

# Sant Ajaib Singh Ji

Discourses and Answers to Questions  
on the subject of

## Bhajans



Sant Ajaib Singh Ji (1926 – 1997)

*“I have already said a lot regarding singing the bhajans, and dear ones might have read that in the magazine. In fact, singing the bhajans is not less than meditation. Master Kirpal used to say that the bhajan which creates the yearning within you, you should sing that bhajan before sitting in meditation.”<sup>1</sup>*

In this collection, Sant Ji talks about various aspects of the bhajans: singing them, their meaning, and some history behind their origin(s). This collection is organized into two sections. The first contains talks given specifically on this subject; the second contains Sant Ji’s answers to various questions related to the subject of bhajans. The talks and the answers to questions are presented in chronological order.

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<sup>1</sup> *Sant Bani Magazine*, September, 1999, p. 17

*Every hair and pore of my body is singing Your song.*

-- Sant Kirpal Singh, from *Dekha Hai Jab Se Hamne*

*Today the fortunate day has come. We are singing the remembrance of the Master.*

-- Sant Ajaib Singh Ji, from *Mera Satguru Sohna Aa Gya*

*My mind has become calm through singing the praises of God.*

-- Guru Arjan Dev, from *Tu Mera Pita, Tu Hai Mera Mata*

*Today all the gods and goddesses are celebrating happiness,  
and the fairies are singing bhajans.*

-- Sant Ajaib Singh Ji, from *Jot Rab Di Hai Ai*

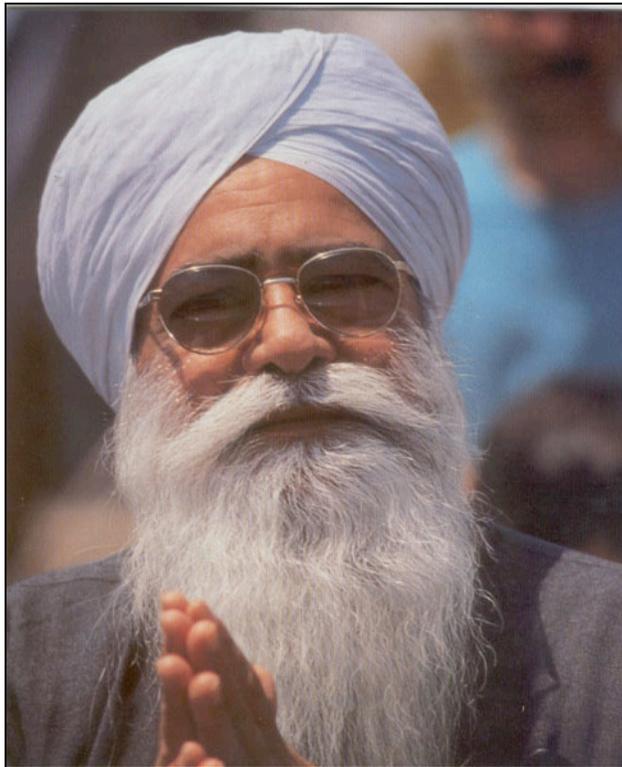
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## Discourses

The following are talks given by Sant Ajaib Singh Ji on the value and meaning of the bhajans, and of singing the bhajans. Some of the talks are taken from the booklet *Sing the Praises of the Satguru: Eleven short talks by Sant Ajaib Singh Ji*, published by Sant Bani Ashram in 1993; others are taken from various issues of *Sant Bani Magazine*.



## **1985, May: To Develop Humility**

*From a talk to the sevadars, Shamaz Retreat, May 8, 1985. From Sing the Praises of the Satguru.*

The reason for writing so many new bhajans – the thing which I want you people to understand from all these bhajans is what the Master is, and what kind of humility is developed within those who manifest the Master. That disciple of the Master who goes within and has attained everything, feels in front of the Master that he is a guilty one; he always calls himself a sinner and a guilty one in front of the Master.

It is difficult for you people to read that language, but I think that it is a blessing that it is difficult, because in trying to read it, in trying to sing in that language, you will practice more and more, and go on reading it more and more. So later on, eventually, your feelings will also become like that and you will also have the same kind of humility.

I have done rites and rituals, and I have not said anything in the bhajans from hearsay; I have tried to say those things which have come in my experience, whatever I have done myself. So I hope that whenever you do Satsang, or even at other times when you are not doing Satsang, just doing your worldly work, you should remember at least one or another line of a bhajan which you feel appropriate, or which you feel comfortable remembering, because that will help you a lot in doing meditation. In one bhajan I have said, "You will get released from the noose of Yama only when you sing the bhajans of the Master." If you love someone, his words will come on your lips by themselves. You do not need to make any effort in remembering the words of the one whom you love; you know that the side of the balance which is heavier descends. In the same way, if you remember the Master and the words and statements of the Master, love for the Master will start developing within you by itself.

Real love, real humility, comes only after going within. Outside you cannot develop real humility and love because you don't know when the mind is going to deceive you. I have often told you that if we have any enemy in this world, it is our mind. Showering grace on us, God first gave us the human body, and after showering more grace on us He brought us in the company of the Masters and Saints. Graciously Master has given us the Naam Initiation and now, sitting in His lap, we are making spiritual progress. And in this Path of spiritual progress, if there is any obstacle, it is our mind. We can easily remove all the other obstacles, but this is the only thing which always stands between us and the Master, and unless we remove this obstacle we cannot progress spiritually.

But I have also told you that the power of the Simran and the power of the Shabd is not less than the power of your mind. The disciple should always do things taking the support and strength of the Master, because the Master who has given you Initiation is always within you. A disciple should never think that his Master Who has initiated him is different from him, or is away from him. The Master can never go away from the disciple; He is always within the disciple. So long as we are fond of the pleasures of the sense organs or of the mind, He sits behind the veil, but when we become free of all those pleasures and when we give up the attachment to them, He lifts up the veil and we can see Him as clearly as we see our image in a mirror.

## **1987, July: A Way of Showering Grace**

*A talk given before singing bhajans, July 1987, in Bangalore. From Sing the Praises of the Satguru.*

You should always sing only those bhajans which you have practiced and which the other dear ones can also sing after you. There is a lot of enthusiasm and yearning in the bhajans, and for you people the significance and importance of the bhajans is even more, because they are not in your language. That is why you make extra effort to learn them by heart. And when you are singing them again and again to avoid any mistakes, then you get more opportunity to read the words of the Master and you get more benefit.

The Perfect Masters have always expressed their gratitude towards their Masters by writing the bhajans, and only the Perfect Masters know what Power the Master has and what the Master really is. The Perfect Masters always describe their Master as a vast ocean, and they describe themselves as a lowly creature who lives in that ocean. And even though the Master lives in that ocean as a lowly creature, He says, "I cannot fathom the bottom of this ocean, I cannot understand the greatness of my Master." He lives in that ocean, and even though He knows everything, still in His humility, He says, "I cannot understand what the Master really is." So the bhajans, the words, of the Master are the expression of gratitude by the Masters for their Perfect Master.

The Perfect Masters do not write the bhajans or talk only to impress the people of the world. In fact, that is a way of showering grace on all the souls; not only on the human beings but also on other creatures like birds and animals, They shower Their grace. And since the bhajans are the voice of Their heart, that is why they carry a great impact. Those who sing the bhajans written by the Perfect Masters with much love and longing get a lot of intoxication and grace from the Master. It has a very great effect on the people. Both those who listen to the words of the Master which are being sung and those who are singing the bhajans get a lot of benefit.

I have often talked about the times when I used to sing bhajans in front of my beloved Master. Because I was fond of singing the bhajans to Him, I had this habit. And it was His grace that He used to give me the opportunity. I used to sing the bhajans to Him without asking His permission, and He used to enjoy those bhajans very much. Many times His eyes would be filled with tears remembering His Master. And many times, hearing the bhajans which I would sing to Him, He would become so happy, as a rainbird becomes happy when he sees that it is about to rain. In the same way, whenever He would listen to those bhajans, He would remember His Master and bring tears to his eyes, and be very happy.

Dear ones, a healthy person does not have any understanding of what the sickness is; only a sick person knows how difficult it is to be sick and what sickness is. In the same way, dear ones, those who have seen and understood the Master, only they know what the Master is and what the love of the Master is.

## **1987, October: Whose Devotion Are We Doing?**

*A talk given during a bhajan session, October 1, 1987, in Rajasthan. From Sing the Praises of the Satguru.*

When this voice comes out from our mouth, and the same thing comes out from our heart – that our Master is everywhere; he is under the waters; He is on this earth; He is in the sky. He was in the beginning; He is in the present; He will be in the future. When we realize that we have only His support – we wake up with His support; we go to bed with His support – whatever happens in this world is happening with His support, and there is nothing else in this world. When we realize this in our heart, and it comes out from our mouth, then the Master Who has given us the Initiation sits within us, manifests Himself within us, in all His glory. Even though at the time of the Initiation He is sitting within us in the Form of the Shabd, but unless we have real love for Him, unless we have sincere love and devotion for Him, He will not appear in front of us. When a child is playing the mother does not care for the child, but when the child stops playing and cries for the help of the mother, she at once gives up her work and attends to her child. In the same way, when we give up the support of all the world, when we give up the taste of the passions and the pleasures, and when we ask only for God from Him – when we do the devotion only of God Almighty Who is sitting within us – then our beautiful beloved Lord also cannot resist, He also leaves all the works in which He is involved, and comes to rescue us. He manifests Himself within us.

A disciple can express his gratitude to his Master only through his writings or through his deeds. In these bhajans I have tried to express my gratitude to my beloved Lord Kirpal, because whatever one has in his heart, only that comes out from his mouth, or through his pen. In these bhajans I have tried to explain what Power our beloved Lord Supreme Father Kirpal was, and how with His grace everything was possible.

I have also tried to show how, when one realizes his Master, when the Master is manifested within him, how that disciple becomes very humble, a very low one – and how for such a disciple, the master becomes the Exalted One. In fact the Master is always the Highest One, He is the Supreme Being, but when the disciple realizes Him, when within the disciple the master is manifested, then that disciple becomes very humble, because he sees the Real Glory of the Master. Unless the Master is manifested within us, our intellect is dirty, and we have a limited perspective. And with our limited vision, we can only see a little bit of the glory of the Master.

Swami Ji Maharaj has said how we should go to the door of our Master and how we should cry in front of our Master. He said, "Just as a beggar goes from door to door asking for alms, in the same way we should also go to the Master."

You know how a beggar goes from door to door – he does not go to the people and ask them, "Tell me if you will give me anything or not." He does not put a condition in front of the generous people, that he will bless them or inspire them in the name of God only if they will give some donation to him. His job is to go from door to door and arouse them in the name of God, bless them in God's name, and stand there at the door and wait for the householders to come and give him anything they may wish.

It is up to the householder to decide whether he should give anything to the beggar, or how much he should give, or when he should give. The beggar cannot put any condition on him. He cannot say, "Please hurry up. I am getting delayed." His job is just to go there and wait at the door patiently and quietly, and to do his job without expecting any result. He knows that the householder is the giver and he will give whenever it is his will, and whatever he wants he will give only that. So that is why he just goes on doing his job; and some places he is successful, and some places he is not.

In the same way, when we go to the door of the Master, we should make our mind like that of the beggar. When we go to the Master we should not put any conditions, "I will do your meditation, or I will follow You, only if You remove my health problems, or my unemployment problem," etc. We should also go like the beggar, sit at the door of the Master, and patiently and lovingly do the work which He has given to us. Then it is up to the Master to see when He wants to shower His grace upon us, and how much He wants to shower His grace upon us. We cannot question and tell Him, "Master, please hurry up," or "Why don't You do this sooner." He is the Supreme Giver and He knows, according to our devotion, how much He should give to us.

Swami Ji Maharaj says, "Dear Ones, it is a pity that you people have not even made your mind like that of the beggar. That is why you do not gain the benefit; you do not take much advantage from going to the Master."

When we go to the Master, do you know what we usually do? We go to the Master and do the meditation, but we always have some desire to be fulfilled. Either we have the desire of removing our health problems, or we have a desire to get worldly wealth. But we never realize who creates all these desires. Do you know who creates all these desires? It is our mind who is creating all these desires. And whom do we want to fulfill all these desires? We want our Master to fulfill our desires. So when we are wishing that our Master should fulfill the desires which our mind has created, just imagine whose devotion we are doing. Are we doing the devotion of Almighty Lord for the liberation of our soul? Or are we trying to do the devotion to please our mind?

We do not understand that the Shabd Master Who is within us knows everything, and He will give us whatever we need. Instead of having faith in the Shabd Master we always try to do things while obeying the dictates of our mind. And instead of controlling our mind as the Master has advised us, we try to make our Master work according to what our mind is telling us. So how can we become successful? Saints and Satgurus do not act like we people do. They have manifested the Shabd Master within Them, and whatever comes in the Will of Their Master, They always accept it gladly. They do not let their mind create any desires, and They do not ask their Master to fulfill any desires of Their mind.

*[pause, another bhajan is sung]*

I thank God Kirpal Who gave us this blessed opportunity to sing His qualities.

## **1989, March: The Prayer in the Bhajans**

*A talk given March 24, 1989, in Rajasthan. From Sing the Praises of the Satguru.*

I am very grateful to our Beloved Lord Kirpal who gave us this very simple way of making the request and making the prayers in front of Him through singing the bhajans.

You know that the creation of the Negative Power is such that nobody knows for what bad karma he is getting the reward and is enjoying comforts. Because if we had known that because of such and such bad karma we are getting this suffering and if we had known that because of a certain good karma we are enjoying the reward and comfort in this world, we would always have done the good karmas, and would never have gone through the bad karmas. But such is the creation of the Negative Power, that we are not aware of our past karmas and that is why we suffer and enjoy the comforts.

Making a prayer to His Beloved Master, Swami Ji Maharaj said, "O Beloved Lord, when we say that we have come into Your refuge, or we have surrendered ourselves to You, we say that only physically, only outwardly, because mind is such an obstinate one that it does not want to say that from within. If somehow we can make our mind say that to our Beloved Lord, then our goal could be achieved." Fortunate are the souls who, sitting in front of the Beloved Lord and praying to the Shabd Form of the Master, are able to sing the qualities of the Master, and are able to confess their bad qualities, their faults through the bhajans written by the Perfect Masters. Those souls are very fortunate who are able to make this prayer and sing the bhajans to the Master, and are able to tell the Master, "O Lord, we are full of bad qualities and we have been suffering a great deal because the beating of the karmas is very heavy. And now, finally, when we have taken refuge at Your Feet, when we have come to Your Feet, please shower grace on us."

So dear ones, those who are able to sing the bhajans like this, they are very fortunate ones; and since our Beloved Lord is very gracious, when we are making such a prayer in front of Him, I am sure that He will definitely forgive us because we are counting our faults one by one and we are asking for His forgiveness.

## **1989, July: Make the Bhajan Your Prayer**

*A talk given after bhajan singing, July 1989, in Bangalore. From Sing the Praises of the Satguru.*

Very good, all of your bhajans were very good, very loving; they were very sweet. I hope that the enthusiasm with which you have sung the bhajans will come from your heart also. Every single line which you sing in the bhajans should come out from your heart. We should pray in front of our Beloved Master as if a patient, as if a sick person is praying, making a request to the doctor, "We have come to you, please treat us." So you should make this like a prayer, like a request to Almighty God, "We have come to Your door and You have to improve our condition."

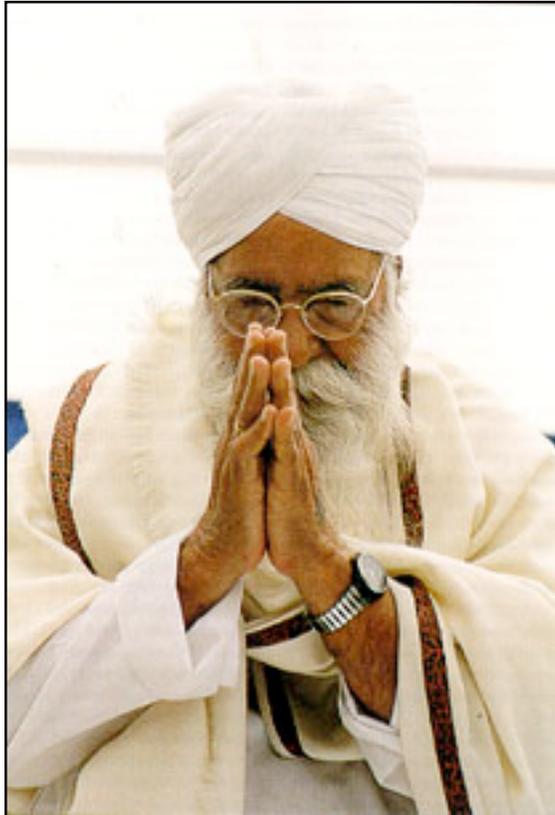
This is the reality: we came into this physical plane only because we did sins in the past lifetimes, and also we did some good karmas. In order to suffer the punishment for our bad karmas and in order to enjoy the fruit of our good karmas we have been sent into this world. But nobody here gets any lasting contentment by enjoying the fruits of the good karmas, what to speak of getting any contentment by suffering the punishment of the bad karmas. You know that everyone here is unhappy. You also know what is the result of good karmas we have done in past lifetimes – if we have done good karmas in the past we get good health, we are born in a good family, we have a good intellect, and our worldly life is very smooth. If we have done bad karmas, we are born in poverty and we always have difficulties. Our life is miserable in this world. Neither the person who has done the bad karmas in past lifetimes is happy here, nor is the person with the good karmas happy. Only those people are happy who do the meditation of Naam and who take their soul back to the Real Home. So when we sing the bhajans, all those lines, every single word of the bhajans should come out from our heart; and we should be singing with the understanding that we are praying this prayer in front of our Beloved Lord.

Only a thirsty person appreciates the water. Kabir Sahib has said, "A thirsty person will appreciate the water; a person who is not thirsty, even if you carry bags full of water to him and ask him to drink the water, will not drink any water because he is not thirsty. He does not value or appreciate the water. But one who is thirsty will beg for the water and he will appreciate it very much."

So if we realize that we have lost something – we have lost our Beloved Lord – He is not away from us, He is within us, but we do not know where He is and we do not know how to get in touch with Him. So if we have the understanding that we have lost our Beloved Lord, and Master is the One Who can help us to contact our lost Lord again, Who can really make us one with Him, then we will appreciate the Master.

What you were just singing, "I have wandered all over in the world but I did not get any support" that is very true of my life. You know that I lived my life in a practical way. I went to many different societies and religions, in search of God, but I did not get support anywhere until I came to the Feet of Beloved Lord Kirpal. I got support only when I met Kirpal and I realized that God Almighty Who was within me but was separated from me. It was only because of Lord Kirpal's grace that I was able to meet God, so that is why I appreciated Him. If we also realize that God Almighty is within us, but Master is the One Who makes us realize Him, then we would also appreciate the Master.

Last night in the Satsang I said that if we are benefited by the Master, if Master has done something for us, and if we understand His grace, our heart should be overwhelmed with gratitude for the Master and we should never hide the glory of the Master. When the master has done something for us we should always be grateful to Him and we should always appreciate that.



## **1990, January: Expressing Our Heart in the Bhajans**

*A talk given after bhajan singing, January 13, 1990, in Bombay. From Sing the Praises of the Satguru.*

I hope that all of us will take advantage of this precious opportunity which our beloved Lord Kirpal has given to us to be in His remembrance. All the saints and Masters have had Their own ways of expressing Their love and gratitude for Their Masters. All the bhajans are filled with Their love for the Master and Their gratitude to the Master and by singing the bhajans we are, in a way, also expressing our love and gratitude to the Master for what He has done for us. So while singing the bhajans we should always remain humble and we should always be full of love and gratitude to the Master.

If we go to the Masters and tell Them, "O Master You are All Powerful," or "You are Omnipotent and You are Almighty," and things like that, They would not like it and They would not allow us to do that. And also if we go on saying to Them directly, "We are the sinners," "We are the poor ones," and those kinds of comments, They will not appreciate that, and They will not encourage us to do that again and again. So singing bhajans is a way of expressing what we understand Them to be, and what we really are. It is a very good way of expressing gratitude and singing the glory of the Master. At the same time it is a very good way of telling Him that we are the sinners, we are the downtrodden and poor ones, and he should shower grace upon us.

I thank Guru Kirpal for this precious time. I did not realize that all the time had gone by while singing His glories and singing the bhajans.

## **1992, January: A Place Where the Master can Sit**

*A talk given January 9, 1992, in Bombay. From Sing the Praises of the Satguru.*

All of you are welcome here in the name of God Sawan and Kirpal. I am extremely happy to see all the dear ones. You know that a wrestler becomes happy when he meets another wrestler. And like a drug addict becomes very happy to see another drug addict – in the same way a Satsangi becomes very happy when he meets another Satsangi. The Masters are always very happy to see the Satsangis, the disciples, because They come to refresh in our mind the teachings which our Beloved Master has given to us. So I am extremely happy to be here and I am very pleased to be able to sit in the meditation with all of you.

Sand Mat is not a Path of mind, intellect or reasoning. It is a path of doing the practice. It is the Path of going within and meeting with God Almighty.

If there is any perfect holy scripture or any perfect book it is our own human body of six feet. Only after going within this human body and only after reading this holy scripture can we realize the Truth and meet our Beloved Lord.

The purpose of the Masters' coming into this world becomes fulfilled only if we live up to Their commandments and only when we go within this human body and read this holy scripture and meet God Almighty. Only then the purpose, or the teachings which the Masters have given to us is fulfilled.

Kabir Sahib says that the only Truth is to go within this human body and receive the Pearl of Naam. That is the only Truth and we can realize that Truth only if we go within.

Dear ones, Saints do not mean to say that reading is bad. In fact, Master Kirpal Singh Ji used to say that if a Saint Who has done the meditation is educated, if He has learned the things of this world, it is like an additional ornament or garland around His neck. So They don't say that reading or gaining worldly knowledge is bad. But They do say that in order to realize the ultimate Truth it is very important for us to enter this laboratory of the human body.

I remember the times which I spent with Baba Bishan Das from Whom I got the Initiation into the first Two Words. He belonged to the royal family of the state of Nabha which was once a very wealthy state. Baba Bishan Das was very educated but when He went to see His Master, Baba Amolak Das, he thought, "If I will try to talk to Baba Amolak Das about books and all those things it is not going to work. So why not, becoming humble and poor, try to get the real wealth of devotion which Baba Amolak Das has." So He used to say, "When I went to see Baba Amolak Das the only thing I said was, 'Master, take me out from this hell.'" So whatever wealth of devotion Baba Amolak Das had with Him – He had perfected Himself up to the second plane – He gave all that wealth to Baba Bishan Das.

So dear ones, with the grace of those Masters I got the opportunity to make my life. And only with Their grace I was able to make my life. I did not get any peace from wealth or anything else. Only with Their grace I was able to get this peace and make my life. I see many people, I see poor people as well as the richest people, and the people who have the

power, but I have never seen any of them satisfied. The peace is in the Naam and only those who have the Naam and those who meditate on the Naam can get the satisfaction.

Thanks to our Beloved Master that He has given us this blessed opportunity to sing His praises. So today we will sing the bhajans. All of your bhajans are very sweet and loving, and I love them. So anyone who wants to sing a bhajan can do that, but please raise your hand. [When Sant Ji says, "Okay, you can sing,"] then you can read out the page number from which you are singing, so that the other dear ones can join you in that bhajan.

*Many hands go up while this last section is being translated. Sant Ji laughed heartily.*

In the early days when both the Spanish-speaking people as well as the English-speaking, the North Americans, used to come together to the Ashram in Rajasthan, you know that the South Americans or the Spanish-speaking people have much enthusiasm for singing bhajans so they would always want to sing more. So once again this time I have got the opportunity to see all the dear ones together and you would have noticed that as soon as I said that you should raise your hands, they all raised their hands. So I am very happy to see all this enthusiasm.

*The first bhajan sung was, Aj Shub Diharda E ("Today is the auspicious day and it has come with good fortune, for we had the darshan of our beloved Satguru"), after which Sant Ji commented:*

For twenty-five years of His life our Beloved Master Kirpal went to many places in this world, far and near, to give out the message to the souls to come back home. In this bhajan it says the same thing, how He went to all those different places and wherever His souls were, wherever anybody was sitting in His remembrance and was yearning for Him, He went there to quench their thirst. It is true that before I met Beloved Master Kirpal Singh physically I had not met anyone who would criticize Him or who would praise Him. I had not heard anything about Master Kirpal Singh before I met Him physically. It was only His grace that he chose me and that He traveled all the way from Delhi, five hundred kilometers, and came to my place. Before coming He sent one of His dear ones to tell me to wait there at my ashram, because the Master was coming. He knew where and who was sitting in His remembrance and He found me Himself. You know that right from my childhood I had this habit of sitting in the remembrance of God and waiting for Him.

