsibility is increased.

So we have to take good care of them, especially the children of the satsangis, because the satsangi children are very special souls, because they are chosen by God Almighty. They are given this opportunity to take birth in a satsangi family because eventually they are going to

come to the Master, come to the Path, and do the meditation of Naam. So that is why Masters always tell us how we have to take good care of the children. Since we have the responsibility of making them good and making them do the devotion of Naam, we have to take good care of them. We can do that only if we live our lives according to the instructions of the Rishis and Munis, and according to what the Masters have told us.

Nowadays the parents work very hard in giving their children a good worldly education and in helping them to build up their career in this world. They put them in good schools and they make a lot of effort to give them a good education, but they do not pay any attention, they are not careful, and they don't teach them anything which would make their character good, which could teach them about spirituality. When those children grow up, even though they become very successful in achieving what they want in the world, they have not been given the teachings of spirituality and about the reality of life. They don't even know what spirituality is and why they have been given the human birth, why the human birth is so important. They don't even know whether God exists or not, or whether they have any responsibility towards their parents.

It is always from the parents that the children learn. So if, along with giving them the worldly education, the parents would teach them about spirituality, about their responsibilities, and about the Master and the Path, then when the children grow up that would help not only the children, but also the parents. Then the parents will realize how good that has been for the children.

I have often said that my mother had a Master, and I don't know whether he was a Perfect Master or not, but she was



very sincere, very honest, and she would do the practices given by her Master. And it was only because of looking at her that I also got this inspiration to do the devotion of God. As I grew up I understood more about my responsibility and about the importance of the

human birth. And it was only because of her devotion for her Master that I was able to get the inclination for doing the devotion of God. So it is always from the parents that the children learn about God and about the Path.

In India people have many children.

In the beginning when the dear ones started coming to 77 RB ashram, they would meet the dear ones there and ask them how many children they had. Somebody would report that they have ten children, someone would say twelve children, and so on. Those dear ones were very amazed to know that these people had so many children. So I told them, "What is the point of asking them how many children they have, because in India almost everyone has many children." The important thing is how they have had their children, and how they are looking after them. If they would have their children according to what the Masters have said, and if they would take good care of them, then the number doesn't matter. And the children would give due respect to the parents and take care of them. In India, even though the families have many children, they are very obedient and they look after their parents when they grow old. They always feel the responsibility of taking care of their parents.

During the last tour of Colombia I met with two dear ones: one of them had 24 children—out of two or three marriages—and that poor person complained that his children were beating him. So I told him, "Dear one, if you had had less children, and if you had taken good care of them, at least they would have taken good care of you and not given you a beating." Kabir Sahib also said, "If the mother wants to have a child, she should bear either a donor, or a warrior, or a saint. If she cannot give birth to one of these, then it is better for such a woman to remain without a child."

So once again I welcome all of you here, and I appreciate all of you who have brought your children. I hope you will understand your responsibility to your children. Especially when you walk

to the Satsang place and when you are in your rooms take good care of your children. Don't let them go out on the streets. The driving here is different than the driving in America. People say that in India not many people die from epidemics or disease, many more people die in traffic accidents. That is why you all should be very careful when you walk on the roads and cross the streets on your way to the Satsangs.

The sevadars are here to help you; if you need anything they can get it for you.

The other very important thing, which all the dear ones should consider and remember, is this: You know that I wish that all of you will have good health. You know that the dear ones who are doctors have come here to attend the program, to do the meditation, and to do their devotion, they are here like the other dear ones. So if anyone gets sick or if anyone really needs the help of the doctors, only then should he bother the doctors, otherwise you should not just unnecessarily go to the doctors and ask for a massage or ask for a check-up and things like that. Because if you make anyone work for you, you will have to pay to him in one way or another. Master Sawan Singh Ji used to say, "If you accept one penny from anyone, even unknowingly, then you will have to pay him back. Either in this lifetime or in the next lifetime, you will have to come back into this world again just to settle that account." So if anyone is doing any seva to you, you should know that you will have to pay for it through your meditation. That is why you should preserve your meditation here. If you become sick, or if you really need the doctor then it is all right, otherwise, just because the doctors are here and you would like a massage or you would like a check-up, don't do that. You should let

the doctors do the meditation here; like you they have come here to meditate. And you should preserve your meditation by not allowing other people to do such sevas for you without any reason for it.

About the food, you know that the dear ones who make the food at the ashram are here to do all the cooking. Don't eat too much; you should eat leaving some appetite. If you will do that, I am sure that no one will become sick because of the food. In the last program, many people became sick because they did not control their eating, they ate too much. So if you will control your eating, if you will eat, leaving some appetite, then you will not get sick. The same thing applies for the children also, you should give the children only that much food which they can easily digest.

You know that if one person catches cold, it can spread to all the dear ones. Also if one person has diarrhea and if he is not keeping things clean, then that can also spread through the whole group. Once when I went to America, the same thing happened; one person caught a cold and he spread it to many other dear ones. People started coughing and everybody was suffering from the cold. The same thing happened here last time in Bangalore, one person caught cold and he spread that to everybody; it affected me and also Pappu. When I called Dr. Bob, he said that I had gotten this from one of the dear ones. So if any person gets such a kind of sickness which can be spread to other people he should be very careful; he should try to keep away from the other dear ones. If we keep things clean and if we are careful, I am sure that no such thing will happen.

Some dear ones who had done the seva in the last Bangalore program wrote me a letter after the program was over.

They were worried because many people had become sick during the program. They were wondering if they were doing the seva wrong—why did everyone become sick during the program? So I lovingly wrote them and I said that instead of writing in the letter I will explain to you in the next Bangalore program. You see it is not the fault of the sevadars that the dear ones become sick. It depends on how much we cooperate with the sevadars; if we do not overeat and if we are careful, if we keep things clean, then we can remain free of all the sickness and disease. So we have to cooperate with the sevadars, we have to keep things clean and we should take good care of our health.

There is a lot which I can talk about but I think that you will understand and you will maintain the discipline here. You will do your Bhajan and Simran. Just as you have been maintaining the discipline in the past, this time also you should maintain the discipline, you should do your meditation and take advantage of your coming here.

Kabir Sahib said, "You have given your body to the Master, but your mind is wandering all over the world. How can an unbleached piece of cloth be dyed? How can such a soul be dyed in the color of Naam, if only the body is sitting with the Master but the mind is wandering all over in the world." Just as you have kept your body here, you should also keep your mind here. Don't always go on thinking about shopping and bazaars and the city and things like that while you are sitting here. Even though I have told you that you should not go out to do the shopping, just like you have kept your body here, at the same time you should also keep your mind present here and only then you will be able to take the full advantage of your coming here.

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# Take the Master's Example

*an important talk on raising children*

Sant Ajaib Singh Ji

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**I**S IT EVER *appropriate to spank your children?*

I have said a lot regarding the children, I am sorry that you are not reading the *Sant Bani* magazine carefully. If you were reading *Sant Bani* magazine carefully you would have gotten the answer to this question, because I have said a lot regarding this subject.

