

Discourses of a Living Master



Ram Singh

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An Introduction To

Baba Ram Singh Ji Maharaj

A Living Master in the Tradition of Sant Mat and God Realization

SANT MAT, or **SURAT SHABD YOGA**, has at its core the ideal of the soul's immersion into the **Shabd** of God Almighty. This Shabd is also known as Sound Current or Audible Life Stream, and It flows directly from God Almighty, creating and sustaining the entire expanse of Creation. It is by traversing this flowing stream of Shabd, with the Guidance, Grace, and Protection of a Living Master, that the soul can return to its origin and, while living in this world, complete its journey and reach the ultimate goal of complete self-awareness and finally understand its true relation to its Creator. It provides the pathway to answering maybe the two biggest questions. Who are we? Why are we here?

With the Guidance and Grace of a Living Master, this Shabd can be experienced within in the form of Inner Light and Inner Sound. References to this Shabd can be found in the esoteric teachings of all the world's major religions and were, indeed, taught to those who were blessed to be present when the original Teachers were initiating Their disciples into Its manifold secrets. This Shabd is known as Word or Logos to the Christian faithful, Ruach in Judaism, Sultan-ul-Azkar or Bang-i-Asmani in Islam, Akash Bani or Nad in Hinduism, Intrinsic or Transcendental Hearing in Buddhism, Sraosha in Zoroastrianism, Saut-i-Sarmadi or Kalma in Sufism, and **Naam**, **Dhunatmak**, or **Anahad Bani**, as well as Shabd, in Sikhism*.

* Singh, Kirpal (1974). *Naam or Word*. Tilton, NH: The Sant Bani Press. Excerpts from pp. 39-83

A Living Master is One Who has manifested this Shabd within His Being to the extent that He can, at will, consciously travel the entire Path, from the physical plane to the True Abode of God Almighty, **Sach Khand** (The True Realm), a place of indescribable Love, Light and Blissful Intoxication in God's Presence. Reconnecting souls with the full awareness of God Almighty is a Living Master's sole purpose and destiny, and He gives this service freely to dedicated aspirants. He has no other worldly desires or motives. Through spiritual discourses (**Satsangs**) He inspires the faithful attendees (**sangat**) to sit in remembrance of the Masters and God Almighty. His personal guidance inspires the **sangat** to reawaken and focus on the benefits of devotion and surrender to the Master's loving guidance and obtain the real objective of human birth, to return to the True Home

and Abode of Eternal Peace by bringing into active practice the teachings of Sant Mat. It is through the meditation practices of [Simran](#), [Dhyan](#) and [Bhajan](#) that the process of reawakening the soul's, heretofore, dormant faculties of Inner Seeing and Inner Hearing can begin and the higher inner experiences can manifest. With the additional blessings of the Master's [Darshan](#) and [Parshad](#), and living an ethical life of nonviolence and charitable giving, the entire Path back to God Almighty becomes completely accessible in this very lifetime.

[SANT RAM SINGH JI MAHARAJ](#), or 'Babaji' as He is known to His followers, currently earns His living farming at His ashram in southern India. After many years of dedicated meditation and devotion, initially, with guidance from His Master, [Baba Somnath Ji Maharaj](#) and, later, with guidance from another Living Master in the form of [Sant Ajaib Singh Ji Maharaj](#), He achieved perfection in the practice of Surat Shabd. He was, subsequently, instructed by these two Great Masters, from within and outwardly, to give Satsangs and initiate devoted souls, those committed to a lactovegetarian diet and abstinence from all intoxicants, into the practice of Shabd through connection to the Light and Sound Principles of Surat Shabd Yoga.

His spiritual commitment continues now throughout India each year, including two programs with English translations to devotees from around the world at Channasandra Ashram in southern India.

Excerpts from various talks given by Babaji about Sant Mat:

“Sant Mat is a Path of love and a Path of affection. This is the Path created by God Almighty Himself. It is not a path created by any [Mahatma](#). It has always been the Path and it has existed from the time that the human form first took shape. It is the Path through which, plane-by-plane, the soul has descended from God Almighty by way of the Sound Current and has now come into this current human form. And when it goes back also, it will go plane-by-plane, through the Sound Current. The Path has been there, latent, uniquely within the human form, at all times. It is on this Path that the Saints have gone back to God Almighty with the Grace of Their Masters. And it is on this same Path that we will go with the Grace of our Masters.

So, Saints have adopted a very straightforward and very simple process. It is for all the people who are, otherwise, engaged in worldly pursuits. And, from the age of six to ninety or above, anybody can do this.”

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SATSANG

10 Jan 2015 – Afternoon

The Glory Of The Shabd

The paathi sings the Bani of Swami Ji Maharaj...

***Dhanya dhanya dhanya dhanya piyare,
Kya kahu mahima shabad ki.***

This is the Bani of Huzoor Swami Ji Maharaj. In this Bani Swami Ji Maharaj has explained the Glory of the [Shabd](#), the Sound Current that comes from Almighty.

It is said that for acquiring the knowledge of this Five Shabd Path that [Jaimal Singh Ji Maharaj](#) spent ten years of search for a True Master. It is said that he had been looking out for Masters Who could give him the full Path of Five Shabds, but he met several Masters who knew the path of two Shabds or three Shabds. Thus, after a long search, in [Agra](#), he met Swami Ji Maharaj Who initiated him and gave him the Five Shabd Path.

After he got initiated, Jaimal Singh Ji Maharaj requested to stay at the [ashram](#) of Swami Ji Maharaj. But upon his request to Swami Ji Maharaj, Swami Ji Maharaj told Jaimal Singh Ji, "No, son, you cannot stay at the ashram. You should earn your livelihood and carry on with your life and, simultaneously, do your [Bhajan](#)."

The other objective of saying so was that the ashram and Swami Ji Maharaj's preachings were new to the people. So, a lot of other people would come and touch the feet of the Master and His initiates and bow before them. As a result, whatever the initiate had gained from the practice would be generally lost. So, that is why Swami Ji Maharaj wanted him to be a little away from the ashram and carry out his practice.

Following the instructions of his Master, Jaimal Singh Ji Maharaj joined the military and he did a lot of rigorous work. The whole day he would carry out his duty in the military and, in the night, he would do the practice, and that's how he manifested the Five Shabds within. With a lot of difficult austerity and practice, he was able to manifest the Shabd within and perfect the Teachings of his Master.

Similarly, [Baba Somanath Ji](#) also did a lot of austerity for almost twenty-five years and practiced [pranayamas](#). But he got his true satisfaction only after he got initiated by a Master Who showed him the Path of the [Surat Shabd](#) and gave him the Five Names.

The Masters have preached the glory of the Shabd. [Sant Mat](#) is the study and practice of Surat Shabd. Surat Shabd is the practice of connecting the soul ([Surat](#)) and the Sound Current (Shabd) coming from the Almighty God. So, Swami Ji Maharaj says, "Blessed, blessed are the souls who have practiced and manifested the Shabd within." Swami Ji Maharaj has talked about the glory of the Shabd in this Bani.

***Dhanya dhanya dhanya dhanya piyare,
Kya kahu mahima shabad ki.
Jo parache shabad se
So jane mahima shabad ki.***

He says that only those people who have manifested the Sound Current within are aware of the Sound Current. Only they are aware of the Sound Current, or Shabd or Logos.

* * *

There was a Sufi ascetic who was doing a practice on the outskirts of a village. He had a few disciples. Among the disciples, there were also a few disciples who were [gurumukhs](#) and had manifested the Shabd within.

While the disciples were talking, there were a few people who had come from outside. There were about ten, twelve people who came from outside who were engaged in rites and rituals and deity worship. So, they had come to visit and they were sitting with the disciples and generally discussing spirituality.

One of the disciples, who was enlightened, was sitting in practice, and he was in connection with the Logos inside, with the Shabd inside. And suddenly he sat up and went running to the Master and said, "God is dead!"

So, this caused embarrassment to the Master and the disciples. They felt that in the presence of all these people from outside, if someone says something like this, it would cause a riot. The Master asked that disciple to immediately leave the ashram.

After about five, ten minutes the disciple came running back and again he said, "[Maharaj](#), Maharaj, God the Almighty is dead!" So, this happened again. He was taken out of the ashram and, again, after going about here and there, after a few minutes he came running back and repeated the same thing.

Now, looking at the disciple, the Master also said, "Yes, Almighty is dead!" So, the other disciples started wondering what had happened. Three times the Master had asked the

disciple to leave and now He also was saying the same thing. By then, those people who had come from outside had left. So, the disciples were quite confused as to why the Master was saying what He was saying now. So, the Master then explained to the disciples that, when he was sitting in the meditation, his attention had gone within and had connected with the Sound Current. And that is why his mind became completely sublimed, or merged, with the Sound Current. And that is what gave him that feeling. And that is why he was saying, "God is dead."

* * *

So, when one is connected like this with the Sound Current, he completely disowns the rest of the world and everything around him. And he then sees the reality of the Sound Current only.

Then, the Master went on to explain that for a normal human being who is unaware, and who is not in connection with the Sound Current, the mind is God. And for those people who are connected with the Sound Current, for them, it is God Who resides in [Sach Khand](#). For them, God is different.

Therefore, when the mind of this disciple got in connection with the Sound Current, he said "The Almighty God is dead" — meaning the mind, which is the God of the worldly, is dead.

He went on to explain that this is how that disciple had experienced the death of God. Because, for him, the mind was no more, and it was in touch with and completely merged with the Sound Current. So, for him his mind, which was till then his God of his world, was dead.

***Jo parache shabad se
So jane mahima shabad ki.
Chin chin raksha ho rahi
Kya upama kahu mai shabad ki.***

Swami Ji Maharaj says that once the Shabd is manifested within then, every second, the Shabd is protecting, or the Sound Current is protecting, that soul or that disciple. So, He says, "How can one sing the glory of the Shabd?" The glory of the Shabd is only known to those Who have manifested It within. It is only when you actually get in touch with the Sound Current within that you actually understand how blissful It is, how attractive It is, and how magnetic It is. Sant Mat is about the Surat Shabd or the practice of the soul to manifest the Sound Current. So, everything that is taught, and the practices that are explained by the Masters, are to get the soul in touch with the Sound Current. And it is actually when the Sound Current is manifested within that the Radiant Form of the [Guru](#), [Sadguru](#), is also manifested within. The Sadguru, or the Radiant Form of the Master, is a

manifestation of the Sound Current and the Sadguru protects you every second.

***Chin chin raksha ho rahi
Kya upama kahu mai shabad ki.
Bina shabad ke phire bharmatia
Nahi jaane gati mati shabad ki.***

Swami Ji Maharaj points out that the soul, which is not in touch with the Sound Current, or which does not get connected with the Sound Current in the lifetime that is given to it, has to go through the 84 lakh cycles of life and death and drowns in the ocean of sorrow. The soul then continuously pleads in those lifecycles for help. But at that time there is nobody to get it out of that misery. So, it is said that only if one is very blessed, one gets connected to a true Living Master. Masters say that after millions and millions of [punyas](#), or good deeds, you get the human life. And, with the Grace of the Almighty in the human life, you get in touch with the Master.

[Tulsi Das](#) says, "Two things are not there for everyone. One is Master, and the other, the study and practice of the Teachings of the Master." Everything else, which is having a wife or a spouse, the wealth, and all other things, are there for even the nonbelievers, or people who are doing bad deeds. But it is only the True Master and the Teachings of the Master to be followed, which not everyone is blessed with.

So, the Almighty only sends those souls, whom He wants connected to Him, to the Masters. And that is how the souls get connected to the Masters, and then they practice and reach Him. So, the Masters are in touch with Almighty and They then get in touch with the soul and connect the soul with the Sound Current of the Almighty. And then They send them to Almighty.

So, Swami Ji Maharaj says that it is really the blessed souls who have got the practice of the Surat Shabd and the Sound Current.

***Bina shabad ke phire bharmatia
Nahi jaane gati mati shabad ki.
Jin guru paya shabad ka
Aur preet kari jin shabad ki...***

Swami Ji Maharaj, again, indicates that he who gets in touch with a true Living Master and then, following the Teachings of the Master, manifests the Shabd within, attains enlightenment and gets salvation. He says that even people who have been in many difficulties, or have been engaged in really laborious work and have really difficult lives, have also been able to do this practice. They have done [Simran](#) and manifested the Shabd and the Radiant Form of the Master within and got salvation.

* * *

There was a disciple in [Mumbai](#) near the Parel Railway Station, which is a station on the Western Railway in Mumbai. This disciple had a shanty next to the station, more like a slum. And he was engaged in the business, or trade, of making [bidis](#). Bidis are thin Indian cigarettes made from leaves, which are filled with tobacco.

So, the whole day he would do Simran, and he would fill tobacco in the leaves and make these bidis. And, while he was doing that, he would continuously do Simran the whole day.

And after he was done with this work, till approximately 11:00 pm, he would keep aside that load of bidis that he had done during the day and he would sit for meditation. And, throughout the night, he would sit for meditation and do [Dhyan](#) and Bhajan. And nobody had ever seen him sleeping for many, many years.

So, during the daytime, he would be engaged in this livelihood, and during the night he would do Dhyan and Bhajan. It was a very small shanty and there was no bed inside that hut. There was a small mat on which he would sit and do his work and then, at night, on that same mat, he would sit with his back against the wall, and then do this practice.

This was for more than fifty years that he had done this work and this meditation, and Dhyan and Bhajan. He was, otherwise, illiterate. But a lot of people would go to meet him. And then he would give them a lot of enlightened talks. And he could discuss at length about the glory of Masters and various things.

When he grew old, there was no one to look after him. So, that was when Somanath Baba Ji asked him to come to [Davangiri Ashram](#). And that's where he stayed. Near the ashram, there were a lot of big wholesale traders of rice. So, Baba Ji had told those traders to take care of this disciple, and they were engaged in taking care of him. And He had told them that he was a [Sadhu](#). A Sadhu is a person who has reached [Par Brahm](#). A lot of people then, following Baba Somanath Ji's instructions, were doing [seva](#) or were helping this person. And he would, in turn, make all of them sit for meditation. This went on for quite some time.

One day, someone got a pumpkin and vegetables, and [kheer](#) was prepared from that pumpkin. Apparently, that pumpkin caused food poisoning, and all of the people who had eaten it fell sick. They had loose motions and vomiting. And even this person also suffered and, as he was already old and weak, he was later admitted to the hospital. For two or three days he was in the hospital, and then he passed away.

Thus, even such people, who are born in extremely poor conditions and have lived in difficult conditions, have also done their practice and done their Bhajan and Simran and

manifested the Radiant Form of the Master within, and have progressed on the Spiritual Path.

***Jin guru paya shabad ka
Aur preek kari jin shabad ki.
Bade bhaag vaha jeev hai
Jo kare kamai shabad ki.***

So, Swami Ji Maharaj says, "Blessed are the souls who follow the Teachings of the Master and do the Surat Shabd practice and get in touch with the Sound Current, or the Shabd." Otherwise, the mind misleads us.

The Masters always preach for the benefit of the souls. They always hope and expect and try to explain to the disciples that they should follow the Teachings of the Masters and come within and make themselves competent to assimilate the Grace of the Masters.

It is said that unless one actually comes within and sees the Radiant Form of the Guru inside, and gets in touch with the Shabd, he is not able to actually develop True Love and True Faith in the Guru. Otherwise, it is outward faith and love that the disciple has.

Only when he sees the Radiant Form of the Guru within and gets in touch with the Sound Current, does he actually develop Real Faith and Real Love for the Guru.

* * *

[Mira Bai](#) spent her whole life in devotion. For more than twenty-five years, since her childhood, she had been worshipping [Lord Krishna](#). However, she got true bliss and satisfaction only after she was initiated by [Ravidas](#) into the Surat Shabd. She, thereafter, took a small house near Mathura, and that is where she practiced and got her soul enlightened, and she saw the Radiant Form of her Guru inside.

When Mira, after practice, saw the Radiant Form of Ravidas, her Master inside, she started dancing and she started singing, "I have attained the jewel of [Naam](#)." It's a very, very popular [bhajan](#) that is there in India. And she was so much intoxicated in the love of her Guru that she used to dance merrily and sing the praises of her Guru.

* * *

When the soul is in the womb of the mother, God gives it the support of Shabd and Light. So, these are two energies that support it in the womb. Now because the baby is connected to the Light and the Sound inside, the baby is conscious of thousands of lives earlier than he or she has had. It is, in fact, in an inverse and difficult position with heat and a foul smell, and it is conscious of all its sufferings in its previous lives. So, it is conscious of the [karmas](#) it has done previously and is afraid of the previous sufferings it has endured as a

result, and the current suffering that it is facing inside the womb.