This particular bhajan, which the dear ones have just sung, was sung at the time when I met my Beloved Master Kirpal Singh physically for the first time. So whenever the dear ones sing this bhajan it refreshes the memory of those moments, those first moments when I met my Beloved Lord. If you read the words of this bhajan you will find hundreds of secrets hidden behind every single word.

Often I have said that I never asked any question to my Beloved Master. When I met Him I told Him, "Master, I do not have any questions which I can ask of You. I am like a virgin girl and I have nothing in me except that right from my childhood I have been waiting for You, sitting in Your remembrance. My mind and my soul are empty and I do not have any questions; I do not know what to talk of or what to ask of You." Hearing that, Master Kirpal Singh said, "I have come all this way only after looking at your empty mind and soul. Because there are many people around me who are mental wrestlers, those who wrestle with their minds, and those who are very learned; but I do not have anyone

around me whose mind or whose soul is empty and who is waiting just for me. So I have come to you, all this way, only because I have seen that you have a place where the Master can sit."



## **1992, January: Who Are the Fortunate Ones**

*A talk given during a bhajan session, January 12, 1992, in Bombay. From Sing the Praises of the Satguru.*

"Who are the most fortunate ones? Only those who are able to sing the praises of God are the most fortunate ones." When can we sing His praises? Only when we are accepted by Him, only when He likes us.

I got many opportunities to sing all these bhajans in front of my Beloved Master and he used to become very pleased with the bhajans I would sing to Him. When I sang, "O Master, I do not have even a little bit of control over You," He said, "No, don't say that because like the Master has all His control over the disciple, if the disciple loves the Master, if he goes within, he also gains control over the Master."

I had very good fortune to sing the bhajans in front of Him. Today, only with His grace, I am able to hear the bhajans from you. But the pleasure which I used to get from singing the bhajans to Him, I do not get that because if a disciple is not able to sit in front of the Master and if he is not able to sing the bhajans to Him, he does not get that grace, he does not get that enjoyment and pleasure which he gets if he has the opportunity to sing in front of the Master. Those who go within, only they realize how much they have lost if they do not get to see the Master physically, if they are not able to sit in front of Him physically.

So now you can sing the bhajans, but before singing the bhajans please read out the page number so that the other people may find it easier to sing the chorus along with you.

*After the bhajan, Likhan Valya Tu Hoke – "O Writer of Fortunes, Graciously write on my heart love for the Master" – Sant Ji commented:*

I am extremely grateful to Gods Sawan and Kirpal Who gave us this opportunity to sing Their praises. This bhajan which was sung just now is a bhajan which I have been singing since my childhood, even before I met with the Master. I used to sing this bhajan to Almighty God who is Omnipotent, Who is present everywhere. Even though I had not seen Him, but still in my heart I used to feel as if I had lost something, something which my soul was looking for. When I started remaining sad in respect to the world and when I started sitting with my eyes closed and when I started sleeping on the floor, my father worried very much about me and he came to me. He told me that he had called the pundit and with a pen of gold the pundit had written "Om" on my tongue. So he said, "I have done all this for you and now you don't talk to me?" This is why I said (in the bhajan) that I don't want to have the "Om" written on my tongue; I want to have the name of my Master written on my tongue.

This was a prayer since my childhood, "Graciously write the seva for the Master in my hands. Write in my forehead the Light of the Master and in my eyes the darshan of the Master. But don't write the separation from the Master on my forehead." But when that Omnipresent God Almighty Who came in the form of God Kirpal met me, right from that time He started hinting about His departure from this world. I had requested, "You may write anything in my fate, but don't write separation from my Master."

A healthy person does not know about the pain of a sick person. Only he who has been separated from his beloved knows the pain of separation.

All of your bhajans were very sweet. It is only because of his Grace that we were able to sing them. So now all of you sit in remembrance. God Almighty whose praises we have sung, closing our eyes we have to seek for Him; we have to see Him only.



## **1995, March: The Opportunity to Sing His Praises**

*From a talk given March 12, 1995, at the S.K.A Retreat, Sampla, India. Previously published in May, 1995 Sant Bani Magazine.*

I thank God Almighty Sawan and Kirpal for giving us this opportunity to sing Their glory. It is only due to Their grace that we are sitting here singing Their praises.

Regarding the bhajans – I have always said that these are the expressions, these are the words full of yearning which have come out from the hearts of the devoted disciples. If we were to tell the Master to His face all the good qualities He has, or if we were to praise Him, He would not listen to us, He would not like that. If we tell Him, “You are God Almighty, You are the All-owner, You are capable of doing everything,” He would not allow us to do that because all this is the worldly name and fame. He does not like to hear that. But when we sing Their writings, when we sing the bhajans written by Them, then we can make all kinds of prayers to Him, we can say whatever we want to Him.

He listens to our prayers and He answers them. So this is a very golden opportunity for the disciples to express what they have in their heart for the Master and also to receive the grace of the Master.

Guru Arjan Dev Ji Maharaj told His Master, Guru Ramdas, “Even if I were to call you ‘Sultan, the Emperor of Emperors,’ still I would not be praising You enough.”

Dear Ones, when the Shabd Guru gets manifested within us, when we go within after crossing the stars, moon and sun, and manifest Him within us, over there our tongue stops working. There is nothing to praise over there because we cannot say anything.

So it is all the grace of Beloved Master Kirpal that we have the opportunities to sing His praises, to sing the bhajans.

## **1995, September: To Make us Learn the Lesson of Humility**

*Bhajans talks given September, 1995, in Ahmedabad, India; published in October, 2002 Sant Bani Magazine*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dear Ones, it is very easy to become a "guru." It is very easy to be called "guru." But it is very difficult to perform the duty which the Master has to perform.

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

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

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

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

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

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

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

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

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

If after becoming the disciple of the Master a person goes into the indulgences of the pleasures and passions, if he becomes lazy and does not do his devotion, to him it is said,

*"O blind of intellect, open your eyes and see. Satguru has given you eyes. Look at your beloved One who has given you this eye."*

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

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

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

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

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

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

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

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

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

## **1995, December: Collect the Treasure of the Naam**

*This talk was given December 11, 1995, at the S.K.A. Retreat, near Sampla, India, during a bhajan singing session. Previously published in May/June, 1996 Sant Bani Magazine.*

Salutations unto the Feet of Supreme Fathers, Almighty Lords Sawan and Kirpal, Who have given us the opportunities to sing Their praises.

Guru Arjan Dev Ji Maharaj said that the eyes which do not have the darshan of the Master should be taken out. He says that the eyes within whom the Form of the Master does not visit, the eyes which do not see the Master Who is the Form of God Almighty, those kind of eyes should be taken out.

The ears which do not hear the Sound of the Shabd should be sealed. Guru Arjan Dev Ji Maharaj says that all the time the Shabd is calling us from the within: He is saying, "Come to Me. Come within and come to Me." So, those ears which do not hear that Sound of the Shabd, Guru Sahib says that those ears should be sealed.

Guru Sahib further says, "Cut into pieces that tongue which does not repeat the name of the Master. The tongue which does not sing the glory or the praises of the Master, that tongue should be cut into pieces."

Further Guru Sahib says, "O Hirhan, when you forget Gobind, when you forget God Almighty, then your life comes to an end." Hirhan was the sister-in-law of Guru Arjan Dev. In those days, and even now in India, this is the tradition, this is the custom, that the brother-in-law can make jokes with the sister-in-law. So Hirhan was the sister of Guru Arjan Dev's wife. So according to that custom, Guru Arjan Dev said this hymn to Hirhan, "Those eyes which do not have the darshan of the Master should be closed; those ears which do not hear the Shabd of the Master should be sealed; and the tongue which does not sing the glory of the Master should be cut into pieces." So Guru Arjan Dev Sahib is telling Hirhan, His sister-in-law, "You are attached to the music of the world, you are attached to the pleasures of the world, so you should give up all these things because when you forget God Almighty, then your life comes to an end."

So we are very fortunate ones who have got the opportunity to sing the praises and the glory of our Beloved Master. Since today is the day for the dear ones to sing bhajans, I hope that you will sing the bhajans with the same enthusiasm, with the same yearning, with which these bhajans were written, so that we may also get the same benefit.

Those who get the permission to sing a bhajan should first please read out the page number so that it will be easier for the other dear ones to find that page in the book.

*Someone sang Hoya Sukh Ole ["The happiness has disappeared – who will share the pain? Come listen, O Beloved Kirpal! To whom else can I tell my pain?"] then Sant Ji commented:*

This bhajan was written in 1984. It was a very painful time. In fact, twice in my life, I have witnessed the most painful times. One was in 1984, the other one was in 1947 when India and Pakistan were formed. During the partition [of India] that was also the most painful time. In my life, since I have visited many forests, I have gone very close to the lions and the tigers and even the poisonous cobras, but even they don't attack you unless you bother them. They attack you only when you bother them; otherwise, if you just

leave them alone, they will not bother you. You can go your way and they will go their way.

But when the human beings become barbaric, when they become like demons, when they don't have any mercy or sympathy for the other people, just imagine the condition of those innocent people who become the victims of the barbaric acts of the people. Just imagine what it is like: You are going on the road and somebody comes and attacks you and kills you right there, puts a burning tire around your neck. You cannot ask for any mercy; he will not have any sympathy for you. And what to talk about the men, this was done even with the small children, those who have not done anything wrong.

So all this happened in 1984, and it was a very painful moment. At that time, a group was visiting Rajasthan. When these riots broke out in our country, no bus wanted to take the people back to Delhi because it was a very tense, very painful time. All over, it was very dangerous, so nobody wanted to go there. We decided since we had to send the group back, I decided that I would accompany the group up to a certain place. Since I also belong to the same [Sikh] community toward which the other people were having the hatred, and since they were killing the people of my community, it was very dangerous for a person of my community to go out in the streets of the city like that.

When I decided that I would accompany the group to Sirsa, Bant brought Sukhpal – because when you want to plead for mercy, then you present your child, your daughter or your son, and you plead. You say, “Please, at least for the sake of this child, have mercy on me.” So she brought Sukhpal in front of me and she said, “Well, I request You, that at least for her sake, You should come back.” So I accompanied the group to Sirsa, and after that when I returned from Sirsa, I was witness to all that I had described earlier, how the men had become the demons and they were killing the innocent people, how they were killing the kids and the women and the people who had not done anything wrong. On the way back, at a gas station, all by itself, a lot of blood started coming from my body, and it was a very painful time; it was a very tense time for me.

At that time I requested in front of my Beloved Lord, because to Whom else can we make such a request? So this is a request which I made to My Beloved Lord at that time: “O Lord, except You, Who can come into this world and save the suffering souls?” And even now this bhajan is so emotional, it reminds me of that painful time, that whenever I hear this bhajan, all by itself, all of a sudden, the tears come out of my eyes.

*Someone sang the bhajan Sohna Sohna Mukhra, [“Your face is beautiful and You have a beautiful attraction. The soul is so happy that it is flying in air,”] after which Sant Ji commented:*

Indeed we are truly the pauper ones, the orphans, the poor ones, the ones bankrupt in Spirituality. Because even the wealth of Spirituality, even the wealth of Naam which we have has also been given by our Beloved Master. So unless we fold both our hands and tell our beloved Master, “We have come empty-handed to You; we are the pauper ones, we are the poor and the orphan ones,” and unless we spread out our jholi, our bag, He will not put the grace of the Naam in our jholi.

Bulleh Shah, a Sufi Saint, has said that a learned person offers the namaz, offers the prayers, after washing his face, hands, and feet, but he who is the lover of God, he washes his hands and feet with respect to the worldly pleasures. He gives up all the worldly

attachments and vices which are defiling and making him dirty. After cleaning himself of all the worldly dirt, then he connects himself in the devotion; then he offers the prayers to his Master.

*Someone sang the bhajan Sas Sas Simro Gobind [“Remember Gobind with your every breath so that the worries of your mind may go away,”] and Sant Ji commented:*

What a beautiful message Guru Arjan Dev has given to us to make us understand how He says, “Not even one breath of yours should pass without doing the Simran. When you breathe in you should do the Simran. When you breathe out, even then your Simran should be going on.” Today in the morning meditation I said that the waves of the mind are more than the waves of the ocean. Guru Arjan Dev Ji is saying the same thing here. He says that you should give up the thoughts, the fantasies of the mind, and if you are craving for anything, if you are looking for anything, you should be looking and craving only for the love of the Master. Giving up the pride of your body, mind, and all your belongings, you should surrender to the Beloved Master. When you will do that, only then, by sitting in the ship of the Master, you will very easily be able to cross over this ocean of fire.

Guru Arjan Dev Ji Maharaj says, “Don’t ever think that whatever Simran, whatever devotion, you are doing of the Master is not counted. Every single moment which is spent in His remembrance, in His devotion, is counted. Every single time you repeat the Simran, that also is counted in your devotion.” So that is why Guru Arjan Dev Ji Maharaj says here, “Collect the treasure, collect the store of the Naam, the wealth of the devotion of Naam. Nanak says, ‘I bow down at the feet of the perfect Master.’”

You know that if we collect grains one-by-one, we can collect a big storehouse. And if we take them out one-by-one, then we can finish a big storehouse of grain. In the same way, every single moment of Simran which we do, every single time we sit in meditation, is all being counted, that is all being added to our store. Our Beloved Master is preserving it. He is keeping a strong guard against all the evils, and He is protecting our meditation, our Simran. And He gives that store, He gives the benefit of all what we have earned in the meditation only to us. That is why Guru Arjan Dev here says that you should collect that treasure; you should collect the store of the wealth of the Naam.

*The next bhajan was Mujhe Apna Bana Lo Kirpal [“O Kirpal, make me Your own. Everyone calls you the Gracious One.”] after which Sant Ji commented:*

“Becoming the disciple,” this statement sounds very simple, very small. It’s very easy to clean the house of the Master, to bring the water for Him, to do some errands for the Master. It’s very easy to do some sort of things like this. It is better than doing nothing, because this also is a way of removing the rust and the dirt which has accumulated over our mind, but in reality, to become a disciple is not as simple as it sounds.

When people call us the servant of the Master, then we become very pleased. We become very happy and we get puffed up, because who would not like to be called the servant of the Master. So whenever we are able to do some little thing for the Master outwardly, and when people praise us, when they call us the servant or the sevadar of the Master, we become very happy. But when does one become the real servant or the real sevadar of the Master? Guru Sahib says, “The servant of the Master is the one who dies while living.”

So when we rise above body consciousness, come to the Eye Center, go within, and manifest that Form of the Master within us, then we become the true servant of the Master. Because once we go within and manifest the Form of the Master, the Master takes us to the inner planes and He tells us, “These are the realms of the Negative Power, these are the realms of the Positive Power, these are the Sounds which you are supposed to catch, these are the sounds which you are not supposed to catch and should not pay any attention to.”

In our within, He accompanies us on every single step. At every single turn He guides us and He tells us what we have to do. Outside He has just given us this means: the meditation, the Simran, which He has given us, is just like a toy. He wants us to remain attached to Him, just like if a child is crying and you give him a toy to play with for some time, he gets involved in the toy, but when he realizes that it is just a toy, he just throws that toy away, and he asks only for his mother. In the same way, outwardly the Simran which we are doing is like that. When we go within, with the help of that Simran, and manifest the Form of the Master, then we don't seek anything else of this world; we don't seek anything except for the Master. So that is why Guru Sahib says that he who goes within and who dies while living, he is the true servant of the Master. In fact, dear ones, unless we go within we cannot become a true servant of the Master.

When I became a sadhu, there were two other dear ones who also became sadhus along with me. And one of them got the opportunity to serve or take care of a gurdwara, and his job was that every morning he would go out in the village and beg for milk and other things for the gurdwara. And the other person also became a sevadar in charge of a dera of the Udhasi sect, and his job was also to go and ask for food and the milk and the butter and things like that. So he would bring them. Since they both got the seva or the job of taking care of gurdwaras and deras, they got a lot of things from the people and they ate a lot, and they became very fat.

So six or seven years later when I happened to meet them again, I saw that both of them had gained a lot of weight because they were getting very good food to eat and they were also getting a lot of respect from the people. People were saying that they were the true sevadars: “They are the sevadars of the gurdwara; they are the sevadars of the Lord.” And my condition was exactly the same as it had been seven years before, because I did not become a sevadar like they did. I did the practice which I was taught and I did not beg from the people; I did not eat off the earnings of other people. So my condition was still the same; I was still the same skinny person which I had been before.

So when they saw me like that, they were also surprised and when I talked with them, during the conversation, they told me that they had controlled lust. So I asked them, “How are you so sure that you have controlled lust? Can you tell me how you have done that?” One of them said, “Yes, we have tried sleeping with the women and the lust has not bothered us.” So I said, “Well that's fine. Then I should pay respect to you, because you have done a very good thing.”

After some time, both of them came back into the worldly life, and they both got married. One of them had twelve kids, and the other had about thirteen or fourteen kids, out of which, ten were alive and four had died. So they became real householders with so many kids. Once again, when I happened to meet them, I asked them, “Okay, now tell me, are

you still free from the lust?" They said, "Well, you can see how free we are from the lust. You can see all what we have done."

So Dear Ones, it is very easy to be called as the sevadar or the servant of the Master, but it is very difficult to become the sevadars; it is very difficult to become the servant of the Master. When I went do Delhi for the first time, Hira Lal, Pappu's father, requested me, "Master, make us do Your seva, but never make us sevadars; only make us do the seva."

When the dear ones from the west came to the 77 RB ashram for the first time, there were a couple of dear ones who used to call themselves as the great renunciates, the great yearners, and the great devotees. So somebody asked one of them how many kids he had. He said, "Well, I have eight kids." The other person said that he had ten kids. So when they were going to ask the third person, I told them, "Well, somebody once asked the scorpions who has the most poison? So the scorpions replied, 'Well, we don't need to say anything; you can allow us to bite you and then you will see who has more poison.' So you don't need to ask this third person, because he may have more kids than these two other people."

It is a matter of very great, very good fortune to become the servant of the Master. Master Kirpal Singh Ji used to say that what one man has done, another one can also do that. What a man has done, another man can do. So we should understand ourselves as the most fortunate ones because we have this opportunity. We should also make the efforts, we should also try to become the true servant of the Master, because it is very precious, it is a very holy opportunity. It is a very holy status which we can achieve because we have been put on this Path. We should also make the efforts for that day when we can go within and stand in front of the Master in all our purity and sincerity and with all our holiness.

In the materials of this outer world, there is nothing but pain and burning. It doesn't have any peace, it is all restless, it is all full of unrest. But the thing which we get from the within, it is like if you are burning and if someone puts a piece of ice on your hand, how much coolness you feel there. So it is like that when you go within. And when you get that Naam it has such coolness. I am just saying that it is cool – it is not only cool, but it also gives peace. So this is something which is worth experiencing, and it can be done only by going within.

In this bhajan, it says, "O Lord, I am a very small jiva, and in the streams, or the waves of the mind, many great rishis and munis have also lost their lives. They have also been swept away in the streams, in the waves of the mind. Except You, Who can protect me? O Lord, You kindly protect me, and You shower Your Grace upon me." So as it says in this bhajan, we should always make this prayer to our beloved Master, we should always request Him that He should protect us, that He should shower His grace upon us. The reality is that He is always showering His grace upon us, but we need to reach the place, the Eye Center, where His grace is being showered.

All of your bhajans were very sweet; they were very loving.

## Questions and Answers

This section contains Sant Ji's answers to various questions on the subject of bhajans.

The headings contain the year and month that the answer was given, followed by the title given to the session in *Sant Bani Magazine*. The next line contains information about where the session was published – an issue of *Sant Bani Magazine*, *The Light of Ajaib* and/or the booklet *Sing the Praises of the Satguru*.

### **1977, July: The Master's Search for Us**

*from Sant Bani Magazine, February, 1979 (Light of Ajaib, Volume 1, page 95)*

QUESTION: What is the value of learning the art of sound, of chanting, of doing sacred dances like the kalma from the Sufis? I've found that certain mantras are very effective as a means of elevating my personal awareness and as a means of healing myself when physically ill. The only trouble is that sometimes I find myself doing Simran to the melody of one of those chants and sometimes I find that I've switched to the other mantra in the process. The difficulty of course is that Simran doesn't have any set way to be sung inwardly. How do you feel about us using devotional chants from other traditions other than our own when we prepare our spirit for Satsang?

SANT JI: All this outward music or chanting, whether it is devotional or not, can only intoxicate the mind because it is done on the level of the mind and intellect. That's why it can do only a little bit of good through the mind. Our soul gets intoxication and happiness only when she listens to the music of the Shabd Which is within us. Our soul isn't intoxicated because of outward music, chanting devotional songs or whatever. It dances only when it hears the Shabd, and only with the help of Simran can we make our souls hear the music of the Shabd and make her dance. These other things have value and are good after we have perfected ourselves in meditation, after we have taken our soul up from the limit of the mind. Then, it is good to listen to other forms of music; but if we do this before we have separated our soul from the mind, our mind will make us forget Simran and we will become involved in all these things so much that it will not be good for us. The satsangi needs Simran and it is not good if he spends all his time in learning the notes and chanting. If you do these things to earn your livelihood then it doesn't matter. But for real devotion there is no need to take help from any outward instrument or playing drums or things like that. You need only to do Simran. Anyway, you can chant bhajans in which you feel so much of Master's Love. Further, we should always sing the bhajans without too many instruments because they spoil the real meaning of the words. Once we were sitting in satsang and there were some people who wanted to sing bhajans and bring some instruments. The satsang hall was very small. So, after satsang when I allowed them to play the music and sing the bhajans, the sound of the instruments was more than the sound of their voices and that spoiled all the tranquility of the satsang. So it is good to chant without playing any instruments because it is more natural. Kabir Sahib says, "To play all these musical instruments is an obstacle between us and God, because we spend all the time thinking about them. In that much time we could do a lot of Simran." You see, when we are singing the bhajans without using any instruments, our attention is always toward the Master and in singing, we are thinking about Master. But, if we are also playing instruments, our attention will go into the instrument since we will always be afraid of making mistakes. This is no good. Those who are playing

instruments, even if they are sitting in front of Master, are not looking at the Master but always have their attention on their instruments. It would be better to go within and listen to the sweetest melodies coming from within so that you will not become slaves to the outward senses. As far as Sant Mat is concerned, all these outward forms of music, chanting, etc., are child's play.

### **1978, September: "They Come to Make It Fresh"**

*After morning meditation, September 30, 1978, at Sant Bani Ashram, Rajasthan, India. From Sant Bani Magazine, December, 1978. Also found in Sing the Praises of the Satguru.*

QUESTION: Would you explain the power and the charging behind singing the bhajans?

SANT JI: Guru Nanak Sahib used to call a group of people singing bhajans as Bhajan mungli, as we now call those meetings Satsang. When we are all sitting together, everybody knows that we are coming together in the remembrance of God. Everyone who is in that group has the thought of God at that time. That's why Guru Nanak Sahib says, "Whenever you sit together in Satsang, first of all, all of you should sing some song or bhajan which is full of yearning and love for the Master and the Satsang."

We are not to sing the bhajans as a ceremony or rite or ritual. We should sing the bhajans with yearning. Guru Nanak says, "Whenever you sing bhajans, if you sing with love and yearning within you, that singing also will give you such intoxication and peace that lust, anger, greed, attachment, egoism, all these fires which are burning within us, will begin to cool." That intoxication which we get from singing the bhajans with yearning and love removes our suffering.

The bhajans which we sing here have come out from the mouths of great Masters, and they show Their yearning. When we sing those bhajans, we should also try to develop that yearning. The teachings of the Masters are always fresh. It is not true that the teachings of the Masters Who came in the past – say two thousand years back – are now old. Or a Master Who came five thousand years back – His teachings are not old either. Whenever the Masters come, They always bring the same teachings and They do not bring any new thing. The teachings are always the same; the only thing required is that we should get the company of Someone Who has practiced these teachings and only then will we feel that the teachings are not old and that they are fresh. Whenever they are taught they are always fresh. When Mahatmas come, they tell us that we have to meditate on Shabd Naarn, and that we have to get rid of lust, anger, greed, egoism and attachment. And if we get the company of One Who has practiced the teachings, no matter if the teachings are thousands of years old, we will never think that they are old. One Who has practiced those teachings will tell us the same thing as the teachings are telling us.