Often I have said that children are innocent souls. They understand both the fire and the ice as alike; they understand a snake and a rope as alike—they don't know which is bad for them. They would not play with a snake or put their hand in a fire if they understood any difference between fire and ice. They are without deceit, they are without enmity, they are very holy, very pure and very innocent.

Think about this patiently. The things we see our children do—it is possible that we might have done even worse things than that when we were children. When you spank the children, when you get upset with them, at that time they are developing an inferiority complex. The child is confused and feels very bad when you spank or get upset with him.

Master Sawan Singh Ji used to say, "Those who want to make their children good, first they should become good then the children will imitate them."

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*This question and answer session was given in Bangalore, July 24, 1989.*

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If you spank the children or if you get upset with them, then whatever good qualities they have in their head will go away; then they become obstinate ones, and it becomes their habit—whatever you tell them to do, they won't do it unless you spank them.

Many times we can see that at the time when the children are doing something wrong the parents do not tell the children that they should not do that, they do not explain to them at that time; and later when the parents do get upset with the children, it is really because they are upset with each other. In Rajasthan there is a very humorous saying that a person fell down from a donkey, but he got upset with the owner of the donkey. So if the children are made to understand—"Dear ones, this is not good for you; you are not supposed to do this"—then I think that will work better. It is the responsibility of the parents to make the lives of the children.

If the parents constantly remember the faults of the children then they cannot bring them up. Guru Nanak Sahib says, "No matter how many faults the children make, the mother never remembers them."

Dear ones, we should take the Master's example. In the Path of Spirituality we are also like children in front of our Beloved Master; He is our Father. You know how many faults we have, how many times we make mistakes. And sometimes our mistakes, our faults, are



unpardonable—they are very bad. But still the Master does not remember all this, and He always goes on forgiving us. Many times we ourselves feel embarrassed to come in front of the Master because we have done very bad things but still Master goes on forgiving us. Because if He were not to forget and forgive our faults, He could never take us back to Sach Khand. Guru Nanak Sahib says, “O my Beloved Lord, I am like a child of yours, why don’t you forget my faults.” Even after reaching Sach Khand, the Masters behave in such a way and understand themselves as a child of forty days old in front of their Master, because They know that only the children are the innocent souls. Children are the only ones who know to forgive and they are the only innocent ones.

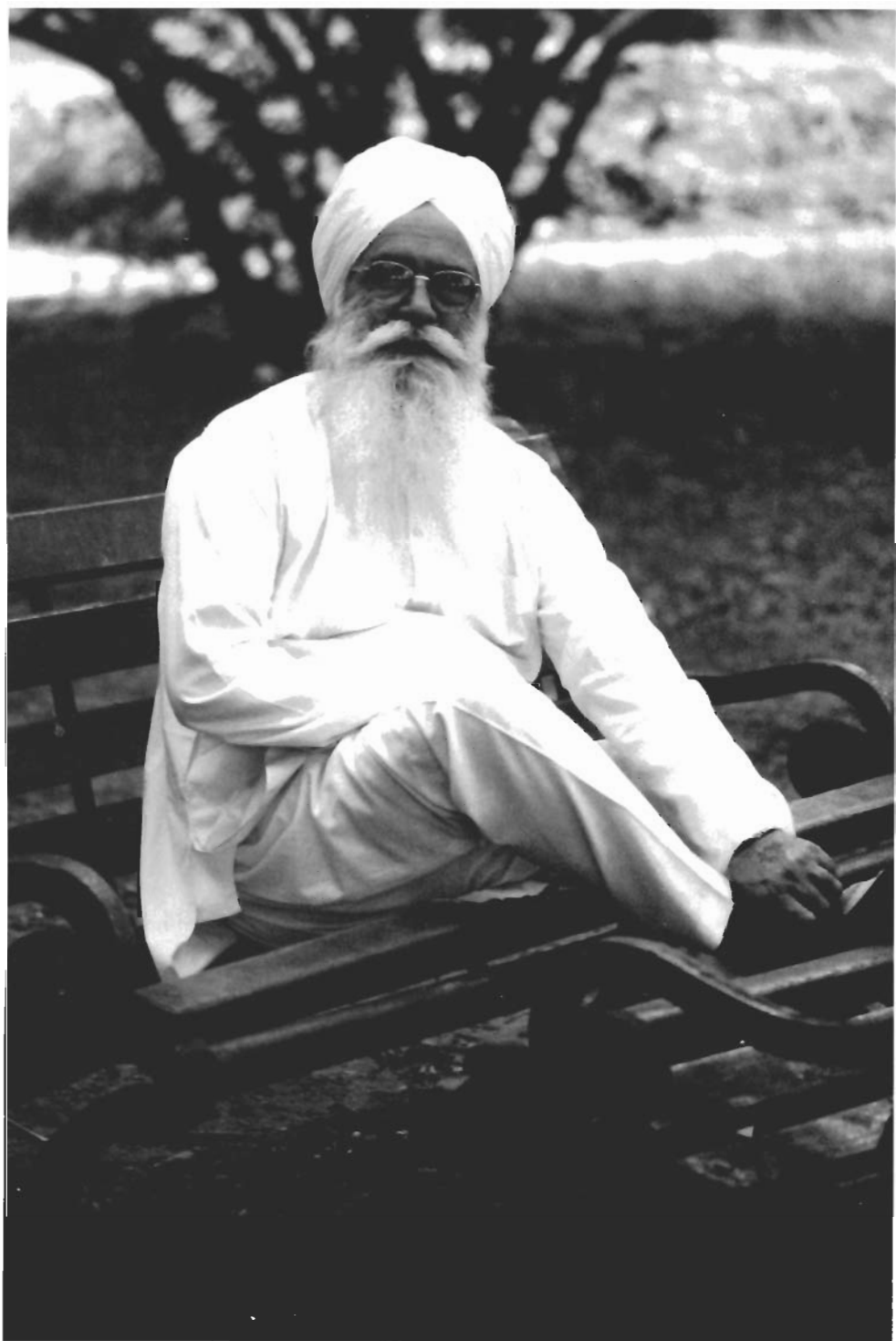
Master Sawan Singh Ji used to talk about His own life when He was in the army. There was a family that lived downstairs in the house in which Master Sawan Singh and his family lived. Master Sawan Singh’s children had a very good influence on the people who lived downstairs. Whenever his children went downstairs they were encouraged to eat meat and whatever else the neighbors were eating. But Master Sawan Singh’s children were so strict in following the diet that they would never even look at any meat or anything like that. One day when Sawan Singh came downstairs the man who lived downstairs said, “I don’t know what kind of children you have. They do not even look at the meat or the other things, even though we try our best to encourage them to eat the meat. We don’t know from where they have learned not to eat the meat. Even though we tell them that the meat is very good still they don’t eat it.”