When the baby is born, as soon as it comes outside the womb, [Maya](#) puts the veil of illusion on the soul, and the baby then loses the connection of the Sound and Light inside. So, the baby, having lost the connection of the Light and the Sound inside, when it comes out, it cries. And then, as the baby starts feeding on milk and other food, as it grows, it is surrounded by more and more illusions. And then it is completely surrounded by illusion and completely forgets what it has seen earlier.

So, it is the same Shabd that is there inside the womb, which supports the soul. And it is that same Shabd, which we have to manifest by following the Teachings of the Masters. So, with the Grace of the Master, the disciple, after doing the practice, gets in touch with the Shabd, or the Sound Current. He once again sees all the births of his past. All the memories come back. And the mind, which is otherwise a big enemy, resistant to doing this practice, gets merged into the Sound Current and becomes a good friend. So, once the soul gets in touch with the Sound Current inside and it sees the Radiant Form, it also realizes how all the universes, the three planes, are existent; that is, the Physical, Astral and Causal and how all these universes, or all these planes, have been created and how they are working. All of that enlightenment comes when the soul gets in touch with the Sound Current, or the Shabd. It is because the Shabd has created all these three planes – the [Pind](#), [And](#), and [Brahmand](#) – or the Physical, Astral, and Causal. And, therefore, the moment the soul gets in touch with the Shabd, the entire knowledge is attained. That is why the Saints have spoken about the glory of the Shabd.

***Bade bhaag vaha jeev hai
Jo kare kamai shabad ki.
Bina shabad mann vas nahi.
Tum surat karo ab shabad ki.***

Swami Ji Maharaj says that without getting in touch with the Shabd, or Sound Current, you will not be able to control your mind, which is presently your enemy. The mind is not a small thing. The mind is the ruler of the three planes, that is the Physical, Astral and Causal planes. So, it is the ruler of the three, and so it is not a small thing. All the other penances or austerities, like the [Ashtanga Yoga](#), or the [Hatha Yoga](#), or there are several other practices that are followed for controlling the mind and getting the soul enlightened, with all these practices, one is not able to get control of the mind because the mind is not above [Brahm](#). He is the ruler of the Physical, Astral and Causal. And all these practices are within the Physical, Astral, and Causal bodies.

And, therefore, to get control of the mind, you have to get beyond Brahm. So, when the Guru gets the mind and the soul in touch with the [Sar Shabd](#), at that time the mind gets in touch with the Sound Current. And then it is only at that point that you can say you

have control of the mind.

Swami Ji Maharaj says, "With **crores** of practices you will not be able to get the mind under control. It is only with the connection with the Sound Current that you can get control of the mind." So, without getting in touch with the Sound Current, this mind that is your current enemy, cannot be brought under control.

***Bina shabad mann vas nahi.
Tum surat karo ab shabd ki.
Wah kyun aaye is jagat me
Jin milee na punjee shabad ki.***

Swami Ji Maharaj goes on to say, "For those who have not gotten the Teachings and gotten to practice the Surat Shabd Yoga or gotten in touch with the Masters, I wonder why they are in existence." These souls are in continuous misery. They are continuously going through the life cycles of the 84 lakh cycles of life and death, and they are in continuous misery. And they are sad.

So, I had explained earlier in my **Satsang***, that when **Kal**, after doing a lot of austerities, had asked for souls to populate his Creation, God had given him a large number of souls. And when He was handing over these souls to Kal, about twenty-five percent of them did not want to go over to Kal. They did not want to go, but God said, "Look, I have committed to Kal, and I'm handing all of you over there. But, for all of those who want to come back, I will come personally to get you. So, when you are in difficulty and you remember Me, I will definitely come to pick you up."

**Babaji's referring to a Satsang from a previous day.*

So, it is only these twenty-five percent of souls who were unhappy to go to Kal, who subsequently get in touch with Sant Mat and get in touch with the Living Masters and do the practices and go back. The other seventy-five percent of the souls are, anyways, happy about being in these lifecycles and they don't even want to go anywhere else.

***Wah kyun aaye is jagat me
Jin milee na punjee shabad ki.
Dhun ghat me haradam ho rahi.
Kyun sune na baani shabad ki.***

Swami Ji Maharaj says, "The **Dhun**, the Shabd, is vibrating twenty-four hours at the Eye Center. Why don't you listen to it?"

The soul, along with the mind, is so attracted to the outside world it is continuously lost in thought of this outward world and its matters. The soul has completely lost its own identity, and it has completely associated or identified itself with its complete

surrounding. So, after the soul listens to Satsang and gets initiation from an Attained Master and does the practice then, gradually, and with the Grace of his Master, it focuses the attention within and gets in connection with the Shabd.

So, Shabd is great and Masters have always praised the glory of the Shabd. Once the soul gets in touch with the Shabd, he gets peace and he gets happiness.

***Dhun ghat me haradam ho rahi.
Kyun sune na baani shabad ki.
Tu baith akela dhyan dhar
Toh mile nishanee shabad ki.***

Swami Ji Maharaj says that with Simran you collect your thoughts and focus at the Eye Center. And, gradually, the Sound Current, which is vibrating within, will manifest and show itself. And you will get the Sound Current because the Sound Current is there twenty-four hours. It is there all the time. It is only our attention, which is not there on that Sound Current. Our attention is spread outside.

So, by doing Simran, Dhyan, and Bhajan, the mind gets purer. And, as the mind gets purer, the Sound Current, or the Shabd, is automatically heard by us.

***Tu baith akela dhyan dhar
Toh mile nishanee shabad ki.
Taj alas nidra kayalee
Tu lagan lagaale shabad ki.***

Swami Ji Maharaj says, "Sacrifice your sleep, lethargy and surrender impatience and practice the Teachings of the Master. Do Dhyan, Bhajan, and do Simran and all your problems will be solved." Without the practice, without Simran, Dhyan, Bhajan, and without the manifestation of the Shabd within, our problems will not get solved.

***Tu alas nidra kayalee
Tu lagan lagaale shabad ki.
Paanch shabad ghat me baje
Yeh nirnay karale shabad ki.***

Swami Ji Maharaj says that there are five Shabds inside, which are explained during initiation. By doing Simran, Dhyan, Bhajan you will manifest the Shabd within. This first Shabd connects you to the second Shabd and, likewise, the second to the third, until you eventually manifest all the five Shabds within.

So, you get to see and you get connected to all the Shabds. And, this way, the soul gets to reach its True Home, Sach Khand, or [Sat Lok](#), and meet its True Father, the Almighty God.

***Paanch shabad ghat me bajee
Yeh nirnay karale shabad ki.
Guru gyan bataaya ghabad ka
Tu hoja dhyani shabad ki.***

So, Swami Ji Maharaj says that the Masters have given you the Teachings of the Surat Shabd Path, teaching how the practice is to be done of Simran, Dhyani, and Bhajan, and They have explained the Path of reaching within. So, by following the Teachings of the Masters and doing our Simran, Dhyani, Bhajan, we should go within and manifest the biggest treasure of God Almighty, which is the Shabd emanating from Him.

***Guru gyan bataaya shabad ka
Tu hoja dhyani shabad ki.
Mai shabad shabad bahut kahaa.
Koi na mane shabad ki.***

Swami Ji Maharaj has said, "I have been talking a lot about the Shabd and the practices. Very few people believe and follow what I say. But those who do that, they actually will benefit and reach within and see the Sound Current for themselves." So, those who believe and who have faith and do the practice religiously, they will definitely reach their True Home.

***Mai shabad shabad bahut kahaa
Koi na mane shabad ki.
Janam kaarath kho diya
Jo chade na ghaati shabad ki.***

Swami Ji Maharaj goes on to say, "Those who have not done the practice of Surat Shabd, who have not followed the Teachings of the Master and gone inside and got enlightened and manifested the Sound Current, have wasted their lives." Because there is no lasting peace and satisfaction in the world, whether it is in wealth or family. The True Peace and satisfaction is only in being in touch with the Sound Current.

***Janam kaarath kho diya
Jo chade na ghaati shabad ki.
Radha soami kah kaha chup hue
Bin bhaag na dhaara shabad ki.***

Swami Ji then says, towards the end of this Bani, that, without being blessed and without good fortune, one cannot get in touch with the Sound Current. So, Swami Ji Maharaj says, "We worldly people feel that we have been blessed, or consider ourselves fortunate when we beget a worldly fortune like a lottery."

But the Saints believe that true fortune lies in manifesting the Sound Current within and

getting in touch with the Sound Current within. And only they are really considered fortunate.

***Radha soami kah kaha chup hue.
Bin bhaag na dhaara shabad ki.***

[Radhaswami.](#)

2

Meditation Talk 11 Jan 2015 – Morning

Mastana Ji And The Destruction Of The Body Of Six Feet

Ajaib Singh Ji was told by Sawan Singh Ji Maharaj that the Master, Who will give you Naam, shall come to you. Ajaib Singh Ji, thereafter, went back to his place and continued his practice.

After Sawan Singh Ji had left His body, Sant Ajaib Singh Ji used to go to Mastana Ji, Who was a disciple of Sawan Singh Ji.

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Mastana Ji had this hobby of constructing good buildings and, thereafter, breaking them down. He had once appointed an engineer and built a beautiful glass house and spent lakhs of rupees to build this house. When the house was built, the engineer felt that this person has some mental problem and he destroys the houses, so he brought a rich trader to buy this house from Mastana Ji. Believing the engineer, the trader came in his car to inspect the house, and he liked it. He then met Mastana Ji and requested Him to sell the house to him.

Mastana Ji asked him what he would do with the bungalow.

He replied saying, “I have heard that you construct and destroy buildings. I feel you shall do the same to this beautiful house. So, please offer this to me. I will purchase it and save that from being destroyed.”

Mastana Ji replied angrily and said, “This six-foot beautiful body that has been given to you by God, is being destroyed. You have no concern for that and you are showing concern for the bungalow built from brick and mortar? Go, run away from here.” Thereafter, Mastana Ji broke down that house.

* * *

Looking at this trait of Mastana Ji, Sant Ajaib Singh Ji felt perhaps the Master, that Sawan Singh Ji had indicated, was Mastana Ji. So, he went to Mastana Ji and requested for

Naam. Mastana Ji, again, repeated what Sawan Singh Ji had told him, “It’s not me. The Master Who will give you initiation shall come to you Himself.” That is how it happened.

A few years later, [Maharaj Kirpal](#) sent His messenger and conveyed to [Sant Ji](#) that He would be coming to his [ashram](#). Master Kirpal later came Himself and gave initiation to Sant Ji. It is said that God Himself, in some form or the other, seeks out [sanskari souls](#)* and awakens them and takes them in His Embrace.

* * *

It is a very good time, we have just woken up, and our mind is quiet. Only a quiet mind is fit for meditation. We should use this opportunity and close our eyes and get connected with [Simran](#) and [Dhyan](#).

**Sanskari souls - Souls that have been blessed by culture, moral norms, and values from previous lives, which draw them to [Sant Mat](#) and this Path.*

3

Meditation Talk 11 Jan 2015 – Afternoon

Sheikh Farid And The Prostitute

Once upon a time, [Sheikh Farid](#) was traveling through a city. As He was moving through the lanes of the city with buildings on both sides, He came across the house of an infamous prostitute. As He passed there, He saw that this prostitute was mercilessly beating one of her servants, another prostitute, on the road. People were watching but not doing anything. Sheikh Farid felt sorry and asked the prostitute why she was doing this.

The prostitute replied, “[Mahatma](#) Ji, please carry on. This has nothing to do with you and it is not your business to know.” Farid Ji, however, persisted and asked her why she was doing this. She then told Him that “This servant was asked to grind [soorma](#). She did not grind it well and I suffered through the night as my eyes were itching. That is why I am beating her.” Farid Ji pleaded with her to forgive the servant. So, cursing the servant, the lady went to her house.

After two to three years, Farid Ji was once again passing the same city and was passing on the outskirts. There was a cemetery where he was passing. He saw that there was a fresh grave and animals had dug out the corpse and were eating it. He saw crows eating the eyes of the corpse. He went closer to see and noticed that this was the body of that same prostitute who was beating her servant.

He thought to Himself, “This is the same lady who just yesterday was cursing and beating a person for the itching in her eyes due to a roughly-ground eyeliner. And today, it is the same lady whose eyes are being eaten by crows, and they are piercing with their beaks and eating those eyes now.” Sheikh Farid felt that this lady is suffering her [karmas](#).

[Mahatmas](#) say that our egos are not forever. We should live our lives with humility to be successful on the Path.

* * *

The time is good and the afternoon time is quiet. We should get connected with [Simran](#) and [Dhyan](#).

4

SATSANG

11 Jan 2015 – Afternoon

There Is No Escape From Karmas

The paathi sings the Bani of Sant Kabir Sahib Ji...

***Karam gati tare naahi tari.
Karam gati tare naahi tari.***

This is the Bani of [Param Sant Kabir Sahib Ji](#). In this Bani Kabir Sahib Ji has explained about the [karmas](#), how a person is in the clutches or control of karmas.

Karma means the action or reaction of a deed, i.e., if we do a good act or deed, then it's a good karma; and vice versa, if we do a bad deed, then it is bad karma.

[Somanath Baba Ji](#), used to say there are four types of karmas or deeds. There is [Kriyaman karma](#). There is [Sanchit karma](#). Then there is [Pralabdh karma](#). And there is also [Agamya karma](#).

Kriyaman karmas, or Kriyaman deeds, are the karmas that we incur during our lifetime. Whatever deed we perform during our lifetime, whether good deeds or bad deeds are called Kriyaman karmas.

Sanchit karmas are stockpiled karmas of the soul in the [Brahm](#). These are the Kriyaman karmas of hundreds or thousands of previous lifetimes of the soul that have been stored in the Brahm and have not yet been redeemed. So, these Sanchit karmas are the balance of karmas, or like our deposits of karmas.

[Maya](#) never leaves or forgives the soul, so Maya continuously gives the soul a portion of the soul's own stockpiled karmas to suffer or enjoy. Wherever the soul has got lesser deeds to suffer or enjoy, she pulls the deeds from the Sanchit karmas, good and bad, and then gives birth according to those karmas.

So, when the soul adorns the body and is incarnated, there are a set of karmas that are given to it by Maya. These are the Pralabdh karmas. So, the entire give-and-take, or our fate that we have during the lifetime, is according to the Pralabdh karmas. A lot of these

Sanchit karmas are included. And one set of good and bad karmas are given to the [jiva](#) or given to the [atma](#) and mind. The body is cast on the basis of these Pralabdh karmas and given to the soul and mind.

So, all our joys and sorrows, gains and losses, honor and insults that we enjoy or suffer during our lifetime, are as a result of the Pralabdh karmas.

So, sometimes a person does a lot of work. He is continuously doing a lot of good things, but somehow, he is not getting the benefit of that. So, he doesn't get enough reward for the kind of work that he does. This is what the Pralabdh determines. So, the rewards are determined by the Pralabdh karmas. Thus, the body and life, or fate, is formed on the basis of the Pralabdh karmas.

Agamya karmas are the plans we make for the future in our mind, the visualizations that we have, the desires that we have. So, they are our wish list. These are thoughts and desires that we have not put into action. So, if we want to purchase land somewhere, or construct a house, or get our daughter married, these are thoughts and wishes for the future. So, these Agamya karmas are simply our thoughts. It is not something that we are actually doing. It is just the thoughts. But those thoughts leave an impression on the mind, and these translate to karmas also.

So, on the day of reckoning, after death, when the soul has to give an account of all the good and bad deeds it has done, all the deeds that it has incurred with the body, that is what it has to pay for, or get rewarded for. What it thinks that it will do, either good or bad, is redeemed at that time of reckoning.

So, therefore, not so much importance is given to the karmas that we incur in our thoughts. But a lot of importance is given to the Sanchit, Kriyaman and Pralabdh karmas that we incur or redeem with our body.

So, Kabir Sahib says that karmas influence everybody, whether it is a king or emperor, whether it is an [avatar](#) of a god who has taken birth as a human being or any other human being. So, without any exception, karmas shall influence all beings, and all are in the clutch of karma. That is what is explained in this Bani.