One gardener comes and sows the seed and another gardener comes and gives water and nourishes the plants. In the same way, one Master comes and gives initiation and connects us with Shabd Naam and the other Mahatma comes and gives us real knowledge and teaches us about the Path very clearly, and He becomes helpful in our going back to Sach Khand.

When Baba Jaimal Singh left the body, people came to Baba Sawan Singh and asked, "Now that Baba Jaimal Singh has left the body, on whom should we contemplate and

what should we do now?" So Baba Sawan Singh replied, "You should not change your contemplation. You should go on contemplating and remembering Master Baba Jaimal Singh. You can come and enjoy the benefit of Satsang, but you do not need to change your contemplation." Then He said, "When I went to Agra, I met Chacha Pratap Singh (who was the brother of Swami Ji Maharaj) and even though I saluted Him and respected Him, still I always had the image of my Master Baba Jaimal Singh in my heart. And when I told this to Chacha Pratap Singh, He didn't mind and He was very happy." The perfect living Masters never say that you should not contemplate the form of the Master Who initiated you because He has left the body. The only attachment we can have with the living Master is that we can go in His Satsang and outwardly we can love Him. And whatever instructions He is giving us and whatever advice He is giving us, we should follow that. But we should never change our contemplation, and He will never allow us to do that.

So Mahatmas do not come to give us any new message. The message always remains the same. They just come to make it fresh. Satsang is the fence for protecting our meditation. Our mind is a tireless and obstinate enemy, and if we try only a little bit we cannot dominate it. If we have Someone in the Satsang Who can point out our faults and failures, only then will our mind understand and only then is there some hope of our changing. As long as we stay away from the Satsang we cannot improve our life. When we come to the Satsang and realize what our failures are, then we start improving. That's why Hazur used to say, 'Give up hundreds of urgent works to go to Satsang, and give up thousands of urgent works to sit for meditation.'

### **1978, November: Only When Our Mind is Quiet**

*From Sant Bani Magazine, February, 2000 (Light of Ajaib, Volume 5, page 205)*

QUESTION: When I am singing bhajans I am doing Simran. Is that all right?

SANT JI: It's all right. [Sant Ji laughs.]

### **1978, November: The Real Meaning of Human Birth**

*from Sant Bani Magazine, March/April, 2000 (Light of Ajaib, Volume 5, page 208)*

QUESTION: Pathi Ji has been singing bhajans in the courtyard in the afternoon, and I notice that he sings them differently than the way they're sung on the tapes that are made by Sant Bani Ashram for learning the bhajans. Is there more charging if they're sung the way Pathi Ji sings them? Would it be good if the Sant Bani Tape Service made a tape for the sangat of Pathi Ji singing them?

SANT JI: It doesn't make any difference. Pathi Ji is a singer and because he has learned how to sing that is why he sings in tune, in melody. And in the other way, the girls don't know how to sing, but they sing out of love. Pathi Ji also has love in him, but he sings in tune. [laughter] Even the girls are taught by Pathi Ji, but still they sing [this way].

QUESTION: Did Baba Sawan Singh Ji write any bhajans?

SANT JI: I don't remember any bhajan of Master Sawan Singh's.

## **1978, December: Except Naam There is No Companion**

*From Sant Bani Magazine, July, 1999 (Light of Ajaib, Volume 5, pages 181-182)*

QUESTION: Ever since I got to know about Sant Ji, the Master, we started to do more bhajans, more songs, than we did when Master Kirpal was around. And I know personally I never memorized any of them because I always had this fear that in memorizing them I'd be singing them in the streets and not doing Simran. I know they have their reason, obviously, to instill more devotion in the initiates, but can it be carried too far when we do too much singing of bhajans on our own and we forget about the Simran?

SANT JI: The mind gets intoxicated by singing bhajans. It is one type of prayer to Master. Whenever Master used to visit our ashram, all the dear ones used to sing the bhajans in the same way the dear ones are singing them [here]. So this is not a new thing which I have told you to do. Thousands of times these bhajans were repeated in front of Master and He used to be very happy.

Guru Nanak Sahib also has written a lot in praise of singing bhajans. He tells us to sing bhajans in the group. He says, "Sit together and sing the bhajans in the group and in that way your mind will get quieter and it will get intoxicated. And in that intoxication which you will receive after singing the bhajans, there is peace which will remove the fire which is burning within you."

QUESTION: Master, during meditation, in order to obtain a better concentration I do my Simran following the rhythm of one of the bhajans we sang the night before. It has been the only way that I am able to concentrate on the Simran. Is that all right?

SANT JI: The only question is concentrating your mind and always keeping your mind in Simran. You can do Simran in any rhythm or in any way you want, but the only thing is that you should be concentrating in Simran, keeping your mind in concentration.

## **1978, December: The Story of the Cobra**

*From Sant Bani Magazine, September, 1999 (Light of Ajaib, Volume 5, page 186)*

QUESTION: We talked about singing bhajans yesterday. I know some bhajans are charged and I don't know whether all bhajans are charged. Should we just sing ones that we know are charged, like the Hindi ones, or is it all right to sing all the English ones that have been written.

SANT JI: The bhajan which is written by any meditator Mahatma, or perfect Mahatma, only that carries Their charging.

## **1978, December: Why Don't You Do Simran?**

*From Sant Bani Magazine, June, 2001 (Light of Ajaib, Volume 6, page 27)*

But I am ready to serve you in any way I can, and I will do that. Someone asked the soldier, "Will you fight?" The soldier replied, "Yes, what else is there for me to do?"

To sing bhajans, to listen to bhajans, to do meditation, and to make other people meditate, these are the only things which a Sadhu has to do, and it is His duty to do all these things.

## **1979, December: Always Remember His Form**

*From Sant Bani Magazine, April, 2003 (Light of Ajaib, Volume 6, pages 112-113)*

SANT JI: Do you people like sitting here in the evening?

COMMENT: [Everyone responds, "Yes."]

SANT JI: Now when we will be going back, it will get cooler than when we came, so from tomorrow on you should bring some warm clothes with you, like a blanket or whatever you want.

The other thing is that tonight you are going to sing the bhajans, because if I will give a discourse tonight you people will start sleeping because you are still tired from the trip [much laughter]. So in order to keep you awake it is important to keep singing bhajans. And I know that in this group there are many dear ones who can sing well.

## **1980, January: The Very Subtle Tricks of the Mind**

*From Sant Bani Magazine, September, 2002 (Light of Ajaib, Volume 6, page 84-86)*

QUESTION: Sant Ji, on the evenings that You don't speak to us, that we have only bhajans, could we have meditations instead?

SANT JI: Everyone wants different things. [Everyone laughs, including Sant Ji.] In the last group, when I started giving Satsangs and for some nights when we didn't have bhajans, many dear ones complained, because they wanted to sing the bhajans to me – because when dear ones are singing the bhajans, they get the intoxication of the soul and they are pleased in doing that.

Moreover, you should know that this hour in the evening, from 8:00 to 9:00, I started giving this hour to the people here when Master Kirpal left the body. When I had decided to go underground and not come out, the local people requested very much, and then with the orders of Master, I used to come out only for one hour and see them and talk to them or they would sing bhajans to me. So this particular hour is not only for you people, it is for everybody who comes to the Ashram. You would have seen that many other dear ones come to enjoy this one hour. So I think that, if you will consider this, you can get a lot of benefit from this hour, if you don't understand this hour as only singing bhajans. Because while the dear ones are singing the bhajans, they are getting a lot; and you can also have that experience if you are receptive during that hour.

QUESTION: When a disciple sings a bhajan to Sant Ji, does Sant Ji give the disciple more grace or does the disciple just become more receptive to His grace?

SANT JI: [Sant Ji chuckles] You know that in the classroom or in the school, when any student is reading anything in the class, or if he is doing a good job, then at that time the maximum attention of the teacher is toward that student.

The One for Whom you are singing your bhajan has to give you something, because you are singing a bhajan to Him, because you are doing work for Him. At that time He has to pull your soul up, even though you may not feel it at that time, but still He has to spend a lot of His spirituality on you.

In one of my bhajans it comes that, “You will become free from the snare of Yama only if you will sing the bhajans of Master.”

When we sing the bhajans, our tongue also becomes pure. Guru Nanak Sahib used to call the group of people who sing bhajans to Master as the sacred group of devotees.

Don't understand singing of the bhajans as a ceremony or a ritual. Guru Nanak Sahib said that when a group of people sit together and sing the bhajans of the Master, the nectar of Master's grace is flowing, and those who taste that nectar, peace comes in their within and the poison goes away.

QUESTION: What's the special secret of when a Saint sings to His disciples? And maybe if You feel like it, would You sing to us?

SANT JI: [Sant Ji laughs] I have sung many times. I used to sing many bhajans in front of my Master Kirpal Singh also, and He used to pay careful attention, a lot of attention when I used to sing to Him. Many times when He would feel pleased, He would point at me and say, “Yes, that's correct.”

The time when I used to sing bhajans to my beloved Master was a very precious time, a very beautiful time. When He would pay a lot of attention to every single sentence of the bhajan, I would become very pleased.

The grace which I received at that time is beyond description. In every gesture of the Saint there is His grace, but we can receive His grace only according to our receptivity.

Master used to say that if you want to store the milk of a tigress, you need a vessel of gold. The wise people say that if you don't have the golden vessel for storing the milk of a tigress, the milk will not remain good.

Daily, whatever Simran and meditation we are doing, that is cleaning our soul and making our vessel, and making us receptive to Master's grace. But the pity is that as we go on cleaning our soul, side by side, we also go on making our soul dirty, sometimes in the wave of lust, sometimes by anger, greed, attachment, and all these things. That is why we are not able to increase our receptivity, although we try for it.

You know that if there is a clean piece of cloth, and if you want to dye or color that piece of cloth, it is very easy to color it; the color will be very bright and very good. But if there is a dirty piece of cloth, first we have to make it clean and bright, and then we can color it. It takes a lot of time first to remove the dirt and then to color it, but if we have a clean piece of cloth, it takes no time to color it.

This is my personal experience, and I have said this many times, that the coming of the loving soul near the Master is just like bringing the dry gunpowder in contact with fire. You know that as soon as we bring dry gunpowder in contact with fire, it bursts; it catches fire.

What is our condition? Our condition is like wet gunpowder. The wet gunpowder first needs some warmth to remove the dampness and gradually it becomes dry, and after that when it is brought in contact with fire it burns. In the same way, our soul has many covers, and it is very dirty because of lust, anger and all these things, so gradually whatever Simran and meditation we are doing – our Simran and meditation removes

these dirty covers from our soul. When our soul becomes free from all these evils and all this dirt, our soul becomes attached to the Shabd which is within us.

Make your life pure and holy for some time, and then see how the color of Naam will come in your life – but we are not doing that. We are doing our meditation and trying to remove the dirt of the soul, and at the same time, we are making our soul dirty by all these things. We are taking the medicine for making our soul clean and pure, but at the same time, we are not abstaining from the things which our Master has told us to. And that is why we are not progressing.

Masters say, “O Dear One, you have spent all your life indulging in the five pleasures, but still you have not got any satisfaction. When you have not got any satisfaction by indulging in the five pleasures until now, then when will you get satisfaction?” Dear Ones, you can never get satisfaction from the pleasures. If you will go on enjoying the pleasures of the world, the day will come when these worldly pleasures will enjoy you.

You know that if we go on putting wood on the fire, the fire will go on increasing. In the same way, if we go on fulfilling the desires of our mind, the desires of mind will go on increasing, and if we are giving the mind the things which it is asking for, then the mind will ask for more things, and this cycle will never come to an end.

### **1980, February: The Saints Work Day and Night**

*from Sant Bani Magazine, June, 1992 (Light of Ajaib, Volume 3, pages 247-252). Also found in Sing the Praises of the Satguru.*

QUESTION: In singing the bhajans to the Master I have noticed at least in myself that there is a tendency for the ego to get in the way and decide I am singing well or I am singing poorly. What I would like to know is what is the best attitude to have when singing a bhajan to the Master?

SANT JI: This question has been asked many times and maybe it was printed in Sant Bani Magazine also – when we are singing bhajans to the Master we should have only love and affection for the Master in our within. No other thought should come there when we are singing a bhajan to the Master, because singing bhajans to the Master has a lot of importance. Guru Nanak Sahib calls a group of people who are singing bhajans to the Master the devotees of the Master. Because when a group of people are singing a bhajan to the Master, if they have love and humility within them, the love of all the people is directed towards the One Who is sitting in front of them in the physical form and He is the very personality for Whom they are searching in their within.

When they are lovingly and humbly singing the bhajans to the Master, Master also feels that love and He equally responds with love. So at that time the love is multiplied and in that way love is communicated between the Master and the disciples.

That is why whenever we are singing bhajans to the Master we should not let our ego come there and we should not even think whether what we are singing is correct or not. We should not go beyond the quality of our singing. The main thing required is our humility and the love which we should have for the Master when we are singing bhajans. If we are singing the bhajan to Master with love and humility then many of our sins are

removed just by singing the bhajan to the Master and we become much more receptive to His grace.

So whenever we sing bhajans to the Master we should not remember anything except the Master Who is sitting in front of us. Whenever I used to sing bhajans to my beloved Master Kirpal I always had only love and humility and I never remembered any other thing except the beautiful form of my Master in front of me; I used to absorb myself in that singing so much that I was not even aware how many people were singing with me.

Whenever you sing bhajans to the Master you should be completely absorbed in that and you should not remain aware of any other thing. And the other people who are singing the chorus or joining in singing the bhajan, they all should join in singing because when everyone is singing to the Master with love and humility it charges the atmosphere and makes you all receptive.

If a patient goes to a doctor and if he doesn't pray to or if he doesn't request the doctor, "Please give me the medicine," he will not feel contented. No matter how much sympathy the doctor has for the patient, but until that patient makes that prayer, or that request, he cannot be contented. In the same way, we are also the patients because we have the burden of many karmas and we are suffering from those karmas of our past lives. So whenever we come to the Master and we get the opportunity to sing to Him then we should always make a prayer as Guru Nanak Sahib does in one of His bhajans, "We are the dirty ones and You are the One who will purify us. We don't have any qualities in us but You are the abode of qualities." We should make prayers like this when we sing the bhajans to the Master. Truly speaking all the bhajans are like a prayer which the disciple makes to the Master.

When Master first came to my ashram I sang a bhajan to Him which said, "Today is the auspicious day and it has come with a great fortune because today I am having the darshan of my beloved Satguru."<sup>2</sup> I sang that bhajan because that was the fact of my life, it was the truth in my life. I had never seen such an auspicious day before and moreover I was not sure whether I would have that opportunity again or not. That is why I called that as the most auspicious day and I sang that bhajan to Him. On the same day I sang the song that says, "God has come in the form of man,"<sup>3</sup> and that was also true. Master listened to those bhajans and He paid a lot of attention to them.

Whenever we are singing bhajans to the Master don't think that Master is not paying any attention or that you are not getting any extra benefit from singing the bhajan to Him. If we are receptive, if our vessel is made, then we can easily feel and see how much we have received just by pleasing the Master by singing the bhajans to Him. Whenever we sing bhajans to the Master, He always showers extra grace on us which we can feel if we are receptive.

During that time when I was singing to my Master He gave me His darshan the way Kabir Sahib gave His darshan to Dharam Das, His disciple.

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<sup>2</sup> "Aj Shub Diharda E," Songs of the Masters, page 32.

<sup>3</sup> "Banda Banke Aaya, page 34.

Dharam Das was called Dhani Dharam Das which means wealthy Dharam Das because he had a lot of wealth. He was the owner of fourteen krores of rupees and that is why he was called wealthy Dharam Das. Because he had the desire to realize God, Kabir Sahib appeared in the form of a sadhu in front of Dharam Das and told him that He had come to give him something. Dharam Das was involved in worshipping idols when Kabir Sahib appeared, so He said, “Dharam Das, what are you doing? Don’t worship the idols.” At that time Dhani Dharam Das’ wife was with him also and his wife didn’t like that someone should criticize her husband, so she got upset at that sadhu, who in fact was Kabir Sahib and said, “Why have you come here? Go away from here!” So Kabir Sahib disappeared from there.

Later when Dharam Das was washing the firewood – in those days people believed very strongly in the “untouchability” and “impurity” and things like that – so he was making sure that he was not burning any impure firewood. While he was doing that Kabir Sahib appeared in the form of the same sadhu again and said, “Dharam Das you are a great sinner because you are killing many insects in that firewood.”

At that time also Dhani Dharam Das’ wife was there and she couldn’t bear that someone should criticize her husband, so again she got upset and said, “O sadhu, you go away from here, my husband is not a sinner; you are a sinner.” So Kabir Sahib disappeared from there.

Then Dharam Das realized that it was the same sadhu who had come to him twice, and both times because of his wife he had not been able to talk with or to get any knowledge from him. Dharam Das realized that the sadhu was great because on two different occasions and at two different places that sadhu had appeared and disappeared by himself. And he knew that there must be some power of God who was working behind this.

So Dharam Das rebuked his wife, “Why did you do that? If you would not have got upset with him I could have asked from him something about God, because he looks like a great sadhu.” Because Dharam Das’ wife was not aware and did not know who Kabir Sahib was, she said, “Well, he was just an ordinary sadhu, you perform some yajna, some austerity, and invite all the sadhus to come and have food. As there are many flies when you display any sugar or sweets, in the same way, when you announce that there is some great austerity going on in which the sadhus will be fed, many sadhus will come and among them will be your sadhu for whom you are rebuking me.” Dharam Das first performed a yajna in Kashi and he spent a lot of money but the sadhu for whom he was searching did not come; Kabir Sahib did not come to attend that yajna or to eat the food. Many other sadhus came but not Kabir Sahib.

Dharam Das was disappointed, so he went to Matra, and there he performed a bigger yajna for which he spent even more money. But Kabir Sahib was not a fly, and He did not go there. Other sadhus came to the yajna, but Kabir Sahib did not. So Dharam Das was again disappointed.

After that Dharam Das spent all the money he had left performing a big yajna on the bank of River Ganges; he was hoping that Kabir Sahib would come there but Kabir Sahib never came. When Dharam Das spent all his money He thought, “Well I have lost all my money, moreover I have not met the sadhu, so what is the point of living? What is the use

of living? Now I should commit suicide; I should jump in the River Ganges and bring an end to my life. There is no reason to live now, because I have not met that sadhu, and now I have spent all my wealth.”

But then he thought, “If I jump in the River Ganges in front of all the people, they will say that because I have lost all of the money I have gone insane and that is why I am committing suicide. But that is not the reason, so I should go to some secluded place where no one can see me and I can jump in the water of the Ganges so that no one will know what happened to me.”

So Dharam Das left that crowded place and went into seclusion and when he was about to jump in the water of the Ganges he saw the same sadhu. Kabir Sahib was sitting there in meditation. Dharam Das became very happy, but on the other hand he was sad also, because now he didn't have any money. He told Kabir Sahib, “Master, You have met me now; had You met me earlier I would have served You with all my wealth and with all my belongings, but I am sorry that now I do not have any money to serve You. So that is why I was going to commit suicide, because I did not get You.”

Kabir Sahib said, “Well, Dharam Das, it was in the Will of God that you would come in contact with me only after losing all your wealth, because if you had come with all your wealth you would not have been able to get any knowledge from me. Moreover, you would have not been able to progress on the Path on which I want you to.” So then Kabir Sahib became very pleased with him and started giving him Initiation. Because Dharam Das had received the Initiation after such a long time and after such a long yearning, giving up all his worldly belongings, he was fully prepared to go to Sach Khand right from the time of Initiation. So as Kabir Sahib was giving him Initiation his soul started ascending on the inner planes and finally, before the Initiation came to an end, he was in Sach Khand. It means he was made perfect right from the day of his Initiation.

When Dharam Das realized the greatness of Kabir Sahib, when he saw that Kabir and Sat Purush were one and the same, he thought that his family members should also get benefit from Kabir Sahib. So he sent a message to his son (whose name was Narayan Das and who was blind) that he should come and get Initiation from this great Master Who is Almighty and the All Owner of creation.

But Narayan Das did not come because Narayan Das was an incarnation of Kal. He was born in the family of Dharam Das just to delude the souls, and he was the Negative Power Himself. It was the plan of the Negative Power to delude the souls after Dharam Das left the body. So that is why Narayan Das was the form of the Negative Power. He didn't come to meet Kabir Sahib and get Initiation. So then Dharam Das himself went to his home and brought Narayan Das, but because Narayan Das was the form of the Negative Power he did not respect Kabir Sahib. He started speaking bad things, saying, “You are condemning the reading of vedas and shastras which are the very root of the religion,” and “how can we worship a living man?” And he started saying all kinds of rubbish which didn't please Dharam Das.

Kabir Sahib said, “Dharam Das, don't get upset at him, because you don't know his inner secret, but I know that he will never get the Initiation.” Then Dharam Das felt very sad for his family, for his son, so Kabir Sahib gave him the inner darshan. Kabir told him how long He had been after Dharam Das and about his previous births, and how each

time Kabir Sahib came to take him, how the Negative Power played a trick and he was not able to come into contact with the Sat Purush. Kabir Sahib told him the story of his many previous births and then Dharam Das was content. He was satisfied that Narayan Das was not going to get Initiation because Narayan Das always had the Negative Power behind him and Kal was always keeping him away from Kabir Sahib in his previous births. Then he realized, "It is not in God's Will for Narayan Das to get Initiation." Then he stopped requesting for Narayan Das and he became very grateful to Kabir Sahib because He had been trying for many births to liberate him.

So Kabir Sahib gave the inner darshan to Dharam Das and made him realize that He was always trying to get Dharam Das to Sach Khand in his previous births and at last in this birth it happened that he had come to Kabir Sahib and got the Initiation.

In the same way when Master Kirpal met me He showed me very clearly that He was looking for me and that He was waiting for me to come to Him to get Initiation and go up. So that is why when Master Kirpal came to my ashram I sang those two songs which I mentioned earlier. He liked those bhajans, and when a lot of satsangis were sitting in front of Him I said, "Master, at least for today You should give Your darshan openly to all the dear ones so we will not have to struggle day and night for Your inner darshan. If You don't want to give us this blessing daily, at least for today, because today is the most auspicious day in my life. You should give Your inner darshan to me and to all the people so that everyone will know that God is only One, and He neither resides in the temple nor in any mosque or any church; He resides in the heart of all the devotees."

I told Him, "Give us Your darshan openly so that the priests in the temple as well as the mullahs in the mosque may all realize that God does not reside with them in their buildings, but He resides within us, within the devotees of God."

The story I just told about Dharam Das and Kabir Sahib is from the book the *Anarag Sagar* on which Russell Perkins has written an article. It was in the last Sant Bani Magazine [January 1980]. In the book Kabir Sahib tells Dharam Das about previous births in which He came there to liberate him, why Dharam Das did not come to Him, and how all those things happened. Those who meditate can easily find out about their previous births – before coming into this human form – where they were born, in which type of body they were born, what karmas they had to suffer, and because of which good deed they got this human body, and what is their position in the inner planes. They can learn all these things by themselves. By reading the *Anarag Sagar* you will be able to know from which body you came into this body, and moreover, what your condition is now.

Then you will realize how the Saints are working for the disciples day and night. And when one becomes an initiate of the Perfect Master and does the meditation, no matter if his parents are initiated or not, the Master works for the parents of the initiate, that also is very well explained in the *Anarag Sagar*. When we do the meditation we can easily see our Master functioning for our parents, for our family, and for our own selves, and we can see how Master, even though He is criticized and blamed and not treated well by the other people, how He still has sympathy and best wishes for His critics also.

Those who meditate on Shabd Naam and go to Sach Khand and become one with Him only they have the real appreciation for the Saints in their within. Otherwise we the

worldly people don't have that much appreciation for the Masters. Only the souls who have reached Sach Khand have the real appreciation for the Master.

History says that Guru Nanak was not treated well by His parents, and His in-laws also did not understand that He was a great soul. They all thought that he was only wandering here and there and not doing his worldly work, and he was not taken as a good man. Only Bhai Lena who was later Guru Angad had the real appreciation for Guru Nanak. He got the Initiation from Him and did the meditation and he became one with Him later on. He was the only person who had the appreciation for Him; only he knew how great Guru Nanak Sahib was.

Once it so happened that Guru Nanak Sahib and Bhai Lena were walking and one of Bhai Lena's hands went beyond the body of Guru Nanak. Bhai Lena felt that his hand had insulted the Master so for one year he tied his hand to his body and he never moved that hand. This shows how much appreciation and respect Bhai Lena had for Guru Nanak.

If you want to know about the pain you should go and ask the suffering one. If you want to know the value of the doctor go and ask one who has gotten comfort from the doctor, go and ask the suffering man who is being treated by the doctor.

