



THE MASTER'S SEARCH FOR US

by Sant Ajaib Singh Ji

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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?

THE MASTER: 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.

Q: I want to thank Him for coming here, for being with us.

M: I appreciate all the dear ones' love here. You are very loving people.

Q: When Sat Purush granted this boon to Kal, He must have known that Kal would abuse the gift. So why in that light did He grant the boon?

M: Because Kal served Sat Purush, God was pleased by the seva of Kal and He came in the control of the seva. That's why He gave him this boon. He gave him a place to create the creation. He gave him the souls.

Further, if there was no Negative Power the souls would not have come into its control. When the soul undergoes the cycle of birth and death and, after finally getting the human body goes back to Sach Khand, she then realizes all this. When Bulleh Shah went to Sach Khand, the souls who were there lovingly asked him, "How are You? Did You get anything from the world? What have You brought from the world?" He said, "What was there to bring here? My face is blackened. I have come back with a blackened face and nothing else."

Q: How can we best fulfill Master's wishes and still respect Him?

M: The way to have the greatest respect for the Master is by obeying whatever He says. And, you should never try to compete with Him because He is the ocean and the disciple is a drop of that ocean. He is Almighty. He can do whatever He wants. If a disciple doesn't respect his Master, he can not progress. One who has respectful love for the Master is the only one who can succeed. Hazur Maharaj Kirpal asked Master Sawan Singh only this thing: "Give me the boon of respectful love for You." All the Masters, those who are going within and those who are perfect, all ask for the same boon - that their Master should give them respectful love.

In Rajasthan, there was a wrestler named Purlin Singh. He was from a place named Nagar. One of his disciples, after learning wrestling from him, challenged his master to wrestle with him. Purlin Singh said, "You know I am older than you and my body is not as strong as yours but still if you will challenge me I will come and try to beat you." Even though he was very old he went there because he was the master. And that disciple defeated his master. Even though this incident happened 25 years ago the people still remember it and still remark that such a disciple challenged his master and made him face defeat. So, in the worldly matters, if we take anybody as our teacher, we should never try to compete with him. We should never try to understand ourselves as equal to our teacher because we have gotten everything from our teacher.

It's good for us to respect the disciples of our Master also. Once Bulleh Shah had a wedding in his family so he invited the Master Inayat Shah to come and attend the wedding. However, because Inayat Shah was very busy, he sent one of his disciples who was from a low Muslim caste. Because Bulleh Shah was of a very high caste, he and the other guests at the wedding showed no respect to the disciple sent by Inayat Shah. They didn't understand that their Master was residing within this disciple, and mistreated him. When that disciple went back to Inayat Shah and told him how he was not welcomed at the wedding, that he was not shown any respect and was very badly treated, Inayat Shah became displeased with Bulleh Shah. Finally, when Bulleh Shah came to Inayat Shah, He said, "Oh Bulleh, I am very displeased with you. It is a sin to drink water which is brought by you." After that, Inayat Shah didn't give any grace to Bulleh Shah and all the color of Naam in which Bulleh Shah was dyed soon went away. When Bulleh Shah realized his mistake, his Master again started giving him grace. So it is better to show respect to even the disciples of our Master.

Those who seek more respect, more love, for the Master are the ones who succeed in this Path. Only they can go ahead. Master has respect for everybody - all the people in this world - and even for all the animals. It doesn't matter to Him whether a person is an initiate or not - He has respect for everybody. So naturally it is also expected that those who have respect for everybody should get respect from other people. Guru Nanak Sahib says, "Satguru is thinking about everyone's good. Those who are thinking ill of Him - what are they going to get?"

You see, even in this worldly life when we love somebody it should be full of respect. If we are not having respectful love for other members of our family, it will spoil the loving atmosphere in the home. If sometimes we love and other times we don't we can not maintain the love and loving atmosphere at home. Our Beloved Guru was always allowing me to sit next to Him on the dais. But still I was so much afraid of Him that I can't describe it in words. And many times when He would embrace me, I was feeling so afraid that it felt as if all the blood in me went dry because I had so much love and respect for Him. Satguru is all-conscious. He knows everything that is going on within our hearts. He is Almighty. A disciple is afraid of Him because of his own failings. That's why he should have respect for God.