***Muni vashisht se pandit gyani,
Sodh ke lagan dhari,
Seeta haran maran dashrath ko,
Ban mein bipati pari.***

* * *

[Raja Dasharath](#) was a great king. [Rama](#) was his eldest son and he was very dear to Raja Dasharath. Dasharath wanted to give his kingdom to his heir, Lord Rama. So, he

summoned the great sage [Brahmarishi Vashisht](#), who had the knowledge of all the three worlds. Vashisht was summoned to suggest an appropriate time for the handover of the throne from Dasharath to Rama. So, Vashisht suggested an auspicious time for Lord Rama to ascend the throne, and enjoy the throne thereafter.

But, as fate would have it, as karmas would have it, this completely turned the other way around. So, it was at that time, that Dasharath had to die, and Rama had to go on a fourteen-year exile. Dasharath died because he could not bear the burden of seeing Lord Rama go on a fourteen-year exile with his wife [Sita](#) and brother [Lakshman](#).

So, instead of ascending the throne at that auspicious time, in fact, Rama had to go into exile for fourteen years, along with his wife and brother. And in the depression of his leaving, Lord Dasharath died. Instead of enjoying as a king, Lord Rama had to suffer a lot of difficulty during this period of exile. There is a long story behind this.

* * *

Lord Dasharath was a great archer and he could shoot an arrow in darkness just guided by sound. So, as was customary, Dasharath used to hunt at night, when most animals would be coming out. And he would use his art of shooting the arrow by the sound in the night.

So, one such night when he had gone out for hunting, in the same jungle man was passing through and was carrying his blind parents on a pilgrimage. [Shrawan](#) had stopped to rest. Both his parents were attained souls and were [rishis](#), but they were blind, and he was taking them on this pilgrimage.

So, it was nighttime around 11:00 PM when he was near this forest, and they were thirsty. That was the time when he heard a river flowing. This was the [Sarayu River](#), which was flowing nearby. Shrawan felt that he should stop there and get some water for his parents.

So, he took a utensil. It was a narrow earthen pot, which was unique for filling water. It's called a [suraahi](#), which is basically an earthen pot with a very narrow opening. So, when he dipped this suraahi in the water, it made a sound where bubbles come out and water enters inside. This sounded like a deer drinking water.

And, around the same time, Dasharath was hunting in this area. So, hearing the sound, he shot his arrow in that direction. Unfortunately, the arrow pierced Shrawan who was bent down and was collecting this water. It pierced him from the back and went through his chest and he fell down writhing in pain.

So, when Dasharath reached the spot to collect his deer, he was aghast at what he saw. He saw Shrawan there, suffering and in great pain. So, when he saw this, he felt very sad.

And he asked this boy who was suffering as to why, so late in the night, he was here near this river.

That's when Shrawan explained to him, "Look, I have come here to get water for my parents and I have left them. They are blind, and I have left them about a furlong from here. So, you please give them the water because they are extremely thirsty."

Lord Dasharath felt very sad and he tried to save Shrawan but, unfortunately, he passed away.

So, Dasharath then took the water in the pot, to where the parents were kept, and he went there and he was quiet. And he quietly offered the water to drink to the parents.

Now, the parents asked him, "Son, why are you so late? What took you so long to come? And why are you so quiet? You're not talking and, unless you talk, I am not going to drink this water."

Lord Dasharath felt that they would not drink water unless he talked, so he then admitted the story. And he asked them, "Please forgive me. It is by my mistake that I accidentally shot Shrawan. I am not Shrawan. I am Lord Dasharath and this has happened by mistake. So please, I beg your forgiveness for this act. Please drink the water."

Now, they were extremely saddened by this news. And they started crying and they said, "You have completely snatched our entire life because Shrawan was our eyes and ears to life, and we entirely depended on him. Now, you have taken him away from us." So, they were deeply saddened and they cursed Dasharath, despite his pleas. They cursed Lord Dasharath that "We will not be able to live without Shrawan, our son and our eyes, and just like we will die in the sorrow of his absence, we curse you that even you will die in this same sorrow."

So, on that day when Dasharath was going to hand over the throne to Lord Rama, and Lord Rama had to go into exile for fourteen years, he remembered this curse of the parents of Shrawan. And, as soon as he remembered that curse, he passed away.

***Kahan wah fand kahan wah paridhi
Kahan wah mirag charee
Seeta ko har le gaya ravan,
Sone ki lanka jari,
Koti gay nit punya karat nrug
Girgit jon padi
Kahe kabir suno bhai honi hoke rahi.***

When Lord Rama had to wage a war against [Ravana](#), he had to cross the sea to reach [Lanka](#), which is now [Sri Lanka](#). And, at that point, [Nala and Nila](#), these were two brothers,

and they were like monkeys in his army. They had been cursed by a sage that whatever they throw in water would never go down. It will always keep floating.

So, for creating a way to bridge Sri Lanka and India, the entire army of Rama used to bring big boulders and mountains and rocks and hand it over to Nila and Nala. And they would touch it and leave it in the water and it would float. That is how this whole [pul](#), or this whole bridge, was created between India and Sri Lanka.

So, while they were building this bridge, halfway, as they were building, Nal and Nila became egoistic and they felt, "Had we not been here this bridge would never have been created for Lord Rama." The moment they felt this, every stone that they touched would sink in the water. So, nothing would float thereafter and the army people got worried.

[Hanuman](#), who was one of the key lieutenants, got very worried. And he went to Lord Rama and related this, "Now, we are unable to continue building because whatever we are putting in the water is going down."

So that's when Lord Rama smiled and told him, "Okay, you write the name 'Rama' on every stone that you are putting up." And, as soon as they started doing this, once again, the stone started floating and the bridge continued to be built. That's how Rama and his army crossed from India to Lanka.

So, Kabir Sahib says, "Where is that bridge now?" The war was being waged against Ravana, the king of Lanka, who had kidnapped Sita, the wife of Rama. Ravana had done this with the help of his uncle, [Marich](#).

Marich had this power of converting himself into any being or animal. Ravana wanted to kidnap Rama's wife Sita and make her his wife when they were in the jungle. Ravana told Marich, "You get converted into a very nice-looking deer, like a golden deer, which is so attractive that Sita will want you. And she will instruct Rama to get this deer for her, get this skin for her. And that's when you run away and Lord Rama will follow you. Probably, he will shoot his arrow and he'll probably kill you also. But, if he does that, then you will only attain [Nirvana](#) at that time, or salvation. So, you do it for me, and I will then be able to kidnap Sita."

Marich was not very impressed with this plan of Ravana! But Ravana then threatened to kill him. So, Marich felt that "Okay, if I have to die, either way, then it is better that I die at the hands of Lord Rama than at the hands of Ravana." So, that is how he chose to become the deer.

And when he went near the hut, Sita saw this beautiful golden deer and she told Rama, "I want to have this deer. I want the skin of this deer because, when I go back home, I'll be able to show it to my family and my mother-in-law and they will believe that there are

such beautiful deer in the forests." And she compelled Lord Rama to go and hunt the deer.

Lord Rama, at that point, advised her, "Look, in the forest, there are a lot of these [rakshasas](#), or demons who have illusory powers, and so it is not a very good idea to do this." But she was extremely convinced that she wanted that skin of the deer, and she compelled Lord Rama to go and hunt that deer.

So, as soon as Lord Rama went out, Marich started running. And he led Rama deep into the forest. When Rama shot the deer, or Marich, that is when Marich shouted loudly, "O Lakshman."

Lakshman was the brother of Lord Rama. So, he shouted and called Lakshman for help. So, when Sita heard these cries for Lakshman, she felt that it was Rama who was in some sort of problem. And she instructed Lakshman, who had been left behind to protect her, to go and help Rama. So, Lakshman, on the instructions of Sita, went to search for Lord Rama.

And that was the time when the Ravana came in the form of a sage and he asked Sita for alms. He asked for some helpings to be given to him.

Now, he had hidden his [pushpaka](#) nearby. And so when Sita went out to give him these alms, he quickly grabbed her and took her to his pushpaka plane and flew back to Lanka.

This was all as a result of karmas. This was to happen, and it actually happened, the way it was fated. So, though Lord Rama was an avatar of [Lord Vishnu](#), when he took the form of a human being, he had to undergo his Pralabdh karmas.

***Nich haath harichanda bikaan,
Bali pataal dhari.
Koti guy nith punya karatha nrug,
Girgit joni pari.***

Kabir Sahib gives another example of [Harishchandra](#) who was and shall be regarded as one of the greatest and righteous kings of India. Now, Harishchandra had never, by his deed, by his action, or even by his thought, hurt anybody. And such a great ruler and such a great king also had to go through a very difficult end. To honor his word to [Sage Vishvamitra](#), he had to hand over his kingdom. And, despite that, when Vishvamitra felt that his dues remained unsettled, Harishchandra had to sell his wife, son and himself in [Varanasi](#) and settle his promise to Sage Vishvamitra. And thereafter he, his wife and son had to undergo a lot of difficulty till their end.

Why did all this happen? It was because of his Pralabdh karmas. So, despite being such a great and righteous king, and despite being such a wealthy king, he had to,

unfortunately, go through all of this suffering.

* * *

Kabir Sahib gives another example of monarch king [Bali](#). Bali was one of the most powerful monarchs and he was very generous. And though he was born in the clan of [Asuras](#), he was very benevolent and was a great devotee of [Lord Narayana](#), or Lord Vishnu. But despite his devotion to Vishnu, he was sent by Vishnu to [Patala](#) (a nether realm below the earth). When Bali wanted to spread his empire and rule the heavens and take the throne of [Indra](#), the king of gods, he was advised to perform one hundred Aswamedh Yadnyas.

These are difficult and costly rituals, but he, however, performed all but one. The gods were very worried that if he completed his hundred offerings then, actually, he would ascend the throne of the heaven. So, the gods were worried and they approached Lord Vishnu for help.

It was then that Vishnu came in the form of an avatar. He came in the avatar of a small dwarf called [Vamana](#). And, during these offerings, it is customary to donate riches to attending [brahmins](#), visitors, priests etc. So, when Vishnu came in the form of this dwarf, he asked Bali to donate to him land, which he could cover in his three steps.

So, Bali saw such a small dwarf and felt that won't be much land. In fact, he told Vamana, "Ask something bigger because three steps will not really be much." But the dwarf insisted, "No, just give me three steps. Whatever I cover in the three steps you should be able to give me."

So, he gracefully granted the wish and said, "Okay I will give you everything that you cover in the three steps that you take."

Once this was said, Vishnu started growing so huge that with the first step itself, he covered the Earth and with the second step he covered the heavens, then there was nowhere to put the third step.

So, Bali, at that time, said, "See, for a person making such a spiritual offering, his head is the most spiritual and most pious place to keep a foot on. So, you keep your third foot on my head."

And that is when Vishnu said, "Okay." And he took his third step and put his foot on the head of Bali and pushed him below in the netherworld, or Patala. And then he gave him the entire kingdom of Patala.

So, Kabir Sahib Ji says, "See, despite all his good deeds and everything that he did, he had to, actually, go to Patala."

This is another story of [Raja Nrug](#). Raja Nrug was told that if he donates one thousand cows every day then, after his death, this would help him cross the great [Vaitarani River](#). This is a river, which the soul has to cross, and which is full of pus, blood, and filth and is very difficult to cross. He was told that with these donations of one thousand cows every day, he will be able to hold the tail of the cow and cross the Vaitarani River.

So, this king, every day, would donate a thousand cows. And he would donate the cows and then, during the day, he would arrange for collecting a thousand cows for being donated the next day. So, every day, this would continue.

Now, it so happened that he had donated these thousand cows to one brahmin, and a few of those cows came back. So, when he collected cows for donation the next day, one cow from that previously donated herd of cows got included.

Now, on the second day, he donated these cows to another brahmin. And, that brahmin, to whom he had donated the day earlier, came searching back for his cows. He said, "My cow is missing." He came back searching and he found that his cow, in fact, was in this herd of cows that was given to the other brahmin. And both then started arguing for that cow. So, both went to the king.

Now, the king was a very pious king and a very righteous king. When both the brahmins went and told the king of this problem, the first brahmin said, "This cow has been donated twice. You have donated this cow to me and then, again, you have donated that cow to the other brahmin. You have to solve this problem for us."

So, the king requested the first Brahmin, "Okay, your cow I have donated to him. I will give you a hundred cows in lieu of this one cow. Let that cow go. I will give you a hundred other cows."

He said, "No, once you have donated this cow to me, you cannot take it back. So, I want that cow only."

So, the king then requested the other brahmin, "Please, let go that one cow that has, by mistake, come to you. I will give you another hundred cows in lieu of that cow."

The other brahmin said, "Why should I take an inferior position? I don't want to be inferior to that first brahmin." So, both kept arguing and both kept telling the king that "No, this cow has to be mine."

Now, the king was frustrated with this argument and he kept nodding his head to both of them because he really didn't have a solution. That's when both the brahmins cursed the king, "You are nodding your head like a chameleon. You'll die and get birth like a

chameleon."

So, such a great king, when he died, actually, had to go through this curse, and he was born a chameleon in a well.

This is also Pralabdh karma. This is exactly how the karmas work. So, despite doing so many good deeds, he had to, unfortunately, take the birth of a chameleon.

***Pandav jinke aap saarathi,
Tin par vipatti padi.
Duryodhan ko garv ghataayo,
Jadukul naash kari.***

Kabir Sahib relates another instance. [Lord Krishna](#), an avatar of Vishnu, was a friend of the [Pandavas](#). But, despite being a close friend and associate of the Pandavas, they too had to suffer a lot of hardship. They suffered a lot of hardship and had to go into exile for thirteen years. There was a condition that, during the last year of the exile, they should live incognito, or in disguise. So, during the thirteenth year, the Pandavas spent time living incognito in the servitude of [King Virata](#).

* * *

He gives another example of [Duryodhana](#). Duryodhana had a very big ego. So, when he invited Lord Krishna, an incarnation of Vishnu, for lunch or dinner at his place, Krishna, instead, went to the son of his maid, [Vidur](#), whose house was next door. And he preferred to eat very simple food in Vidur's home and abstained from the food that was being offered, the very lavish food that was being offered, by Duryodhana.

* * *

He relates another story of Krishna. Krishna was born in a [Yadav](#) clan. Lord Indra, the king of gods and the god of thunder, once wanted to get rid of the Yadavas, and he poured very heavy rain on the Yadavs so that they would perish in the rain. It was at that time that Krishna held up a huge mountain called the [Govardhan Mountain](#). And he held it up on his finger and allowed all the other Yadavas to stand below it and stay protected from the rain. So, it was these same Yadavas who were protected from Indra by Lord Krishna himself who had to die due to a curse by [Sage Durvaasa](#).

Sage Durvaasa was a very powerful sage but was very short-tempered. And once, he was passing the village of the Yadavas where some children wanted to play a prank on him. And they went, and what they did was, they tied a log on the stomach of one of the boys and they covered it with a lot of cloth. So, it looked like he was pregnant. And they took this boy in front of Durvaasa Muni when he was walking past the village and asked him, "Can you, as a great sage, tell us whether there is a boy in it or girl in it?"

So, Durvaasa was, anyways, a very hotheaded sage, and when he realized that these people are unnecessarily making fun of him, he cursed them, "Whatever is in that stomach is going to be the reason of the death of your [kul](#)."

So, those children then went to Lord Krishna and related the incident. And Lord Krishna said nothing could be done about the curse. He suggested that they take that wood to the riverside and keep rubbing it till it becomes a fine powder, so that will minimize the possibility of damage. And so, they started rubbing this piece of wood on the rock near the river, and it was finally ground into thin powder.

Now, it was this powder that went into the water and grew as sharp grass. And later, it was this sharp grass that the Yadavas actually used against each other because of the curse, and whoever was cut by the grass died.

So, as a result, the entire Yadava kul, the entire family perished, despite Lord Krishna being a Yadav and an avatar of Vishnu.

Therefore, what is destined, happens. So, what Kabir Sahib is saying is that these are karmas, and one cannot escape karmas.

***Rahu ketu aru bhanu chandrama,
Vidhi sanjog pari.
Kahat kabir suno bhai saadhu,
Honi naahi tari.***

This is another instance, of [Rahu and Ketu](#). Rahu and Ketu were demons. And in the great divide between the gods and demons, once, all the seas were churned — like we make buttermilk and take our butter from buttermilk. The seas were churned. And it was decided that whatever comes out of that churning would be shared between the gods and the demons. And fourteen things came out of this churning. And those were amicably divided between the gods and the demons. Only two things were in question. One was nectar and the other was poison.