In same way, if you want to know the value of the bread go and ask the one who is hungry.

In the same way, if you want to know the value of the Master go and ask someone who knows the value of the Master and who has taken his soul up to the Eternal Home. Only he will be able to tell you what Power the Master is and what qualities the Master has and how much we should respect and appreciate the Master. Only he will be able to tell you because he knows the real glory of the Master.

So whenever we are singing the bhajans to the Master we should have only love and humility in our within so that every single line which we sing to Him may become like our prayer to Him.

Many times I sing this bhajan which means:

*Now the New Year has come and without Simran, O man, you will repent in the end.*

*Even if you live for billions of years, in the end you will have to die, and if you have not done the devotion of God you will repent.*

*You will become free from the noose of Yama only if you will sing the bhajans to the Master.*

*If you will forget the Naam you will get much suffering, you will be de-skinned and you will have many problems.*

*When will you bring your sinner mind back after making him understand the reality?*

*When will you request to your Master and ask for forgiveness?*

*Ajaib says, "Meditate on the Naam of Kirpal, otherwise in the end you will repent."<sup>4</sup>*

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<sup>4</sup> See "Chade Chet, Har Chet Parani," page 46, in Songs of the Masters.

So that is why when we are singing the bhajans to the Master the mind should overflow in us.

### **1981, January: With Yearning in Our Heart**

*from Sant Bani Magazine, November, 1991 (Light of Ajaib, Volume 3, page 220)*

QUESTION: Can you say something about the value of bhajan singing?

SANT JI: Singing bhajans creates yearning and longing within us. There is a lot of love for the Master in these bhajans. Guru Nanak Sahib called it bhajan mungli. He says, “When a group of people get together, they should sing bhajans in such a way that—even if the Master is not physically present there—all of them should feel and understand that they are singing every single line of the bhajan to the Master directly.”

These bhajans have come out from the hearts of the Param Saints. They are the voice of the soul of those Mahatmas who became one with God, and they have a lot of charging of those Mahatmas. So that is why we should always sing the bhajans written by the Param Saints because by singing Their bhajans we also get that devotion for the Master, that love for the Master, and the charging which those Masters have.

### **1981, February: Father, Forgive Them**

*from Sant Bani Magazine, May, 1982 (Light of Ajaib, Volume 1, pages 169-170)*

QUESTION: In the bhajan book there are four bhajans by Brahmanand. I have never heard of this Mahatma. Could you tell us a little bit about Brahmanand?

SANT JI: Not much is known about Mahatma Brahmanand. He was born in Rajasthan. One or two hundred years ago, there were many Mahatmas present on this plane. But not much is known about many of them because when the Mahatmas come in this world, only in a few cases are their life sketches written down and good records kept. Otherwise, in the case of some Mahatmas, not much is known of them because their life sketches are not written down.

Kabir Sahib was the first Mahatma, the first Param Sant, to come in this world; He came in all four ages, and He never went below the human body. He was a great Mahatma; but still there are many conflicts and misunderstandings about His life story. One person writes that he was married and had children; another writes that he never got married. Nobody knows for sure when He was born, and there are many misunderstandings about his life.

There are many other Mahatmas whose life stories are not available, and there are many differences between the versions of different writers. One person writes that such a Mahatma was born on such a date, and another writes according to his understanding.

In the bhajans written by Mahatma Brahmanand, we can see how strong was his love for his Master; from the bhajans we can see how much love and faith He had in his Master. He has written in His bhajans that nobody else except the Master can help us in hell, and nobody else can help us cross the ocean of life without the help of the Master.<sup>5</sup>

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<sup>5</sup> See *Sant Bani Magazine* October 1981, pp. 25-31, for comments by Master Kirpal Singh on a hymn by Brahmanand.

## **1983, November: Remain Attentive to the Master**

*From Sant Bani Magazine, May, 1998 (Light of Ajaib, Volume 5, pages 99-100)*

QUESTION: Master, when we come to Your ashram, the days pass beautifully if we are connected with Your radiation of love. Why is that connection cut and how is it possible to reconnect ourselves with that?

SANT JI: You know that it is natural for us to accept the color of the company we keep. That is why Saints have put a lot of emphasis on spending time in good company. Here, you are in my contact. When you go back to your home, then also I remain in your contact, but you people forget me, because then you start getting involved in your worldly affairs, in your home affairs, and you remain in my contact only for name's sake. Kabir Sahib said that everybody is liked by the Master, but few like the Master.

This is an incident of Baba Sawan Singh's lifetime. When Guru Arjan Dev, the fifth Guru in the Sikh line, was captured and imprisoned in Lahore, it became very difficult for His real disciples. Guru Arjan Dev was put in prison by Chandu Divan on the orders of Jahangir, the Moghul Emperor. He was imprisoned in the name of religion because the orthodox religious people don't like the coming of the Saints into this world and they always give Them a very hard time.

So Guru Arjan Dev was ordered to be tortured to death. They made Him sit on hot coals and put burning sand on His head. He was also thrown in hot, boiling water. So when He was given so much torture, so many troubles, the disciples who could not remain away from the Master even for one moment suffered a lot. Most of the dear ones who used to live with Him in the ashrams or nearby had the practice of eating food only after having the darshan of the Master, so it became very difficult for those who had made up their mind to have His darshan and then eat, because the physical form of the Master was far away from them [in Lahore].

So in Amritsar, where Guru Arjan Dev used to live, they started to sing the shabds, the hymns, in the evening and go around the house where Guru Arjan Dev used to live, hoping that looking at their yearning, Guru Arjan Dev would appear there to give them His darshan. So when they would sing the bhajans in the yearning and go around His house, Guru Arjan Dev would appear there, and not only would He give them His darshan, but He would also give them parshad.

This happened about five hundred years ago, but still the devotees who visit Amritsar do this practice and it has become like a rite and ritual. It is very difficult to break such practices once they get started because the devotees need something to do. So even now people go around that house, singing the hymns and expecting the Masters to appear there.

Once an old woman who was an initiate of Baba Sawan Singh went to visit that house in Amritsar. So according to that rite which the Sikh people perform, she also went around the house where Guru Arjan Dev used to live. In her mind she did not find any difference between Baba Sawan Singh and the past Masters Who had come. We satsangis do not find any difference between the past Masters and our present Master, because we know that whether that Power came in the body of Guru Nanak or Kabir, or any other Mahatma, in our Master also, the same Power is working. So that is why whenever we

remember the past Masters, we have the same spirit as when we remember our own Master.

So when that old woman initiate of Baba Sawan Singh went around the house of Guru Arjan Dev, she requested Master Sawan Singh, saying, “O Master, when You were in the body of Guru Arjan Dev, You used to come and give Your darshan and parshad to the dear ones. Would You not be kind enough to come and give me Your darshan now?” Because she was very much yearning for the darshan of the Master and the voice was coming from her deep heart, Master Sawan Singh had to appear there and He gave her His darshan and the parshad.

When she got His darshan and the parshad, she forgot that Master was giving darshan only to her. So she at once thought, “Let me go and call my children so that they can also have Master’s darshan and parshad.” Carrying the parshad which she had got from the Master in her hands, she went home to call her children. But when she went back to that place she did not find Master Sawan Singh there. So she felt very embarrassed in front of her children. Then she took all of them to the ashram where Baba Sawan Singh was doing the Satsang. There she complained and told Him, “You deceived me. You gave me Your darshan, but when I went to call my children You disappeared from that place.”

Master Sawan Singh Ji replied, “You can ask all these people who are attending the Satsang: I did not go to Amritsar to give you any darshan. I have been doing the Satsang here for quite a long time. And all these people are my witness.”

But she said, “No, I don’t want anybody’s witness, because I have this parshad as my witness. You went there and You gave me the parshad. So you cannot say that You didn’t go there to give me Your darshan and this parshad. Why did You come back without giving the darshan and parshad to my children?”

Master Sawan Singh Ji replied, “As long as you were remembering me, you had my darshan and parshad, but when you took your attention away from me and gave it to your children, I also came back among the dear ones here.”

So in that way, as long as we remain attentive to the attention of the Master, we feel that connection of radiation from Him. He always remains in contact with us, but when we take our attention away from Him and put it on other things, only then we feel that the connection has been cut. But in fact it does not get cut from His side.

The glory of the Master cannot be described in any words. The grace of the Master cannot be found in any books. This is something which happens between the disciple and the Master, and only the disciple with whom this thing has happened can know about it. Even if it is nighttime and it is raining very much outside, or if it is snowing and the weather is too bad to go out, or even if your house or your room is closed from all four directions, but still, if you have true yearning for the Master and if your remembrance of the Master is very real and very true, you will find your Master sitting with you. He will listen to all that you have to say and He will do everything which you want Him to do.

### **1983, November: Shot By the Bullet of Love**

*from Sant Bani Magazine, January, 1984 (Light of Ajaib, Volume 2, page 7-8)*

QUESTION: Since we're your children will you tell us a sweet love story of Master Kirpal?

SANT JI: You should read *Sant Bani Magazine* because I think that every issue is full of the beautiful love stories of Master Kirpal – Who Master Kirpal was and how he came into this world to shower grace. Whatever I say in the Satsangs is like telling stories of Master Kirpal, and the new bhajans which I have written are all like stories of Master Kirpal because they are written in the glory, in the praise of Master Kirpal. All the bhajans indicate that one cannot describe the glory of his Master in His full capacity because this is a matter of experience. Even though Saints and Mahatmas have tried their best and have written so many books, so many poems and so many bhajans to describe the glory of their Master and to sing the praise of their Master, unless we go within we cannot realize what our Master really is; we cannot know the real value of our Master.

In the new bhajans I have tried to tell more about the blessings and the grace received by this poor soul from Master Kirpal. And in all the bhajans I have tried to describe this poor soul as the suffering one. I have said that I am the suffering one, and I am being tormented by the pain of separation; will You not shower Your grace and lift the pain of separation from this suffering soul? In all the bhajans I have always tried to express the sufferings and pains which a disciple has after the separation of the Master. That Almighty Lord, that Living God, that Param Sant was in the control of the Perfect Master Kirpal, and since He had so much faith in this poor soul He gave that Living God which was under His control to this poor soul and now day or night whether I am asleep or awake I am always singing and telling the stories of that Great Master. All the cells of my body are singing the praises and telling the stories of that Perfect Master Kirpal. And still the stories are not stopping; they are unending.

I hope that when you will fully understand the meaning of these bhajans, the love for the Master will awaken within you to such an extent which will be beyond your imagination, because these bhajans are full of love for the Master and full of humility.

Supreme Father Master Kirpal used to say to develop humility within you because God Almighty loves humility. He always respects those who are humble. God is the All-Owner, but still the Saints, the Masters, those who have come in this world with the order of Almighty Lord, are higher than God. You might ask that since God is the owner of all creation, who could be higher than Him? But this is a fact, that Saints who have come in this world in the will of God are higher than Almighty Lord. If anyone is punished by God, Saints can forgive that person because Saints have come in this world in the will of God as the loving children of God. Bhagat Namdev Ji says that if there is anyone who is punished by God, the Saint can forgive that person, but if any devotee of God binds Almighty God in the chains of their love there is no one who can relieve God. Saints are the dear children of God, and whatever they want, God will do for them.

### **1984, February: A Million Times a Day**

*from Sant Bani Magazine, May, 1984 (Light of Ajaib, Volume 2, pages 23-26). Also found in Sing the Praises of the Satguru.*

QUESTION: Guru Nanak says, “I am sacrificing myself on my Master one hundred times a day.” Could you give us some examples of how we might sacrifice ourselves on the Master?

SANT JI: Do all that Master tells you to do. Then what is the question of sacrificing yourself a hundred times a day on the Master? You can sacrifice yourself on Him a million times a day. Surrender your wealth, your body, your mind, your everything to the Master; and then you have sacrificed your everything to Him. But what happens? We people surrender our wealth to the Master, but you will find hardly anyone who is fortunate enough to surrender his mind. Because when the mind is surrendered at the feet of the Master, then all the problems are gone away, because the root of all evil is in the mind. A wife may surrender her body to the husband, but she never surrenders her mind. In the same way, we surrender our body to the Master but we do not surrender our mind, and that is why we do not take good advantage of the mind.

He who has achieved anything on this path has done so only by sacrificing himself to the Master. And the thing which we need to sacrifice to the Master is our mind, because mind is the only wall between us and the Master.

Often I say that you should always read and sing the bhajans written by the Perfect Masters, because behind the words written by the Perfect Masters, the charging of the renunciation and the yearning for their Master works, and we get a lot of benefit from that. The quote that you mentioned was written by Guru Nanak at that time when He had sacrificed Himself for the Master and He had realized that the Master is the owner of that Power by which within a moment He can change many men into God.

If we read the history of all the Sant Satgurus we will find that only because of Their sacrifice for Their Master, Their Master gave Them the crown of spirituality; and Their Master sat within Them, taking all the prosperity, all the riches, only because of Their sacrifice and simplicity. Also, I always say that unless you reach Daswan Dwar you should not write any spiritual song, because behind your words, behind those bhajans or songs, you don't have any charging of your renunciation, or your sacrifice or your meditation. That is why it will not have any effect for those people who read or hear those bhajans. Because whatever you have in your heart, your words will also carry the same effect. In your heart there is lust, anger, greed, attachment and egoism. Because you have the fire of all these passions burning within you, whoever will read or sing that bhajan will have the same effect.

For eleven years, Guru Nanak Sahib made a bed of stone and pebbles and sat on it for doing meditation. He suffered hunger and thirst and sacrificed Himself for the Master. Only then He realized Almighty Lord. Even after doing so many things and so much meditation, what does He write in His writings? He says, “O Lord, by doing any repetitions or performing any austerities, and by remaining in abstinence, I did not realize anything. I was the poor one, I did not even know the value and the means of doing seva. Nanak says, “I am the one with very mean karmas. I pray to you that since I have taken refuge at Your feet, You should save my honor.”

Once a Westerner got Initiation from Master Sawan Singh, and a day after getting Initiation, He wrote Master Sawan Singh that he was not getting any experience and he was not progressing. Master Sawan Singh said, “The people in the West – most of them –

do not pay any attention to working hard, making efforts; they always look for the fruit without working for it.”

You see that Guru Nanak sat on a bed of stones and pebbles for eleven years, and He did the meditation. He suffered hunger and thirst and He suffered the criticism and taunts of the worldly people. Many people called Him a ghost, many people called him a demon, many used very bad words about Him. And even after suffering so much, what did He tell His Master? He said, “O Master, I did not do anything. I was not capable of doing anything. It was only because I took refuge at your feet that you showered grace on me.” Kabir Sahib also suffered a lot of hunger and thirst, and his diet was mainly wheat cereal. He was the first Saint to come into this world, He did not go below the human body; He came in all the four ages, and He was the first incarnation of Almighty Lord. But in order to give demonstration to the people, He suffered so much, and He had so much humility in Him, that even after working so hard and realizing God, just to demonstrate to the people, He had so much humility that He said, “Once, I went searching for a bad person, but I did not find any bad person. When I looked within myself, I saw that no one was worse than me, I was the worst of all.” It does not mean that Kabir Sahib was a bad person; He was Almighty Lord, He was All Owner, and He had all the good qualities in Him. But because humility is the ornament of the Saint, and because unless we have humility we cannot progress on the Path, in order to teach us that lesson of humility, Kabir Sahib said that. Kabir Sahib used to say that the path which goes to our Home is very small, very narrow, it is even less than one tenth of the size of a hair, and our mind has become more huge than an elephant – how are we going to go through that narrow path? Unless we make our mind so thin with humility, we cannot go back home.

Guru Nanak Sahib had to face the world right from the beginning. First of all, His parents were His critics and they always used to give Him a hard time, because when He used to remain sad in respect to the world, they did not like it. So in His writings, He writes about His condition. He writes, “Somebody calls me ghost, somebody calls me a bad spirit, someone who has sympathy for me says, 'He is poor Nanak'; and in this way, people don't understand what I am going through.” Then the doctor was called to see what disease Guru Nanak had. About that incident, Guru Nanak has written, “The doctor was called and he took my arm and examined my pulse, but that innocent doctor does not know that I do not have any problem in my arm; the pain is in my heart.” He says, “How does the doctor know where the pain is? The pain of God Realization is within, and no doctor can see that.”

In those days, the value of money was very great, so after that His father gave him twenty rupees, which was a lot of money in those days. He told him, “We are traders by caste and we should do some business. You take this money and do some business.” When He went out, He saw a group of people, devotees of God, and He thought, “What else can be a better business for me?” He distributed that money among those devotees of God. In India, it is believed that if anyone's son is not doing any business, if he is not trying to make his career and stand on his own feet, people think that when he is married then he will understand his own responsibility and he will start working.

So according to that belief, Guru Nanak Sahib was also married; when He did not take any interest in the worldly work, his parents thought that once he was married he would understand the responsibility and do the business. So he was married. But after that also,

Guru Nanak was not interested in the worldly work, because his purpose of coming into this world was something different.

Once it so happened that wandering here and there, he went to visit his in-laws, and when his father-in-law saw him, he became very angry with him. He said, “You don't even dress like the worldly people. You have stained the name of your parents. It is very bad that you are wandering here and there, and you don't have any respect.” After that, His mother-in-law also came and she said the same thing but she was a little softer than the father-in-law. She said, “Nanak, we feel very sorry after getting our daughter married to you. You have stained our name also.” When he got so much rebuke and harsh words from the in-laws, he did not reply because he was the abode of peace. He remained quiet and heard peacefully what they had to say. In that village, he had a disciple whose name was Ajita Andawa, and he told him, “Dear one, we have received a lot of parshad from these people; now let us go to your home.” Then Guru Nanak went to his place, because the initiates know what power the Saints have. So Guru Nanak preferred to stay at his initiate's home rather than staying at his in-laws' home. And over there he did his meditation and advised the people about doing meditation.

So I mean to say that right from the beginning, when the Saints and Mahatmas start doing the devotion, They are opposed and criticized, and first of all the family members start giving Them a hard time. They have to face so much, and after suffering so much, finally when They become perfect in their devotion, They do not say that They have suffered all these things and done everything by their own efforts, they always give the credit to their Master. They always say that it was all due to the grace and kindness of the Master. That is why with every single breath they take in they sacrifice Themselves to the Master, and in no way can we compete with Them, because Their sacrifice is much higher than we can even imagine.

Master Kirpal Singh Ji used to say that whenever Master Sawan Singh used to visit the village where Baba Jaimal Singh used to live, as soon as he came near the boundary of it, he would start paying homage to that place, and whenever the name of Baba Jaimal Singh would be mentioned in any conversation, Baba Sawan Singh would burst into tears, because he had so much love and affection for Baba Jaimal Singh.

I have seen that the canopy under which Master Sawan Singh used to sit to hold Satsang, everywhere in that canopy it was written: “Baba Jaimal Singh, have mercy on me.” Most of you got the opportunity to come close to Master Kirpal Singh, and noticed how fond He was of His Master. Whenever He would talk about His Master, Baba Sawan Singh, His heart would fill up with love and affection for the Master, and many times He would even feel like weeping in the remembrance of His Master. And all the bhajans which this poor Ajaib has written, in those bhajans I have tried to show you that I am the poor one in front of the Master. My Master is the Emperor of the emperors; He is all in all, He is the All-Owner, and I am nothing in front of Him.

Up until now, I have not said this but today the subject is such that I am saying it: that all the great souls, Saints, They come from the same planes and They know each other well. But They do not come in contact physically in the physical world, until their destined time has come. Before They meet physically, the yearning which the disciple has for the Master is such that He always feels that something is piercing through His heart. Right from His childhood, He is always longing to meet the Master because He knows that

Great Soul because They have both come from the same plane. Even though Saints are All-Owners of the Creation, still when they come into this world, They behave as if They are very poor, very humble. They do not show the people that They are poor, They do not pretend to be poor to beg for anything; only to give us the demonstration that unless we become poor, unless we become humble, we cannot progress on the Path, they adopt this quality.

When Master first came to this place, I took some dust on which He had stepped, and even now I still have that. Up until now, I have not said this to anyone, but today I am telling you. I still have that, and whenever I feel sadness, I take it out and I bow down to that sacred dust. I took that dust in front of Master Kirpal, and at that time I told Him, "I will make my heart touch this sacred dust of Your feet, and by doing that I will get peace because Your five words, shabds, have liberated me." When I left this place, I did not take anything along with me from here except that dust. And when I was wandering here and there from 77 RB Ashram, like a mad person, after He left the body, I did not have anything with me except that sacred dust. And when I left 77RB Ashram and came here, I brought that along with me; and even now I have that and I have preserved it with much love and respect.

Such things do not have any importance in Sant Mat, because Saints do not come into the world to make us attached to the outer things of the Master. But I am giving you the example of love and fondness for the Master. If you are fond of the Master, if you are in love with the Master, you will like His everything: When He will laugh, you will feel as if the flowers are blooming, when He will walk, you like His walking; you will like His every single action; and you will feel that His every single action, every single thing He has said, has become a part and parcel of your life, and you will love everything that He does.

In order to trap me in the worldly work, my parents left no stone unturned. My father had limitless amounts of wealth, and he did not hesitate in giving me any worldly comfort, any luxury; whatever he thought would be good for me, He always gave me that. Even after having so many things, I still felt a lacking in my heart. I was missing something. I was always feeling that one part of my heart was yearning for something, and unless I got that, I would not be satisfied. This is the place where the family members gave up hope after trying for the last time when they came to persuade me to do the worldly things. They told me, "We don't know what has happened to you but we think that you have gone crazy because Kirpal has made you crazy." One relative had sympathy for me and he offered to take me to Amritsar for shock treatments, because he thought that I would be all right after getting the electrical shocks, because he thought that I was crazy. I told him, "You know that I have surrendered myself to Master Kirpal and I have become mad in His love. I am mad and you are good people, I don't have any connection with you, so you go." After that they did not bother me. I used to tell them that as Master Sawan Singh Ji used to say, those who are hit with the bullet of love become useless for the world and the family. They forget all the accounts and they always remain attached to the feet of the Master.

Bulleh Shah was a kazi (Muslim priest) in the mosque of Lahore; his father was also a kazi in the mosque of Lahore. It was their ancestral family job. Inayat Shah lived not far from Lahore. Once Bulleh Shah came in contact with an initiate of Inayat Shah because

Bulleh Shah used to perform all the rites and rituals according to the Muslim religion. He used to offer the prayers, he used to fast, as in the Muslim religion, and he used to do everything according to the religion. So when he came in contact with an initiate of Inayat Shah, he told Bulleh Shah, “Oh dear one, why do you give trouble to your throat? Why do you shout so loud for God? He is not outside, He is within you. Why do you not go to Inayat Shah so that He may open your inner eye and you may see God right in your body, and He may open your inner ear so that you may hear the sound of God which is coming within you?” Because Bulleh Shah was an innocent soul, he was a pure soul, and he had the desire to do the devotion of God and realize Him, He liked that idea and He went to Inayat Shah for getting the knowledge of God realization.

Since Inayat Shah was a farmer by profession, at the time when Bulleh Shah arrived there Inayat Shah was working in his fields, and he was uprooting the plants from one side of the field and planting them on the other side. When Bulleh Shah asked him to give him some knowledge about how to realize God, Inayat Shah said very simply, “Oh Bulleh, what is there in realizing God? You just have to uproot your attention from the world and plant it towards God.” It was a very simple example, but since Bulleh Shah was very wise, he was desirous of doing the devotion of God, he understood that and accepted it.

Then Bulleh Shah asked Inayat Shah, “Master, I am a kazi in the mosque. Can I go to the mosque, offer the prayers and do all the things which our religion tells us? Will I be able to do all these things along with the meditation?” Inayat Shah replied, “Yes. You go to the mosque for the prayers and do everything that you were doing. There is no restriction for that. But along with that, do the meditation also, which I have taught you. If you find my meditation better than all that you were doing, then you can decide what you should continue doing.”

When Bulleh Shah returned, since he was a good soul, he did the devotion wholeheartedly, and within a short time, he realized the value of meditation and he started progressing. After some time, when Bulleh Shah again went to see Inayat Shah, Inayat Shah asked him, “Yes, Bulleh Shah, do you still go to the mosque, do you still offer the prayers, do you fast? What's happening? What are you doing?”

Bulleh Shah replied, “How can I do all those things? If I offer the prayer, my concentration towards you is broken. I have even forgotten where the mosque is.” He said, “Before I used to offer prayers, but ever since I realized Your Form, ever since I progressed in meditation and saw that you were none other than Almighty Lord, I understood the value of doing the meditation, and I know that just offering the prayers in the mosque has no value. Whenever I went to do the prayers, my attention to you was broken, and I did not like it. So that is why I do not know where the mosque is.”