Q: If an initiate dies and has to come back to this world, will the Master be sure to find him?

M: You see, Master always comes and searches for the disciples because the souls are blind and Master sees everything. Until a blind man calls upon that person who sees, how can he get help from the person with vision? The initiates of Master Kirpal who are in this country should realize that Master came here and searched for them and that then they went to Master.

Anyway, the satsangis are never given birth again in this world. If a satsangi has done very bad karmas which can not be forgiven in this life, only then is he given another birth in this world. And then also will he come in contact with Master and Master will take care of him in the next world.

We do not know what it is which inspires us from within to go in the company of Saints because we are away from God now and are in the kingdom of the mind. That desire which comes from within is coming from God. You will see that the mind will always tell you to go away from these things. Hazur used to say, "Those who are saying that they are going to the satsang, that they are doing the meditation, have not yet had their inner vision opened and do not know what it is which is making them do all these things. But, when their veil is lifted and when they see what is happening within, then they will say that Master is doing everything. Master is bringing them to satsang, Master Himself is coming into satsang doing meditation and making us meditate."

If a satsangi is given one more birth in this world then his thoughts will also be much more rarified than the other people and right from his birth he will have thoughts of God. Until he gets Master he will not have any peace of mind. Hazur Maharaj Sawan Singh used to relate one incident: "There was a father and son living in Agra when the plague was spreading. When the son was on his deathbed his father was weeping bitterly and the son said, 'Father, you don't have to weep because I'm not going to die. I'm going to get a new birth. I'm going to get a new life. In my last life I was a tree when some disciple of Swami Ji Maharaj came and took one of my branches. It was given to Swami Ji Maharaj and he used one piece of the branch for a toothbrush. And because He was a perfect Saint He graciously gave me this human body. But, because I came from the body of a tree my intellect was not sharp and was not fully developed. That's why I didn't get anywhere in this lifetime. But next time, Swami Ji Maharaj is going to give me a new life which will lead me back to my home.'"

Satsangis should always try not to think about the next life. They should always request Master, "O Master, never bring us back again into this world. Liberate us in this lifetime." Master used to say, "Some of us are like spoiled prisoners who are always returning to the jail. When they are set free they say to the jailer, 'Keep room for me. Take care of my clothing and vessels. I'm coming back after a few days.'" So Master used to say, "We should never tell Kal, the Negative Power, 'Keep room for us in the world. We are coming back.'" Master Sawan Singh Ji used to tell about one place of pilgrimage in Rajasthan called Pushkar where the people think that by bathing in the holy water of that place one gets the human body in the next lifetime. Once, a man was going there to have a holy bath and a person asked, "Why are you going there? What's the importance of bathing there?" He replied, "One gets a human body in the next lifetime." So that other man laughed at him and said, "Why are you expecting to come back again? Whatever you are supposed to do in the human body, why wait for the next lifetime?"

Why don't you do it now?" So Master Sawan Singh Ji used to say, "Whatever we are supposed to do should be done in this lifetime. We should not expect to be given another human life in which to do it."

You see, God has showered much grace and mercy on us and that's why He has given us this human body. He has given us the opportunity to unite with Him. All the bodies are enjoying themselves in all the things of this world - all the pleasures, all the pains and unhappiness. We have got parents, mothers, fathers, relatives in all these bodies. Further, all these bodies, human bodies, animals, plants, spirits, insects - everybody is enjoying happiness and suffering pain. If there is any special importance in getting the human body, it is only that we can do such a thing with this human body that others cannot do and that is the devotion of God.