So, there was a great competition for who would get the nectar and who would get the poison. That is when Vishnu took the avatar form of [Mohini](#), who was a very beautiful looking maid. And she came with a utensil. And that utensil had a divide inside which, on one side could contain the nectar, and the other side could contain the poison. And they made the gods sit on the right side and the demons sit on the left side. The vessel was handed in a way that the nectar was on the right side, and the poison was on the left side.

So, they said, "Okay, we will equally divide. We will give everybody equally, as you said." So, she went on one side, poured the nectar to the god, then went to the other side, poured

the poison to the demon. Then, again, went to the right side, gave nectar, so that way she was dividing.

Now, these two, that is Rahu and Ketu, were sitting at the end of the line, and they felt suspicious about the way this whole thing was going on. So, they felt, "OK, let's do one thing. Let's just switch sides. Let's not sit on the demons' side. Let's go and sit in the gods' line." So, both of them went on the other side.

Now, the gods had instructed the moon and the sun to alert them if there were any demon going from the side of the demons to the gods' side.

So, what happened was, Rahu and Ketu changed sides, and when Mohini came and gave them the nectar as planned for a god, both of them took the nectar. And it was then that the sun and the moon alerted the gods, "Oh, these people are demons and they are sitting on the wrong side."

And then Vishnu, with his weapon, [sudarshana chakra](#), beheaded both of them. But, by then, they had taken the nectar in their mouth. So, when they were beheaded, the head became perennial and the body died. So, the heads got eternal life.

And it is even today that Rahu and Ketu, who are planets, they eclipse the sun and the moon. Because, today also, they keep complaining that "It is because of you people that we lost our lives."

Therefore, Kabir Sahib says that there is no escape from our karmas, our fate, or our destiny.

***Rahu ketu aru bhanu chandrama,
Vidhi sanjog pari.
Kahat kabir suno bhai saadhu,
Honi naahi tari.***

[Radhaswami](#).

5

Meditation Talk 12 Jan 2015 – Morning

The Stationmaster's Simran Walk To Jalandhar City

During the time of [Sawan Singh Ji Maharaj](#), there was a disciple called [Bangali Babu](#). He was a very devoted disciple. He was the stationmaster of the railways at [Beas](#) and he had done his practice and had manifested the Radiant Form of the Master within. Every evening, he would go for a walk of three to four kilometers. While walking he would do [Simran](#).

One day, on his walk, he was so engrossed in Simran that he kept walking from 5:00 PM till past midnight and reached [Jalandhar City](#), which is over twenty kilometers away. So, when he realized that there were lights of a city around him, he inquired as to which place that was. He was told that it was Jalandhar City. He was told there was no bus to Beas at that time and he would have to take a train to return. He decided not to take the train and, instead, walked back doing Simran. He reached Beas next morning at 7:30 AM.

So, there is so much power in Simran. If [Naam](#) has manifested within then, while doing Simran, one forgets about the body and the sensory organs. Simran is a very strong thing. Therefore, while doing Simran, we should not think of it as a burden. We should do Simran with love and affection.

* * *

The time is very good in the morning. We have woken up and the mind is quiet and a quiet mind is good for meditation. We should now get connected with Simran and [Bhajan](#).

6

Meditation Talk 12 Jan 2015 – Afternoon

How Bangali Babu Got Control Of His Mind

I explained in the morning about stationmaster [Bangali Babu](#), how he had mastered [Simran](#) and manifested the [Naam](#) within.

So once, during a [bhandara](#), [Sawan Singh Ji Maharaj](#) called Bangali Babu and handed him the mic, and asked him to speak and tell how he had got control of his mind. So, Bangali Babu explained that every day, he would come back from work at 5.00 PM. After having his bath, his servant would serve him dinner at 6:00 PM. He would keep the served dinner plate in front of him and sit for meditation. He would tell his mind that “Look, if you do not get fully submerged and get connected in Simran, you will not get this dinner.”

So, this way, every day, he would follow the same practice. And many times, the mind would not settle down in Simran and he would not be able to get intoxicated in Simran and [Dhyan](#). And, often, it would be all night and he would then hand over the food or give it to animals outside. And sometimes, this Simran would continue and he would only get some concentration around 3:00 AM. So, it was only that time, when he would eat.

So, this way, for almost a year, this practice continued. And, gradually, the mind started getting attuned to the Simran, and Dhyan [Bhajan](#). And around a year later, he could get the concentration and he could get inward and see the Radiant Form, and his soul was able to concentrate on the Third Eye.

So, this way, he explained to the [sangat](#) and, following that, Sawan Singh Ji Maharaj said, “Mind is not going to listen in the normal course. You will have to force it to listen. And, only then, the mind will be able to focus.” You have to keep on doing Simran and, gradually, with the continuous practice of Simran, Dhyan Bhajan only, the mind can focus and come up to the Third Eye, see the Radiant Form of the [Guru](#) and hear the Sound Current.

So, Simran is very essential. And if one continuously does Simran, however unfocused the mind is, it gradually gets to the Third Eye. As one keeps on doing Simran repeatedly and regularly, the mind keeps becoming more and more pure. And, as the mind becomes purer, it is able to come up to the Third Eye and see the Radiant Form of the Master

within. So, the Masters have always insisted upon the continuity of practice of Dhyan, Bhajan, and Simran. We often do Simran or Dhyan Bhajan for a few days and then leave it. This way we do not maintain continuity and do not do the practice as it should be done. Masters insist that the practice has to be continuous, every day, without a break.

* * *

So, the time is good. It is afternoon and the atmosphere is quiet, so let us make the most of it and focus and do Dhyan Bhajan.

7

SATSANG

12 Jan 2015 – Afternoon

Faith – The Foundation Of Devotion

The *paathi* sings the *Bani* of *Sant Paltu Sahib*...

***Guru jo diya hai sohi tu liye raho.
Guru jo diya hai sohi tu liye raho
Usme bahut vishwas karna.***

This is the Bani of *Param Sant Paltu Sahib*. In this Bani, He talks about the importance of having faith. Everyone gets as per their fate deeds, as per their *karmas*. But they should have faith and continue their devotion. In one family there could be four children, but each child would have a different fate and would have a different future. So, according to each one's *Pralabdh karmas*, the God Almighty gives and provides.

In this Bani, Paltu Sahib talks about faith. He says that “Be content in what has been given to you by your Master, and do *Simran* and *Dhyan* and you will keep developing and progressing on the Path.” When the *Guru* gives us initiation, He comes within and sits in the form of the *Shabd*. He is not far away from us and is forever and always with the soul. So, if we take our attention away from the world and all worldly matters, and focus it within at the Lotus Feet of the Master, then we shall surely be successful. He says that the basic foundation of devotion is faith. Like in the case of a building, the entire building rests on the foundation of the building. If the foundation is strong, then the building shall be strong and long-lasting. Likewise, faith is the foundation of devotion. If the faith is strong, then the devotion will last.

So, how do we build faith? Faith is developed as we spend more and more time doing our *Simran*. With *Simran*, our mind gets cleansed and as the mind gets cleansed, automatically, we develop faith and get peace.

* * *

When I was being initiated by *Baba Somanath Maharaj Ji*, I carried an ego that I was an evolved soul with several good impressions and virtues of my previous births. And, therefore, I thought I would be getting a lot of experiences at the time of initiation. And

that's how my ego built up. And I went in and sat for initiation with a few others.

But, when Baba Somanath Ji gave the initiation, a lot of the other people said that they had very good experiences and they related their experiences. I, however, did not get any experience. But, after that, I continuously did [seva](#) and Simran all night. And with Simran, the mind became purer and I could quickly get my attention and focus. And my soul started rising to the Eye Center. And I started getting experiences in a matter of about six months. So, as I did Simran, I got the Grace of my Master and I progressed internally.

* * *

It is very important to continuously do Simran and have faith while doing Simran. With the Simran, one gets the Grace of the Master and Simran enables us to leave the nine doors and come to the Tenth Door.

So, Paltu Sahib says, "You should have faith in what your Master has given you." He has given you the [Naam](#). If you continuously do the practices, the Grace of the Master will be there and you will progress on the Path.

***Hoyga bohot fir shabad jab lagega.
Hoyga bohot fir shabad jab lagega.
Chit ko cheti kai dhyan dharna.***

You should not worry. You should just focus, have faith in the Master and do [Bhajan](#) Simran, and as the attention gets focused at the Eye Center, you manifest the Sound Current from the Almighty, and all your problems get solved. Dhyan and Bhajan are very important and we should continue and keep doing our practice regularly. One gets immense happiness and contentment when one comes to the Eye Center and manifests the Sound Current and the Radiant Form of the Master within.

* * *

Here is a small example. There was a devotee who had sat for meditation for six months. He had taken permission from his Master to sit for meditation. While he was doing his meditation, he developed a deep longing to meet his Master. He felt a very, very strong urge to go and meet his Master and receive His [Darshan](#) and blessings. So, he came to meet his Master. His Master was sitting in meditation inside a room with the door closed. He knocked on the door.

The Master asked from inside, "Who is it?"

He replied, "It's me. I am so and so. I'm here outside and I long for your Darshan."

The Master told him, "So long as there is a 'you' outside, the door shall not open. Go back to your Bhajan. Go and sit and do your meditation."

He was shaken up by this event and he went back to his meditation and regularly did his Dhyan and Bhajan. And, in six months, his soul got focused at the Eye Center and he could see the Radiant Master within. He realized that it was really not he who was doing all this meditation and Simran, but it was the Guru Who was getting him to do all of this meditation and Dhyan, and Bhajan. So, he realized that he is like a puppet and it is the Master Who is actually doing everything.

And then he went once again back to his Master and he wanted to meet Him. And he knocked at the door again. It was closed this time also.

So, when he knocked, the Master asked this time, "Who is it?"

He said, "It is You who is standing outside. It's You only and no one else."

Upon hearing this, the Master then replied, "Okay, if that is so, then I'm opening the door."

* * *

This way when the soul focuses its attention and comes to the Tenth Door, all the ego of "I", "me" and "my" gets over and only You (the Master) remain.

***Chatur jo hoyega karaiga kasab ko.
Chatur jo hoyega karaiga kasab ko.
Boond hi boond samundar bharna.***

Paltu Sahib says, "It is the intelligent and the wise devotees who understand that the practice has to be continuous and they don't leave the practice." Drops of rain fill great lakes and rivers flow from them. Likewise, we should regularly do our meditation and practice. We should not be impatient. We should live in the Will of the Master and do our practice regularly. And whatever little or more experiences we get during this course of regular practice are experiences, which will be lasting.

* * *

There was once a learned [pundit](#), a [brahmin](#), who came to [Jaimal Singh Ji Maharaj](#) to listen to His [Satsang](#). In the Satsang, there was mention of the Sound Current inside, the Light inside, and experiences that a soul can get inside. Listening to these things in the Satsang, the pundit wanted to see all this within and he took initiation. He sat for meditation for six months.

However, during the practice, his mind was wavering with other thoughts and he was not doing the Bhajan and Dhyana as he was supposed to. As a result, he did not get any experience within.

So, after six months, he was not very happy with his experience. He felt that maybe he wasn't sitting in the correct position. So, he started doing some [pranayamas](#), which were like breathing exercises, along with meditation. So, he kind of mixed up both these things and he tried to do his meditation.

Again, he did that for about six months, and still, he didn't get any experience. He was disappointed and felt that the Master is just lying and there is no such Light and Sound within.

* * *

Jaimal Singh Ji Maharaj used to get a pension from the government after His retirement. Once every month He used to go to the office of the government and collect His pension.

Once it so happened that this pundit was sitting on the way near a tree, and as Jaimal Singh Ji Maharaj was passing, he came running to Jaimal Singh Ji Maharaj and held His feet. And he said, "Please give me an experience. I will not leave Your feet till You give me an experience."

Jaimal Singh Ji Maharaj explained to him, "Don't do like this. By doing this you will be at a loss. Only after daily practice, when we get an experience, the body can withstand that experience because it is used to it and that experience lasts."

But the pundit was adamant. He said, "No, Maharaj Ji. Whatever happens, it does not matter, even if I suffer, but I want an experience."

Finally, Jaimal Singh Ji Maharaj said that "Okay, if you are so insistent, then sit for meditation and I will give you an experience."

So, the pundit sat for meditation and then Jaimal Singh Ji Maharaj touched his head and caused the soul to be transcended above at a great speed. The pundit started hearing the Sound Current within and he could hear thunder and other sounds.

But, as the soul got pulled very fast, his entire body started feeling acute pain. He could not bear the pain of the soul moving so fast outside and being pulled out of the body.

So, after some time, it was unbearable and he pleaded to Jaimal Singh Ji Maharaj to release him from that. It was hurting him like a million scorpions biting him in each cell. That is the kind of pain he had to endure for being pulled up like this. Jaimal Singh Ji Maharaj graced him and gradually got the soul back in the body.

Then, Jaimal Singh Ji Maharaj told him, "Now, you only have eight days left to live, so go and do what you want to do now."

* * *

The soul inside the body is something like a silk cloth, a very fine silk cloth, which is spread on a very thorny bush. When the Masters pull up the soul, with regular practice each and every thorn is very, very gradually and delicately released. And the cloth is very, very gradually pulled up so that it doesn't tear at any thorn. And that is how it takes time. And that is the long practice, which enables the Saints and the Masters to pull up and release the cloth from the bush. If the same exercise is done fast, then it will result in the cloth tearing on the thorns.

So, as we sit in meditation, from each cell the attention of the soul is gradually pulled up. So, every time it gradually is pulled up, and when we lose focus, our soul's attention goes back into each cell. And this practice keeps on happening. So, every time we focus at the Eye Center, the soul keeps coming up and then, gradually, when we lose attention, it goes back. And because of this slow and very gradual process, the soul is able to easily move out of the cells and easily get back into the cells.

***Chatur jo hoyega karaiga kasab ko.
Chatur jo hoyega karaiga kasab ko.
Boond hi boond samundar bharna.***

So, the intelligent and wise people meditate and do Dhyān and Bhajan on a regular basis, like the droplets that fill the pond. With gradual Dhyān and Bhajan and regular practice, the focus at the Eye Center continues and improves over a period of time. The body also gets used to this and develops the resilience and does not have to suffer.

***Das paltu kahai sifat hai surat ki.
Das paltu kahai sifat hai surat ki.
Aur koi khayaal main nahi parna.***

The disciples should be disciplined and should continuously keep their focus and attention on the Path of the Masters, on the Dhyān, Bhajan, and Simran.

Very often the mind works on the disciples and takes them away from the Path by losing faith in the Path and in the Masters. But a wise and intelligent disciple will continue to stay focused and have faith in the Teachings of the Master, and continuously do Dhyān, Bhajan, and Simran.

Our current attention is outwardly drawn to various things and various worldly things. So, with the Simran and the repetition of the Five Names at the Eye Center, this attention that we have otherwise scattered all over the world, is gradually concentrated and is

progressively focused back at the Eye Center.

Therefore, gradual process is what is required, and a continuous process is what is required. So, Simran, Dhyān, and Bhajan have to be a continuous and gradual process, and whatever experiences we get according to this process, and whatever progress we make on the Path according to this process, will be lasting and forever.

***Santosh ke dhare se khay gaj pait bhari.
Santosh ke dhare se khay gaj pait bhari.
Swan ek took ko ketik dhavai.***

Paltu Sahib gives an example. He says that there is a tame elephant. It is such a big elephant and it is chained. But the elephant continues to have faith in its master, and the master, very regularly and from time to time, feeds it.

As opposed to that, there is a jackal, which is wandering around with no faith in any master or person. Even though the jackal is free, it has to struggle for food. So, every day, every night, it goes from village to village, from place to place, in search of food. Though it has a small stomach, it goes hungry and has to travel from place to place to eat food.

The elephant has such a big stomach, but it has faith in its master and it remains fed and satiated.

* * *

Likewise, the essence of devotion is faith. A disciple, who has faith in the Master, and continues to regularly meditate as told by the Master, such a disciple is provided for by the Master Who looks into his needs and gets all his needs fulfilled.

***Sant kee vrutti ajdaha ki chahiye.
Sant kee vrutti ajdaha ki chahiye.
Chale binu firae aahaar paave.***

Paltu Sahib gives another example of the way of the Saints. The way of the Saint is the way of a python, or a very large boa, or large serpent who is unable to move too fast or too much. But, at the place where the python is, his prey comes automatically to him. So, this is the fate of the python, for the God to give him food. And it is fed at its place though it is unable to move much.