Master Sawan Singh Ji said, “This is only because of the influence of their parents. You will also see in your own

life the result of your influence on your children.” Master Sawan Singh Ji used to say that during his army service he got many opportunities to meet with that family. When the children grew up, one of the daughters became very bad and one of the sons also became bad; then the parents realized that their influence on the children had not been good, and that now it was affecting even themselves. So Master Sawan Singh Ji used to say, “If you are rebuking your children, if you are spanking them, if you are bringing them up with that kind of behavior, you will see its result in your own lifetime. When such children grow up they have so much hatred in them that they don’t even take care of their parents.”

We can learn a lot from the children. You know that when the child is born, he is no more than just a piece of flesh. Even though he has a tongue he cannot talk; he cannot tell us what he needs. Even though he has legs and he has a body, but still he is like a cripple; he cannot walk or move himself. He cannot tell us about his pains, about his needs and desires. We can learn a lot from them because we also have gone through the same condition, once we were also like that.

Further, when the child grows up, and he has to go to school, the parents who are very patient, those who are very quiet-minded, they lovingly explain to the children, “It is good for you to go to the school and learn from your teachers, because that will make your future good.” Those who are very quiet-minded and patient explain to their children in a very patient way and that has a very good effect on the children. They love going to school and they love learning from their teachers. Whereas on the other side, most of those children are already intimidated and just by knowing



that they have to go to school and learn, they feel terrified, they feel afraid of the teachers. And if on top of that you rebuke the children, you spank them and make them go school and learn from the teachers with that kind of attitude, you can imagine what kind of influence it will have. *They will not learn.* Instead if you were quiet-minded and patient with them, and if you lovingly explain that it is good for them to go to school, they would go there and learn from the teachers.

Once I saw a drama: I was standing on the terrace and I saw that one mother was beating her child with a stick. The only fault of that child was that he spoke one line of a bhajan, and the mother did not want him to do that so she started beating him. And when I saw that poor child—he had only spoken one line of a bhajan and his mother started spanking him—afterwards she came to me complaining that her son did not respect her. So I told her, “This is because you did not respect him. He had not made any mistake but you were spanking him, so how can you expect him to give you any respect?” The boy is still here and when I tell this, he is smiling. Because we know what the parents do.

In the Hindu Shastras it is written that for the first five years the children need a lot of attention, and afterwards you can explain things to them. And even when we explain things to them, we should be very careful, very patient. We should not ourselves become confused and irritated, we should lovingly explain things to them.

When the child grows up and comes to the age of fifteen years old, then you should treat him like your brother or sister. And then you can only give him suggestions. If you will impose your ideas on him instead of suggesting things to him, then he will go away from you and will not listen to you.

In the Silver Age in India, there was a husband and wife named Andwa and Andli; they were blind and they had a son whose name was Sirvan. Even though they were blind, they took such good care of him that they created the desire in him to do the devotion of God, and they brought him up in a very good way. So when their son grew up he thought, “My parents have done so much for me, how can I do anything for them?” In the Hindu religion it is considered a good thing to go on a pilgrimage to all the holy places. So he thought, “Maybe I can take my parents on a pilgrimage to all the holy places.” But they could not walk that far, and moreover they were blind. So he made a type of sedan chair, and in that he carried both of them all over India to all the places of pilgrimage, and in that way he expressed his gratitude to his parents. Sirvan was born in the Silver Age, but even now in India, if somebody’s son is very good, respectful, obedient, and cares for his parents, people call him Sirvan, and they recall this story.

So you see that if we also bring up our children well, they will also care for us. But what is the condition of most of the parents nowadays. They do not understand the feelings of their children, they do not appreciate what the children’s desires are, and they do not even try to find out what the children’s interest are. Instead they just go on imposing their ideas on them, and afterward when the children grow up they expect a lot from their parents. If the parents were very loving, and if they had taken good care of them, only then when the children grow up would they care for and take care of the parents.

In my own family I had an aunt who was of very bad temper. She would always rebuke her children. Every day she would go on saying that she has worked

so hard in taking care of her children, and things like that. She would always try to make her children feel that she had done a lot for them. She would always say things like: "I have worked so hard taking care of you children, that even now there is dirt under my fingernails." Many times when she would say that, her son would say, "Mother, get me the scissors, and I will cut not only your nails, but also your fingers." Because he knew what kind of care she had taken of him. She did not bring him up in a good way.

On the other side, I often talk about my mother. I have told you many stories about her. She was a very devoted lady, and it was only because of her that I got the inspiration to do the devotion of God. She filled me with the desire to do the devotion of God. She was very good, and one day I asked her, "Mother, you have done so much for me, how can I pay you back for all that you have done for me?" She said, "No, dear son, I have not done anything for you. It was all due to the grace of God Almighty. I just got the opportunity to take care of you, and I have just done my responsibility. I have not done any favor to you. And I am very fortunate that I became your mother."

She was such a good lady, she would always say this even though I would say, "Mother you have done so much for me." She would never try to make me think that she had done anything for me. So you can see the difference between my mother and my aunt. It was only because of the good quality of my mother that I got the desire to do the devotion of the Lord.

So this is the thing: if we also have such an attitude [of selfless service] toward our children, then our children will also become good. Usually what is seen is that if some mother does anything for her children, she always goes on saying

"I have done this thing for you . . . I have done that thing for you." And when the relatives or friends come, you go on complaining about your children. You say, "He does not go to school, he does not obey me . . ." and things like that. So you always go on making your children feel like they are nothing, and they are always doing the wrong things. So that creates the inferiority complex within them, and that makes them depressed.

Instead of that if you would always praise and encourage your children, and not always criticize them in front of others, that would have a very good effect on them. Even if they may not be [as good as] what you are telling them that they are, still if you would always encourage and not criticize them in front of other people, they will try to become like that. That will have a very good effect on them.

The life of the Saint is full of experiences. The Bagga family is sitting here and Pappu is also sitting here. You know that sometimes the children make mistakes. Once Babalu (Pappu's younger brother) did something wrong, and the family members were all set to give him a beating, when suddenly I arrived in Delhi. There was no schedule, there was no program arranged for me, I just went there. When I blew the horn of my car, all the family members came out to meet me. So what they had planned to do—to give the beating to Babalu—did not materialize at that time. And then Babalu said, "It seems like the prayer of the devotee has been heard. You came and I am saved from the beating." The next day Babalu told me that I should talk to his father, Mr. Bagga, and I should tell him, "If he wants to spank me or if he gets upset with me, he should not do it in front of the servants, because if the servants see that the father is spanking



the son, then they will not obey me, and it will be hard for me to make them work.”

