



TheReal Glory Of The Master

by Sant Ajaib Singh Ji

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QUESTION: Master Kirpal wrote once that each one of the Five Holy Names has its own power, influence, characteristics and energy. Could Sant Ji comment on that? In other words, do the Names have more than just the power to collect thoughts? Is there some influence on the inner planes that they carry?

SANT JI: It is like this: We will take your example - your name is "Chris." You know what you are. You know your inner power, whatever inner influence you have on other people. "Chris" is your name but you are something other than "Chris" also. These Five Holy Names are in fact the names of the owners of the five inner planes. When we go within we meet them face to face as we are seeing each other right now; only then will we know their value and influence. It is a very interesting thing that when we are doing our devotion, at the same time that we are doing the devotion of Almighty God we are also doing the devotion of these five owners of the five inner planes. But these are the lower planes through which we have to go. It is because we have got the higher Shabd, and that higher Shabd is pulling us up through these planes, that we need to do the devotion of these lower gods, or the owners of these planes, also.

Suppose that we go within to the first plane and we meet the god who is ruling on that first plane; then we will know about his influence - what role he plays in our spiritual life, and up to what extent we have to devote ourselves to him, and what good or bad he is doing for us. In the same way, when we go to the second plane and meet the owner of that plane, then we will know about him, what he is doing for us, and to what extent we have to pay homage to him. So we cannot know about their influence or their characteristics until we go within and see them face to face.

First we know each other only by our names; but when we meet, only then we come to know the reality. Just as now you have come to India and you know what the Delhi airport is like, or the streets of India - in the same way, now you know the names of the planes and the owners of the planes, but when you go within and see them then you will completely know about the inner planes through which we have to pass in order to go to our own higher plane.

Saints and Mahatmas have perfected these Holy Names and have met the owners of these planes; therefore They go into the higher planes daily without any resistance or difficulty; They just go and come back. So when They go within and Their disciples also go within, the Master takes the disciple from plane to plane and makes the disciple know the owner of each plane. At the same time, the Master tells the owner of that plane, "This is my disciple." In that way the disciple also becomes free to travel in the inner planes. It is just as if someone is a friend of a king. If he wants to go and meet the king, he can do so without any problem; and if he wants to take somebody else with him, he can take anybody he wants. The Masters have perfected these Five Holy Names and are very well acquainted with the owners of these planes; in fact, They are the kings, and one who is following the king has no problem traveling in the inner planes.

If we read the Five Holy Names in any book or if anybody has given us these Names who has

not yet perfected them, then if we repeat them it will do us no good because there will be no charging. Our Master used to say that Naam is not only the giving of the knowledge of the words, it is the attention; and behind the Simran which our Master gives us His spiritual power is working.

If a general in the Army gives an order to a soldier to go and kill many people he will do it; and the soldier will not be blamed, because the power of that general is working behind the order which he has given. But if that soldier even slaps somebody without the order of the general he can be court-martialed: because in that case the general has given no order and there is no power working behind it. He has done that action on his own behalf. In the same way, those who get Naam initiation from a perfect Master, the Master's charging is working behind them and Master is responsible for every deed; therefore when they go within they don't have to face the problems of those who don't have the protection of a perfect Master. When the disciple goes within, the Master is always with him and makes him meet the owners of those planes, and He tells them, "This is my son; take care of him."

In this context Guru Ramdas has written very clearly that when the Saints or Gurus come in this world they tell their disciples that the messengers of the Negative Power come to us when we go into the inner planes, and that they come to ask for their tax: because we are now in the land of the Negative Power - this body is the land which he has given to us, and when we use the organs of sense we are cultivating that land, and when we get some enjoyment from that, definitely we have to pay some tax for it. Just as when we own land we have to pay a tax on it, in the same way, because we are in the kingdom of the Negative Power we have to pay a tax. But because we have the protection of the Master, we are freed from paying that tax.

So Guru Ramdas says that He is telling His disciples, "When the Negative Power's messengers come to you asking for the tax, you should not worry about them; you should follow me, repeating the Names which I have given you. If anyone comes to you and asks for that tax you should say, 'Our Master Who is leading us, He will pay it.' And when they come to me, I will take care of it. You need not worry about them." We can know the glory of the Master only in the inner planes, when we see how the Master works there.

So He writes, when describing the inner condition, that when the Master takes the disciples near to the place of the Lord of Judgment, he asks the Master, "You have brought this many people here; have you paid their tax? Did you settle that?" And the Master says, "All right; you show me your account book and I will pay. I will pay whatever they are supposed to pay. You bring your book." But when the Lord of Judgment brings that book he doesn't find any account for the initiates of a perfect Master - because at the time of initiation the Master takes the accounts of the initiates from the Lord of Judgment and keeps them with Him. So the Lord of Judgment is surprised when he doesn't find any accounts, and says, "How is this?" and then he realizes that these are the disciples of the Perfect Master Who has already paid off the accounts by taking sufferings on His body or by any other means - because Master uses many ways to pay off our karmas. That's why Guru Nanak Sahib says, "When the Lord of Judgment comes, Nanak tells him that He had to list all the karmas at the time of initiation and now He is responsible for every single karma which the soul is doing."