Likewise, a disciple should have faith in God and he should sit regularly in meditation and be focused. And God will fulfill his wishes. Unlike a lot of people who travel from place to place on pilgrimage for the contentment of the soul, the Masters preach that you can stay in your very homes and meditate. God provides for those who, staying in their very homes, stay focused and carry out the practices of Dhyān, Bhajan, and Simran with faith

and devotion.

***Singh aahaar ko karat hai sehaj main.
Singh aahaar ko karat hai sehaj main.
Siyaar das bees ghar mund naavai.***

Paltu Sahib gives another example. He says that a lion does not have to wander too far or make too much effort to get his prey. He gets the prey near the place he stays. And, unlike that, if we look at a jackal, he has to move from place to place and he has to travel a lot for him to get and fulfill his need for food.

So, it is like the Saints, Who have Their practice, and Who stay at one place, and get Their livelihood from agriculture or other means, as are provided by the Almighty to Them. They do not go from place to place like various other pundits who, basically, go from place to place searching for their daily food and asking for alms, or asking for food from house to house.

So, He says that “If one has faith, then sitting where you are, your needs will be fulfilled by the Almighty.” But, if you do not have faith, then even a lot of traveling and a lot of struggle will also not get you what you want.

***Das paltu kahai aur kuch naa karay.
Das paltu kahai aur kuch naa karay.
Bhakt kai mool santosh laavai.***

The essence of devotion is contentment. Paltu Sahib says, “Saints have contentment.” Saints are content with what They have. [Ravidas](#) was a cobbler by profession. He was a fully attained Saint, but He never asked the Almighty to give Him more than what He used to earn through His profession.

* * *

Likewise, [Kabir Sahib](#) was also of very humble earnings. He used to weave silk cloth. And the income that He would get from that was also just about enough, or slightly less than what He needed, for meeting the needs of His family. Yet, from all over the country, kings and noblemen and other rich people used to come and visit Him. They respected Him and they were always at His doorstep.

This made a lot of pundits and brahmins in [Varanasi](#) very jealous. They wondered how such great and big and rich people are at the doorstep of this weaver. The king of Varanasi was [Bir Singh](#). Even Bir Singh was an initiate of Kabir Sahib. But, again, Kabir Sahib Ji never ever asked any of His disciples, including Bir Singh, for any help financially.

So, the jealous pundits and brahmins of Varanasi plotted against Kabir. In order to

embarrass Kabir, what they did was, they printed lakhs of invitations. And they sent those invitations to everybody, to lakhs of people, just about a week in advance, inviting everybody to Kabir Sahib's house for lunch.

So, on the day of the invite, as one might expect, if you invite someone for free lunch, then they come early also. So, there were four or five sadhus who came very early in the morning at seven o'clock. And they asked Kabir Sahib Ji, "How come you have not put up tents?"

So, Kabir Sahib Ji said, "Why would I need to put up tents?"

They said, "Well, you have invited a lot of people for bhandara, for lunch."

That's when Kabir Sahib Ji understood that there is such an invitation, which had been sent to embarrass Him. And estimating from the five people that had already come at 7:00 am in the morning, it was quite possible that there would be a large number of visitors by afternoon for lunch.

So, Kabir Sahib was worried. But He was resigned to the faith in God Almighty. And He prayed to Him and said, "If this is Your Will, so be it. If You have to take care and protect my prestige and honor, You take care of it. If You don't want it that way, that is also up to You. So, it is entirely in Your Hand." Having said that, He went about two kilometers away and sat for meditation.

God Almighty took the form of Kabir and He came to His house. He got His bullock carts and He got His food. And He, with His own strength, with His own powers, created the tents also for people to come and have a good meal. And He created all kinds of foods that could be given and served.

That day, everyone who came and ate was very content with the quality and kind of food that they got. They were very happy and everyone said, "Hail, Kabir." And they praised Kabir Sahib for giving them such good food. And God Almighty was in the very form of Kabir Sahib.

So, the meal went on from 10:00 am to 7:00 pm in the evening and they all sang praises of Kabir and they were leaving.

Now, it so happened, that where Kabir Sahib Ji was sitting for meditation, four or five people were passing there, singing Kabir's praises, saying that even a king could not have provided such kind of food. And they were saying, "Dhanya, Kabir."

So, hearing His name being uttered like this, He wondered, and He came out and met those people. And He asked, "What is it that makes you sing my praise, and why are you saying 'Dhanya Kabir'?"

So, they said, "Oh, You are such a great person. Even big kings would not have given such kind of meals. You have fed so many lakhs of people with such great food. So, it is only You who can do that."

Hearing this, Kabir Sahib ran back to His house, and He actually saw all of this, these tents and people and all that.

And when He went back, the God Almighty vanished from there. And then, He realized that it was the act of the God Almighty Who did all this and He praised the God Almighty, "Hail, O God Almighty. You are so kind. You have protected my honor. Thank You for doing this."

* * *

So, if one has faith and love for their Master and for the God Almighty, and one does the devotion, Bhajan and Simran, with love and affection, then all the needs and requirements of such a devotee are taken care by the Master and the God Almighty.

Three things are important. One is to be humble. Second is to live content in the way God has given you your life and to be content with what you have. And third is to continuously and without break do meditation, Dhyān, Bhajan, and Simran.

Drushti kacchap ke ri dhyān jo laaeye.
Drushti kacchap ke ri dhyān jo laaeye.
Anda surati se sayee aave.

Now, Paltu Sahib is explaining how we should have our focus, attention, and Dhyān. He gives the example of a turtle.

* * *

So, when a turtle lays eggs, it comes to the shore and it lays several eggs in the sand. And after it covers the eggs back with sand, it immediately goes back into the sea and lives a normal life. It eats, it saves itself from predators, it swims, but, at all times, its focus is always on the eggs. And those eggs hatch because of the focus and attention of the turtle on each and every egg. So, for even a second, attention is not diverted from the egg.

Because of this attention, the egg hatches and the young one comes out. The attention of the turtle, at all times, is on the egg and on the hatchlings, and then, the young ones gradually come to the water. So, for a second also, the attention is not diverted.

Likewise, for a devotee, the attention should be always connected and on the Lotus Feet of the Master, though they are amidst their families, though they are doing all the family chores, managing their business or doing their jobs or earning their livelihood, etc.

Amidst all of this, like the turtle, the attention should always be on Naam and the Lotus Feet of the Master. So, He says that this is the correct way of Dhyān.

***Taar makaree gahe uteri ke aavati,
Taar makaree gahe uteri ke aavati
Ulti ke taar gahi fari jaave.***

Here is another example. A spider makes its web. It comes down on its own extruded silk thread from its abdomen. It casts a web from this thread and it makes the web and moves around, feeds, etc. on this thread. And ultimately, it pulls the thread back and goes up again.

So, likewise, when the devotee does the meditation and manifests the Sound Current within, then on that Sound Current the soul climbs and goes upwards. It develops this capability to move on the Sound Current. When the soul reaches the [Par Brahm](#) and it has the illumination of twelve suns, it then starts to move on its own light.

***Chetuka gira jyo alhal ke pachha ka.
Chetuka gira jyo alhal ke pachha ka.
Jama par beech me uli dhavai.***

This is another example of how a Sadhu should be. He says the Sadhu should be like an [alal](#) bird, a mythological bird. It's a sky bird. And the unique feature of this bird is that it lives in the sky and it lays the egg while it is flying. And when the egg is laid, as the egg falls towards the ground, the egg gets hatched. And the young one comes out of that egg and keeps falling and keeps growing. And, before it touches the ground, it realizes that this is not its home. And it, again, turns back and starts flying upwards. This is the example that is given.

So, this is the trait of a Sadhu and the Masters. When They come into this world and They get the Teachings of the Master, They practice on the Teachings of the Master and They go back without getting spread out into outward worldly things. This example of alal bird is only in [Sant Mat](#). It is not referred to anywhere else.

***Das paltu kahe bhrungi jyo keet ko.
Das paltu kahe bhrungi jyo keet ko.
Det jiyayee tyon chitta laave.***

Paltu Sahib gives another example of the [bhrungi](#), a predatory wasp. It is like a mason wasp. This wasp creates these small nesting places made of mud and with small holes. And it brings these green caterpillars from outside and keeps those green caterpillars in its nesting place. And there, every morning at 4:00 am, it makes them listen to its sound. And with that sound of the bhrungi, the caterpillar gets gradually transformed into the

bhringi. So, the bhringi does not lay eggs, it brings these caterpillars and transforms these caterpillars like itself.

Likewise, Saints also get the disciples, give the initiation to the disciples, show them the Path and transform them like Themselves. So, the Saints get the disciples connected to the Sound Current and take them to [Sat Lok-Sach Khand](#), where they see God Almighty and, there, Saints make them exactly as They are Themselves.

***Das paltu kahe bhrangi jyo keet ko.
Das paltu kahe bhrangi jyo keet ko.
Det jiyayee tyon chitt laave.***

[Radhaswami.](#)

8

Meditation Talk 13 Jan 2015 Morning

The Saints Are Instructed By The Almighty To Fetch The Troubled Souls

Saints have always been sent for all times to the world by the Almighty because the Almighty has promised the souls who have left Him and gone into the world of [Kal](#), that if they are in trouble, or if they remember Him, He shall come to fetch them.

The souls, which are in [Sach Khand](#), or the planes above, are immortal and they do not come to the planes below and, therefore, Almighty instructs the souls, which are in the planes below, to go and help the other souls. And these souls manifest or incarnate and come into this world to help other souls.

These are souls, which have ascended beyond [Par Brahm](#) and up to [Bhanwar Gupha](#), who are instructed by the Almighty to go to the planes below and come into this world and help others. These souls, who are instructed by the Almighty, have already ascended to higher planes. They already have the inclination and the tendency and the devotion already imbibed in them. And when they come into this world, they are already ready, and then they get a Living Master in this world. They immediately rise above and follow the Teachings very quickly.

So, the souls who are initiated here, after they follow the Teachings of the Master, they rise above, and then they go into the Sach Khand-[Sat Lok](#) and they stay there. Those souls cannot be sent into this world.

And, likewise, the Almighty always instructs only the Attained Souls Who have a causal body, Who are in the lower planes of Par Brahm and Bhanwar Gupha, to come down into the physical world and help the other souls. Such attained souls, the Saints, have gone to Sach Khand and They have the [Darshan](#) of God Almighty through Their meditation but still possess a causal body and, therefore, can come into this physical body easily.

* * *

[Yogjit](#), Who was seated above Par Brahm, was instructed by the Almighty to come and help Sukrit. Sukrit was the soul who was instructed by the Almighty to go into the world

and help the others.

But Sukrit, when he came into the world, unfortunately, got deluded by Kal and got dispersed in the worldly thoughts, and then the Almighty had to send Yogjit to bring him back on the Path. And Yogjit came and helped Sukrit to again rise above and go back.

He took four lives to help the soul to go to higher planes. So, Yogjit took birth in four bodies, and in all the four bodies, He was helping Sukrit to rise above and go to the Almighty.

In the fourth life, Sukrit* was finally incarnated as [Dhani Dharam Das](#) and Yogjit was incarnated as [Kabir Sahib](#). In this life, Kabir Sahib initiated Dhani Dharam Das and helped him to realize his True Self.

So, though these souls have all the necessary qualities, when they come to the world, sometimes it happens that some of them get deluded by Kal and dissipated in the worldly thoughts, and they forget the purpose for which they have come.

So, after the Saints leave the body, for all Their initiates, They continue to stay in the [Brahm](#), which is the Causal Plane, and They continue to help the other souls from there. Saints stay in the Brahm until each and every soul initiated by Them is taken back to the Almighty.

After all Their initiates have been taken to Sat Lok, They go and settle within the Sach Khand and Sat Lok. Sach Khand-Sat Lok is an eternal world. Once the soul goes there, it gets eternal life and continues to stay there forever. And, from there, with the Grace of Almighty, it goes further up into three planes, which are [Alakh](#), [Agam](#), and [Anaami](#).

This is the way of Creation. So, those who have got [Satguru](#) and have been initiated, their cycle of life and death is over. They will finally and eventually reside in the Sat Lok.

So, we should value the importance of our soul and value the importance of the initiation given by the Master and Their Teachings. And, without fail, continue to practice the Teachings every day, do [Dhyan](#), [Bhajan](#), and [Simran](#).

* * *

So, the atmosphere is good in the morning. When we are fresh in the morning, the mind is fresh and there are not many thoughts. So, we should make the most of this time and concentrate on the Third Eye and do our Dhyan, Bhajan, and Simran.

* This narrative is derived from the [Anurag Sagar](#) as it relates to the four successive incarnations of the

parents of a Saint from the *Dwapar Yuga* named Supach Sudarshan, specifically His father. The father's name originally was Har. In subsequent incarnations, he was named Kulpati, Chandan Sahu, Niru, and Sukrit. It is in the incarnation of Sukrit that the father is finally liberated and enters Sat Lok. Subsequently, He is assigned by *Sat Purush* to reenter the world for the purpose of liberating souls. Sukrit incarnates in the world as Dhani Dharam Das and is deluded by Kal in the ocean of the world. Sat Purush then instructs *Gyani* (Yogjit) to return to the world as Kabir to liberate him. This is of particular significance as Sukrit has been identified by Sat Purush as the 'home of forty-two essences' (subsequent Saints) to follow in His lineage.

9

Meditation Talk 13 Jan 2015 – Afternoon

The Swan And The Frog – Sant Mat And The Vedas

Sawan Singh Ji Maharaj used to give a small story about the difference between Sant Mat and the Vedas.

* * *

Once upon a time a swan, which crossed and flew across the oceans and seas, flew to India, and it sat on a tree perched above a well. Inside the well, there was a frog, which saw this bird sitting on the top of a tree, and saw the shadow of the bird and asked the bird, "Who are you and where have you come from?"

The bird said that "I am a swan and I have flown the seven continents and seven seas and I have come here. I shall rest for a while, and then I will fly away from here."

So, the frog asked the bird, "How big is this sea that you are talking about, that you have just crossed, these seven seas?"

The swan said, "They are very big."

So, the frog in the well said, "Okay." He took a circle of about one-fourth of the well and he asked the bird, "Is your sea this big?"

The swan said, "No, it's a very big mass of water and it's huge."

So, the frog again took a circle of half the well, and he asked, "Is it this big?"

Again, the swan said, "No, it's very big. It's very huge."

Now, the frog leapt across the well. And he took a full circle of the well, and he asked, "Is it this big?"

So, again, the swan said, "No, no, it's much bigger."

Now, the frog got very angry at the swan. It was sure that the swan had lied. The frog said, "You are lying to me because in the whole world there is no water more than what I

have just shown you.”

Both were actually right in their places because the frog had never gone outside the well and, for him, the well was the whole world. And, therefore, what it was saying was right from the limited knowledge that it had. And the swan, likewise, had crossed the seven seas, and it had experienced what it had actually gone through. And it was right in its place.

* * *

So, this is the similarity between Sant Mat and the Vedas because people who follow the Vedas, for them, there is no Creation beyond [Brahm](#), there is no God outside of Brahm. And for the Saints, there is an expanse of planes beyond Brahm, which They have Themselves gone to and experienced.

So, those who study the Scriptures, and talk on that basis and argue on that basis, are limited to their knowledge up to Brahm.

But the Saints have actually seen the planes beyond with Their own eyes. They have been to [Sach Khand](#) and beyond. And They relate to what They've actually seen with the Grace of Their Masters. They have been able to go to all those places and come back.

The human body is a very precious jewel. God Almighty has created this microcosm and has kept all the sixteen planes within it, which are up to and beyond Brahm, and God Almighty is Himself also residing within it.

* * *

So, we should make the most of what our Master has given us and do the maximum amount of [Simran](#), [Bhajan](#), and [Dhyan](#). The atmosphere is very good and quiet and conducive for good meditation, we should close our eyes and now do our Simran, Dhyan, and Bhajan.

10

SATSANG

13 Jan 2015 – Afternoon

Humility – The Necklace Of The Sadhu

The *paathi* sings the *Bani* of *Sant Tulsi Sahib*...

***Tulsi ya sansaar mein,
Paanch rattan hain saar
Sadh sang satguru saran,
Daya deen upkaar.***

This is the Bani of [Param Sant Satguru Tulsi Sahib](#). Tulsi Das was from [Banaras](#), whereas Tulsi Sahib was from [Pune](#). He was born in the [Peshwa](#) family in Pune, [Maharashtra](#) and he was the eldest son.