So you see that we people do not realize, we do not consider, the feelings of the children. The children know everything, and that is why he said, “If my father wants to beat me or if he wants to spank me he should not do it in front of the servants.” So you see, when it comes to spanking or getting upset at the children, we people do not think what influence it is going to have on the children, we just want to maintain our own prestige. If we were to discipline the child in a separate place, not in front of other people, the children will also understand what their mistake is, and it will not have a bad effect on them.

There are many things which I can say on this subject, because I have seen what happens to the children. The only advice which I would like to give to all of you is, whenever it comes to the question of bringing up the children, you should always consider that we ourselves were once children and we also went through the same phase of life and through the same experience; so if we were to remember and to consider all that we ourselves have gone through then I think that we will be very careful and we will

take good care of the children. Once we were not able to express our feelings and our desires to our parents. We were not able to tell about a pain in our stomach or other things to our parents. So if we would remember all of that, and when it comes to the children if we would place ourselves in their position, then I think we can learn a lot from the children.

You know that after every death there is a birth, no matter in which body the soul goes, but childhood is always there. Everybody has to go through the same thing again and again. That is why, if we ourselves would do Simran and also inspire the children to do the Simran and inspire them to do the devotion of the Lord, then we can easily get rid of this problem. If we do the devotion of the Lord we can easily encourage our children to do the same. So the only advice which I would like to give you is that we should take good care of our children.

The satsangis should think about this and they should have an open heart. They should try to figure out why they have problems with their children. Many times we do things without thinking, without considering, and that is why many disputes and problems are unnecessarily created in our home life.



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# The Jewel of Infinite Value

## Sant Kirpal Singh Ji

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IF YOU wanted to acquire academic knowledge, where would you go? To schools or colleges which have the complement of staff to teach the various subjects. To learn about the physical form — what it comprises and how it decays — you would go to a medical college. To become an engineer you would need to attend an engineering college, and so on. Where would you go to realize God? Into a Satsang, where the Teacher, *Sant* or Master has himself realized the Truth and is competent to impart this wisdom to those present. Actually Satsang is the medicine for that disease and pain which comes from ignorance of the truth, from searching for the answer to: Is there a God and how does one realize Him?

In anatomy, physiology, pathology, etc., the subject is demonstrated to the students by means of dissection, performed and taught by those with specialized knowledge. In the company of those who have realized the Truth we can learn how to realize it, also by means of demonstration. It is this competency which determines who is selected as a Guru, Sadhu, Sant or Master — not the mere acting of a part, or a particular mode of outer appearance. He who has the knowledge of the Beyond teaches that within us is a mine of everlasting life, and that we should realize this fact in truth. All the great Masters

have said that this life everlasting is attainable only in the human form, and in no other species. *Listen to the Master's true words, for he speaks of what he has seen.* However, those who are intoxicated with the influence of their own mind and thoughts, who have never seen God and merely imagine that God is omnipresent, are *like a woman who acts as married, but has never met her husband.* They just talk of the everlasting marriage but cannot perform the ceremony. *Even if you travel the four corners of the earth, you cannot have this marriage without a Satguru.* He is the Truth in physical form, and only he can unite you with the Lord. *Mira Bai got a permanent marriage through the Imperishable Bridegroom.* I want you to understand the true meaning of Satsang — for the question these days is: Where and how can we experience the Truth?

The common man derives some kind of intoxication by singing hymns and playing instruments, or through belief in God by reading the scriptures. The Masters have given two statements: that there is a God, for they themselves have seen Him, and also that God cannot be seen. Both statements are correct from their own level. God Absolute, which has not come into expression, is nameless, formless and soundless, and therefore cannot be seen. This is the

stage where one must become absorbed into Him. But, when He wished to become from One to many, that Power came into expression, and *that* true Lord we can see — we can experience. When the expression came forth from God Absolute, there was vibration, and two things were created — Light and Sound. Both denote the same Truth, and we can experience both, through the company of a True Master: one who has seen and heard for himself, and can demonstrate it by giving the experience to others.

Guru Nanak Sahib said, "Nanak's Lord can be seen clearly." Jesus said, "Behold, the Lord." Kabir Sahib said, "O Kabir, my doubts were allayed when I saw the Truth in the True Form." Sri Ramakrishna told Vivekananda, "My child, I see Him as I am seeing you — even more clearly than that." Dadu Sahib said, "What I say is from seeing, not like others who talk from hearsay." So, if you want to know God, go to he who has seen Him. What can a man know of the Truth who wags his head in a trance of feelings, or theorizes from books? If a person meditates upon the Absolute God, the very finest image will appear. I am saying in very clear and simple words, that who has not seen cannot show. It is a matter of revelation; as Christ said, *No man knoweth the Father but the Son, and he to whom the Son will reveal Him.* This means that the child actually sees his Father. The Son is he who sees God, who has acquired the knowledge of the Beyond and can reveal it to others. To reveal is to uncover something which is already there — there is no question of inserting something from outside. That which is to be revealed is within each being; the only difference is that in some it is hidden and in some, manifest.

The soul is of the same essence as God, and the glory of the body remains only as long as we are in it; but we are imprisoned within it. There are openings at the eyes, ears, etc., but the indweller (the soul) cannot run out. The breath goes out, but does not stay out; some power is pulling it back into the body. Within this human form lies the *Amrit* (a never-ending spring which is the Water of Life) but we are searching for it among outer things. Here, in our country (India), people do not understand the difference between spiritism, which is belief in the existence of disembodied spirits; spiritualism, which is contacting those spirits who are on a little higher level; and spirituality, which is knowing oneself by self-analysis and knowing the Overself. The spiritualists, who contact spirits, can only reach the wandering spirits from the astral region, very near the earthly atmosphere. This is not hypnotism or mesmerism, through which a man's mind can be controlled, but it is also not spirituality. Spirituality is a science by which the soul can be freed from the mind and senses, and realize itself and the Controller of the physical form. So, to know yourself and to know God is spirituality.

Kabir Sahib says, *He can be called a Satguru who can reveal the Ever-permanent Being.* Go and search for a Master who can teach you to rise above the body consciousness — above the physical and astral bodies. See how many such Masters you can find. There are many who will teach you through the senses, by reading, writing, thinking, devotional rituals, customary rites, pilgrimages, fasting, giving alms to the poor, fire worship, and intellectual wrangling to arrive at a conclusion; but all these methods come under the heading of *apra vidya*, or outer knowledge.



They can all be taught by anyone who has had a little training. But one who will free the soul from mind and senses, giving an inner experience by separating the consciousness from the matter to bring the soul above the astral form, and who will open that Eye through which the Inner Light or God's own form in Radiance can be seen, is called a True Master or Satguru — and the company of such a Master is called Satsang.