At the time of initiation, it is true that the Master takes some time to connect the soul to Sach Khand because the Negative Power still has control of the soul, and it takes some time for the Master to take the ropes of the soul from the Negative Power which he has hidden and tie the ropes of the soul to Sach Khand. One who is tied to Sach Khand will sooner or later definitely go there. That is why it is said that you can appreciate the Master only when you go within and see Him working there, because He works there as nobody else can. The Inner path is very complicated, and only when we go within and see Him working there for us, only then can we really appreciate the living Master. Now we see Him as an ordinary man like us, and as such we do not appreciate Him fully. That's why Master says to take Him as your brother, as your father,

as your friend. But when you go within and see how the Master is working for you, only then can you appreciate and really respect Him.

Guru Arjan Dev says, "I have seen the Master and He is exactly like what I have heard of Him." He says that when the soul goes within and sees her Master working there, only at that time she realizes "whatever I heard about my Master - that He protects my soul in such a way and He works in such a way in the inner planes - truly I see Him doing that." And then He says, "He unites the separated ones with God; He is the lawyer or advocate in the court of God." Just as, if we want to fight any lawsuit outside we need some competent lawyer, in the same way our Master is a lawyer in the court of God: He helps us in the battle we are fighting with the Negative Power. That's why he is called a lawyer in the court of God.

The Negative Power gives no concessions. Whatever karma we have done in this kingdom we have to pay for. He holds every soul accountable for whatever karmas she has performed here, and he requires all karmas which are done in this kingdom to be paid off.

Saints and Satgurus are free from all disease, as They do not have any burden of karma to pay. Whatever suffering or disease comes to them is only because They take over the karmas of their disciples in their love.

Once Master Sawan Singh was sitting in His Ashram with two Sikh leaders who had heard a prophecy that Master Sawan Singh would live for a hundred years. They asked Him, "Master, is it true that you are going to live for a hundred years?" He replied, "Yes, it is true; I plan to live for a hundred years: but only if my disciples let me meditate and do my work as I am doing now. But if they cry in front of me and say, 'We are in pain, we are suffering,' and if they will not meditate and not obey my commandments, there are many possibilities that I will leave earlier - because I will have to pay for all that." And it happened. Those who are meditators and who are going within know that Master Sawan Singh left ten years early at the age of ninety. In the same way Master Kirpal was also asked the same kind of question, and He replied, "If you will allow me to work steadily and if you will meditate - only then." And those who are meditators know that Master Kirpal left the body fourteen years early.

One very interesting thing: Once I was suffering from a very high fever and Master Kirpal was supposed to come on the next day: but before He could come some dear ones from Delhi came to the Ashram, and when they saw me suffering from that fever one of them cabled Master about my sickness. He didn't ask me, and he didn't tell me that he was going to cable Master, and without my approval he went down to Ganga Nagar and cabled Master Kirpal. The next day Master Kirpal was supposed to come, but He didn't come because as soon as He received that cable my fever went away and I was better. Master Kirpal started having it; and it was a very high fever. Next day that dear one came to me very happily thinking that he had done a great thing by sending that message to Master. He told me, "I cabled Master about your sickness and now you are free from it." I became very angry with him, because I knew that Master Kirpal had taken the karma which I was supposed to pay off and that He was suffering from that fever. So I became very angry with him and asked him, "Why did you do this? I didn't tell you to do it!" and I was very upset with him. I told him "Now Master Kirpal will not come today because He is paying off the karmas which I was supposed to pay." And it happened. Master Kirpal didn't come on that day. The next day also he didn't come, because the fever was very high, and the third day Master did come but His face was very yellow because that fever was very high. In fact it was a very big karma which He was paying off.

And when Master Kirpal came there, because I had told the dear ones that He was not going to come on that day but He would come after a few days, the dear ones thought that I was all-conscious, so they went to Master Kirpal praising me: "We knew that You were not coming because he told us." Master Kirpal was very tired and sick and said, "He was telling you that I was not coming since it is only because of him that this happened." I apologized to the Master; I told Him, "I didn't want you to carry my karma, but this man went and cabled you." But Master

Kirpal said, "No, it's all right."

So Sant Satgurus are free from all sufferings and disease, but because they are in the love of their disciples, whether the disciple wants the Master to take the karmas or not, they reduce the karmas and take over the karma of their disciple.

Masters are not bound to the body as we are; they are not prisoners in the body. Whenever they want they can fly out of the body and leave it, or they can live in the body as long as they want. They are not in the control of death, but truly speaking, death is in their control. Those who say, "Master has died," are in a very deep illusion. They should think: "If Master is really subjected to death, then what is the use of going and taking refuge in such a Master?"

We see that He only changes the body and goes and works at some other human pole. In fact, "the Light which was working within Him is the same, the practices which He was teaching are the same - only the body is changed."

Guru Nanak said, "My Satguru is always residing, always existing, in this world. He never comes, He never goes; He is the immortal person in this world. He always remains here."

Guru Arjan Dev Maharaj Ji says, "They are not in the cycle of births and deaths, but in fact They come here only for the sake of others: They give the donation of Their own life and make the souls meet God."

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