His father always wanted to engage him in his regular worldly duties, but Tulsi Sahib was always busy with his devotional practices. Tulsi Sahib liked to sit in solitude and contemplate on God Almighty.

His father, the king, however, wanted him to ascend to his throne. So, he gave him all the knowledge of horse riding, archery, warfare and all of the other things required to be a king.

Tulsi Sahib learned all of these arts, however, he always preferred to be in solitude and contemplating on the Almighty.

Looking at this attitude of Tulsi Sahib, his father got him married at a very early age of sixteen years. Then his name was [Shyam Rao](#) and his younger brother's name was [Baji Rao](#).

Around three years after his marriage, Tulsi Sahib left the family quietly and he moved around in the north of [Uttar Pradesh](#). He later set up an [ashram](#) in [Aligarh](#) near [Agra](#) at [Hathras](#). He set up a village there called '[Jogiawala Gaon](#)'.

In this Bani, Tulsi Sahib is talking about the five gems of devotion and He says these are immensely valuable or priceless gems of devotion. He says these five virtues are difficult to imbibe, and if we attain or imbibe these five virtues, then to meet the God Almighty

and be with the God Almighty is not too distant or far-fetched. The five virtues He talks of are: the company of the Masters, the surrender to the Master or getting [Naam Daan](#) or initiation, compassion, humility, and selfless help to others. Thus, after one is initiated, one should move on the Spiritual Path with compassion, humility, and selflessness. If one is compassionate and humble in his behavior, then it becomes easy for him to get the Mercy of his Master.

Saints say that if one is not compassionate, however great a person may be, he is equivalent to a butcher. So, the necklace, or the jewelry of a [Sadhu](#), is humility, and helpfulness, and compassion, and love for one and all.

So, these are the key traits of Masters Who, despite having everything, lead a simple life with humility and compassion. The Almighty says, “I have everything, but if you want to gift Me something, then you gift Me compassion and gift Me humility.” So, the Almighty has everything and the only thing that a devotee can offer Him is humility.

***Jaiso taiso paatki,
Aavai guru ki ot
Gaanthi baandhai sant se,
Na parkhain khar khot.***

Tulsi Sahib says that however big a sinner is, and however big his sins are, if he goes in the company of the Master and gets initiation and surrenders to the Master, then the Master does not look at those sins. Because the Saints always look at the soul, and the soul, being a part of Almighty, is pure. It has come from the Almighty. All the sins are all associated with the mind and the Saints look at the soul.

* * *

[Sant Ji](#) used to often tell us a story of [Jaimal Singh Ji Maharaj](#). He used to go from village to village and spend five to ten days at each of these places.

In those days, the practice of [Sant Mat](#) was not very prevalent and known. So, it would take a longer time to explain and for people to get faith in it.

So, once He had gone to a place for five days. He was accompanied by one of His good disciples, [Moti Ram Tailor](#). Moti Ram Tailor one day brought a person called Hukam Singh along with him. Moti Ram requested Him in private that if Hukam Singh is initiated or he comes into the Sant Mat, then it will help the other villagers to get attracted towards Sant Mat also because Hukam Singh was a big farmer. He had a lot of land and he was the chief of the village. So, all this was requested by Moti Ram Tailor of Jaimal Singh Ji Maharaj.

Maharaj replied to him that “You request for any other thing, but don't request me for

giving initiation to Hukam Singh.”

Moti Ram Tailor again pleaded with his Master that “Please give him initiation. If You don't give, who will give him initiation?”

Master Jaimal Singh Ji told him that “Please do not be persistent in this. If you want any other thing you ask me, I will grant it to you. But don't ask me to give initiation to Hukam Singh.”

However, Moti Ram persisted with his request and he was very keen that Hukam Singh be given initiation. So, he again humbly requested and kept repeating that.

Finally, Jaimal Singh Ji Maharaj told him that “Okay, I have come to attend this program for five days. Today is the second day. If you are insisting that I give him initiation tomorrow, then I will give him initiation, and then I will leave back for my place immediately.”

So, Moti Ram said, "Okay, we could, in that case, come to [Beas](#) to listen to Your [Satsangs](#). But I still request You to kindly shower Your Grace on Hukam Singh and give him initiation tomorrow.”

Jaimal Singh Ji Maharaj told him that “Okay, next day, ask him to have his bath and come for initiation. And you kindly prepare a carriage for me to immediately leave for my residence.”

So, the next day, as planned, Hukam Singh came for the initiation. The horse cart, or carriage, was arranged and all the luggage, etc. was packed. So, as soon as the initiation was given to Hukam Singh, Jaimal Singh Ji Maharaj took the carriage to the railway station because He had to embark on a train from Agra to Beas.

When He reached His residence, He advised His helpers there that “Look, I will be secluded for seven days. Do not disturb me. I will not want water. I will not want any food. And no one should be disturbing me for the next seven days.”

[Bibi Rukko](#) was one of the disciples and she was very worried and she started crying after she heard Jaimal Singh Ji Maharaj. She feared that by not having food and water for seven days the Master is leaving His body. So, she was extremely worried and she started crying.

Jaimal Singh Ji Maharaj reassured her that “Do not think that way. I will not be leaving the body, but I will not be wanting to eat anything or drink anything for the next seven days. But you don't worry.”

So, on the fourth day of this seclusion, [Sawan Singh Ji Maharaj](#) came there. He usually

came once in a month when he would get a holiday for a day. He would visit Jaimal Singh Ji Maharaj and take His [Darshan](#).

So, on the fourth day, Sawan Singh Ji Maharaj entered the residence. The volunteers, the [sevadars](#), went and very worriedly told Him the entire incident. And they said, "For seven days He is choosing to remain secluded. And we are very worried. We have not gone inside the room. However, you are a [gurumukh](#). You are a very devout follower and you are very close to Jaimal Singh Ji Maharaj. So, please go inside and check on Jaimal Singh Ji Maharaj."

Sawan Singh Ji Maharaj replied to them, "If the Master has instructed like this, it is not correct to disturb Him." And he said, "We should follow His instruction and wait."

Thereafter, Sawan Singh Ji Maharaj extended his holiday and decided to continue to stay there himself because he was also very worried.

Then, on the seventh day, Jaimal Singh Ji Maharaj opened the door and Sawan Singh Ji Maharaj was the first to enter inside, and he wept at the feet of the Master when he went inside. He inquired with the Master as to why, for seven days, He had chosen not to eat anything, not to drink anything, not to meet anyone for seven days, and why was it that He chose to do this.

So, Jaimal Singh Ji Maharaj replied to him, "This is not something that you should ask me and this is something to which I will choose not to reply."

Upon the insistence of Sawan Singh Ji Maharaj, who was very curious to find out, Jaimal Singh Ji Maharaj told him, "Okay, since you have gone within and you have seen the Radiant Form of the Master and you are a [gurumukh](#), I will share this with you, and only you. I will not share this with anybody else. And you have to promise me that, as long as I am in this body, you will not tell this to anybody. And you will keep this completely with yourself."

So, Jaimal Singh Ji Maharaj told Sawan Singh Ji, "This is how it happened. I had gone to this place for the program where Moti Ram Tailor insisted that I should give initiation to Hukam Singh." He said, "Upon a lot of insistence of Moti Ram Tailor, I initiated Hukam Singh. Now, Hukam Singh's [karmas](#) were so burdensome and onerous, that he was destined to spend seven lives in hell. Not one life, but seven lives in hell. And he was, in these seven lives, to sit on a red-hot plate in hell. So, those were the kinds of karmas that Hukam Singh was carrying. And, since I initiated him, I had to take over his karmas and settle the karmas with [Kal](#). So, in those seven days, I was redeeming his karmas."

After that Sawan Singh Ji Maharaj did not relate this incident while Maharaj Jaimal Singh Ji was in His body. After that, He would often narrate this incident.

Kal is very strict. When a disciple is initiated, the Saints assume his karmas from his previous lives, which would take him to hell, and redeem the larger of these karmas on Their body, and the smaller karmas They wash off in [Par Brahm](#) in the [Mansarovar](#).

For the larger deeds that are there, for the more sinful deeds that the devotees carry, Kal asks for an account from the Master because for Kal, someone has to pay for those deeds. So, if it is not the disciple, the Master has to pay. So, it is the Master Who then suffers it on His own body and redeems those deeds.

It is like taking a truckload of material across the border and paying for the [octroi](#), or the taxes, when you enter a new region. So, at that point, the taxes have to be paid. Either the driver pays it, or the owner of the truck pays it.

***Sona kaa'i nahi lagai,
Loha ghun nahi khaaye,
Bura bhala jo gur-bhagat,
Kabahoon narak na jaaye.***

Tulsi Sahib says gold never catches rust, whether it is in mud, it is in water, or in any condition, however long. Likewise, iron is never eaten by insects. Unlike wood, which is eaten by insects. So, like the gold never catches rust, or the iron is never eaten by insects, likewise, any initiate, however heavy the sins be, never goes to hell.

In the Satsangs, Masters keep explaining to the disciples about how they should conduct themselves. However, some devotees do not listen to the Master and they forget and get into bad practices after being initiated also. They also end up eating non-vegetarian food and consuming alcohol, and they do several other sinful activities.

Now, for such initiates, at the time of death, the Master doesn't come Himself to take the soul. But He deposes [Dharam Raj](#). Dharam Raj is the god who keeps an account of all the deeds of a person and on Judgment Day he puts this entire account in front. So, he has the power to look at that entire life account and passes judgment on the soul.

So, the Masters send Dharam Raj at the time of death, instead of coming Themselves. Dharam Raj follows the instruction of the Master. And the Master instructs him that he has to then put this soul back into another life, another human form in a particular family or place, in order to get the disciple back on the Path.

Once a person has been initiated by a Master that seed of initiation is never lost. And for even those initiates who take the initiation and don't follow, they are then given another life, and in that other life, they are again made to follow the Path. It could be that there would be a different Master Who will then initiate that reincarnated disciple in the next

life. Because it is a new birth and it is a new life. So, it could be a new Master, but the seed of initiation continues. And then that soul comes back into the fold of Sant Mat and follows the practice. And his karmas are redeemed during that second life, and then he is absorbed and taken up and shown the Radiant Form.

So, even for initiates who have a love for the Master, but who may have drifted away from the Path, but they, nevertheless, love their Master, for such devotees also the Master comes Himself at the time of death. And then, instead of giving another life to that soul, the Master keeps such a soul on a higher plane. And there the Master makes the disciple do the meditation and then redeem his karmas.

For souls who follow the Teachings of the Master and who do [Simran](#) and they do meditation on a daily basis, and they spend two and half hours of every day doing this, even if they do not have experiences while they have been meditating, at the time of death the Master comes. And, if they do not have any pending wish or any unfinished desire, then the Master straightaway takes the soul to [Sach Khand-Sat Lok](#).

Likewise, even if a soul does not have attachment to others or to any other thing from a worldly perspective, and even though he is not meditating much, then even for such souls the Masters take them straight away to Sach Khand and Sat Lok. For devotees who follow the Teachings of the Master and progress according to the Teachings of the Master, for them, during their lifetime only, they can reach Sach Khand-Sat Lok.

So, what brings us back again and again to take rebirth? It is the love for the world and worldly desires, or the unfulfilled desires.

So, if one has love for the Master, it is the love of the Master that takes the soul to Sach Khand and Sat Lok. The Master takes them there because there is no other desire to continue or no desire for any other matters in the world. That is why Masters insist on listening to Satsang, continuity of Simran, and contemplation of the Master. As one does the Simran, the attachments with other things in the world gradually diminish and the love for the Master increases.

[Kirpal Singh Ji Maharaj](#) also advised [Ajaib Singh Ji Maharaj](#) to do his practice and Ajaib Singh Ji Maharaj did the practice underground and he did his Simran. And for eight years he did his practices of contemplating on the Master and following the Path shown by Kirpal Singh Ji Maharaj.

Really, I do not have any qualities. It was Ajaib Singh Ji Maharaj Who made me do the practices and go back to [Andhra Pradesh](#). And it is He only Who has done all the things that you see today.

It is the love for worldly matters and the desires that make us sad. So, the paradox is that

people who have more desires are the sad people and people who have fewer desires are the happy and contented people.

***Dar darbaari saadh hain,
Un se sab kuchh hoye.
Dar darbaari saadh hain,
Un se sab kuchh hoye.
Turat milaavain naam se,
Unhain milaye jo koye.***

Tulsi Sahib says that the Masters are connected with the Court of the Almighty, and all those people who get connected with the Masters with love get connected with the Almighty. So, this is the means for salvation because Almighty has graced the Masters by giving Them this power of redeeming souls and getting them connected with the Almighty.

***Kaam krodh mad lobh ki,
Jab lag man me khaan
Tulsi pandit moorkha,
Dono ek samaan.***

The Masters say that those who are drawn by lust, anger, greed, and attachment, whether it is a learned person or it is an idiot, both are the same. So, it is lust, anger, greed, and attachment, which take us away from the Path and increase our karmas. The Masters say that with the Simran given by the Masters and the contemplation of the Master, one can get the strength with the Grace of the Masters to gradually get riddance from lust, anger, greed, and attachment. Otherwise, a soul and the mind are quite incompetent to detach on their own from these things.

Simran has been given the power by Saints. It is with Simran that, from the world and worldly desires, our attention gets focused inwards towards [Naam](#) and [Shabd](#) and, with that, the Radiant Form of the Master manifests within.

***Pani baarrho naave main,
Ghar mein baaroh daam
Dono haath uleechiye,
Yahi sayaano kaam.***

Tulsi Sahib is giving us an example. If one is sitting in a boat in water and there is a hole in the boat and the water starts seeping inside, then we get scared inside the boat as water starts filling in. So, the persons sitting inside the boat then are very desperate and they use both hands to throw out that water. So, like a lot of water accumulating inside the boat sinks the boat, a lot of accumulation of wealth sinks the meditation and spiritual

progress.

Like taking out water from the boat, we should spend this wealth selflessly on the Path of Spirituality. It is said that “*saadhu gaath na bandhyee, udaar samaana lay, aage peeche har karen, jab maange tab de.*” Saints have faith in God and They do not create huge bank balances or deposits. They keep spending on the Path of Spirituality with compassion. They know that Almighty is giving Them today and will also give tomorrow. They have faith in God Almighty.

We should use that wealth for compassionate purposes, spending it for spiritual practices. So, if wealth is accumulated, it is actually counterproductive on the Path of Spirituality.

If a hall is being built for Satsang or for meditation, then those people who benefit by the hall and sit in that hall and meditate, part of the benefit of that meditation is also given to the person who actually donates that wealth for creating this facility.

So, Masters always channelize this wealth of the devotees for good purposes and don't use it for Their own. They have Their own means of livelihood.

* * *

[Somanath Maharaj](#), for example, had hardly any needs. He had only one loincloth in which he used to move around. For twenty-five years he did these practices. And he used to only have one pot for water and he would move in a loincloth. So, his needs were very, very limited. As a sadhu, he used to ask for alms also because that was required for him to eat his food when he was a [yogi](#).

When he got in touch with Sawan Singh Ji Maharaj, then Sawan Singh Ji Maharaj said, "As a yogi, you used to ask for alms, but now going forward, you should not do that. You have to earn your own livelihood and carry on your duties of doing Satsang."

Sawan Singh Ji Maharaj gave him the rail fare to come back to [Mumbai](#). And when he came back he had saved five [rupees](#) from that rail fare. And five rupees in those days were the equivalent of about five thousand rupees today. So, with that five rupees, he bought a container, which he could carry strapped on his back and neck. And he bought an earthen pot in which he would put coal. And he would sell peanuts.

So, the peanuts would be heated by that earthen container. And, like that, he started selling peanuts. And there was a long marina at [Worli](#) in Mumbai. He would take that container with him and walk across that shore, and people who were sitting there would buy those peanuts from him.

After a few days, somebody gave him employment in a cloth mill. He would work until evening and, after that, he would then take his bicycle. And on that bicycle, he would take

those cut pieces of cloth and sell them.

So, that way, he worked for eight years and he saved some money. And with that money he opened a retail shop initially at Worli Naka and, with the Grace of the Master, he got into the wholesale business from there.

So, only after He purchased the shop, He had a place in which He could then do His Satsangs at one place. Otherwise, He used to carry out His Satsangs in a garden or in a public park and in such open areas only.