So I mean to say that those who have manifested Almighty Lord in them, those who have realized the glory and real status of their Master within them, they sacrifice themselves on their Master not a hundred times a day but a million times a day. You will find in the writings of Guru Nanak Sahib, at many places he has said, “What of saying you should sacrifice yourself a hundred times a day to the Master; you should sacrifice yourself with every single breath you take.”

Sufi Sant Bulleh Shah says, “By reading the holy scriptures, we have gotten tired. And by paying homage to the holy idols and offering prayers, our forehead is worn out. God is

not found in the holy places, He is not in the temples and religious places; He who has realized God has done so only from within.” In the Muslim religion, they understand it as very important to offer prayers five times a day and they fast for thirty days out of one year. They understand that at least once you should visit the holy place of Mecca as a pilgrimage, while repeating the kalma, “La illah ha illa ha.” It means that there is only one God and prophet Mohammed is the messenger of God; they understand that these are the only things which the Muslim people should do, and these are the only things by which they will get liberation. But when Bulleh Shah got the intoxication of Naam from within, what did He write in His writings? “A curse on offering of prayers, and dirt is fasting. Bulleh Shah has realized Almighty Lord within; up until now he was in illusion, but now his illusion is cleared up.” Bulleh Shah also says, “God is not different from you, He is not away from you, but you have not developed that eye with which you can see Him. And because you have not developed that eye, you are suffering.” You have to develop that eye, and it needs a lot of hard effort. In it, love, yearning and faith play a very important part. Ajaib says, “Eyes are the dye stuff, eyes are the ones who give, eyes are the ones that receive, eyes work for the eyes without expecting anything.”

So we should maintain love and devotion for the Master. You should have faith in the Master. It is very important if you want to progress on the Path. Master Sawan Singh Ji used to say, “If you are not able to do anything else, at least have respectful love for the Master. Because if you do all that He says, and if your love for the Master is more than for the world, you will definitely go to the place from where your Master is coming, and you will definitely go to the place where your Master is going.” Where does the Master go? Master goes to His Master, because He is always loving His Master. That is why if you are having love for the Master, you will definitely go to Almighty Lord. Unless we have love for the Master, we cannot get rid of the love for the world. The love for the Master is the only means of developing love and devotion for Almighty Lord. That is why it is very important to develop love for the Master.

Guru Nanak Sahib says, “Master, Master, day and night I repeat the name of Master, because without Master I am nothing. Always remain at the feet of the Master, in the refuge of the Master, because the grace of the Master cannot be taken away by anybody.” Then Guru Nanak says, “I do not know of any knowledge, I do not know of any contemplation, I do not know your real status, I know only this: that the Master is greatest of all because He has saved my honor.”

### **1984, December: Beyond Hell and Heaven**

*from Sant Bani Magazine, May, 1985 (Light of Ajaib, Volume 2, pages 57-58)*

QUESTION: I have a couple of questions. Today before lunch my heart was longing to sing a bhajan to You, but I was afraid, because it is so silent, that it would displease You if I sang to You. The other question is that a couple of nights ago when we were singing the bhajans to You, You looked so sad and I just was wondering about that.

SANT JI: Well, we have set aside the time for singing the bhajans which is in this session and once every three days we sing the bhajans and you should take advantage of that opportunity. Or you can join the other people singing after the morning meditation. At the time of lunch it is very important to maintain silence. It is required very much, so you

should try to be quiet and silent at that time. And you should sing the bhajans at the other times. I try my best to remain happy and go jolly as much as I can do. But some dear ones know that in the past month I became sick and maybe my body is looking a little bit weaker. But the happiness which I have cannot be described in words; it is beyond any kind of description. When I was returning from Sirsa after seeing Group Two off, I wrote this bhajan which says that *the happiness has gone away and the pains have come, who else can listen to my plea, come and listen to my plea, O Beloved Kirpal*. I did not write this bhajan in sadness; I was very happy because I was feeling like a very fortunate one, because He gave me the human body, and He Himself came in a human body to meet me. And He chose me for His devotion, and He has given me so much grace, so I was feeling very fortunate and very happy. And the happiness which I have because of His grace cannot be described in any words. As Kabir has said, "If you make a dumb person eat rock candy and then ask him about the sweetness, he cannot describe it in words because he cannot speak. He can only dance and show his happiness." In the same way, the happiness which He has given to me, I cannot describe that outwardly in any words.

Before 1947, Master Sawan Singh used to say, "I do not feel old, and from within I am very active and I am very young." Even though he was very old at that time. But in 1947 when India and Pakistan were formed during the partition, people played the game of blood in the name of God, and they killed many people. Everybody was killing the other people and a lot of blood was shed. At that time whatever account of Kal the Master had to pay, to settle, Master Sawan Singh did that. In many places He appeared in His physical form to save souls, to save people's lives. And at many places He appeared in the form of the Shabd. He saved many people. And people know about this: how He went to many different places and saved the lives of the people. And in that process He had to give a lot of His blood from His body which made Him very weak. And You know that only after 1947 He became chronically sick and very old, right after that, and He lost a lot of blood from His body. Whatever has happened in Delhi in the past months, it is not hidden from anyone in the world. Everyone knows how in the name of God people were killed. This time also, this body had to pay to the Negative Power; because it is up to the Negative Power how he wants the karma to be settled. So this body also had to suffer a lot. Before this happened I had told Pappu, "I don't feel that I am becoming older, I feel that my body is like a spring, it is very active." Because the amount of food that I eat is so small, that no body could live on that, but I have something else within me, some other Power within me which is keeping me alive. So I was telling Pappu that I did not feel old and that I would never become old because I had never become sick, I had remained active. But after all this happened I became weak, and now I feel that maybe I am getting older. So maybe because of that weakness you would have seen me sad, but I am not at all sad. The happiness which I have received is beyond any description. I consider myself as the most fortunate one. I have very great fortune that Master Kirpal chose me; He used to make me sleep in the same room with Him; He used to feed me with his own hands. And He did every possible thing for me; He gave me so much love that I cannot forget that happiness. And even now He is taking care of me and the happiness which He is giving me from within is not something which I can describe in words.

I thank all the dear ones who were concerned for my health. During that time when Paul Young heard about that, he sent me some medicines and some pomegranates which I returned lovingly, saying, "I do not need any medicine, because this is not the sickness

which can be cured by the medicines.” This was something else. And I requested all the dear ones here who were trying to give me medicine, I told them, “Don’t call me, let me just remain like I am. It will be better for you. Just leave me alone.” During that time, the Bagga family who were in Canada had many experiences, ten days before all these things happened, and they wrote me several letters. In one of the letters they wrote that they had seen me sick and they had seen how I was paying off the karmas of the dear ones and how I was giving the blood of my body. And they also wished that it might not become true. They had this experience on the twentieth, and the incidents happened ten days after that. And there is one lady in Delhi who once was sitting in meditation, and she also had this experience that the Master was carrying the dead bodies to one place, and she told her son, and he came here, and he told me about his mother’s experience. This is the only reason why Hira Lal, Pappu’s father, has come from Canada. Because of all the experiences which they were having, he was worried, so that is why he came here to see how I was doing. A few years back, when I was on one of my tours, when I became sick in America, Bibi Prakash, Pappu’s mother, had this experience while she was in Delhi, that I was sick, and she wrote me about that and she was worried. But since I was across the seven seas in a far country, I did not want to make them worry so I wrote them a lie, “Don’t worry, I am not sick; I am well.” But that was not true. When we came back from the tour, then I told her, “Whatever experience that you had was true.” So I mean to say that if you people also would meditate, and if you have your attention toward the Master, you can also know in your meditation what the Master is doing, how the Master is functioning in the inner planes, and how He is taking care of the souls.

### **1985, January: Faster than a Bullet**

*from Sant Bani Magazine, September, 1985 (Light of Ajaib, Volume 2, page 66)*

QUESTION: Master, at times we are asked to sing devotional songs at funeral homes; would it be right for us to sing these songs of the Masters?

SANT JI: Usually people get the opportunity to visit such places, the funerals or cremations, and it is all right to sing bhajans, because sometimes people don’t sing bhajans or devotional songs and get involved in talking, which is not good. But you have to be selective. You should see what kind of atmosphere is there, whether the people there will be pleased hearing the bhajans or not. In the Sikh community, in the final rites, they do the *kirtan sola* and read many other things from the Granth Sahib and sing a prayer, and they also sing many bhajans. *Kirtan sola* is one of the banis of the Guru Granth Sahib.

So it is better to sing the glory of God, and to put the attention towards God; if you can do that by singing bhajans there, it is much better than talking about useless things. It is better for the one who is singing and also for the soul who has departed.

### **1985, January: The Guru Never Wavers**

*from Sant Bani Magazine, December, 1989 (Light of Ajaib, Volume 3, page 76)*

QUESTION: Dear Father, in every Bhajan we hear, we find sounds more beautiful than the last; could we again have the supreme happiness to hear one of these being sung in Your voice.

SANT JI: [Sant Ji laughs] As you know it is the Higher Power who is making me write all this. On the first tour I sang a number of songs but now the voice doesn't help me, I can't really sing.

This malady of writing bhajans is gripping me but Pappu and Kent are asking me not to write any more for some time. [Sant Ji laughs more, everyone laughs.]

I always want that the praise and admiration of my Guru should be done, I should be able to do it, in the new way, in the ever-changing and new way.

It is not possible to sing the full praise of the Guru. Sehjo Bhai has said, "If I could make the whole earth into paper, all the oceans into ink, and all the trees into a pen, even then I will not be able to write the praise of the Guru."

Every Saint has written about His Guru, about the Naam, about the Satsang in Their own bhajans, because whatever is pent up in Their heart for the Guru They try to express through these hymns.

### **1986, January: What Can Ajaib Tell His Master?**

*From Sant Bani Magazine, May, 1993 (Light of Ajaib, Volume 4, pages 32-38)*

QUESTION: This question concerns the bhajans. In the bhajans which You have written, You call Yourself poor Ajaib, Ajaib the miserable one, and other suchlike descriptions; I am wondering: If a perfect Master so describes Himself what is the condition of the rest of us?

SANT JI: Read the bhajans written by any perfect Master and you will find the same humility in all of those writings. They always describe Themselves or call Themselves as a slave, servant, or a poor one, a miserable one.

[The disciple who becomes perfect] knows that it is his Master who has made his life and he knows that his Master is pure, He is above all, He is highest and it was only because of His Master's grace that he became good, he became perfect. So he does not take any credit to his own self. He always calls himself with the humble words and he always gives all the glory and credit to his Master.

Kabir Sahib said, "I went looking for the bad ones but I did not find anyone bad, when I looked to my own within I found that I was worst of all."

This does not mean that Kabir Sahib was the worst of all, that He was very bad, this is His humility. The perfect Saints, even after reaching the Original Home, the Real Home, still call Themselves as the poor ones.

Guru Nanak has said, "Poor Nanak has fallen at Your door; now unite me with Him, this is Your glory." Bhai Gurdas, who was a great meditator, said, "I am a sinner and I have done all the bad deeds. I am the worst of all; I am much worse than others." It does not mean that he was bad or that he was not loyal to his Master. This shows the love of such persons and a glimpse of their humility.

Swami Ji Maharaj says, "O Master, I am the greatest sinner of all." The perfect ones have seen the real glory and real position of their Master after going within. They have seen the most real, the most pure, the most holy plane within. And they know that only because of their Master, they were able to go to that plane. In this mortal world, in this

physical plane, there is the dirt of the pleasures and the worldly things; if anyone says that even after living in this world, he will remain pure, remain holy, that is not possible. It is as if you have a piece of coal in your hand and you say that you will not get any stain from it, you will not get your hands blackened. That is not possible.

So the perfect ones know that it was only because of their Master and only because of His grace, that He saved them from the dirt of the pleasures of this world. It was only because of the grace of their Master that they were able to go back to the Real Home, that they were able to go to the Purist Abode. That is why they always express themselves as the poor ones, as the miserable ones, because they know that they could not do anything if it was not the grace of the Master. Because of this they always give the glory to the Master. If Master had not given the Naam Initiation, Who gave us the wealth of the Naam? It was the Master Who gave us the wealth of Naam and only because of that wealth of Naam were we able to go to that highest place.

Guru Nanak Dev Ji Maharaj said, “All the world is sick and Naam is the medicine for all the diseases. We are full of the worldly dirt, and Satguru manifests that Naam within us. Only He connects us with that pure and holy Naam.”

All the Satsangis should think about this patiently: just imagine if we have lost our way in a forest and do not know which way to go, and if we do not have anyone whom we can call as our very own, who could come and show us the way home. If we do meet anyone there he is full of his own interest. Nobody wants to help us; everyone is trying to use us for his own selfish purpose. No one will help us and we are suffering there. We do not know where to go and we are lost in that forest. If, in that condition, in that kind of situation, we come across someone who is our very own, who comes to help us in a selfless way, who puts us on the real path and who helps us get back to our home safely and happily, just imagine what we will feel for that person.

We will be very grateful to him. For us, that person will be not less than God. We know that if he had not come to help us in that forest where we had lost our way, where no one was ready to help us and everyone was trying to take advantage of us—we know that if he had not come to help us we would have remained in that dangerous place. This person came and selflessly he showed us the path and even helped us back to our home, what will we think about him? We will become very grateful to him, we will not have any pride of our own strength, we will become very humble in front of him.

Similarly, in this world we are lost. We do not know which way to go, which is the Path which takes us back to our Real Home and we are confused. Everyone in this world is suffering. We do not have anyone in this world who can help us selflessly. Everyone whom we meet in this world is full of their own interest and they love us only because they want something in return from us.

If the mother loves the child, she loves the child expecting that in her old age he will help her, he will take care of her. If the child loves the mother it is because he has the desires; he expects that his mother will feed him and give him a good education, and that she will do everything for him. In the same way, if the husband loves the wife, he does not do it selflessly, he does that so that she will provide him all the things he needs, so that she will fulfill his desires. Also if a wife loves the husband she does not do it for selfless reasons, she does it so her husband will give her all the things she needs.

So the meaning of saying this is that everyone in this world, all our worldly relations love us because they have some interest of their own. There is no one who loves us selflessly. It is only the Master Who loves us selflessly, He does not expect anything from us except Bhajan and Simran. So if we get Someone Who loves us selflessly and Who puts us on the real path, Who helps us to get back to our Real Home, what would we tell Him? We would not tell Him that we could do it ourselves. We would always say – this voice would come out from our soul by itself – “We were wandering here and there and had forgotten our way; we were helpless, we were the miserable ones, we were the poor ones, and it was only by Your grace that we came on the right path. It was because of Your grace and glory that we were able to reach our Real Home.”

So when you know the real glory of the Master, when you know that the Master’s love is selfless and there is no other person in this world who could love us selflessly, then without your making any effort this voice will come out from your soul, “O Lord, You are the great owner of the real home Sach Khand, we were the poor ones wandering here and there in the suffering world, and only because of Your grace and Your help were we able to get back to our Real Home.”

Kabir Sahib says, “If there is anything we can offer to our Master that is the offering of Sat Naam, the offering of our meditation.” Kabir Sahib says, “I always wondered, I always thought, what is the thing which we can give to the Master? What is the thing which we can offer the Master? Sat Naam is the only thing, the meditation is the only thing which we can offer to the Master. And the most sacrifice we could do for the Master is to sacrifice our own self.” Master does not expect anything from the disciple, He does not become pleased by taking anything of a worldly nature from the disciple. For His own self, He does not want even a little thing. He works hard and earns His livelihood; He does not want anything from the disciple. If there is anything which He does want and with which He is pleased, that is our Bhajan and Simran. The Master always says, “Come to me, bringing whatever amount of Bhajan and Simran you have done.”

In my life I have never criticized or commented on anyone, and I do not allow my disciples to criticize others, because I know how much we lose by criticizing. Criticizing others means that we are staining ourselves and losing all our meditations. That is why I never criticize anyone. But I will definitely tell you that in my life I went to many monasteries, many so-called religious places, all over India, but everywhere they would only explain the theory and they would only talk about God and that is all. Nobody gave any practical experience, it was only Baba Bishan Das who put me on the Path. And after Baba Bishan Das it was Master Sawan Singh who assured me that the time would come when He would make me do the seva. Baba Bishan Das had the knowledge up to the second plane, He had the knowledge of Two Words and He had done it practically. He did not have any other disciples other than me; He used to say, “If I am not complete, when I am not perfect, why should I make disciples?” Whatever knowledge He had and whatever He had done practically he gave me only that.

When I took Baba Bishan Das to see Master Sawan Singh, we were sitting with Him and talking. And there was a Muslim Fakir who told Master Sawan Singh, “I know that in one of your past births you were the king of Faridkot.” (Faridkot is a state in Punjab.)

Master Sawan Singh said, “Yes, I also know that in many of my past births I lived a life of poverty, I was poor in many of my past lives.

So the meaning of saying this is that the perfect Masters have the knowledge of Their past births. That is why They make us understand that we do not know in how many births we became people’s wives, and in how many births we made other people our wives. We do not know for how many births and in which bodies we came, or how much richness we enjoyed and poverty we suffered.

The mahatmas who go within have the knowledge of their past; they know what they have gone through, and they know about everyone else. So finally we have gotten this human birth and have got the Master and have got Initiation from Him. After going to Sach Khand, what should we tell the Master Who has finished our pain of birth and death and Who has made it possible for us to go to Sach Khand? What should we tell Him about what we are? Because once we go within and realize how much we had suffered in our past lives – what to talk about past lives – in this life how much we have suffered! And when we know that Master has showered grace on us, that Master has taken us to the Real Home, when we know that it is all because of His grace that we have achieved this place where there is all peace and happiness, what can we tell Him about how we have realized it? We will only express our gratitude and we will only become humble in front of Him.

If you would look through the eyes of Ajaib, if you will look through the soul of Ajaib you will know how much he has suffered in his past lives. What to talk about past lives, even the suffering of this lifetime cannot be counted, and only he knows how much he has suffered and only he knows how much grace Lord Kirpal has showered upon him.

He has made a sweeper, He has made a maid, as the queen of Sach Khand; what can Ajaib tell Master Kirpal? What can he tell the All-Owner? Can he tell Him, “I am the best of all. I am the king, I am the emperor. There is no one else in the world like me” – when he knows that it was all the grace of Master Kirpal? It was all the grace of that Almighty Lord Who made it possible for this lowly one to go to Sach Khand and finish his birth and death. What can he tell him except expressing his humility, except expressing his gratitude for all the grace He has showered on this poor soul?

Kabir Sahib says, “The Path of God is very thin, about one tenth the size of a hair, but the mind has become very big like an elephant; how can he walk on that Path? How can he go back to the Real Home?” He says, “The Path on which we have to go back to our Real Home is very thin, it is like one tenth the size of a hair. But the mind has become very big like the elephant.” The mind says, “I am intelligent, a learned one; I have this, I have that.” So because of all these I-hoods he has become very large. How can he walk on that Path? He has to become as thin as the Path, he has to develop that much humility within him.

The only way of expressing our gratitude for the Master and the only way of developing humility within us is by going within. If we become humble without going within, that humility is for deceiving the people; it is only for showing other people. And if we show that we are humble without going within, we don’t know when egoism will come and trap us. Unless we go in the within we cannot develop the real humility.

Many dear ones know how many Indian government officials were around Master Kirpal – members of parliament, as well as the Prime Minister, President and many ministers. Those officials used to visit Him and they used to ask for His advice and they were very close to Him. But on whom did He become gracious? He became gracious on this poor one who was in Rajasthan. He Himself went to Rajasthan to meet this poor one; He was not called, but He Himself went there to shower His grace.

If anyone would make a place for God Almighty to dwell and if anyone would call Him through his soul, you do not need to invite Him outwardly, He will come there to you by Himself. You do not need to invite Him from outside. He will come there if you are calling Him from your within, if you are calling Him from your soul. Even if you are sitting in a house which is locked from all sides, even if you are living very far from Him, across seven oceans, but if you have love, humility, and yearning for Him, and if you call Him with your soul He will definitely come there. If you do not have love and yearning for Him and you are not calling Him from your soul, then He will not come to you even if He is living with you. Unless you have real love and yearning for Him, He will not manifest within you.

This is an incident of Master Kirpal Singh's lifetime. Once I was visiting some village in the Punjab, the name was Dabwali. A sadhu was there who had done the practices of the water and it was the last day of his practices, so people had gotten together from so many different villages; they were going to perform the yajnas and the different austerities. I was going there and since I myself have done many of those austerities and practices I always have appreciation for those who do that, because it needs a lot of devotion and hard work. So I thought, "Let me also have the darshan of such a sadhu who has done the practices."

When I went there, he was sitting there with his followers, like you are sitting here, and he was sitting on a bed. As soon as he saw me coming towards him he started saying, "Bring a bed, bring a chair or some cloth, because behind the person who is coming there is another very powerful person, a very tall person and he has big eyes. He is wearing white-colored clothes and he is very powerful; he is very impressive."

He meant that he was seeing Master Kirpal Singh walking behind me. When I came near him he told me to sit on the bed along with him. I told him, "No Baba Ji, I will sit on the floor, I don't deserve sitting with you. You have done very good devotion, you have done very hard work doing these practices." He told me, "No, you sit with me on the bed." But when I insisted they did not let me sit on the ground unless I put something underneath me.

So the meaning of saying this is that you don't know at that time, physically, whether Master Kirpal Singh was giving Satsang, or whether He was seeing dear ones in interviews, or with whom He was meeting. But that Udasi Sadhu in Punjab who was doing a little bit of devotion sincerely, he was seeing the Presence of the Master with this poor disciple. Master always remains with the disciple, but those who have done some devotion, those who are sincere in their devotion of Almighty Lord they always feel His Presence. Not only do they feel His Presence, but they also see the Presence of the Master with the disciple.

Many dear ones write and tell me how they have seen the two Powers standing behind me during the Satsangs. Sometimes they see other Masters who are behind me or who are with me at the time of Satsang. I have also told about an incident in Vancouver; once a dear one even saw Baba Bishan Das standing behind me. He said that he had seen three powers, and he could recognize Master Sawan Singh and Master Kirpal Singh but he did not know who the third one was. I had never described how Baba Bishan Das looked, and there is no picture of Baba Bishan Das. But that dear one who had seen Baba Bishan Das in Vancouver told me about the turban, and I know that Baba Bishan Das used to tie his turban in that way. So because of that I told him that it was Baba Bishan Das. So the meaning of saying this is that those who do the meditation and who are concentrating can see the Presence of the Master, they can see how the Master is present with the disciple and how He is always taking care of him.

So when we know that it is all Master's grace – that Master has taken us to Sach Khand, that He has made us the owner of Sach Khand, that He has given us everything – what can we tell such a Master Who has given us so much glory, Who has given us so many things, what can we tell Him? Can we tell Him, “We are greater than You,” or “We are best ones”? We cannot say that, because then we know that everything belongs to Him, Sat Naam is His, Sach Khand is His, everything is His. What can we say when everywhere we look we always see Him? We understand that the earth is of the Master, the sky is of the Master, the water is of the Master, every being, everything belongs to the Master. There is nothing and no place in this world where the Master is not manifested. There is no place that doesn't belong to Master. What can we tell such a Master except that we are the poor ones, we are the humble ones, we are the miserable ones. So unless we have so much humility to express our gratitude to the Master it will not work because this is the Path of humility. Guru Nanak Sahib says, “I sacrifice myself on such a Master Who Himself is the liberated one and Who has liberated me.” That Power is called as the Guru or the Master Who has become free from the mind and the senses Such a high, such a pure Power is called the Master Who has risen above all these things and Who liberates others, such a pure being is called the Master. Guru Arjan Dev Ji Maharaj says, “I have neither done any japas, nor have I performed any austerities, nor have I remained in the abstinence. I have not done any good deeds; I have only taken refuge in Your Feet. Nanak says, ‘I am the one who has done the worst karmas. Since I have taken refuge in Your Feet, You should protect my honor.’”

It does not mean that Guru Arjan had not done any seva, that He was a bad person, or that He had done bad karmas. He had done a lot of seva for His Master and He had not done any bad karmas. But because He knew it was all done by the grace of His Master that is why He called Himself as the one with the worst karmas.

The Master is present within the Initiated disciples in the form of the Shabd, and the disciples always work hard to see the Form of the Master Who is in the Form of the Shabd in their within. What to talk about the Presence of the Master within the Initiated dear ones, Master also gives His darshan to the dacoits and to other people who have done very bad karmas, because Masters have Their own ways of bringing people to the Path.