The Path with which we can realize God and unite with God is made by God Himself and nobody can alter that Path. No Mahatma, no Master, can ever increase or decrease the Path and nobody can do anything at all to alter it. All the perfect Mahatmas, whether they came five thousand, two thousand, five hundred, or two hundred and fifty years ago, have all put souls onto the same Path back to God. And the Mahatmas Who are coming straight from the Kingdom of God, Sach Khand, show the same Path to the souls. In the future it will also be this way, because this Path is the natural Path. By practicing this Path we need not practice any outside rites or rituals. When God creates the body in the womb of the mother, He knows when He has to attach the eyes, nose, legs, hands, and everything. And when He is doing that job, He Himself is creating the body, He Himself is fixing all the parts of the body in the right way. At the same time that He is creating the human body, He is also giving the soul the Path which will lead it back to God. Further, He Himself comes to us in the bodies of Mahatmas and tells the secret of that Path to the souls. When Mahatmas first come They lovingly help us to understand that God, the One Who has created us, the One Who is the sustainer of all creation, is not on any high mountain, nor in any temple, mosque or church, but is within us. Everybody's God is within them. The Mahatma is telling us to practice this Path in order to realize God because that Mahatma has already realized God by the same Path.

To give Naam initiation is not only to give the knowledge of human birth but it is the attention of the Master. At the time of initiation into Naam, Masters explain very carefully how we are to collect our scattered thoughts within us for Simran and how we are to rise up. But very few people come on this Path; only those chosen by God in Sach Khand come on this Path. Only they can practice this Path. Kabir Sahib was the first Saint to come in this mortal world in all the four ages. Whenever He came, the Negative Power gave Him a very hard time. He always tried to fight with Him because any soul who is initiated by a perfect Master will never come into the snare of the Negative Power again. Whenever Kabir Sahib came, the Negative Power told him, "You have come here to spoil my creation." And when Kabir Sahib didn't stop doing His work, the Negative Power would say, "All right, if You are not going to stop Your work, I'm going to start my work. You are telling the souls not to eat meat and drink wine. But I will do such a thing that not only the men but even the women will start to eat meat and drink wine. Everywhere people will eat meat and drink wine." And then he said, "You will go and tell people not to eat meat and drink wine, not to do any bad deeds, and to do the devotion. But since Your devotion is very difficult, I will spoil the people's minds from within and in that way nobody will believe in You."

This is the reason we are hesitating to come onto the Path of the Masters: because Masters tell us to give up eating meat, to be vegetarian, and to get up early in the morning and meditate. If anybody would tell us that we could go on eating meat and drinking wine and all the other things which we are doing and still get God in our next lifetime doing only outward practices, we would be very happy to do them because in that way we wouldn't have to sacrifice anything. But without sacrifice we cannot get anything even in this world. You see how we keep the temples, churches, and mosques - all the religious places where we think that God is residing - how we keep them pure and how we appreciate them since we created them with our own hands. But the churches, gurdwaras, and temples are not the real churches. This human body is the real

church which was made by God Himself. How we are defiling this body! Sometimes we put meat into it, sometimes we put wine, sometimes we do bad deeds with this body. How can you think that God who is very high and pure will come inside when we are eating meat and drinking wine? Nobody likes to sit in a dirty place. Not even a dog will do that. He will first come and clean that place before sitting there. So how can God come and manifest within us, the dirty people?

We can deceive the world and we can even deceive our own selves by not doing the devotion of God. But the God Which is residing within us cannot be deceived. Our Master used to say, "If you want to store the milk of a tigress, you need a golden vessel." In the same way, if you want to manifest God within you, you need to make your heart very clean and pure.

Only those souls on whom God is very merciful come to do the devotion of God. When God sees that these souls have wandered in many bodies and have had a very hard time with much suffering and pain He knows that they need to get the human body. Now He wants them to do the devotion and come back to Him only through this Path. Guru Nanak Sahib says, "Oh Nanak, only they can meet the Master who were suffering in that way. Only they are made to meet the Master - those who are chosen by God." Guru Nanak Sahib says, "The unfortunate ones can never realize God no matter if Master is sitting right next to them or they are always in His company. But if God is not showering Grace on them, if God is not merciful on them, they can never get any benefit from the Master." You can read in the history of Guru Nanak how people came from far-away countries like Ceylon and from many different parts of the world to get His darshan. And even people of India came from all over to see Him and get initiation from Him. But His parents didn't understand Him and didn't get any benefit from Him - His father even used to give Him beatings and rebuke Him!