So, with the Grace of the Master, the business grew. The wholesale business of cloth, in which He was trading cloth, grew.

And, thereafter, He sold that business. And with that money, He purchased one hundred and one acres of land in [Bangalore](#), which is the [Kengeri Ashram](#).

Thereafter, with the offerings of the devotees, He opened fourteen other ashrams at various places like [Davangiri](#) and [Nizamabad](#), etc.

* * *

The Masters say that you should have your own livelihood. You should do your devotion and with whatever you have, you eat your own food, and then, if somebody comes, you offer them also food and have honest means and an honest livelihood and do your continued practice of Simran and the contemplation of the Master. There is immense power in the Word of the Master.

So, when the Master gives a directive or an instruction, there is immense power in that. And it is that instruction, which the Master gives, that actually works.

***Pani baarrho naave main,
Ghar mein baaroh daam.
Pani baarrho naave main,
Ghar mein baaroh daam.
Dono haath uleechiye,
Yahi sayaano kaam.***

[Radhaswami](#).

11

Meditation Talk 14 Jan 2015 Morning

Dadu Dayal Ji – A Simple And Humble Life

Dadu Dayal Ji has been a great Saint and He established an ashram in Rajasthan. He was known for His humility. He used to dress in very simple clothes. He used to wear a dhoti around and just take a shawl on top. He used to be clean-shaven and would, daily, also have His head clean-shaven.

* * *

Once, two pundits, who were impressed by Dadu Dayal Ji's Satsang, had come for initiation early in the morning. Just while they were at the doorstep, Dadu Dayal Ji was headed out with a pail of water to attend His morning cleansing. When He crossed them, the brahmins, who were from a higher caste, considered it inauspicious for a lower caste person to cross them in the morning.

Now then, both feared that, since this inauspicious event had occurred, perhaps their work of getting initiation would remain unfulfilled. So, both of them knocked twice on Dadu Dayal Ji's head to dispel the bad omen.

It is written in the Scriptures that if you face something inauspicious like this, then you should knock twice on the head of that lower caste person and that inauspiciousness goes away.

Therefore, when Dadu Dayal Ji passed them, both of them knocked twice on His head in order to get rid of that inauspiciousness.

Later, the two pundits went inside and they asked the sevadars where the Master was. They were told that He is getting ready and He shall come shortly.

While they were waiting, Dadu Dayal Ji got ready and He came again with His dhoti and shawl. He came and sat on the chair.

At that point, the two pundits realized the blunder and they were terribly embarrassed that they had knocked on the head of this same person who was going to be their Master.

Seeing their embarrassment, Dadu Dayal Ji smiled and He said, “Don't feel embarrassed. Even when we go to buy a small, cheap earthen pot, we knock twice and see whether it's okay.”

So, thereafter, He asked why they had come. They requested for initiation and Dadu Dayal Ji graced them and gave them initiation.

* * *

Thus, Dadu Dayal Ji led a very simple life. He was of the same weaver community as [Kabir Sahib](#). He lived a very simple and humble life and He was a great Saint. After Him, His disciple [Rajjab](#) became the Master, and He was quite well known across India.

* * *

So, it is morning time and the mind is quiet. A quiet mind is good for meditation. We should take advantage of this and sit and focus on [Simran](#) and [Dhyan](#). Please close your eyes and sit for meditation.

12

Meditation Talk 14 Jan 2015 – Afternoon

The Heart Of A Saint And The Two Real Possessions

Sant Ji used to tell a story, which was called ‘The Heart of a Saint’.

* * *

A **sadhu** decided to go on a pilgrimage and he cooked some **rotis** and he carried these rotis with him. And, at the end of one day, he stopped at a **masjid** for the night. He had carried these rotis with him to eat every day, which he would eat only once a day.

He woke up the next day, got ready, and again left. And he walked a few kilometers till late evening. When he stopped, he remembered to eat. So, he opened the packet, or bundle of rotis, he had carried with him. When he opened the packet of rotis, he found that there were lots of ants that were eating those rotis. And then, he felt sad that he had carried these ants about twenty miles away from their families. As a result, many ants would have left their parents, brothers, sisters, wives, etc.

So, he packed the bundle of rotis back and again walked back twenty miles. When he reached the same mosque, near the mosque he left these rotis, and he told these ants that “You kindly take these rotis back to your homes.”

* * *

So, Sant Ji says that none of the teachings of any religion prescribe killing of any sort. And all of the religions prescribe peace and love for everyone, one and all.

* * *

One day, **Mohammed Sahib** took twenty of His near disciples and went to a mosque and He asked all of them to sit. And He told them that “I will ask each of you a question and you have to reply to it.”

So, the first disciple was among His leading disciples. His name was **Umar**. And Umar was a big farmer in his own right. And Mohammed Sahib asked him, "Okay, Umar, tell me, what all do you possess?"

So, Umar started off saying how many wives he had, how much land he had, how many camels he had, how many cows he had, and all the wealth that he had. He took a good ten minutes explaining all the things and properties that he possessed.

Likewise, Mohammed Sahib asked the other disciples also, and then each one took between two minutes to five minutes explaining all that they possessed.

There was [Sheikh Ali](#) who was, again, a good disciple. So, Mohammed Sahib finally asked Sheikh Ali that “You stand up and tell us what you possess.”

Sheikh Ali bowed down to Mohammed Sahib, and he said, "I only have You and I have Almighty. These are the only two things I have.”

So, this was Mohammed Sahib’s lesson to everybody, to teach them that all that we consider as our possessions, and all of the things that we feel belong to us, are not really ours and they don't belong to us. The only true ‘belongings’ are the Master and God Almighty.

* * *

Finally, at the time of death, when the soul leaves the body, none of these possessions come for any help whatsoever. It is only the [Guru](#) Who comes and [Naam](#) that comes. It is only the Guru Who helps us in the physical plane right now, and then also, after that, in the planes above. So, it is only the Guru Who is always there with us to help us. One should follow the Teachings of the Guru, or the Master, and try his level best to do [Simran](#) and try to come above the senses and focus at the Eye Center, see the Radiant Form of the Master and get in touch with the Sound Current.

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So, the time is good. It is quiet and we should use this time to close our eyes and do our Simran and meditate and contemplate at the Eye Center on the Form of the Master.

13

SATSANG

14 Jan 2015 – Afternoon

The True Love Within

The *paathi* sings the *Bani* of *Sant Kabir Sahib Ji*...

***Kabir yeh ghar prem ka,
Khala ka ghar nahin
Sees utaare bhui dhare,
Tab paithe ghar maanhi.***

This is the Bani of Kabir Sahib Ji. Kabir Sahib Ji was a great Saint Who was born about six hundred fifty years back. He did His practice in [Kashi](#), or [Varanasi](#), which was the epicenter for all kinds of rituals in the name of God. People were engaged in all kinds of rituals, deity worship, worship of trees, fasting, ritualistic bathing, etc.

It was during such a time that Kabir Sahib Ji promulgated the glory of [Sant Mat](#), and He talked about love for the Master and the Path of the Master and the greatness of [Surat Shabd](#). He had to teach all this to all those people who were very deeply rooted in deity worship and other forms of rituals.

In this Bani, Kabir Sahib Ji says that Sant Mat is the Path of love and affection. He says that if we move the focus of our love and affection from this world and focus it within towards the Master and the [Naam](#), then we can become successful in getting salvation in this life itself. Saints always say that to change the focus of our love and attention from external worldly matters towards Naam, one should try and maximize [Simran](#) and [Dhyan](#).

Kabir Sahib Ji says that Sant Mat is the path of devotion towards your [Guru](#) and a path of love and affection. It is about dropping and shedding your ego, unlike going to your aunt's house and being given all the affection and being given different kinds of food every day.

We get the Grace of the Masters only when we focus our love and attention within towards the Master and remove it from outwardly attachments and love.

* * *

I had said earlier that [Jaimal Singh Ji Maharaj](#) spent ten years in the search of his Master

and when he met his Master, he was told to do his practice whilst earning his own livelihood. Jaimal Singh Ji Maharaj used to work in the army the whole day. He dug a trench of five feet by five feet with a depth of about five feet. And in the night, he would go and sit down in that trench and do his meditation and contemplate on the Form of the Master and do his Simran. Whenever he got a holiday, he would go to [Agra](#) to have the [Darshan](#) of his Master and get His Blessings. Then, he would come back and continue with his meditation for two or three days.

So, [Swami Ji Maharaj](#), after a few years, asked Jaimal Singh Ji Maharaj to go to [Beas](#) and carry out his practices there and set up his [ashram](#) there.

So, Jaimal Singh Ji Maharaj went and set up the ashram in Beas. And, after that, he continued to do his devotion, and he used to do his meditation very regularly.

Swami Ji's wife, [Radha Bai](#), had also asked [Bibi Rukko](#) to go and do [seva](#) and assist Jaimal Singh Ji Maharaj. But Jaimal Singh Ji Maharaj discouraged her from doing that seva and insisted that she do more meditation.

So, when he went to collect his cheque for pension every month, he would buy five kilograms of wheat and he would grind the wheat flour and have [rotis](#) prepared of that entire flour from a shop outside. And then, he would hang them and dry these rotis on a wire. Then, he would tell Bibi Rukko to also sit for meditation. He told her that “Whenever we feel hungry, we should dip two rotis in salt water and eat. And we should focus and do our meditation.”

Another devotee, [Saligram Maharaj](#), who was a disciple of Swami Ji Maharaj, was a very learned person.

In those days, he had done his Master of Arts and he was the postmaster general in those days.

So both, Saligram Maharaj and Jaimal Singh Ji Maharaj, would come on Saturdays when it was a holiday. Saligram Ji had a lot of devotion. He used to do a lot of seva and he was more inclined towards seva. And Jaimal Singh Ji Maharaj used to sit for longer hours in meditation.

So, both would meet on Saturdays and take the blessings of their Master. Saligram Ji used to do this seva. All through Saturday, till dusk and Sunday, he would carry buckets of water from the river to the ashram. The river was almost one and a half kilometers away from the ashram, and both wells at the ashram did not have sweet water there. There was salt in that well water. So, this seva was done by him. He would carry buckets of sweet water from the river, which was one and a half kilometers away, and fill the tanks in the ashram.

Saligram Ji was the postmaster general, which was a very high post in the government office, and it was a very revered position. But, despite that, he would do this seva with humility and affection and go through the lanes to the river and get buckets of water from the river to the ashram.

Oftentimes, his relatives would be there in those lanes, and they would taunt him. He was a [brahmin](#), and Swami Ji Maharaj was a [kshatriya](#) by caste. So, Saligram Ji was of a higher caste. His relatives would taunt him, saying, “You have gone mad. You have lost your senses because you have eaten from the plate of a kshatriya (Swami Ji Maharaj)”.

But, despite these taunts, Saligram Ji continued doing his seva.

Later, his relatives started ignoring him and used to close their doors when he would pass. So, Saligram Ji, on top of this, tied bells to his ankles so that his relatives would hear him passing every time. Thus, he carried on relentlessly in pursuit of his seva for his Master.

And, likewise, Jaimal Singh Ji did a lot of Dhyān and [Bhajan](#). And both of them had a lot of love and affection for their Master.

Both Jaimal Singh Ji Maharaj and Saligram Ji Maharaj, eventually, became Masters. Jaimal Singh Ji Maharaj was asked to go to Beas and practice. And Saligram Ji preached at Pipal Mandi.

***Shees utaare bhui dhare
Ta par rakhe paav.
Das kabir youn kahe aisa rahe to aaho.***

Kabir Sahib Ji says, “If you have love for the Master, or if you feel that you have love for the Master, then you should cut off your head and step on it. Only then you can say you have love for your Master.”

When Masters talk of cutting the head, They do not mean the physical head, They mean cutting off the ego, which is the biggest illness besieging us and pulling us back repeatedly into the cycle of 84 [lakhs](#) births and deaths.

So, if one looks at Saligram Ji, he had humility and lowliness and he had surrendered his ego completely for the love of His Master. He had obtained the Grace of his Master through his seva, which was done sacrificing his ego with humility and lowliness.

* * *

Likewise, [Arjan Das Ji](#) says that “If Love were to be purchased, then [King Ravana](#) of [Lanka](#), would have purchased it first because Lanka was made of gold.”

So, Kabir Sahib Ji says ‘prem na badi upje, prem na haat bikai raja prja jis ruche, sis dey le jai’. He says that Love is not grown in the farms and Love is not sold in the market. If one has to get True Love, then he has to sacrifice his ego to the Master and follow the Path of the Master. Only then, he can say he has got True Love for his Master.

Ravana was a very earnest follower and devotee of [Lord Shiva](#). He had a very large ego. So, despite being an ardent devotee, he was unable to get the Grace of Lord Shiva. In order to please Lord Shiva, he had to sacrifice and offer his head ten times to Lord Shiva, after which, Lord Shiva manifested and showered His Grace.

***Raja prja jis ruche, sees diye le jai,
Raja prja jis ruche, sees diye le jai,
Prem piyala jo piya sheesh dakshina de.
Lobhi sheesh na de sake naam prem ka le.***

So, the glass of Love can only be drunk by the person who cuts his ego and sacrifices it at the feet of the Master; who adopts humility and lowliness in all his worldly dealings, and who loves one and all. He drops his ego and lives in the most humble of manners.

Kabir Sahib says, “Love cannot be attained by the greedy people because they have greed for money.” And they may just outwardly take the name of being in love or having love, but it is really their greed for money, which is there within.

[Sant Ajaib Singh Ji](#) used to tell this story of [Guru Gobind Singh](#).

* * *

There was a farmer who came to Him and the farmer wanted to do seva. He wanted to do volunteering work for Guru Gobind Singh. So, he humbly begged at the feet of Guru Gobind Singh, and said, “Look, I don't have wealth. I'm not a very intelligent person. I only know agricultural work. But I would like to do volunteering work for You. I would like to do Your seva. So, considering these aspects, please give me an appropriate seva, which I could perform for You.”

So, Guru Gobind Singh gave him work in His stable to look after His horse. He would get fresh green grass for the horse, and he would bathe it regularly, brush it regularly, and take good care of it. And the horse, as a result, grew quite strong and quite healthy. Happy with his seva, Guru Gobind once asked him, “Are you literate?”

"Oh no, I am not literate.”

So, He said, “Okay, then you come every day to me and I will give you a few words. And you memorize those words, and once those are memorized, you come back to me and I will give you a few more words to memorize. So, that way, you will gain literacy.”

So, he kept learning that way.

One day, it so happened that Guru Gobind Singh was leaving outside for about fifteen days. This person remembered, “Oh I have to take words for memorizing from the Master before He goes.” So, he ran to Guru Gobind Singh Sahib and asked Him for a few words for memorizing.

Guru Gobind Singh Ji had already mounted His horse and was about to leave when He heard this request.

“Please give me words to memorize,” he asked.

Guru Gobind Singh Ji thought, “This person is such a simpleton that he is unmindful of the occasion and he is asking me to give him words at this time when I am about to leave.” He laughed and said, “*wah bhai bela, na vichari wakt na vichari vela.*” **Bela** was his name and *vela* means ‘time’.

So, Guru Gobind Singh was trying to tell him, "You are ‘great,’ Bela. You are not even seeing the time and asking me such things.”

Now, on the other hand, Bela took these words said by Guru Gobind Singh Ji very seriously, and he started memorizing those words. Everyday, after he finished his work, he would sit and keep repeating the words said by Guru Gobind Singh Ji. So, he would keep chanting and memorizing ‘*wah bhai bela, na vichari wakt na vichari vela*’. He did this with love and devotion. He would sit quietly and keep repeating this, day and night.

As a result, his attention of the soul got focused behind the Third Eye and he could see the Radiant Form of the Master within and hear the Sound Current inside. Then, whatever he said started happening.

There were other devotees in the ashram. And some were there for twenty years and some were there for thirty years. Some were devotees of the earlier Master, and they had been staying in the ashram for long periods. When they saw how Bela had progressed, they felt jealous. They called for a meeting to discuss this. They felt that there is no justice in the ashram. People who have stayed for such long periods have not received the Grace of Master, and persons, who have just recently come, have got such Grace of Master.

So, when Guru Gobind Singh returned after fifteen days, they all met up with Guru Gobind Singh and related their concern. And they said, “There is no justice in Your ashram. We have been Your followers for so many years, but this person has just come for less than six months and he is illiterate and ignorant and he has progressed so much. And we have no progress.”