As such, Satsang is very rare. Self-realized people have always been and even now are rare, but because of the law of demand and supply, the world is not without them. Therefore there is food for the hungry and water for the thirsty. Some people waste the whole of their precious life in searching for the Truth outwardly, through outward observances or drawing intellectual inferences. They don't see anything, and therefore do not get anything. The outer practices do set up a yearning and give birth to some desire for God, but this is only preparing the ground, just as clouds come before the rain. They are good actions and bring the fruit of reward, but do not end one's coming and going in the world. Until man can see that He is the Doer and not "I," the I-hood will remain and so therefore will the birth and rebirth, for all actions whether good or bad will effect reaction. But when one becomes the seer of the Truth — the conscious co-worker of the Divine Plan — the situation as it truly stands becomes apparent. *I can do nothing; whatever God wills, happens.*

From the day that one realizes God is the Doer, one will cease to come and go in the realm of action, and will no longer be tied up by the sanchit karmas. So, in the company of he who sees, you

will receive a particle of that which is called Truth. *In the company of the Saint, the Lord is seen within. Only then will one realize how sweet is the name of God.* The Naam is something to be enjoyed, like nectar; to derive happiness from its association. Only then will true love develop.

How many people can you find who can see? It is very well to say "this book says this, that book says that" but what have you *seen*? Dadu Sahib tells us with authority, *I have seen it — others speak from hearsay.* It is not a subect of words alone. Kabir Sahib says, *Through words alone you cannot become a devotee — leave this hypocrisy.* So, do you understand what Satsang is? *What can the poor wooden puppet do? The Puppeteer knows what He is doing.* As long as this level is not reached, your coming and going will not cease. Satsang is the school where the experiences of the great Masters are retold, and where some experience is given to the student, that he may see a little of the Truth himself and develop further.

Forgive me, Dadu Sahib was an illiterate person — he had not acquired a degree of any kind. In which college did Guru Nanak study? What school did Kabir Sahib attend? Hazrat Mohammed Sahib (the Prophet) used to be called *Umi*, which means "illiterate." Did Christ learn his wisdom in any school? The knowledge that these great people had was the free knowledge of the Beyond.

At the time of Kabir Sahib there was a certain pundit or religious teacher. His story is written in the scriptures, and it tells of how he studied the holy and other books extensively and became the most learned man for many miles around, so he called himself *Sarbajeet*, meaning one who has won above all

others. On completion of his studies, he returned to his mother's house. She was a follower of Kabir Sahib, and when he said to her, "Mother, I have become Sarbajeet; you should call me that from now on," she replied, "I will, if you can beat Kabir Sahib in knowledge." Worldly knowledge often encourages pride, and carelessly picking up his books he said, "Oh, that is nothing," and went off to Kabir Sahib's humble dwelling.

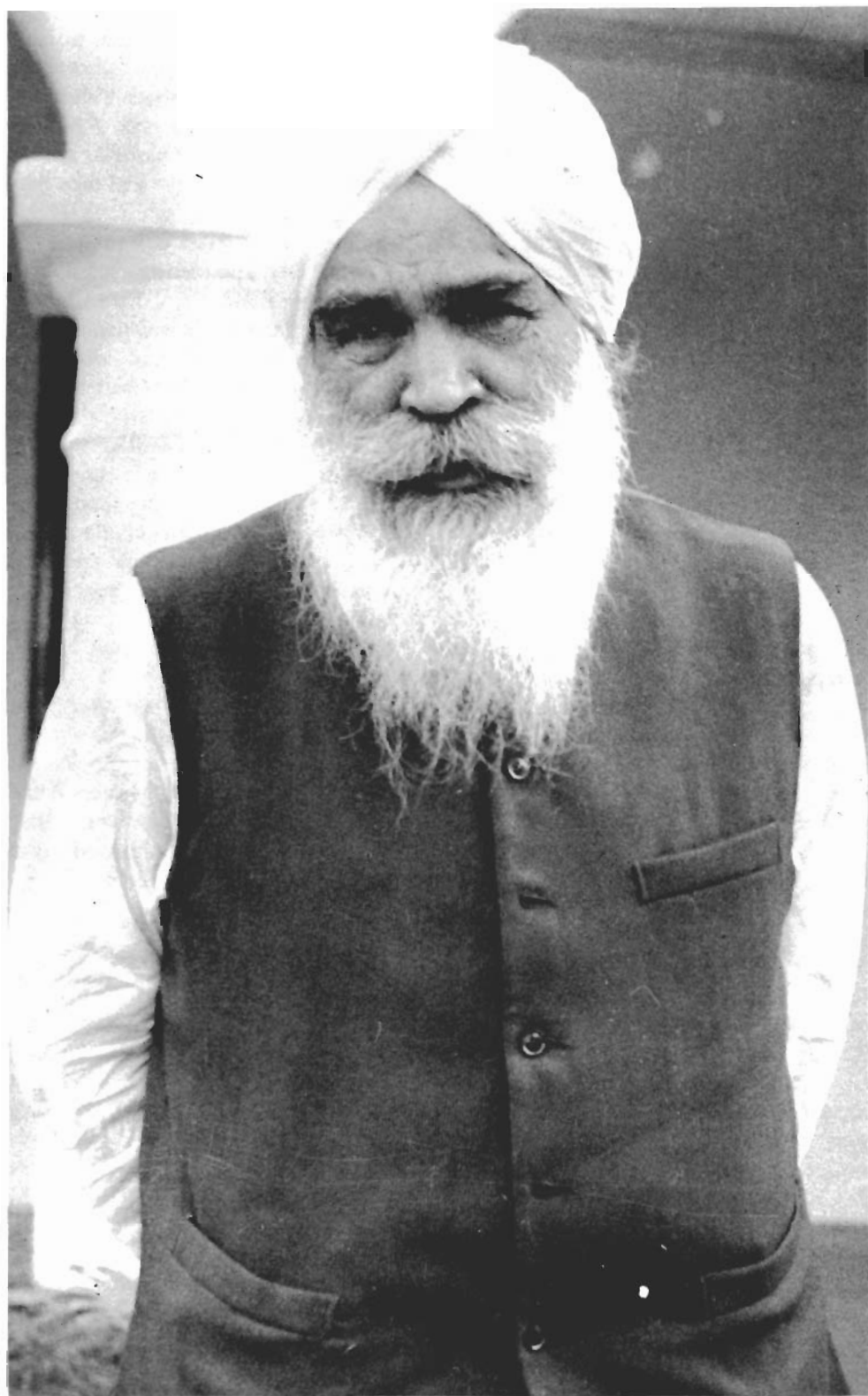
Kabir Sahib said to the young man, "Well, Punditji, what has brought you here?" The proud pundit replied, "I am Sarbajeet, and I have come to beat you in knowledge." Kabir Sahib smiled at him and said, "I do not want to argue over this, so you just write down that Sarbajeet has won and Kabir has lost; and I will sign it." The pundit was very pleased that Kabir had given in so easily; he quickly wrote the words and got Kabir to sign it. He went home, and flourishing the paper at his mother, he said, "Now you will have to call me Sarbajeet, for Kabir Sahib has acknowledged it." She took the paper and read aloud, "Sarbajeet has lost and Kabir has won." Unbelieving, he read it for himself, and said, "How is this possible? There must be some mistake — I will go back to Kabir Sahib." On arriving at the Saint's house, he blurted out, "Maharaj, I made a slight mistake, so I want to rewrite the paper." Kabir Sahib amiably agreed, and signed the new declaration. When the pundit reached home, his mother read the paper and said, "But it is still written, 'Sarbajeet has lost and Kabir has won.'" In frustration he shouted, "I will go again to Kabir!" and hurried off. It is a rule with all great Masters that they never belittle a person, but with love they make the people understand.