To get the devotion, to start doing the devotion, is just like getting a jewel. You go and ask those who have got the wealth of devotion. Nothing from this world is going to go with us - no relatives, no wealth, no materials of this world, no kingdoms. Nothing will go with us. If people could take the worldly wealth or materials or anything from this earth what would have happened? Those who left this world, our forefathers and other people, would have taken all the wealth and they would have left nothing for us. So when all these things didn't go with them, how can we expect these things will go with us? The only thing which will go with us is God. So it is better to realize God and see God before we leave. But where is God? Kabir Sahib says, "Just as there is oil in the seed and fire in the stone, in the same way your God, your Beloved, is within you. If you can manifest Him, if you can awaken Him Who is residing within you, you should do that before you leave this earth."

Mahatmas do not come to make any new religions or to break any religions of yours. They say, "Remain in whatever religion you like. Do whatever practices you want to do. But, remaining in your society, your community, do that which we are telling you. And remaining in your society, your community, your culture, you can still practice this Path and go back to your real home, Sach Khand."

Q: Master, can I tell a meditation experience from when I was little?

M: Yes.

Q: Usually when I was lying down and was sick I'd rise up to, I'm sure it was the third eye, and I would have no body. My body would shrink right up to that point and I would be in a state of all light. I wouldn't see any form, it would just be all light. I wondered if that was where that was?

M: In many people the light starts coming right from childhood. When a man is involved in lust, the light goes away which was there previously in his childhood. If chastity is maintained and all the semen is stored in the body, that storage of semen gives such light that one feels much bliss and happiness enjoying that light. Before I got initiation from Baba Bishan Das, he would talk

about the light inside. Because I was seeing light inside me I was happy and I thought that I was seeing the same light which he was talking about. But that light doesn't lead us anywhere. This is also a type of deception. But one who is having this light, one who has maintained his body and kept it chaste, if he gets initiated he can progress by leaps and bounds. Nothing in this world can be an obstacle in his way.

Only the jeweler knows the value of the jewels. Those people who recognized Master Sawan Singh were seeing two flames of light always going on in His forehead. Master Sawan Singh's face used to be such that those who were having a little bit of control over their soul and those who were keeping a little bit of concentration would always feel a pull whenever they would see Him. But those who had bad karmas would not feel that pull when they saw Him because they were dirty. The pure souls would feel a great pull when they would look at Master Sawan Singh. This pull would come through His face. People who were not initiates of Master Sawan Singh would also praise Master Sawan Singh's beautiful face. They would say, "We don't know what this inner beauty is, what miracle He performs from the inside, but outwardly He is so radiant, so beautiful, that from every single hair of His beard the light comes out. His face is so beautiful that we have never seen another like it before." Physically, He was so beautiful that I have never seen another person as beautiful as Master Sawan Singh. He came into this world in such a form that I have never seen any other person like Him in all the parts of India in which I have traveled. That's why Master Sawan Singh used to lay great emphasis on maintaining chastity and storing our vital fluid.

Q: Could You speak about the relative importance of becoming set in meditation in relation to having Master's darshan as much as possible?

M: Becoming set?

Q: Set, regular and really applying oneself as much as possible. The comparative relative importance between really applying ourselves to meditating as much as possible or to be trying to have the physical presence, darshan of the Master.

M: The real meaning of meditation is to manifest the Radiant Form of the Master within and have His darshan. As long as you have not done this, you need to have the outward, the physical darshan of the Master. If you have contacted That within, then there is no need to come for the outward darshan. I've talked about a devoted disciple of Master Sawan Singh who would go and embrace the feet of animals saying, "Master Sawan Singh is sitting there." And when Master Sawan Singh would do the satsang, he would not go. Some people complained and asked him, "Why aren't you coming to satsang?" He'd tell them, "Why do I need to go there? Whatever He is telling me to do, I am doing it here. He is sitting here; why do I need to go there?" So the same people went to Master Sawan Singh complaining about that disciple. Master Sawan Singh replied, "You should also become like him." This is not a normal thing. Not everybody can do that. Only one in a million can do it. You should not copy them, those who have reached the court of God. That's why in this case we should try to take advantage of darshan because darshan also pays off a lot of our karmas.

Contact for more information:

Website: <http://www.ajaib.com>

Email: harvindersingh@ajaib.com