Bachan Singh, the son of Master Sawan Singh, had some bullocks and some thieves tried to steal them. Whenever they would come and try to take the bullocks away they would

always find an old man standing there as if he was waiting for them. He would always say, “Well why have you come?”

At once those thieves would run away. This happened for three consecutive days. They would come and the old man would always ask them why they had come. So they could not succeed in doing their job. On the fourth day they went to Sardar Bachan Singh and asked him who that old man was, “Who was always alert there as if he was waiting for us?”

Bachan Singh realized that it was none other than Master Sawan Singh and he told them, “He is a Saint, He is the Master, and in the worldly way He is my father.”

So Masters have Their own ways; They even give Their darshan to the dacoits and the thieves. Later on both thieves came to Master Sawan Singh and they became the initiates.

So I mean to say that the grace of the Master is such, the glory of the Master is such, that we cannot finish describing it, we cannot finish talking about it. I could talk on this subject for so many days, continuously answering this question.

### **1986, February: The Pearls of Spirituality**

*from Sant Bani Magazine, June, 1986 (Light of Ajaib, Volume 2 pages 127-129)*

QUESTION: I have read that if we can reach the point where we can keep those tears within the eyes and not let them drop out, they become pearls of spirituality. Would you comment on that, please?

SANT JI: When we reach the stage which you are talking about, we get a lot of patience, a lot of contentment, and after that we develop such a state that cannot be described in words. Bikhan Shah has tried to describe that state in His writings. He says, “In both of my eyes I have got the real contentment. Wherever I look I see only Him; whether it is inside or out, I see Him with both my contented eyes.” When a soul reaches that state which you have just mentioned, that soul gets patience and contentment and real inner bliss. After that she does not weep and show the tears outside to the people; she does not weep inside, because she is seeing the Almighty Master everywhere. Outside she sees the Master, made up of the physical form which has five elements, who is none other than the Almighty Lord, and that Form of the Master tells the disciple to go within. And when such a soul goes within she sees that the same Master is there. So when the soul reaches such a state, then she does not need to weep or shed any tears. Even if she wants to do that, she cannot do that. If she wants to become happy she cannot do that – because she has become content, she has attained inner bliss, inner happiness. So all these things like shedding tears have no meaning for such a soul, because she has achieved that for which she was looking.

It is just as if you make a plan or design for making a house. The builders or masons can make the house according to the plan you have made, but a plan is different from the actual construction of the house. If by just having the plan or design of the house, you say that the cement will also come here or you will get the masons and things like that, you cannot get the idea of how all these people are going to work and how you are going to get the house constructed. When the house is constructed according to the design, only

then are you convinced that this is the reality. What you made earlier was not the real thing, it was just the design.

In the same way, to talk about the state or the point which you are talking about, when the tears become the pearls of spirituality, you cannot get the idea about what that stage is just by talking about it. When the Mahatmas write about all those things in books it is different, but that point or that stage is worth experiencing for the disciple. The intoxication and happiness which the soul gets when she reaches that point is so great that it cannot be described in words. It is just like what you have said. It is just like the design: to go and live in the house is different from seeing the design. In the same way to experience that point, or that stage, where your tears become the pearls of spirituality, is different from talking about it.

It is pleasing to have the cold sighs, and it is worth having the cold sighs, only when the Beloved for whom you are having the cold sighs is in front of you. It is worth shedding tears, if the Beloved for whom you are shedding the tears is right in front of you and He is there with the handkerchief to wipe off the tears, because He knows that the tears which you are shedding in His remembrance, the tears which you are having for Him, are not ordinary tears, they are the pearls, and He does not want to waste any of those, and that is why He has the handkerchief there, He is Himself there to wipe off the tears. He is there to wipe off the tears Himself and to share your pain. Such dear ones, those who have reached this stage which you have mentioned, when they have cold sighs, or when they weep tears in the remembrance of the Master, it is so full of the effect that they can even make the birds of the forest cry, just by their weeping. Their cold sighs are so effective that even the poisonous snakes would not dare to come out of their homes and stand in front of the person who is having cold sighs for the Master. Because they know that the person who is having the remembrance of the Master is so effective, it can do anything. So the point which you have made is worth experiencing.

They are the most fortunate people in the world, they are the best people in the world, who have this kind of crying and who can shed this kind of tears. Master Kirpal Himself told me that when Master Jaimal Singh left the body, when Baba Sawan Singh went to visit the body in Baba Jaimal Singh's home village, over there Baba Sawan Singh wept very much. He wept so much that the sangat who was accompanying Him could not resist and they started weeping. When the dear ones said to Baba Sawan Singh, "If you are weeping in your condition, then what is the hope for others; what will be the condition for us, the sangat?" Baba Sawan Singh replied, "Look here, O Dear Ones, if my beloved Master Baba Jaimal Singh would come in His physical form which was made up of five elements in front of me even for a moment, I am ready to sacrifice everything just for that one glimpse of His physical form."

I had many opportunities to sing bhajans in front of Master Kirpal. I did not prepare for singing the bhajans. It was not that I would write a bhajan and then sing it to my Master. It would come instantly. In fact it was He Himself who would make me say the words of praise of Him. So whenever in my words of poetry, in my bhajans, when I would sing, the name of Master Sawan would be mentioned, at once the tears would start rolling down His cheeks and He would start weeping. And those fortunate souls are the best people, those who shed tears in the remembrance of their Master.

When Supreme Father Kirpal left the body of five elements . . . He came in the Will of God and He left in the Will of God; but when He left His physical body this poor Ajaib wept very much in His remembrance. When I was weeping, one person came to me and said, “You have always said that you should never cry or weep when anyone leaves the body, because just by weeping or crying for someone you cannot bring that person back. You have always said that, but now you yourself are crying. You are a wise person; why are you crying?” At that time I was in deep pain, I could not talk very properly, but still I told him the story. It was like this.

I told him that there was once a king who decided to go on a tour to some other states, to some other kingdoms. He told his queen that he was going on the tour. When he went on the tour he did not really go on the tour; after some time he just came back, canceling his tour. But his wife the queen was in love with another man, and when the king had gone for the tour she had already made arrangements with this man she loved, saying, “The king has now gone on tour and he will not come for some days, so you come and we will enjoy.” But when the king came back, at that time the queen and the other man were enjoying and sleeping together. When the king came there he was surprised to see that there was another man with the queen and he was also surprised because that was the palace. How could another man come into the palace? But when he saw that the other man was with his wife and they both were sleeping naked, he did not get upset. He did not show that he was there and they did not know that the king had come back. The king simply took off his shawl and covered them with it, and he went into the other room.

Now when both of them woke up, the queen was terrified to see the king’s shawl over them, and she thought that now the king would give her punishment because the king had seen all that they had done, because this was the shawl of the king and nobody else would have come and covered them with the shawl except him. So when the queen thought of that she became very afraid. But the king did not mention anything about that to the queen; even though they met many times after that and lived together for many years, the king never mentioned anything about that to the queen.

After some years, when the king’s end time came, he called his sons and gave the successorship to the sons, and then he told his sons that they should respect their mother and obey her. “Take good care of her, she is a good woman; do what whatever she tells you.” And then he transferred some property and things for the expenses of the queen also. But when the king was saying all these things to his sons, that they should take care of their mother etc., the queen started weeping and went on weeping very bitterly. The king asked her, “Why are you weeping now? I have transferred so much property in your name and you will be comfortable when I die. What else do you want, why are you weeping?” She said, “I am not weeping for any wealth. I am crying because now, when you are leaving, who will come and throw the shawl over me? Who will hide my faults?” So I told the dear one that that was why I was weeping. I told him that when the beloved Master was in the physical form He used to hide my faults, He used to forgive me for my faults. Even now when He has gone back to Sach Khand in His Radiant Form He is showering grace on me and He is forgiving me and hiding my faults. But when you have the physical form of the Master in front of you, you can express what is in your heart, you can go and weep at His feet.

Just by having the darshan of the physical form of the Master you can get rid of so many bad sins and bad karmas that you have done, which you cannot do very easily when the Master is not there in His physical form. So that is why those who go within and see the glory of the Master within, and who know how the darshan of the Master works, they weep in the remembrance of the Master because they know that now the Master is not going to come back in His physical form and hide their faults: He is not going to come and throw the shawl over their faults.

### **1987, April: Trapped In His Love**

*from Sant Bani Magazine, August, 1987 (Light of Ajaib, Volume 2, pages 216-217)*

QUESTION: It's been a long time since we heard you sing a bhajan . . .

SANT JI: I am sorry that I cannot sing. The last time I sang was in New York and there also I could not sing very well. In fact I used to sing only in front of my beloved Master. I miss singing, but now my voice is such that I cannot sing a complete bhajan.

Many people in your country, America, also appreciated my singing. Some dear ones told me that many people from India go to States for singing and they have the concerts and things like that. But they sing in such a way that their voice gets stuck either in their throat or it seems as if they are singing through their nose. But they said that my voice was such that they could feel that it was coming straight from the heart. Now I like hearing you sing the bhajans.

### **1987, December: The Fruit of Simran**

*from Sant Bani Magazine, May, 1988, (Light of Ajaib, Volume 2, pages 216-217)*

QUESTION: Sant Ji, I would not have continued coming to You for so long had I not, in Master Kirpal's words, "recognized my old friend in a new coat." However, since I know You outwardly much better than I ever got to know Master Kirpal, I find myself sometimes praying to You instead of to Him. Even though I know it is His form waiting for me within, I sometimes feel a bit unfaithful to Him by praying to You. Please comment on this.

SANT JI: Master Kirpal also used to say that when one bulb fuses another bulb is installed at its place; it is replaced by another new bulb. The current is the same; the power is the same; and that bulb gives the same amount of light. The question is of our mind and our receptivity, because it is the same Power which has come into expression. It is the same Current; it is the same Light which we are getting. And if we follow that Light He will take us to the same Current, same Power and same Light. The thing is, that if in the beginning you pray to Him wholeheartedly, if you do your devotion wholeheartedly, then you will not even recognize to whom you are praying. Because that form will be changed into the newer form, and you will not find any difference. You will find both forms as one.

Dear ones, I have had the opportunity of meeting many initiates of Master Sawan Singh who after He left the body came to follow Master Kirpal Singh Ji. They did not find any difference between the forms of Master Kirpal Singh and Master Sawan Singh. They saw Him within and without – the form of Master Sawan Singh – working through the body

of Master Kirpal Singh, because they saw that through that pole of Master Kirpal Singh the same power of Master Sawan Singh was working.

There was an initiate of Baba Jaimal Singh who was very old and his name was also Jaimal Singh. He used to come to see me very often. He used to say, “I see the same form of Baba Jaimal Singh in Baba Kirpal, and I’m getting the same grace from Baba Kirpal as I used to get from Baba Jaimal Singh.”

It is a matter of one’s own receptivity, and it is a question of one’s own vessel. How has it been prepared to receive the grace of the Master? Because you know that the ones who mislead are always there. There were many people who used to tell the dear ones who came to see Master Kirpal, “Beware, don’t ever look into the eyes of Master Kirpal, because he has magic in his eyes. Don’t even have his darshan; don’t even sit in front of him, otherwise he will do magic to you.” So when such people would go to have the darshan of Master Kirpal – just imagine, you have gone to have the darshan of Master, but instead of looking into His eyes, you are sitting in front of Him with your eyes closed or you are sitting in the back, or behind Master Kirpal – how can you know what Power Master Kirpal is, and what is the similarity between Him and His Master? How He became one with His Father, and how both Master Sawan and Master Kirpal are the same? So how could those people get any benefit from going to Master Kirpal Singh? But those who would go to Master Kirpal Singh with an open heart would get benefit from Him and they would know that He and Master Sawan were one.

When we have searched for the Master and we have come to a Saint, a Master Soul who has forgotten everything in this world only for his Master, and who always talks about his Master and who doesn’t want to do anything except talk of the Master, who only gives the love for the Master – just imagine where He will take you? He will take you only to the Master, and He will give you only the love of His Master.

Guru Nanak Sahib says, “You see the image of God according to the feelings you have for Him.” Leave aside everything. When I go to Bombay and Bangalore where most of the initiates are of Baba Somanath, there are many dear ones of Baba Somanath who don’t even want to come to the Satsang. But those who do come – not hundreds but thousands of dear ones come to the Satsangs – they tell me that they see the form of Baba Somanath in me. And they say that they are following me, understanding me as Baba Somanath.

I will tell you about a recent incident. Just the day before yesterday one husband and wife came from Punjab to see me. They were initiates of Master Kirpal and they suffered a great hardship because it is not an easy road to come here. You have to go through so much suffering because the roads are not so good. So they had some difficulty getting here. When they came here and saw me, the first thing they said was that I should make the ashram on the highway so it would be easier for the people to come. I told them that it is not in my hands because I am just a doll and my string is in the hands of my Beloved Kirpal. Wherever He sends me I have to go and live there. So when I told them that, they just kept quiet and then they started talking to me. That husband who had come all the way from Punjab to see me was not looking at me, he was looking at one side. Even though he was talking to me, because somebody had told him, “You are going to see him, but you should not look into his eyes.” So the same thing which people used to tell other people when they would go to see Master Kirpal, that same thing is happening with me

also. So he came and he did not look at me, even though he was doing all the talking, but his wife who was very devoted kept looking at me and she got the love. She was full of love, and she got the love of Master Kirpal from me. So when they came down after talking with me, the husband went back the same as he had come, but his wife went back a changed person because she came with love and she got all the love. They were husband and wife, and they both came together, but it is because of their vessel that one person got the love of the Master whereas the other person did not get anything.

Tulsi Sahib says, “There is everything in this world, but one gets according to his own fate.” It is only a matter of fate, and good luck that you get the things from the Master. If we have good fate, only then we start from our home, doing all the preparations, how we have to go to the Master, how we have to deal with Him, and how we have to take the benefit from Him, and how we have to receive the grace from Him. And if we do not have good fate to get the grace of the Master, then we will not know how to go and behave in front of the Master. So dear ones, it is all a matter of fortune, good fate, how much grace we receive from the Master.

Saints keep Their hearts open to all who come to Them, but it is a matter of fate, how much they receive from Him. You know that I have had the darshan of Baba Sawan Singh in Peshawar, and that darshan was so beautiful that I could never forget that beautiful face, and I have even written in one of my bhajans, “I have seen millions of faces, but Your face cannot be forgotten; I cannot forget Your face.” And just because of that darshan, even though I was doing the meditation of the first two words at that time, I could never forget the beautiful face of Beloved Sawan. I always remembered His face. I met Master Kirpal Singh much later after I had had the darshan of Baba Sawan Singh, but I always remembered Him. And one year before I met Master Kirpal Singh physically, I used to have His darshan internally, and I did not feel any difference between the form of Master Sawan Singh and Master Kirpal Singh. And it is true that when I met Him for the first time physically, I did not see Him as any different than Master Sawan Singh.

Dear ones, when you see the bhajans, you should read them thoroughly, and you will not be able to say whether the writer of this bhajan is an initiate of Master Sawan Singh or of Master Kirpal Singh. You will not see any difference, because the writer of these bhajans understands both Master Sawan and Kirpal as one. And understanding both of them as one and the same, he has written all these devotional bhajans.

When Guru Nanak left the body His initiates went to Guru Angad. Guru Angad and Guru Nanak had become one, so those disciples of Guru Nanak asked Guru Angad, “Do we have to take Initiation again from You?” Guru Angad laughed and said, “No. How can I teach those who are already taught by Guru Nanak?” He said, “You do not need to take the Initiation; you just need to concentrate at the eye center, and remember the form of Guru Nanak. You will see the form of Guru Nanak within, and outside also, if you are receptive. There is no difference. And you do not need to take the Initiation. You are my brothers in faith, my gurubhais and I have much respect and love for you.”

Dear ones, it also depends upon our love and affection. Once a person went to Majnu and told him, “A woman waiting outside wants to come and see you.” He replied, “Yes, she can come to see me, but she should come in the form of Laila.” So if you have love and affection for the Master, then the human pole through which your Master is working – it

is a law of nature – will come in the form of your Master to see you – if you have the real love for Him.

### **1988, November: The Laughter of the Saints**

*From Sant Bani Magazine, January, 1991 (Light of Ajaib, Volume 3, pages 153-154)*

Once Master was resting after eating His lunch and some dear ones went there and they opened the door. Master got very upset and said, “Well, why don’t you let me rest?” Some people took it badly, but there were some others who said, “How much grace and parshad we have got from the Master.” Those dear ones who had so much faith in the Master were talking amongst themselves, one was saying that, “You see how pleased the Master was from within and how much grace and parshad He has given us?” A couple of days ago after one of the bhajan sessions I had said that if we want to tell our Master, “You are God; You are my Lord and I have fallen at Your feet. I have taken refuge at Your feet and You please shower grace on me” – If we go on telling Him things like that I don’t think He will like it, and we won’t even dare do that before Him.

But those who go within they have their own ways of expressing gratitude to the Master. They do it through their bhajans, through their shabds. A bhajan is such a thing in which you can express all your love and gratitude for the Master. You can sing a bhajan and, standing in front of Him, you can tell the Master these things, and He will be very pleased to hear that; He will not mind it at all. I got many opportunities to sing bhajans in front of my Master Kirpal Singh.

You may study the newly written bhajans and you will see how much humility the disciple who goes within has. Only that disciple calls the Master as the Form of God and he is the only one who falls at the feet of the Master with all humility.

Many dear ones among you people sing the bhajans just as if they were reading the poetry or singing a song; but there are other dear ones who sing the bhajans as if they were singing from their heart. At that time they have so much devotion and love on their faces.

I have often said that one does not enjoy weeping if the comforter is not standing next to him. Unless we make our Master stand in front of us and sing the bhajans we cannot enjoy singing the bhajans to Him. So while you sing the bhajan feel that He is standing in front of you and you are singing to Him and after understanding every single line of the bhajan then you should sing it with all your love.

Last year when Gurmel Singh came here, he told me about singing the bhajans. You know that Pathi Ji had been practicing bhajans very hard and people had been recording them and taking them to their homes. But Gurmel Singh told me that he found a difference in the singing which Pathi Ji had done for the recordings and the bhajans which he sang in front of me before the Satsangs start. Gurmel told me that there was a lot of difference in the singing of those bhajans.

Some Colombian dear ones had also mentioned this difference when they saw me in their interview in Colombia. And some other people have also felt the same thing. Even Pappu had told me about the difference in the singing of Pathi Ji, that there is a lot of difference now in the singing of Pathi Ji. You will also feel a difference if you hear the bhajans

which Pappu sings in front of me after the morning meditation, and the bhajans he might have sung otherwise.

It is only the Master Who through the Satsang blesses us with all the happiness and the joy; and love is also created only by the Master. This is a very complicated thing, very hard to understand, but those who go within can understand it very easily. The same power works in the disciple and the Master; the only difference is that the power in the Master is manifested, whereas in the disciple the power is still sleeping.

### **1990, January: The Servant of the Servants**

*from Sant Bani Magazine, September, 1990 (Light of Ajaib, Volume 3, pages 121,122).*

[A question was asked about Sant Ji's bhajan "O Akal Ke Dekh Jara."]

There were many of those bhajans which I sang in the presence of Lord Kirpal. Because I moved, some which were in that collection of bhajans got lost. This is one of those bhajans which I sang in His Presence. In those days I did not write my name in the last line of the bhajans; I used to call myself as Dass, or the servant of the servants. So that is why it says here, "I am the servant of the servants." I changed it to writing my name or the name of Master Kirpal or Baba Sawan in the last lines of the bhajans only because many people were taking those bhajans and they were getting them published or printed in their own name. So in order to prevent that from happening I started using my name. You might remember that in the earlier messages which I gave, like the New Year's message, I signed my name as Dass Ajaib.

Well, in order to understand the meaning of this couplet completely one has to go within because it talks about the inner things. The hymn is towards the inner things, but it also mentions those two great Masters at Whose Feet I got the opportunity to sit, so it refers to Them also.

### **1993, January: Stories of the Love which Never Ends**

*from Sant Bani Magazine, January/February 1993 (Light of Ajaib, Volume 4, pages 5-12).*

QUESTION: Dear Sant Ji, two days back we sang the new bhajan that was printed in the *Sant Bani Magazine*. You said that You felt very moved by the bhajan and You would like to say something about it, but the time was up and You said we should do our meditation instead. I was wondering if You would be willing to comment on the bhajan today.

SANT JI: First of all I would like to thank the Masters, Gods Sawan and Kirpal, who assumed the human body and came down into this world only for us, only for these poor souls. They left that plane, which we can call the plane of peace. We can only call that plane as the plane of peace until we have seen it; but it is something more than that.

Without seeing it, we cannot describe that plane which our Beloved Masters left and came to this plane to shower grace upon these poor souls. Kabir Sahib also said that if someone knows about this place from where we have come, only then he would know what that plane is really about. We can know about the taste of the tree, we can know about the quality of the tree, only after tasting the fruit which that tree bears. Until we

have been to that plane, we cannot say anything, because we cannot have any idea about what that plane is like. We can only say that plane is the plane of peace. So I am very grateful to my beloved Master Who came down in this world giving up the plane of peace and Who assumed the human body to shower grace upon this poor soul.

After that I would like to thank the gracious Satguru Who inspired me from within and Who made me write this bhajan. Pappu had a lot of difficulty understanding this bhajan and translating it.

When Pappu was asking me several questions about this bhajan, I felt like laughing because he is a married man, and the relationship between the Master and the disciple is like the relationship between the lover and the beloved. The plant of love is planted by the Master Himself within the disciple. Often I have said that distance does not make any difference for the Master. It doesn't matter if He is physically close to the disciple or far away from the disciple. The distance does not make any difference. So when this plant of love is planted within the disciple by Master Himself, then the disciple works for that love. The disciple works to grow that plant. You may call it working or you may call it meditation. And when this plant of love has been sown within the disciple, then the disciple always yearns and he always longs to look at the Master. His eyes never get tired by looking at the Master.

Some Masters have described the relationship of the Master with the disciple as the relationship between the father and the son; the link which connects both the father and the son is also love.

But mostly the Masters have described the relationship of Master with the disciple as the relationship between the husband and the wife, and you know that the link connecting the husband and the wife is also love. Master Kirpal Singh Ji used to say that a marriage happens only once in a lifetime and it is better if the partners leave each other only when they have to leave their bodies.

All the Masters have called it bad to divorce. Whether They came in the east or in the west, all the Masters have condemned divorce and they have said that whatever we do after divorcing our partner is like committing adultery. For twenty-five years of His life, Master Kirpal went on saying that Spirituality is not a subject of reading or writing, it is the subject of love and sacrifice.

He always said that the eyes give to the eyes. In one of the bhajans you would have read, "O Blind of Intellect, just look, because Satguru has given you eyes."

The eye which receives the love is also made by the Master within us. It is all His grace.

I was laughing at Pappu because in married life it is only [the glances] through the eyes which are connecting or which are keeping both the husband and wife together.

In India, especially in the province of Punjab, the new calendar starts from the month of Chet (from the middle of March towards the end of April), and after that there are the months of the summer when it is very hot. The month of Sawan is the month when the rainy season starts and at that time after getting a lot of rain, everywhere it is coolness.

In the month of Sawan, Master Sawan Singh was born, so keeping the importance of this month in mind, His grandfather named Him Sawan Singh.

There had been a serious drought in that area at that time when Baba Sawan Singh was born, and it was so bad that the animals could not get any food to eat and it was even hard for the people. People even had to eat the grass, and they collected the grass and the other animal food and they appreciated that as much as they would appreciate the grains and other human food.

The greenery which we see in our area nowadays was not there in the past. In the past there was no system of irrigation, there were no canals. That is why it was always very dry, and there was little vegetation there. But nowadays because of the canal system you see a lot of greenery all over.

So dear ones when Master Sawan Singh arrived in this world, it rained so much that everywhere there was a lot of rain and people were able to grow a lot of food and grain. People were even able to grow fruit over there. Everyone got enough to eat. And according to the country calendar, they say that it was the most fortunate year because it rained very heavily and that ended a long-time drought. Whether one is a satsangi or a non-satsangi, still people in our area remember that year.

So that is why the opening line or chorus of that bhajan is “Sawan dayalu ne, rim jhim lae” “Gracious Sawan has caused the drizzle to shower.”

After it has rained, in the sky a rainbow is formed. In Punjabi it is called as the swing of the mother.

That is why it is said in the bhajan that in the sky there are the swings of love. At least for once you set the swing of love with me and see. In that time of the year, the married women, married girls, come back to their parents home, and that is the time of reunion and enjoying. So the friends get together and they make the swings and they swing on those swings. So that is why here it is said, “O Beloved Sawan, there are so many swings in the sky. At least once you make the swing with my soul and you set the swing for me and then see.”