If one does not listen even then, they will go to the extent of operating, like a doctor who will do his very best to cure a tumor, even if it means resorting to surgery. So, with great kindness, Kabir Sahib pointed out to the pundit, "How can your mind and mine become one? I say what I have seen, and you say what you have read from printed matter."

Even then, there are very few who understand the scriptures. For example, if four men went to Kashmir, and visited the same places there, when asked to write a description of what they had seen, each would write about whatever impressed him the most — so all the accounts would be different, though they would all be accurate. A person who had never been to Kashmir would think that the writings referred to different places, but one who had been there would say, "Yes, all four are correct, for I have seen these places." Through seeing for himself, the latter would be the one qualified to explain the descriptions to others. You can only get Spirituality and pure perception from those who have seen the Truth.

A group of learned priests once went to Maulana Rumi Sahib, similarly to test his knowledge. He also explained that the subject could not be discussed between them, for their learning was from prose and writings, whereas his was simply knowledge from the Beyond—something full of sweetness.

Kabir Sahib continues the subject by saying, *I speak to untangle, but you are entangled.* He is making it very clear that there is a wide gap of difference between bookish learning and actual experience. In other words, when I speak to people, the mysteries are solved and the knots untangle themselves, but your words only serve to keep them in bond-



age. For another example, one lights a candle and rings a bell in the holy places, but I say that the Light and Sound is within you; hear *that* Sound through which you will get salvation. Everything has its own value — outer knowledge included — but it is only the preparation of the ground. *When you meet a Satguru, the darkness is dispelled.*

If after hearing these sayings of the great Masters, there are still some who are not convinced, then what can be done for these poor people? Within you is the Nectar of Life — go inside. You and God are both residing in the same temple. Search it out from where it lies, not outwardly, wasting your whole life through. Kabir Sahib says, *I tell them to awake, but you yourself are sleeping.* The words of the Master are clear and at the same time free; there is no compulsion there. He is telling us to awake, but we are going into further forgetfulness. *The whole world is sleeping in illusionary attachment.* We are sleeping, having completely forgotten who we are. We have got a body, but have become the body and though it is changing, just like the whole world is changing, yet we think it is all stationary. The Masters tell us to *awake, know thyself, and become the seer of God.* In the Vedas we are told to *Awake, arise and stop not until the goal is reached.* Kabir Sahib says, *Awake, beloved, why are you sleeping? The night has passed, do you want to lose the day also?* All great Masters have exhorted man to awake, but the so-called masters are putting two extra quilts on him, saying “Sleep, child, sleep; what you do at the level of physical body, outgoing faculties or intellect is all sufficient.” If we do not awake while we have got the human form, when will we do so?

Some worship spirits, some worship tombs — going adrift in whichever direction they are led by the selfish-minded people. Kabir Sahib says, *I say, be detached; you are going along in attachment.* Whatever life's give and take may be comes through the prarabdh (fate) karmas, so accept the ups and downs cheerfully. God's pen writes according to our own karmic reactions. I was once in a court when the judge was passing sentence on a murderer, and his words were, “In view of the facts before me, I decide that he should be hanged by the neck until dead.” According to your own karmas, some people are your brothers, sisters, wife, husband, etc., and the joys and burdens of life should be accepted cheerfully. Wife and husband should have the joint aim in life to help each other to realize God. Otherwise, wherever your attention is, you will go to that.

Kabir Sahib says, *For age after age I have tried to make people understand; but no one listens.* Very few people accept the truth. When the Masters come and see the condition of the world, they awaken them to the truth, and warn them as to what they are doing. The lessons they give always have deeply profound meanings, but they are always corrupted. Prayers were started that God should be remembered, but after a while people began to keep symbols of God and start worshipping them, saying this is God. The soul, which is a conscious entity, should only worship the All-consciousness. Otherwise, if the conscious being starts worshipping matter it will retrogress to lower species of life. A certain Master said, *It was through very high destiny that you got this physical form. If you do not get connection with the Naam, you are a murderer of your soul.* Christ called it

the death of the soul. Ironically, we have become so much entangled in lower things, that to give even a single thought to something higher seems like a sin — we feel guilty.

Kabir Sahib continues: *You are like an early widow, who never got to know her husband, and who is losing all her wealth.* You are not only wasting your own life, but others' also. If you had even a little connection with God — your husband — it would be all right, but you have never even seen Him. These people who pose and say, "Yes, we have seen and will show you" waste the seekers' precious years in outer practices. If by chance a seeker requests to be given some experience, he is usually told, "Should it be given haphazardly? First do this, and then do that, etc." Wherein lies the true Master's greatness? In that he gives you the inner experience of the Light and Sound Principle; this is true Spirituality. If you do not get this, then how can you advance? How can one who is under the control of the senses rise above those very senses by his own efforts? If a true Master takes pity, he will give you the way up. *As long as I do not see with my own eyes, I cannot believe even the words of my Guru.*

There is a profusion of black marketing in the world, but none to compare with that which is done in the name of God. But, *The gentle stream of Peace which flows from the Satguru, washes mind and matter.* God is everywhere — there is no place without Him — but He flows through a certain human pole in His fullness. Wash your sins away in that cleansing stream. Remember always that the Satguru is not a physical form; he is the Word made flesh. He is manifested God in man, and we should honor that human form because

God expresses Himself through it. Kabir Sahib also tells us that if we do what the Satguru wants, we will become his image.

Guru Nanak says *When you meet a perfect Master, you get the highest jeweled thoughts.* On meeting a Satguru, he gives the seeker an invaluable jewel which is of the highest and purest quality. Are not the outer rituals performed in order that one may come to realize God? There are various roads, but only one destination. The perfect Master will not only tell you the true way, but will give an experience of it, which, if you practice daily, will steadily increase. Guru Nanak continues, *Oh, bewildered and forgetful mind, surrender at the Guru's feet.* O lost Man, you are roaming on this earth like a madman; go and sit at the feet of one who has the knowledge of the Beyond, a Guru of the highest order who will dispel the darkness. The Guru did not tell us to go to a person who is intellectually qualified. Every being has the everlasting Nectar of Life within him, but only he who is in constant contact can give you a contact. Many say that to reach the Goal, a Guru is not necessary. Forgive me, but such people desire to be Gurus themselves, and expect others to listen to their words. The practical meaning of Guru is "one who has the inner knowledge and can reveal the Light to others." Christ told us, *As long as I am in the world, I am the Light of the world.* He said *As long as I am in the world* but the Christ lives even now. How can he who has met a true Master continue to walk in darkness?