So dear ones, when the disciple is in love with the Master, he has this desire that maybe once, at least for once, he may sit in the ship of the Master and he may also travel around with the Master. He always has this yearning to be with the Master and enjoy with Him.

I have often told you this incident of my life which happened with my Beloved Master Kirpal. Even though Master Kirpal did not like these things, He would never be pleased with this kind of thing, but the disciple is sometimes compelled, and because of the compulsion, because of his feelings and emotions he does certain things even though he knows that the Master does not like it, but he cannot help it and he does that. So one day when Master was taking a walk I tried to steal some sand from under the feet of the Master; I took some sand from the place where Master had just put His foot. When I did that, Master Kirpal saw that and He got upset and He said, “Now you will go on bowing down at this thing again and again.” So at that time, even though I knew He would not like it, but still since I was in the habit of saying the poetry, I recited a small poem for Him. I always had this urge to say things or to write things and that is why I have written these bhajans. It is only because of my health that I am not writing many bhajans anymore and also since Kent and Pappu have told me, “Now it is enough, You should not write so much more,” that I have stopped. But always right from the beginning I had this habit and I had this urge to write the poetry. So at that time I recited this poetry, I said,

“This is my desire, my wish is to put this dust, on which You walked, close to my heart. O My Beloved, Your five Shabds have pierced through my heart.”

Whatever the Master gives to the disciple, he always keeps it with him, he always protects it. You know that Baba Sawan Singh was a very successful farmer. So once when some sevadars were doing seva in the field of Baba Sawan Singh I was also there. And usually in those days whenever Master Sawan Singh would visit the farm while the sevadars were doing the seva, He would come and distribute the food for them. So when He came there to give out the parshad, at that time there was no chair or anything on which Master could sit down. I had a small piece of cloth, a sheet which was not very expensive, just an ordinary piece of cloth. So I put that down on the floor on which Master Sawan Singh sat. I valued that very much; I kept it and I preserved it.

When beloved Master Kirpal Singh came to my place, at that time I spread out the same piece of cloth, that same sheet which I had protected. When Master Kirpal Singh came there He looked at that ordinary, inexpensive piece of cloth. He looked at it and He smiled and instead of sitting on it, He took it and put it on His head. Only He knew what that piece of cloth was. I still have that piece of cloth with me, because on that piece of cloth two forms of God Almighty have showered Their blessings.

Dear ones, who will appreciate the Master and the things of the Master? Only he upon whom the grace has been showered and only he who has understood the glory of the Master. When Guru Teg Bahadur was on His way to Patna from Punjab, on the way He came to the city of Kashi where Kabir Sahib used to live. From there He took that loom on which Kabir Sahib used to weave the cloth, and also that piece of wood on which He used to keep the cloth after weaving. Guru Teg Bahadur took that all the way from Kashi to Patna which is a very long distance, especially in those days when there were no good means of transportation. There were no trains or buses, people had to walk.

So Guru Teg Bahadur took these things with Him. Even though the dear ones who were accompanying Guru Teg Bahadur offered to carry those things, Guru Teg Bahadur said, “No, this is something which I have to carry, because these are the things which were used by God Almighty to earn His livelihood when He came down to this world.”

Later in the bhajan it is said, “I will hide you in my eyelashes; at least for once you come into the courtyard of my heart and see.” You know that the eyelashes are there to protect the eyes. Kabir Sahib also described the importance of the eyelashes, He said, “O my Beloved Lord, if You will come into my eyes, I will close my eyelashes. I will close my eyes, so that You may not look at anybody else, and I will not let anyone else look at You. You will remain there just for me.” So that is why in the bhajan it is said, “I will hide You in my eyelashes, at least for once You come into the courtyard of my heart and see.”

During this last tour in Calgary one couple came to see me in the darshan. They both were seeing me, but you know the heart knows what is in the heart; heart talks to heart. The man was very devoted and he was looking at me with all his attention, and he was attracting all of my attention too. So his wife felt as if I was not giving any attention to her and that only he was getting all of the attention. She felt that, and she was wondering why this is so. So later on she alone came to see me and she complained; she said, “On the other day I felt as if You were not paying any attention to me. My husband was taking

all Your attention.” So I told her, “No, that is not the case, my attention was towards both of you, but the reality is that when you have so much attention to the Master, those dear ones who look at the Master with so much attention, in a way, they capture the Master in their eyes and they don’t let the Master look at anyone else. They keep the Master to their own selves.” So dear ones, this is all a game of love, this is all a bond of love between the disciple and the Master.

When we were driving to the AK farm from the airport in Calgary, that dear one was driving the car in which I was going, and I knew about the habit of that dear one, so I told him, “Don’t look at me, you just look at the road,” because I was afraid that he might hit someone on the road. I knew the habit of that dear one was that when he gets intoxicated he just looks at me and he does not let anybody else look.

*[From here on, Sant Ji had Gurmel read out the verses one by one. As each was read, Sant Ji would begin His comments with a hearty “Hah!” Yes!]*

*Understand the melody of the songs sung by the cuckoo,  
At least sing one song of love and see.*

The voice of the cuckoo bird is considered to be the most melodious, the sweetest voice. And if anyone has a very sweet or good voice he or she is often referred to or described as the voice of the cuckoo.

So the disciple says, “Understand the melody sung by the cuckoo, and along with me, sing at least one song of love and see.”

Often I have said that since I always liked to sing the bhajans, or write the bhajans, whenever I would sing the bhajans in front of my Master I would get so overwhelmed and so intoxicated in singing the bhajan, that many times I would even have tears in my eyes and the dear ones listening to that bhajan would also have the tears come in their eyes. Many times when I would sing the bhajans, with every single word I sang, Master Kirpal would nod, as if He were saying, “Yes, that is true.”

In the early tours I did sing the bhajans when I went [to America] and many dear ones, even many singers, who had heard the best singers from India told me that even the best voices from Punjab, “all seemed to singing through their nose, but when You sing, it feels as if You are singing through your heart.” The last time I sang a bhajan was in New York, and since then my voice stopped and I do not sing bhajans anymore.

When I wrote this bhajan, Gurmel sang it and Pappu accompanied him.

*You will get the happiness of the heavens here itself:  
At least come under the shade of the hair and see.*

Yes! As we say, that fortunately we met the perfect Master, in the same way, a Master also gets a disciple only if He has good fortune. When people do devotion in order to get to the heavens, in order to get the happiness of the heavens, they give up everything, they work very hard, but still they are far from the happiness which one gets from the heavens. But when a disciple obeys the instructions of the Master, and when he does the meditation according to the instructions of the Master, the disciple gives much happiness

to the Master. The Master receives so much happiness from such a disciple which He would not get even from going to the heavens. So that is why the disciple who does the meditation and who obeys the Master, he tells the Master, “You come and be with me and you will get the happiness of the heavens.” This can be said only by the disciple who does the meditation.

Many dear ones have seen the place where I have done the meditation. At that place I still have the writing which says, “Come, let us go, O Friends, to see the battlefield where the lovers are climbing the cross. While they are climbing they are not afraid of death, they are happy to climb the cross.” Often I used to say such things even in front of my beloved Master. Once I said, “There is no one as foolish as the lovers, because in all their foolishness they go on singing and dancing; and borrowing fire from other people, they burn their own home.”

At the time my family members opposed me very much. They all used to say that Master Kirpal had done some kind of magic over my head. They were so much opposed that my elder brother and other members of my family even offered to take me to Amritsar to give me some electric shock [therapy]. They thought that I was controlled by some magic or something which Master Kirpal had done and that I had gone mad. Why was that? Because when you are obsessed by some magic, that magic shows to everyone in the world that you are obsessed by that magic. You do not need to give any evidence. So it was because I had put myself on fire with that fire of love which Kirpal had given to me, that people were saying that. So dear ones, as Bulleh Shah has also said, “Even if someone is a kazi or a priest, and he is followed by so many people, even if he has such a large following, when he is hit by the shot of love he will give up his priesthood, he will give up all his following, and he will follow that Master.” So it was because of that love that I was behaving like that, and that is why the family members came and they offered that kind of treatment for me. The brothers and sisters, the family members, of such a lover have sympathy for such a lover and they try to explain things to him, whereas the lover knows and he thinks, “These people do not have the understanding.”

When my brother who thought that Kirpal had done some magic and who offered to get me the electric shock, when his end time came, he said that four butchers were catching hold of him and they were bothering him. Then the next moment he said, “Now your Master Kirpal has come and He has freed me, He has saved me from them.” So when he and the other people were telling me all those things, I said that the Master is still worried [about your welfare], and even though he did not appreciate the Master, but still because of His grace He has freed him from the butchers. Since his death my family members have come to the Satsang and they have taken the Naam.

*I will make you drink through the cups of eyes.  
At least exchange your glance with me and see.*

Yes! Well, this is the line which bothered Pappu. It says that I will make you drink through the cups of my eyes, at least for once you exchange the glance of love with me and see. Dear ones, as the disciple is the lover of the eyes of the Master, in the same way, the Master is also the lover of the eyes of the disciple. As the disciple gets a lot of satisfaction and intoxication by looking into the eyes of the Master, in the same way if the disciple is true, and if he is doing what the Master is asking him to do, the Master also

becomes the lover of such a disciple. Guru Arjan Dev Ji Maharaj also said, “My eyes are yearning and asking when will I see my Beloved.” Bhai Nand Lal Ji said to Guru Gobind Singh, “O Master, here it is the question of Your one glance, and it is the question of my whole life.”

Guru Arjan Dev Ji Maharaj says, “We should close such eyes that do not get the blessing of having the darshan of the Master.”

*I will write my whole life in your Name.  
At least for once get in love with me and see.*

Yes! When the true love is awakened then the disciple understands everything as the things which belong to the Master; whether it is mind, his body, his wealth, or his position, he understands that all the things are of the Master.

So Guru Ram Das Ji Maharaj says, “Mother, father, sisters, brothers, wife, You are more dear than all these. O my beloved Master, You are more dear to me than all my family members.” Everyone has his own way of explaining things. Master Kirpal Singh Ji used to say that if a pipe has many openings then the force of the water will be very low, but if we close all the holes, and keep only one opening at the other end, then the water will come out with full force. In the same way, if we withdraw our love, our attachment, from all the other relations, and if we put all our love and attention toward the Master then it will be very forceful.

So that is why here the disciple says, I will write down, I will transfer, my whole life to your name, at least for once you get in love with me and see. So what can we imagine of what is going on within someone. Often I have said that right from the beginning when I was a very young child, I always had the feeling as if I had lost something. That feeling went on increasing, and later on, when I became a little older, when I would read or hear about the Sikh Gurus and Their disciples I would always crave for such a Master and to become the disciple of such a Master. I would always imagine, I would always think and wonder: “What kind of disciples were they who were fortunate ones to have the Masters like the Sikh Gurus. Will I be able to get such a Master in my whole lifetime?” And when the time came when I was blessed with such a Master, like I said earlier, [because] all the other openings were closed, all the love and all the attention was directed toward the Master.

In the old times in the army it was a custom that when anyone would join the army he was supposed to sign a paper saying that whenever my seniors will order me to go and fight in the battlefield I will not hesitate and I will obey their orders. The people were asked to put the fingerprints of all their ten fingers and sign that paper. So in the same way the disciple says here, “At least for once You come and be in love with me and I will put all my ten fingerprints on a piece of paper and I will transfer my everything, I will transfer my whole life to You.”

*Today the nectar is showering from the skies.  
At least for once create the yearning and see.*

The drops of love are coming from above. At least for once you drink this drink of love and see.

As there is the sweetness, the intoxication, in the love of the Masters – the love of the Master can change the life of the disciple – in the same way, in the love of the disciple also is the sweetness.

This is a very deep relationship. The Master goes there, even to the place where neither father nor mother, nobody from this world can reach.

*Coming into the intoxication of the month of Sawan,  
You at least shoot the arrow of your glance and see.*

The farmers usually wait for the month of Sawan. They usually wait for the rainy season to come, because it is the time when they get the rain and they can grow the grains and things like that. When the black clouds form in the sky and everyone knows that it is going to rain, then the peacock dances. And it is said that when the peacock in all his happiness sheds one tear from his eye, and if the female peacock picks that up she conceives. So that is why the disciple says here, “Coming in the intoxication of the month of Sawan You at least for once shoot the arrow of Your eye, of Your glance, and then see how I respond to it.”

*Ajaib has become yours for no cost  
At least for once you try me and see.*

Yes! The Master expects only the meditation from the disciple. He does not expect the disciple to bring gifts to Him. The only thing which He expects from the disciple that they may bring to Him is the meditation. So as the Master is expecting only the meditation from the disciple, here the disciple says, “I do not expect anything from You. I have become Yours free of cost, and at least for once, You try me and then see.”

If we are working for somebody and expecting the reward for it, that cannot mean that we are doing devotion. We are working. Kabir Sahib also says, “If the Master is living off the things of the disciple, then He is the greedy one, and if the disciple is doing the devotion of the Master expecting rewards from Him then he is also a greedy one, and they both are playing their games.”

But this is not the case between the true disciple and the Master. As the Master is expecting only the meditation and nothing else, in the same way the true disciple does not expect anything from the Master. He does not say, “Master remove my unemployment,” or “Remove my sickness,” or “Give me this,” or “Give me that,” he only does the devotion of the Master. So that is why here the disciple says, “Ajaib has become yours free of cost, now at least for once You come and try me out.”

The story of the Master and the disciple never comes to an end. Don't think that, after this session, the story which I have just told you is finished. It is not. For forty-five years Master Sawan Singh went on telling the stories of the Master and the disciple, and for twenty-five years Master Kirpal Singh went on telling us the stories of the Master and the disciple. All the ten Sikh Gurus and all the perfect Masters Who came in this world, They went on telling us the stories of the disciples and the Masters. They wrote many great scriptures, the holy books, but still the stories of the love of the Master and the disciple never come to an end.

There is so much more I can go on saying, there are so many more stories of the love of the Master and the disciple.

One person from our area went to California; he was not an initiate. But somehow a satsangi who happened to go to Shamaz meditation retreat, and who happened to hear the dear ones sing the bhajans and the stories of the love of the disciple and the Master, he was so impressed that he went to the person from our area and told him, "I have heard the dear ones sing such beautiful songs about the love of the Master and the disciple." So that dear one went to Shamaz and he was also very moved. So after he came back to India, the first thing he did was to come to the ashram and he saw me, he met me and was very impressed with that.

So dear ones, these stories of the love of the disciple and the Master never come to an end. The love is such a thing that it never finishes. The more you talk about it, the more you bring it out, the more you get. So these stories of the Master and the disciple never come to an end.

### **1994, January: They Give Us So Much Grace**

*from Sant Bani Magazine, March, 2001 (Light of Ajaib, Volume 6, pages 13-14)*

QUESTION: Could Sant Ji tell us something about the purpose of the bhajans that we sing and how they relate to the spiritual path?

SANT JI: Guru Nanak has called singing in groups *bhajan mungli*, and in the bhajans the yearning and the longing for Master has been nurtured.

When we sing these bhajans our mind gets a lot of help in becoming still, and our mind gets many reasons to rely on our Master and to have faith in Him. We sing in the bhajan, "I don't have any knowledge, I don't have any understanding, and I cannot comprehend Your greatness, but I know that Nanak says that Satguru is the greatest of all Who has saved my honor in this Iron Age." So when we sing bhajans like this, we come to realize Who has saved our honor in this Iron Age, and Who is the Power Who is going to help us. That is the Master. So when we sing such bhajans before meditation or before attending the Satsang, our mind gets this understanding, and we can give more attention and more concentration in meditation and in the Satsang.

We should always sing the bhajans written by the Param Sants, the Masters Who have done the meditation, because behind the words of those bhajans the charging of the Masters Who have written them is working.

This is because if we sit by a fire, the air which is coming from the fire brings heat to us, and if we sit by the ice or some cool place, then the air will be cold. So if the bhajans which we sing are written by the Param Sants – Those Who are very pure in Their hearts, Those Who have manifested God within Them – then we will get the same fragrance or the same effect by singing those bhajans or reading Their work. But if we read or sing the poetry or writings of those people who have not manifested God within them, those who have the fire of lust and anger always going on in their within, we will definitely get that effect also.

If we sing a bhajan understanding its every single word and applying every single word and every single line to ourselves, then definitely we will get the longing and yearning for

the Master. So that is why whenever you sing a bhajan, you should sing it with longing and yearning, after understanding what the bhajan says.

I have sung many bhajans to my Master, and it is a fact that they all were the voice of my soul. And this is also true – that Master Kirpal Singh Ji used to become very pleased hearing those bhajans.

It is a very fine, very important thing to sing the bhajans before Satsang, and if we can sing one bhajan before sitting for meditation, that also proves very beneficial.

### **1995, January: The Tongue of the Soul**

*From Sant Bani Magazine, February, 1995 (Light of Ajaib, Volume 4, 163-166).*

QUESTION: What is the significance of the many references in the bhajans to please tell the Master not to desert the devotees?

SANT JI: First of all, salutations unto the feet of that Almighty Lord Who is capable of doing everything, and Who has given us this opportunity to sit in His remembrance.

Guru Nanak Sahib said that whenever you are going to start any new work, any new thing, first of all, bow down your head in front of the Master or the One Whom you worship and believe in, so that with His grace the work which you are starting may become successful.

The humility which the Masters have used or conveyed in Their writings – the prayers or the pleas which They have made to Their Master – is coming from that heart which is very pure and holy; and it is coming from that abode, from that being, where the Shabd is manifested and where the stream of the Shabd is flowing.

After going within, They have seen that Their Master is All in All, He is Omnipresent. Outside He is living among us like a person who goes on changing his forms.

We see this all the time in this world. And you might have had such instances in your life also. Many times we have such experiences that – suppose there is an officer or a magistrate who is going to make a judgment. If our case is involved, and if we meet him, we fold our hands, we request to him to please make the judgment in our favor. Even though we know that he has been appointed to do justice by the government, and he will do justice. But still we want him to do the favor for us. And when we make the prayer, when we request, even to the worldly person, still he does the judgment in our favor; he showers grace upon us.

Guru Nanak Sahib said that we cannot compete with the Husband, we cannot compete with the Beloved Lord, over there only our humility and prayer can become successful. In the bhajans you hear, “O Lord, I will not get even one like You, and for You, there are millions like me,” because the disciples cannot get a Master who does the seva without charging anything, without expecting anything in return. We cannot get even one Master like that; but when the Satguru comes, when the Master comes, He makes a lot of Sangat, he makes millions like us.<sup>6</sup>

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<sup>6</sup> Sant Ji is referring to a line in His “Song to Kirpal, “ see Streams in the Desert, p. vi - Editor

Master Sawan Singh Ji used to tell a story to explain this thing further. He used to say that, in the town of Piran Kalleah, there used to live one Master whose name was Beekh. And He had an initiate who was very much devoted, and in a state of intoxication in the love of his Master, he was wandering in the streets of the city of Delhi, and he was repeating, “O Beekh, O Beekh, Hail Beekh. On the earth it is Beekh, in the water it is Beekh; Beekh is everywhere.” So when he was praising his Master like that, he [got in trouble with] the kazis [Muslim priests] who at that time were responsible for the religion. According to their religion it was a very bad thing, because no one was allowed to repeat the name of any human being as comparable to God Almighty. According to their religion it was a very serious crime.

So he was brought to the kazis. But still he continued repeating the name of his Master; he went on praising his Master. So he was taken to Emperor Akbar, who was a very righteous, very good, emperor of that time. So Akbar asked him, “Why are you saying this? Why are you repeating the name of Beekh?” He said, “He is my Master, He is Almighty, He is everywhere. That is why I am remembering Him, I am calling His name.”

Emperor Akbar was a very wise emperor. At that time, the country was having a severe drought, and this caused a lot of problems with the grain crops and other foods. So Emperor Akbar asked that disciple of Beekh, “Can you ask your Master to get rain for our country?” He said, “If you will set me free; if you allow me, I will ask my Master.”

The kazis and the other people who had brought that disciple to Emperor Akbar thought, “That disciple is just playing some kind of trick, and he wants to run away.” So they told the emperor that he should not set him free. But Emperor Akbar was very wise and he said, “Don’t worry, he will not run away anywhere; he will come back here.”

So he was set free and he sat in meditation. He contacted his Master within; he made the prayer. And he was promised that on the third day, the rain will come. So he told the emperor that on the third day the rain will come. So the rain came, and his promise was fulfilled. Emperor Akbar became so pleased, so happy, that he gave the ownership of twenty-one villages to that disciple of Beekh. But the disciple said, “I do not want anything of the worldly nature, which is going to be destroyed. I don’t want this thing.” And he transferred that to his Master Beekh. Some other time, when he met his Master, his Master told him, “When you had made the prayer, at that time, your attention was in me, and at that time my attention was connected with Almighty Lord. If you had asked for anything, you would have been granted that. If you had said, ‘Make me a god,’ or ‘Make me almighty,’ God Almighty would have even granted you that prayer.” So the meaning of saying this is that whenever we make the prayers to the Master, whenever we make a plea to the Master, if it is coming from our sincere heart, and if our attention is completely absorbed in the Master, then always our prayers are accepted; and they are answered.

When the disciple looks at his own faults, then he comes to realize how many faults he has done. And if he will have to settle the account of all the mistakes he has done, it will become unbearable for him. That is why he makes this prayer to his Master, “O Master, before looking at the piece of paper where my accounts are written, you forgive me; because if I should have to settle the accounts of all the faults I have done, I won’t be able to do that. So before you look at my faults, forgive me.”

Kabir Sahib also made this request to His Almighty Master. He said, “O Lord, You are my True Father. I do all the faults hidden from the world. But from You, nothing is hidden. First of all, the lust has attacked me and has made me ignorant, and he has controlled me.”

“O Ram Rai, Lord Almighty, listen to my prayer. First of all You forgive me, and then ask me for the account.” Says Kabir, “O my Beloved Father, Ram Rai, I have come in your refuge.”

So the bhajans which the Masters have written are the humble prayers which They have made to Their Master. Master Sawan Singh Ji used to say that mind is an agent of Negative Power, and he is very strong. He never allows us to confess our mistakes; He never allows us to admit that we have made this fault or we have done this mistake. He used to say that if we would confess our faults, confess our mistakes, and ask for forgiveness, then there would be no other hurdle or any obstacle in our way to reach God Almighty. So, through the bhajans written by the perfect Masters, which are full of Their humility, we can confess our faults, we can apologize for our mistakes, and we can also express our feelings to the Masters. Otherwise, our mind is so strong that, even though we make so many mistakes, we make so many faults, still he never wants to confess – he never wants to believe that he has done that.

When the Masters live in this world, They are like a very small being, a very small person and very humbly They live Their life. They behave like They are very small beings in front of us. Even though we see how much grace They shower upon us – many times when we are involved in an accident, we are saved by the Master. When we are in any kind of sickness or when any problems come to us, we always feel and we always see that the Master has helped us. Many great instances of things like this continue to happen between the disciples and the Masters. But when we go to the Masters and tell them, “O Master, You have showered so much grace upon me; You did this for me or You did that for me – ”; They always say, “No, I did not do this; it is all the grace of my Beloved Master.” Many times They will say, “I am not capable of doing anything. I am just a lowly sinner. This is all the grace of the Master.” So you see how much humility the Masters have within them. Even though They are capable of doing everything, and They are doing everything for us still, when we ask them or we tell Them face to face, “You have done this for us,” They tell us, “No, I have not done it.” All the Saints have said that the Path through which our soul has to go is very narrow. It is one-tenth the size of a hair, and it is very narrow. So one has to become very thin, very humble, in order to cross that Path and go to one’s abode.

Kabir Sahib has said, “Suppose there is a very narrow path which is one-tenth the size of a hair. If you bring in an elephant and ask him or force him to go through that narrow path, no matter how much you beat him from behind, or no matter how you try to tempt him, but still he would never attempt to go through that, because he knows that he is too big and the path is very narrow. But if you bring an ant, you do not need to do anything. The ant is very small, and it will easily go through that narrow path.”

So Kabir Sahib says that if we remain small, within our self, only then our Surat or attention, can go within.

So dear ones, if you will always remain humble, if you will always make the prayers, then Hazur Kirpal will definitely shower His grace upon us. Dear ones, we need Him, He does not need the disciples. We need the Master; the disciples always need the Master.

He is making the requests and prayers a million times more than us in front of His Master.

The reality is that, when the Masters give us the Initiation, They take our soul and place it in the lap of Their Master, and make the prayer: “Now he has taken refuge in You. You forgive him; now he is under Your refuge.”

Many dear ones have got the opportunity to see that underground room where Beloved Lord Kirpal had asked me to go and meditate. When He gave me the order to go in that underground room, He told me that I had to open my eyes inwardly. He put His hands on my eyes and told me, “You are to close it from outside and open it inwardly; and I will come to see you by myself.” At that time, shedding the loving tears, I made this request, I asked my Master, “O Lord, You have to protect me, because the Negative Power is after me. You have to maintain my reputation, You have to protect my honor.”

### **1995, December: To Become a Child of the Master**

*From Sant Bani Magazine, January/February, 1996 (Light of Ajaib, Volume 4, pages 209-211)*

QUESTION: Sant Ji, did you spend any time with Baba Somanath or Mastana Ji? If you did, would you tell us about it?

SANT JI: Yes, I had a very brief meeting with Baba Somanath. You know about my relationship with Baba Bishan Das; he was my previous Master and He had given me the Initiation into the first two Words, but He had told me, “There is something beyond this. If you ever come across a Master who is capable of giving you more, then you should take me also to have the darshan of such a Master. And if I will come across someone who knows more than what I know, then I will take you there.” So such was the Will of God Almighty, because you know that I had the opportunity to have the darshan of Baba Sawan Singh [before I met Master Kirpal]. So when I went to see Baba Sawan Singh and I was convinced, then I also took Baba Bishan Das there. Baba Bishan Das told Baba Sawan Singh about me – how I had performed the austerities and had done so many different kinds of practices in search of God Almighty.

Baba Sawan Singh Ji said, “I also have a disciple here, I also have a Baba here, who has gone through the same kind of practices, who has done a lot of searching for God. He even had long hair which he cut off only after coming to Beas.” Then Baba Somanath was called, and we met there in the presence of Baba Sawan Singh.

I met with Mastana Ji many times at the feet of Baba Sawan Singh. During the Satsangs I had many opportunities to spend time with Mastana Ji. He was my old friend; we had a lot of love for each other.

He was a lover in the true sense. He used to call Master Sawan Singh as Sawan the Emperor, and he used to remember Him with his every single breath. In fact, the bhajans which you sing, written by Mastana Ji, are bhajans which were penned by me. But after Mastana Ji left, since He did not leave any successor, there was a person who started

writing his own name at the end, saying that he had written those bhajans. But I did not feel comfortable, after Mastana Ji left, to delete his name and add my name. So that is why we wrote the name of Mastana Ji. But in fact, the bhajans which you sing which have the name of Mastana Ji, were written by me.

Mastana Ji used to have anklets with tiny bells on his feet, like dancers have, and he would dance in front of Master Baba Sawan Singh.

I was also very fond of dancing in those days, and in that mood I had written this bhajan, “Dance, mind, dance; dance in front of the Satguru.” In the presence of Master Sawan Singh I said, “Just as Ranja (a great lover in Indian folklore) said, ‘Come with me all those who want to become a fakir – because I neither got married, nor will I get married, and there is no one in this world who will mourn my death.’ So those who want to become a fakir should come and follow me.”

Just as Master Kirpal Singh [later] made me sit in the underground room to do the meditation, in the same way, Master Sawan Singh had made an underground cave for Mastana Ji and had made him do the meditation. I also got the opportunity to be in that meditation cave and meditate there.

Dear ones, when Mastana Ji gave the Initiation, He had a very large following, but still the love which He had for me was the same as it used to be in the court of Master Sawan Singh. Whenever I would visit Him, in front of His whole following, in front of His whole sangat He would call me and He would say, “Okay, now you tell people what Master Sawan Singh was like; how did He look?” So I would describe the glory and beauty of Master Sawan Singh to all Mastana Ji’s sangat in exactly the way I had witnessed.

Master Sawan Singh was very beautiful; He was very handsome. In fact, He was the true gentleman Guru. He had a gold chain fitted to His watch, and He always used to wear very clean clothes. Nobody had seen any stain on the clothes of Master Sawan Singh.

When He would laugh it would feel as if His whole being was laughing, and as if flowers were pouring down from His mouth, when He laughed like that. He was so beautiful, so handsome, that even the fairies used to pay homage to Him, because even the fairies were not as beautiful as Master Sawan Singh was. His style was such that He would be talking to a person, but on the other side somebody else would be trembling there, realizing his sins.

So dear ones, Mastana Ji used to say, “All that you see here is the blessing, the grace, of Master Sawan Singh” – because Mastana Ji used to distribute money to the people. When He would do that, He would start in the morning, and He would go on distributing money to the people until late in the evening. Many times the Indian government officials tried to find where He was getting all the money from, and they even put Him into prison. They searched all His belongings, but they could not find any money; but still He was distributing to everyone. So He used to say, “All that you see here is nothing but the blessings and grace of Master Sawan Singh.”

He used to say, and He had this thing in writing also, “If anyone says that he has given even one rupee to Mastana Ji, he can take back 1,000 rupees.” His own clothes were always torn, and I have seen that He used to wear tom shoes too. He used to say, “The

poor Mastana has only these things.” He used to show His torn clothes and torn shoes, and say, “Such is the play of Master Sawan Singh: the poor Mastana doesn’t have anything more than these torn shoes and the clothes.”

One day very lovingly He told me, “Look here, everything you see here is the grace of Master Sawan Singh. I have the blessings of Master Sawan Singh, but the Power Who is going to come to you by Himself, He has done the meditation. Sawan Singh is God Almighty, and the One Who is going to come to you, He is the Son of God. He has done so much meditation, He is such a big Power, that if He puts His hand like this in front of cannons blowing the fire, even the cannons would stop. When the time will come, that Power will come to your home by Himself and you have to appreciate Him.”

Dear ones, He had so much love for Master Kirpal Singh also; His sangat used to love Master Kirpal Singh a lot.

Generally He was not pleased with the initiates of Master Sawan Singh. The reason for that was, as He used to say, “You see that you got the form of God Almighty in the form of Sawan Shah, but you did not appreciate Him.”

So dear ones, because the Form of the Master, because the Form of Sawan Shah was still in His within, that is why He said, “You people did not appreciate that Form of Sawan Shah,” and that is why He was not pleased with those who did not appreciate Sawan Shah. The Form of Sawan Shah was so deeply engrossed in His within that He could not forget it. Just as I have written in one of my bhajans, “Such a Form of my beloved Master is manifested within me, is imprinted within me, that not even for a moment do I forget how my beloved Lord, my beloved Sawan, used to smile.” And I never felt, I never saw, any difference between my beloved Master and Master Sawan Singh.

And happily, smilingly, He gave me the immortal sign, the immortal gift, in the Form of Kirpal, Who always accompanies me.

### **1996, January: Why the Veil Was Thrown Down**

*From Sant Bani Magazine, March, 1996 (Light of Ajaib, Volume 4, page 219-220).*

QUESTION: I believe that the bhajans are no less important than Simran but what should we do if the remembrance of the bhajans becomes more like a repetition, sometimes even interfering with the Simran?

SANT JI: Dear ones, the purpose of doing the Simran is to gain the concentration. If a line of any bhajan, or if any bhajan becomes a part of your within, and if it goes on happening in your within and it helps you in concentration, even that is not less important than doing the Simran, because the love of the Master is in that line of the bhajan.

But the dear ones should put emphasis on doing the Simran as you have been told at the time of Initiation. You were told that you should do the Simran, and when you are doing the Simran, you should only be doing the Simran. The bhajans written by the perfect Masters have much yearning and much love for Their Master. And if we sing those bhajans before doing our Simran, that will help us to gain the concentration. After the meditation also, if we can sing one bhajan full of love and yearning for the Master, even that will help us. It will keep us happy and content during the rest of the day.

## **1996, March: He Takes Care of Every Need**

*From Sant Bani Magazine, July, 1997 (Light of Ajaib, Volume 5, page 41)*

Dear Ones, I came to Sant Mat at a very young age. I got many opportunities to spend time in the company of Master Sawan Singh. And from Baba Bishan Das, from whom I got Initiation of the first Two Words, I heard a lot. Baba Bishan Das used to say, “With every soul, the Negative Power has attached His agent, the mind.” Baba Bishan Das used to call the mind as the bull of the timber market. The bull always goes in the direction where you don't want him to go. So that's why he used to call the mind as the bull of the market.

Even though all of these things have been said, still I don't believe in them. Because my beloved Master put His hand on this chest, and He said, “It is my work to liberate, and I will liberate all those who will be initiated by you.” And up until now, He has been keeping that promise.

You may ask Gurmel Singh how much forgetful his grandmother was. But still, both Master Sawan Singh and Master Kirpal came to liberate her soul. A few days before she left the body, she said, “Both the Masters have come to take me.” She was very forgetful, and she did not do the Simran. Even though she was initiated, but still, she did not do the Simran. The family members tried to force her to do the Simran and remember the Form of the Master, but it did not work. I told them that they should not bother with her; it is the work of the Master, and He Himself will take care of her.

The beloved Masters showered so much grace upon her, and They created such a will for her that within a few days everything changed for her. After that, she would oppose if any non-satsangi would come near her, but when any satsangi came near her, she would talk very loving talks about the Master with him.

When Master gave her the darshan, at that time, Nirmal, her son, had to go to Bombay. So I asked him, “Next time she has the darshan of the Master, she should ask the Master when she will be taken.” So on the following day when she was asked to ask the Master when she would be taken, she replied, “He doesn't speak.” But the day she left the body, He told her that she was going to leave.

It is very important that no non-satsangi should be around the person who is leaving the body. The satsangis should be around that person, and they should create such an environment – they should sing the bhajans and then you can see what kind of Will the Master creates and how He showers His grace.

Those who do not say before leaving the body that they are being taken up by the Master – because not everyone has the orders to say that they are taken by the Master – they are protected in the end. In the relationship of the Master with the disciple, it is not true that the Master does not take care of, or protect, the souls.

## **1997, February: The Dust of the Feet of the Master**

*From Sant Bani Magazine, December, 1997 (Light of Ajaib, Volume 5, pages 65-67)*

QUESTION: Dear Master, I have heard that You wrote some of the bhajans that we sing, when You were a child. How old were You when You began writing bhajans? Please

comment on Your inspiration to write these beautiful bhajans when You were so young. Thank you.

SANT JI: Dear Ones, you know that I do not have a head for dates and I do not keep the accounts of my life, and I don't know what happened when in my life. If you were to ask me how many Tours I have done, I would not be able to answer that.

Last year when dear Russell Perkins met me, he reminded me, he told me, "It was twenty years ago that we had met on this day." So I became grateful to him, and I thanked him for reminding me that we had spent so many years together. [Laughter]

I remember my birthday only because I remember that my mother used to celebrate that, and on that day she used to invite everyone from the village and feed them.

My mother was very devoted. I do not know if she had any Master or not – maybe she had a Master because she used to do a lot of meditation – but she was a very good soul, she was very devoted, and she took very good care of me. She brought me up in a very good way, even though she had not given birth to me.

She used to tell me many stories from her life, and she used to tell me very good things about doing the devotion. She would tell me that one should do the meditation, one should do the devotion, "because that is the only thing which will go with us. Otherwise, nothing else from this world will go with us." She also used to say, "Unfortunate are the ones who do not get up early in the morning to do the devotion of God." So she would say that to me, and when she would find me not sleeping at night, she would get upset at me and she would say, "Why [are you] not sleeping?" So I would reply, "But Mother, you yourself have said that they are the unfortunate ones who do not get up in the morning to do the devotion." Dear Ones, the mother has a very great effect on the life of the child. The encouragement or the inspiration to do the devotion of God Almighty which I got came to me from my mother.

Every mother wishes that her child should be good and should be a noble person.

I deeply love those parents who pick up their children and who love their children. But when I see those parents who hit their children, those who get upset with their children, I get very upset with them, I don't like them, even though they are doing that with their own children.

In one bhajan, which I wrote in my childhood, I had written. "You may write anything in my destiny, but never write the separation from my Beloved Master," [*Likhan Valya Tu Hoke*] because it is unbearable, and I won't be able to bear that pain. But that was a bitter truth, and I had to suffer that pain of separation, not once, but twice in my life. First, when my beloved Baba Bishan Das left the body, it affected me very badly, it made a hole in my heart, and it tormented me. And afterwards, when my Beloved Lord Kirpal went away from my eyes, when He left this world, that also was a very unbearable moment, and I could not bear that.

I had the experiences of Light and Sound right from my childhood, and that is why in that bhajan I have written, "O Lord, write the Light of my Master in my forehead, and write the Sound of Almighty Lord in my ears."

Even though the holy souls are able to hear the Sound Current in their childhood, and even though they are able to see that Light, but still that Light and Sound cannot guide those souls up. Unless they meet a perfect Master, and unless they meditate with the guidance and instructions of a perfect Master, even though they may be seeing Light and hearing the Sound, but still, those Lights and Sounds cannot pull the soul up.

Often I have said, “Suppose that there were tons and tons of gold and precious stones buried in your house. But if you are not aware of that – if you are living like a beggar, if you are begging for pennies outside and living your life like that what is the use of having so much gold and precious stones, all that wealth, buried in your home, if you are not able to take it out? Suppose someone comes along and helps you take out that wealth which is in your own home, and with that wealth you are able to live a comfortable life. Tell me, whom would you thank? Would you thank the gold and the other valuable things which were buried in your home and which were useless for you until you discovered them with the help of the person who knew they were there? Will you thank that wealth? or the person who helped you get that wealth? I think you will definitely thank the one who helped you to discover it, because if he had not come to you, you would not have gotten those things.

In the same way, God Almighty was always present within us in the Form of Light and Sound. But we did not know about Him, we did not know how to make contact with Him, we did not know how to take advantage of Him.

Almighty Lord Kirpal, showering so much grace, and having so much mercy upon us, came into this world, and He told us that God Almighty was within us. He made us realize Him, He connected us with Him. That is why day and night, with every single breath, I go on thanking my beloved Lord Kirpal, that He is the One Who came into this world, and He is the One Who made me realize that God Almighty Who was always present within me. I remember this like a dream. I was maybe seven or eight years old when I made those different heaps of clay representing every member of my family, and I asked them this question, “Will you protect me? Will you help me at the time when no one can help me?” And I got the answer from my within, “No, they cannot help me.” So I demolished all those heaps. I kept only one that represented that Power Whom I was missing from my very childhood, and in Whom I had this faith, that someday He will definitely come to me: I will definitely meet with Him, and He will surely help me, He will surely protect me.

So from that I got the voice coming from my within, “Yes, I will surely come and meet with you, I will surely help you at that time.” So I kept only that heap. When my father saw me doing that, he asked me what I was doing. I told him, “I have asked this question to each one of you, if you will help me at the time of death, if you will come with me in the beyond to help and protect me, and I got the answer that no, you will not do that. That is why I do not want to keep any relation with you and that is why I have broken up your heaps. But I have kept this one heap of clay which represents that Power Whom I have not seen, but I have the faith, that someday I will meet with Him, and that Power will definitely help me.” My father said, “I have made so much property for you, I have made so much wealth for you, how do you say that I will not help you?” I said, “But Father, I am asking you about the inner world. Will you be able to come with me within, will you be able to help me at the time when no one from this world can help me?” He said, “No, I

don't think that I can reach there, that I can help you there. I cannot even help my own self, so how can I say that I can help you?"

So that is when I said, "Then if that is the case, if you are not going to help me, if you cannot help me, then what is the use of taking all the wealth and property which you have collected for me?" At that time I spit at, I abandoned, all the property which my father had collected for me. Right from that day, I never had any attachment for the worldly possessions, wealth, and properties, and at that time, in renunciation and yearning for God Almighty, in His remembrance, I wrote many bhajans. But unfortunately I could not save them, because whenever I moved from one place to another, I never took anything along with me. I only took the clothes which I was wearing at that time, and that is why all those bhajans which I had written in my early childhood were lost, and I don't know where they are. I got the inspiration from my very childhood to write bhajans and I wrote many bhajans at that time. Dear Ones, when the love for the mother is created within a child, and when he wants only his mother, at that time if you bring all different toys in front of him, he will not like them, he will not become quiet. He will go on crying for his mother, and he will not stop until he sees his mother. In the same way, if we have the yearning for God Almighty, if we develop real love for our beloved Master in our within, do you think that we will stop, do you think that we will rest until we have met with our beloved Master within ourselves? Do you think that the worldly temptations, the worldly pleasures, the passions and the other worldly things, will have any meaning for us? Do you think that we will get attached to them? Of course not. Unless we meet with our beloved Master, we will not find any peace or any comfort in any of these worldly things.

Okay, goodnight everybody.

### **1997, February: On Simran and Yearning**

*From Sant Bani Magazine, January, 1998 (Light of Ajaib, Volume 5, pages 74-77)*

QUESTION: Dear Master, is it better to read the bhajans and sing to the Master, or to get the darshan, since both are important?

SANT JI: Master Sawan Singh Ji used to talk about the importance of having the Master's darshan. He used to say that the importance of the darshan of the Master is greater than anything else because God Almighty is Inaccessible, He is Unfathomable, He is Unseen, and we cannot contemplate on the Form of the One we have not seen. God Almighty knows our weakness and this is the reason that He assumes the human form and He comes in the Form of the Master. When the Master is sitting in front of us it is much better for us to have the Master's darshan.

Master Kirpal told me about his earlier condition, he told me that once when he along with Doctor Johnson was massaging the legs of Baba Sawan Singh, Master Kirpal Singh asked him, "Master, how would the Form of the Master be within?"

Master Sawan Singh smiled and He said, "In the within you will find the same features, you will find the same Form. This why those who have the privilege of seeing the Master's Form within, they tell us that in the within also it is the same Form which we see outside. Those who have perfected their dhyān, those who have perfected the darshan of the Master, only they know this and whatever they see in their within, they tell us."

Dear Ones, the outer face is not as attractive as the inner face, as the astral face, because the astral face has the magnetic attraction. Just like the magnet attracts you, in the same way that Inner Form, that Astral Form of the Master attracts you; and as you go further within and as you see the Causal Form of the Master, that is much more radiant and it is even more attractive.

Master always looks at the souls and this is the reason why He never makes any mistake, He never forgets the soul after giving Initiation to that particular soul. You see that only because of that, the Master goes and recognizes His soul. Many times it happens that the soul goes into some other planes, or even to the hells, so the Master goes there and He recognizes His soul and He brings him back. If there is any sign on that soul, only then the Master is able to trace him and only then is the Master able to recognize him. If there was no sign on the soul how could the Master trace him?

If the disciple has not perfected his contemplation, if he has not had the darshan of the Master and if he has not contemplated on the Form of the Master, how will he go along with the Master when the Master comes to take him? How will he be convinced? How will he be sure that He is his own Master?

That is why Swami Ji Maharaj said, “O brother, you have the contemplation of the Master’s Form, otherwise you will not be saved.”

Guru Arjan Dev Ji Maharaj said, “Develop the Form of the Master in your within and in your mind you go on doing the Simran given to you by the Master.” The Simran given to you by the Master is such a Power that no force of the Negative Power can stand in front of it. So while doing the Simran given to you by the Master, bring the remembrance of the Form of the Master over here at the Eye Center.

Guru Arjan Dev Ji Maharaj says, “The Form of the Master is beyond time, it is beyond Kal: and we can concentrate on the Form of the Master only by contemplating on the Form of the Master.” You see that it is very difficult to concentrate and contemplate on the Form of the Master because He does not go below the Eye Center. It is very easy to remember the things of the world. The moment you think of anything of this world at once you feel like that thing is in front of you. Why? Because it is coming from the centers below the Eye Center and our attention is still not perfected. That is why we can easily have the remembrance of the worldly things, but for the Form of the Master it is difficult for us – because still we are not right at the Eye Center and we have not perfected our concentration.

Master Sawan Singh Ji used to say, “In the Satsang we should try to sit in such a place from where we can have the darshan of the Master. We should not try to sit way in the back or in the side or at a place from which we cannot have the darshan of the Master.”

He also used to say, “The people who come first should go and sit in the front. The people who come later on should not try and go and sit in the front; they should sit at some other place. But wherever you sit in the Satsang, you should always be sure that you are able to have the darshan of the Master.”

In order to sit in the front and have the darshan of Master Sawan Singh, at least five or six hours before the Satsang, if not more, we would come and sit there so that we would not be pushed back; if we came later we would not get the [good] seat.

The teachings of Master Sawan Singh were very simple and He used to say in a few words whatever he wanted to say. He even used to say, “The farmer always looks at the other end, the furthest end from where he has started watering the field.” What He meant to say was that, “I can see even the people who are sitting way in the back and you should not fight over the issue of coming and sitting in the front.”

He used to put a lot of emphasis on contemplating on the Form of the Master. He used to say that, sitting in the Satsang you have the best opportunity to develop the concentration on the Form of the Master. For an hour, or an hour-and-a-half, while you are sitting for Satsang you can look at the form of the Master and contemplate on it. And you should be so much absorbed and so much concentrated in looking at the form of the Master that you should not even be aware of the pathi who is sitting right next to the Master. And if the Master is talking to anyone, even then you should not be looking at that person: your attention should be only at the Master.

Kabir Sahib said, “Always look at the forehead and eyes of the Sadhu because in His eyes and in His forehead the truth always resides.”

Those who look at the Master constantly sitting during the Satsang, they get a tremendous amount of experience, they get very good amount of the experience, those who look at the Master constantly.

Now the question is, “Do you have to read the bhajan?” So what to do? Often I have said that you should practice singing the bhajans. You should learn the bhajans so that, when you get the opportunity to sing the bhajan, you will not have to use the book. You should always be looking at the form of the Master and you should even remember the page number. You should have the book in front of you for the namesake, for the page number, and like that, I would say that you should even remember the page number so that, when your turn comes, you should at once say that it is on this page, and then you should know the bhajan by heart so that you may continue looking at the Master, you may continue having the darshan of the Master.

Dear Ones, Master Sawan Singh used to say, “The hands at work, the heart with the beloved.” So we, the dear ones, should also be like this, that the string of our heart, the string of our eyes should always go on moving toward the Master. We should always go on looking at the Master.

Well, the questions of the dear ones were very good and I really enjoyed answering their questions. It reminded me of my Beloved Masters. Master Kirpal Singh and Master Sawan Singh Ji, and whenever I am able to remember Them I become very pleased: it makes me very happy to remember Them. I remember the times I have spent sitting at Their Feet. My words are very simple and the way I answer the questions is also very simple. As Master Sawan Singh used to talk about His own way, He used to say, “If anyone wants to understand anything in simple words they should come to me and I will explain to them.” He always used to explain the things in a few words. He used to say, “If anyone wants to understand anything in detail, in more words, he should go to Kirpal Singh.” He used to say, “Kirpal Singh first takes apart the gun, piece by piece, and afterwards he puts them back, and in that way he explains the things to everybody. But my way is different: I just say a few words and I explain things to people in simple words.”

So my system, my style is also the same. My words are very simple. I only share the love, I only share the grace which I have received by sitting at the feet of those great Masters. Whenever I talk about Them, whenever I remember Them, I feel like – you know that when you pull a spring – in the same way, I feel so much strength and energy in me whenever I remember my times with Master Sawan Singh and Master Kirpal Singh. So whatever I have gained, whatever I have learned sitting at Their feet, it is a very simple thing. I appreciated the time which I was given, which I got to sit at Their feet and I made my life. And I would like to tell all of you, that you should appreciate the time which you have got, so that you may also make your life successful.

Master Sawan Singh often used to call Master Kirpal Singh as a malvi.

Once there was a wedding and people were waiting in Sikhandarpur, at the farmhouse of Master Sawan Singh, and Master Sawan Singh said, “At least let my malvi come.” Malvi is the word for a Muslim priest.

A malvi is a very learned person; he knows about the holy book of the Koran. That is why Master Sawan Singh used to call Master Kirpal Singh as “Malvi.” Master Kirpal Singh often used to explain the Path to the malvis and to the Muslim people.

### **1997, March: Don't Make the False Excuses**

*From Sant Bani Magazine, June, 1997 (Light of Ajaib, Volume 5, page 34).*

SANT JI: Salutations unto the feet of Supreme Fathers Lords Almighty Sawan and Kirpal, Who have given us the opportunities to sing Their glory. First, He Himself created the yearning to meet with His Master in His within. Then after that, telling us about His yearning, He has created the yearning within us to meet Him, through His bhajans, through His words. How can we thank Him enough for all the grace He has showered upon us? We do not have the appropriate words through which we can thank Him for all the yearning He has created within us. In fact, when we vacate the nine openings and by doing the Simran, when we concentrate at the Eye Center and go behind the eyes, after connecting ourselves with that Sound which is all-pervading, only at that time can we express our gratitude to the Master for all the grace that He has showered upon us.