The holy books cannot be accurately explained by those who have not seen what is mentioned therein. There are learned people who can expertly expound their own theories, but a wise

seeker will not follow a mere philosophy, but will seek to have the darkness within dispelled. Who can give Light? He who hasn't got, cannot give; but remember that a true Master actually gives a portion of his life, just as a mother gives her blood to the child and nourishes it on her milk. The Master does the same thing, spiritually, and asks for nothing in return. He never asks for money, in pretense of devotional practice. Spirituality is a gift of nature, given freely to everyone. Some people in the West once wrote to my Master saying, "We have got wealth, so please give us Spirituality in exchange for it." My Master replied, "I do not want your wealth, and what I have got will be given free, being a gift of nature." Even today, through His grace, the world is receiving this gift.

*The Lord of Death runs in fear from he who meditates upon the Holy Naam.* It is also said, *Through the Naam comes the Light of millions of suns.* There is the Light and there is the Sound, the Music of the Spheres — the wealth attained by a true Gurumukh. There are two kinds of bhakti: one through the mind and senses, and the other is that which you get through the Guru.

Death is no bugbear; it is the name given to a change which comes when one leaves the coarse atmosphere of the earth and enters a finer one of Light. Something like the sun setting in one place and rising in another. We have to leave the body one day, and at the very first sitting, the Master raises the consciousness above the body and gives an experience of the Light and Sound Principle. Then, through daily practice this is increased. The fear of death will leave. *He who is afraid of birth and death should sit at the feet of a Perfect Master.* The whole world is

afraid of death, but true seekers go to the Master and request him to teach them how to die. Why? Because one must learn to die before one can truly begin to live. How does the Master release one from the fear of death? When the soul leaves the body, there is a finer body inside, called the astral body. Further ahead, there is the causal body, and when one rises from the physical body, one begins to get some indication of the Oversoul. This is the order of the soul's experience within, having which, all fears will leave. This is why the Masters stress again and again that one should truly know oneself.

Trying to achieve self-knowledge through feelings, emotions or through inference is accompanied by doubt or error, for nothing is seen. Realization does not come until the soul has risen above the physical and astral forms, and this one can only do through the help of a Guru. *With the Guru's blessing, you come to know yourself.* By going into the astral plane you get some self-awareness, then beyond that, in cosmic awareness, you see that *I and my Father are one.* Go then, to the person who will lighten your darkness and give you real life insurance.

Just after I was initiated, an insurance agent approached me in the hope of selling some life insurance. I told him that my life had already been insured in Hazur Maharaj Ji's hands. "You have in fact come to insure my death, for only if I die before ten years will someone receive full amount of the policy insured; is that not so?" After all, each one must give up his life one day. Instead of handing yourself over to the Lord of Death, why not repose in the care of a God-realized man who will show you the way up by teaching how to rise above the body while living?

When you get such an opportunity and you reject it, naturally we delay our going to our True Home.

The last words of the Guru Granth Sahib are: *O God, give me Your Darshan.* What is the value of a fruit tree which never bears fruit, no matter how much it is tended and watered? The Guru's work is to connect the soul with God, and the company of such a Guru is called Satsang, which one gets with great good fortune. *He who has good karmas from very far back will get connection with Naam. Nanak says, only then will you have perpetual happiness: when in this abode the Sound is struck.*

*Oh brother, I have no other place to go.* It means that there is no other place than the Guru to get what I want. And in gratitude: *The Guru has given me such wealth, I am overcome with gratitude.* It is also written, *All glory to the teachings of the Master; I wish to never be separated from him.* Guru Nanak has expressed many profound thoughts on separation. *I cannot live for one second without the Naam, for that is death to me.* Also: *I am blind without the Naam, through which is the only means of reaching my true home.* It will take us back to the Source, from whence the Light and Sound started; it is the true road to God.

Philosophical paths are built upon hypotheses, though they do have some connection with the teachings of the true Masters. But to be connected to the Truth, to experience the Controller or God, and to further realize Him — this is the true teaching in practice. What a great blessing it is! Outer practices and theories are well enough in their own sphere, for all have the same aim in view, but *If the guru is blind, what is the disciple's destination?* Who is a blind man? *A blind man is he whose*

*inner eye is not open, O Nanak, how can he see God?* So we have, *When the blind leads the way, only the blind will follow. If he had eyes, he would not be in this predicament.* Those who follow the one who does not see, are obviously blind themselves. They get nothing and waste their whole lives obeying blindly. How many Masters can you find who will give something practical? *If the master is hungry and naked, how can the servant be well fed?* When the blind leads the blind, both will fall in the ditch.

Just like today, there were many so-called gurus in the days of Guru Nanak. Without being invited, he would visit the sadhus, sants and rishis, and sitting down quietly with them, with great love and patience he would explain what they were doing. Transport and travel was difficult in those days, but he went to the Himalayas to see the yogis there, he went to Burma, China, Arabia and many other far-distant countries, for the sole purpose of awakening the souls to the Truth. Without the human pole in which God has expressed Himself, it is impossible to achieve the Truth. In past history, many have tried to reach God, through many and varied types of practices, some even who withered away into dust in the attempt, but all in vain of having a glimpse of the Lord.

Those who come into the world and do not get a true Guru can be likened to a crow who flew into an empty house calling "caw, caw, caw" but had to fly away without being fed. The people who have not experienced God inside them will always be unhappy. True happiness will always remain just out of reach. There is great bliss in the soul, which will only be realized when it is connected back to the Oversoul which is *Sat, Chit* and *Anand* — ever-existent,

all wisdom, and eternal bliss. If one has got the Nectar of Naam, then each pore of his body will be intoxicated. Even the blood circulation in the physical system will become rhythmical, and many diseases will go. If the soul is strong, the body and mind will derive strength, coolness and peaceful serenity.

Many years ago in Peshawar, I was sitting one day in the surgery of a doctor whom I knew very well. I observed that a certain prescription he gave the compounder to be made up was very lengthy, comprising many ingredients, but he prepared the prescription by putting only one or two in the bottle. When I remarked on this, the doctor replied, "Oh, actually I just give something to clean the stomach. Only the soul has the power of curing physical ills." Many diseases today are worsened, simply because at the advent of a slight indisposition, people run to the doctors for medicine, which means that too many drugs get absorbed into the body and cause trouble. Simple sicknesses can be helped by eating less or taking only water for two or three days.

*The thing is in one place, and you search elsewhere, clutching at anything; Kabir says, you will only find it when you take the Knower with you. Only one who knows can show you where your desire lies; it was the work of many lives to come, but he took you there at once.* Masters are similarly described in the Ved Shastras (ancient Hindu scriptures). But this does not apply to the common gurudom which is becoming notorious these days, where followers are fighting amongst themselves and even killing each other in the name of religion. All religions belong to God, so join back to Him.

*A Satguru is he who makes all children of God to sit on one platform.*

Some time back, I gave a talk on Gandhiji, and described that he was successful in his mission because he had no particular preference for any religion. When the people sat before him, prayers were sung in different languages: Arabic, Sanskrit, and others. The language or religion made no difference to him. To learn to sit with one another is the first lesson; then search for a Master to give you an experience of the Truth. The single means back to the Source is the path of *Nad*, the Sound Principle, which is vibrating in each being.

*Creation, then dissolution, comes through the Shabd; then through the Shabd, creation again.* The Lord is Soundless, but when He expressed Himself, the expression resulted in vibration and came into being. That Power is sustaining the world, and through that Power the world falls into dissolution. Then again, through the same Power, it is created. It has many names: *Shabd*, *Kalma*, *Naam*, Word, etc. A Persian prophet said, *O Khuda (Lord), show me that place wherein, without words, the Kalma is proceeding.* Fourteen planes were made through this Kalma. It is not the name which is important; but the Power itself which the name portends, is the very Lord. He who becomes saturated with the Shabd or Naam will experience such intoxication that through it he will go into the Soundless (*Ashabd*) or Wordless state.

This is the only way you can go back. You will then realize that which is beyond illusion, with its three stages: *prakriti*, *maya* and *pradhan*. *I only obey my Guru's words and nothing else.* How clear are these words! Always we should do as he commands, but we prefer to obey our own minds. *Dwell in the Shabd, through which the devastating I-*



hood will burn itself out. When your I-hood is finished, you will be the seer of the Lord. *A gurumukh who sits at the feet of the Guru will get the Pure Light.* Within you is the Sound of the Naam and the radiance of Light. If you experience this and know that God is doing everything and not yourself, then where will be the place for I-hood? Then, as the Guru says: *With ease, the meeting with Truth will take place.* It will be like entering a lift, pressing the button for the desired floor and reaching there without any effort on your part. You will meet the true God with ease.

The work ahead of us is to earn the Naam. It should dwell in our hearts, so much in evidence that it becomes apparent in us. We should be moulded in it. It should be manifested inside and outside. The outcome of this will be: *When you become as the Shabd, humility will banish all lust, anger and ego.* Having the Nectar of Life, all taste for small things will fade away. *Renounce this poisonous forest, O friend; drink the Nectar of Life. Without tasting this, there will be no peace and happiness.* This boat we are in—the image of our life—is meaningless without the Naam. *By pride or force it is impossible. Only by giving yourself to a Perfect Master will you get it.* This Nectar which outshines all others is beyond the dominions of wealth, intellect or worldly power. Go where it is being distributed. *How can it be abandoned—that which is the Preserver of all life?* When He is the very life of our life and of the whole creation, how can we forget Him? We are living on this very Nectar. *He who dies absorbed in the Shabd will never die again.* If the soul is connected to God, how can it return to the world? The coming and going is finished. *With*

*the Guru's blessing, you die whilst living and fully understand his commands. Nanak says, he who dies thus, lives the true life.*

Outer religious music and song has a great attraction, but it takes you to the verge of matter and does not transcend you; so the soul remains in the matter. The Shabd (the Sound Principle or Nad) begins when you rise above the five elements of body, and is vibrating inside and outside, and is food for the soul. This illustrates again the difference between outer and inner practice. *Only through the Shabd will you learn to truly love God.* If you want to reach the sun, follow its rays. *Through the company of the Saint, God can be seen within; then the Name of God will become sweet.* How can one develop love for something one has never seen? *When praises are sung through seeing, such singing will gain benefit.* If you sing the praises of that which another has seen, then forgive me, but you can liken it to attempting to find some scraps of food from someone else's empty plate. Earn something for yourself. Do not keep the picture of another's beloved over your heart. Would you hurt him? Have a Beloved of your own and rejoin God yourself. When you drink deeply from the Nectar of Life, even those around you become intoxicated.

*Without the Shabd, the world is in forgetfulness. Death and birth come again and again.* This labyrinthine loss of memory continues until we taste the Water of Life. In actual fact we go wherever our attention is. *You all live for self-greatness.* Whosoever comes into the world thinks there is no one like himself. Some say "I am the greatest mahatma" and others say "I am this, I am that," etc. A Mahatma is not made

by his own efforts, but by the blessing and grace of a higher power. It is not the work of man, but of the True Lord, who manifests Himself in some human form or pole. No true Mahatma has ever said, "I am doing all this," but always acknowledges the Lord or his Guru as the Doer. *Bheeka says that the Beyond is far from all description and understanding. He who knows, speaks not; he who speaks, knows not.* It is impossible for one who sees the Truth to say that he is doing anything.

*No experience comes without the Guru. Of what benefit are mere words?* You can say a million times, "I am not the body, I am not the mind, the intellect, the pranas; I am the soul, the *atma*," but this is just talk. I say, "This is my watch," and I put it aside. I say, "This is my coat," and I can take it off when I wish. This is my body, but can I take it off when I choose? This is my intellect, but can I rise above it? I have got senses, but am I competent to work through them or stop doing so, just whenever I like? When the Guru takes you above into the higher planes and shows you the inner path to the regions of radiance, you will see for yourself that the body, intellect and mind gain strength from you: the soul. As this awareness becomes stronger, your condition will be such that you will be in control of your senses and able to work through any one of them you choose. You will see the world through the inner eye of knowledge. At present we are under a false impression and our conclusions come through intellect and thought; we have not seen the Truth. For example, when we rise in an airplane, at first the mountains, etc., look huge, but as the altitude is in-

creased the mountains begin to look like small mounds, and the large rivers and lakes appear like thin threads and puddles. So all the seeming greatness of the world will not leave your heart until you have risen above the body and senses.

Those who have risen above and have realized the Truth admonish us with the words, *Oh brothers, you are sacrificing a valuable jewel for a worthless seashell. You are building castles out of sand.* You can only meet a true Master with very good karmic background, and his blessing. Unfortunately, when we do get a Master we do not value what we have received and therefore derive very little benefit, by comparison. *Obey the commands of the Guru one hundred per cent, then you will know what God is.* The company of a true Master is called Satsang, and if you are fortunate to have such company, then obey him. When he gives you something increase it through daily meditations. We do not like to do it and say we haven't got the time, but remember you have to die for yourself; no one else will do it for you.

The Masters do not come here to fight, though it is true that they openly give out the facts of life. Their purpose is not to belittle, but to explain the true value of things. If you have understood what I have told you today, then try and achieve it. If you have been given even the smallest knowledge of the Beyond, then increase it. *When you meet a true Master, you will get his jeweled thoughts.* All the essence of thought, which is like an invaluable jewel, is being given to you, in addition to an experience of the Beyond. Derive from this the utmost benefit.

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