Guru Gobind Singh heard them patiently and felt that, if He were to explain to them, they

would not understand, just as they had not assimilated the **Satsangs**, which He had been doing for so many years. Instead, He chose to set an example.

So, the next day He called everyone for the preparation of **bhaang**. Bhaang is a drink, which is intoxicating. It is not addictive, but people drink it during the Holi festival. So, He called for almonds and He called for bhaang leaves. The more you grind it, the more an intoxicant it becomes. So, He called for this the next day, and then He asked them to start preparing the bhaang. He had the bhaang prepared, and everyone ground the almonds and the bhaang with water and milk and **jaggery**. It's a sweet drink. He made a large quantity of that bhaang, and then He gave everyone a pot of bhaang. And He told everyone there, "Okay, now all of you start drinking this bhaang. But just remember that it should not go below your throat. So, you are to drink and finish this bhaang, but you should not swallow it."

So, everyone started gargling the bhaang and spitting it out. That way, they all finished the pots of bhaang. After they were done with this, He questioned them, "Now that all of you have had bhaang, are you intoxicated with it?"

They immediately replied, "No, we are not. Because we did not swallow it."

Then, He said, "Now, you have understood that the initiation, which you have got some twenty, thirty years back, it is still not gone inside your throat. You have not swallowed it. You have simply been gargling it. You have not assimilated the initiation. You have not followed what I've asked you to do. You have simply kept it up there somewhere. And that's why you have not got the intoxication of the Naam.

So, unlike all of you, Bela has just repeated the words I had told him while I was leaving. Those words were ordinary words and not any words given during initiation, but he had done the Simran of those words with faith and devotion. Because of this faith and devotion, Bela got his fruit."

***Prem pyala bhari piya
Raj raha guru gyan.
Piya nagada shabad ka
Lal khade maidan.***

So, those who have drunk the glass of Love, they are those who have transformed the love of the world and its affections into the love for the Master and Naam. And those who have been intoxicated day and night in this love, their souls have risen and they have manifested the Master within.

***Chin hi chade chin utare
So tho prem na hove***

***Chin hi chade chin hi utare
So tho prem na hove.
Agat prem pinjar base prem
Kahave soye.***

Kabir Sahib Ji says that we are overwhelmed with love for a moment, and then lose that love the next second. This is not Love. Love is what is imbibed in the bones. It is something that is at the very core of us. And then, for that Love, even if someone asks for the life to be sacrificed, a person will be willing to sacrifice for that Love. That is Love.

We get in touch with the Masters. We attend programs and we fall in love at that time. And our practice improves for some time because of being in touch and being under the influence of the Master at that time. Once we go back home, then it is the influence of the world that takes over, and we forget that love of the Master. We should be consistently intoxicated in the love 24/7. That is Love.

* * *

Sakku Bai was a devotee in **Maharashtra**. Though she had a Master and she had True Love for the Master, from her childhood she was a devotee of **Vishnu**, a deity. Regularly, there is a gathering in a place called Pandharpur, in Maharashtra in India, where worshipers of Vishnu congregate.

Sakku Bai also attended these congregations. After Sakku Bai got married, her mother-in-law did not appreciate her going outside of the house. So, she insisted that whatever worship, etcetera, she was doing, she should do it only at home and not go outside and not go to Pandharpur.

So, her Master came to her doorstep and He talked to her about the next congregation of Pandharpur. He asked her whether she would be coming for the next congregation. And she said, “Yes, I will come.”

Now, this was heard by her mother-in-law. So, after listening to this, her mother-in-law felt that, now, about one week is left for this congregation. It should not happen that Sakku Bai leaves and runs away for that. So, she tied Sakku Bai by a rope to a pillar inside the house.

When she was tied up, Sakku Bai felt very badly and she kept weeping and praying to **Panduranga**. Panduranga is the name of the deity of Vishnu. So, she kept saying, “Panduranga, Panduranga.” And she kept weeping.

Feeling for the sorrow of his devotee, Panduranga manifested himself and he told Sakku Bai to attend the congregation. He untied her, and then he said, “You go and attend that congregation. I will step into your shoes and I will become Sakku Bai and stay here till

you attend that congregation and return. But, when you go, don't touch anybody. Just go and come back.”

And so, Vishnu transformed himself into the form of Sakku Bai and tied himself to the pillar while Sakku Bai left. Sakku Bai reached Pandharpur in two days, in good time for the congregation, and she participated in the processes there. And she did her devotion there.

So, this went on for eight days. And, at the end of eight days, when the congregation was over, they had to leave the temple. And Sakku Bai then wept at the idol of Panduranga and said, “I cannot bear the separation now. I don't feel like going back to the place where they don't allow me to be devoted to you.” And, Saint-like, she sacrificed her body there and died.

Now, there was nobody else with her, so the other followers saw that this lady is dead. And they, accordingly, offered the last rites and they burned the body in the crematorium, as is the tradition there.

After a week, Panduranga in the form of Sakku Bai, was released from the pillar and she did a lot of good work for her mother-in-law and Sakku Bai's husband, and they were very pleased with Sakku Bai. Earlier, Sakku Bai had not been taking so much care, as she was mostly intoxicated in the love and devotion of Panduranga. Both mother-in-law and husband of Sakku Bai developed a yearning inside them to start praying to Panduranga also, and both became devoted to Panduranga.

After nearly twenty days, Sakku Bai had not returned and the Panduranga idol had gone missing from the temple, as he was in service at Sakku Bai's house.

Goddess [Lakshmi](#), who is the wife of Vishnu, came searching for Panduranga. Devotees thronging the temple were noticing that the idol of Panduranga was missing, and they were only seeing the idol of Lakshmi and they were returning in disappointment. So, the worried Goddess Lakshmi came to search for Panduranga.

When she came to Panduranga at Sakku Bai's house, Lakshmi told Panduranga that he should return. She reminded him that he had told her that he will be gone only for a week, but now so many days had passed. Lakshmi also told Panduranga that, noticing the idol of Panduranga missing, the devotees were returning disheartened.

Panduranga told her that he was waiting for Sakku Bai to return and that he could not leave Sakku Bai's house until she returned.

Lakshmi told Panduranga that Sakku Bai had died and had been duly cremated.

Vishnu advised Lakshmi to go to the crematorium where Sakku Bai's final rites were done

and to fetch her bones.

Lakshmi told him, “Now, in that crematorium, there may be hundreds and thousands of bodies, which would have been cremated, and so many bones would be lying around. So, how will I know which bone belongs to Sakku Bai?”

Vishnu told her to put each bone to her ear and listen to the sound. He told her that the bones of Sakku Bai would sing ‘Ranga, Ranga, Ranga’.

So, following that, Lakshmi went to the crematorium and started picking up the bones and putting them to her ears and listening to them. She indeed managed to get a few bones, which sang ‘Ranga, Ranga, Ranga’. Vishnu then used his divine powers and brought back Sakku Bai to life.

So, like this, the True Love is in the bones. It is each and every bone that resonates with Love.

***Aaya prem kanha gaya
Dekha dasab koye.
Aaya prem kanha gaya
Dekha dasab koye.
Chin roye chin me hase
So toh prem na hoye.***

Kabir Sahib says that, quite often, what happens is; suddenly we feel a strong longing for the Master and we suddenly feel great love for Him and we seek austere measures.

Many people go into the forest in pursuit of this love and start staying in the hills, mountains, and forests. But this color of love doesn't stay because it is not True Love that has emanated as a result of doing Simran and Bhajan and seeing within. So, after some time, these people forget their yearning for solitude and come back into mundane life.

So, likewise, many times we feel a swell of love and we cry in love. Sometimes, people also like to show others this swell of love and cry more. So, this color of love doesn't stay. It comes and it goes. So, Love is something that remains all the time, all twenty-four hours, and is uniform.

***Prem prem sab koi kahe
Prem na jeene koi.
Aath pahar bhi na rahe
Prem kahave soaye.***

Kabir Sahib says, “A lot of people talk about love and they feel they are in love. But True Love for God is the love you have in a very consistent manner for all twenty-four hours.”

* * *

Once, we had left the [Bangalore](#) ashram and were staying with [Mr. R. R. Singh](#). Mr. R.R. Singh is an initiate of Babaji and stays in [Bombay](#). He is a very good [satsangi](#). I was staying at his place along with Bhuvaneshwar for about four months.

During this period, the longing for the Master increased there and we both packed our clothes one night and decided to leave. So, in pursuit of that yearning, we left Bombay and went to Nashik.

There is a place called [Panchavati](#) in Nashik, which is a place of pilgrimage and center for a lot of rituals, etc. And we felt that we can go to Panchavati and, perhaps, we would be able to do our devotion in a better manner at Panchavati. Panchavati is not a quiet place. It is not a jungle, but a pilgrimage. And there is lots of noise.

In all that noise, we lost our yearning and all the swell of love diminished. We had planned to go onwards to the Himalayas and practice and had decided to stop at Nasik, Panchavati, during the first leg. But Panchavati did not have the calm and quiet and, being a very big center, there was a lot of noise and a lot of people, a lot of devotees doing a lot of noise around.

So, all that color of the yearning, which was there for going into the Himalayas and, then, doing a lot of devotion, all of that disappeared and we came back to Bombay. And when we came back, we decided that we would no more be wandering for the sudden bouts of yearning that come up because when we go away like this, then the yearning cools off. We have to come back and repent for having left.

* * *

Saints explain that we should do Simran, Dhyana, and Bhajan, and They show the Path. When the Sound Current manifests as a result of Simran and Dhyana, then our mind transforms.

***Prem prem sab koi kahe
Prem na jeene koi.
Aath pahar bhi na rahe
Prem kahave soaye.***

[Radhaswami](#).

14

Meditation Talk 15 Jan 2015 – Morning

Praying To The Feet Of The Masters – The Showering Of Grace

Today, first thing is that I pray to the Feet of the Masters, [SomAjaib](#), Who graced me and made me capable of doing the [seva](#) of that. So, I got the opportunity of doing seva at the feet of [Somanath Ji Maharaj](#) for three years. And, for [Ajaib Singh Ji Maharaj](#), I got the opportunity for eleven years. These two great Masters have graced my life and made me capable of doing the seva. Otherwise, I was not capable of doing anything.

In the [ashram](#) at [Kenegeri](#), I used to do the seva in the night and this went on across the night. And I could sleep in the daytime between 2:00 and 6:00 PM. I used to take rest, otherwise, the rest of the time I used to do seva.

So, during the nighttime, I used to guard the boundary walls of the ashram. I used to spend the whole night doing that. And then, in the morning after I had tea, I used to go and do seva and the volunteering work in the farms, along with the other [sevadars](#). So, between two to six o'clock, for about four hours, I used to get sleep.

So, four days before Somanath Baba Ji left His body, He summoned for me at about three o'clock. I had just gone to sleep at two o'clock, and a sevadar came and woke me up at three and told me that Baba Ji was calling me.

So, I could barely wake up at 3:00 PM and the sevadar came to wake me up and my eyes were all red. I was wondering whether someone had complained about the night duty of mine. And so, I was very scared when I went up to Baba Ji.

So, when I went up to Baba Ji, there were about eight other sevadars there. Bernard was there. Christopher was there. Narayanappa was there. And Narayan Ji from [Bombay](#) was there. Baba Ji had already had a discussion with them when I arrived.

When I went there, I bowed down to Baba Ji, and He gave me a [Parshad](#) of a banana. And He said, "Look, there is a tractor that is going to go to the [Betta Ashram](#). So, you have to go with that and you have to do seva there. And then, I'm going to go. Then, you'll have to continue doing seva there."

I was very young at that age. I did not understand the full meaning of what Baba Ji told me. After about four days, Baba Ji left His body. So, I had not fully understood what Baba Ji had said. And it was only in 1985, when I met [Sant Ji](#) in Bombay, that He took me inside the room. And, for almost one hour, He explained the entire meaning of what Somanath Baba Ji had told Him, the entire purpose of what I am supposed to be doing.

So, He told me that I have to go back to [Andhra Pradesh](#), and there, I have to do my duty. I have to do the seva.

He said, “Baba Somanath Ji has planted saplings. He has initiated people there, devotees there, and you should go and give the water to those saplings.”

So, Sant Ji always showered a lot of Grace on me and He always helped me throughout. And when He had come to [Bangalore](#), I requested Him and I told Him that “The ashram is nearby. So, please grace the ashram by Your Lotus Feet.”

He asked me how far the ashram was and I told him, "It is about two hundred kilometers and, driving by car, it will take us about four, four and a half hours.”

So, Sant Ji told me, “Look, I have a problem with sugar and I cannot sit that long. But, it doesn't matter. I am always there in the ashram. You always be very clear that I will always be there with you in the ashram.”

* * *

So, whatever we see today in these ashrams, and whatever is happening, is only the Grace of these two great Masters. I will never be able to forget the Grace that They have showered upon me. And one can never fathom the Grace that Masters shower upon us. I did not know how to speak Telugu. I could speak a little bit of Kannada. But, with His Grace, I could learn Telugu and I could talk and do [Satsangs](#) in Telugu and Kannada now.

So, it is only with Their Grace that all this is happening. In fact, it is the Master only Who does everything. He alone does it. He alone showers the Grace, and it is the Master Who does everything.

So, it is the Grace of these two Masters on all of us that this program is happening. And all of you are here and doing [Simran](#) and [Dhyan](#) and [Bhajan](#). I thank all of you to have come and have done your Simran and your meditation. And I thank you on behalf of myself, and on behalf of the Masters because all of you have spent a lot of money coming here and a lot of time coming here. And I pray to the Masters that He gives you a lot of Grace inside.

So, I am very happy that all of you have come. And it gives me great pleasure to have this program and have all of you here. And I pray to the Master that His Grace remains forever

on all of you.

* * *

So, it is early morning time, and we should make most of this time. And so, please, close your eyes and do the Simran, contemplation on the Master, and Bhajan.

15

SATSANG

15 Jan 2015 – Morning

Through Simran And Bhajan, The Soul Gets Peace

The *paathi* sings the *Bani* of *Swami Ji Maharaj*...

***Bhajan kar magan raho man mein.
Bhajan kar magan raho man mein.***

This is the Bani of [Param Sant Satguru Swami Ji Maharaj](#). He says that if you want peace, then you should do [Bhajan](#), [Simran](#), and [Dhyan](#). Even [Kabir Sahib Ji](#) says “simran se sukh hoht hai, simran se dukh jay, kahe kabir simran kare toh sai mai samay” meaning, ‘If you want happiness and peace then do Simran because Simran is what cuts sorrow, Simran is what brings peace and happiness to the soul and with Simran one merges with God Almighty’.

So, the Masters give us Simran to cut our [karmas](#), and by doing Simran in the mind, our karmas are gradually reduced and, with that, the soul gets happiness and peace.

So, Swami Ji Maharaj also says, “If you want happiness and peace, then you should do Bhajan and Simran.”

***Jo jo chor bhajan ke prani
So so dukh sahen.
Jo jo chor bhajan ke prani
So so dukh sahen.***

Swami Ji says that those who have been initiated by their Masters and are not doing Bhajan and Simran, they suffer from sorrows. Since our karmas are not redeemed, we have to suffer. If we do not do Simran, then these karmas do not get redeemed, and then we have to suffer these karmas in the form of ill health or sickness or other ailments. It is with Simran that our karmas are redeemed or reduced, and that is how one gets happiness.

***Aalas neend satave unko,
Nit nit bharm bahen
Kaam krodh ke dhakke khaven,***

Lobh nadi mein doob marain.

He says that those who do not do Simran, they are troubled by sloth or laziness and sleep, and they are forever in **bharam**. The meaning of bharam is “believing the unreal to be the truth and the truth to be unreal”. And in this duality, they live in bharam, in sorrow.

So, these people, who do not do Simran and Bhajan, basically, they spend their time in sloth or laziness and sleep, and they fail to gather the kind of conviction, faith and the willpower to do Simran and Bhajan regularly. Such people are predominantly driven by the five ailments: lust, anger, greed, attachment, and ego. And, driven by these, the karmas keep increasing.

By doing Bhajan Simran, the mind becomes pure. The mind becomes more sublime. And, as it becomes more sublime, it automatically tends to go to the Feet of the Master, and the intensity of love and affection increases.

Guru sang preet karen nahi poori, Naam na dor gahe Trishna agni jale nis baasar, Narakan maahin parre.

So, for such people, they are unable to develop complete love and faith in the Feet of the Master because without doing Simran their minds will not become pure and they will be unable to develop this faith and true love for the Master. Then the desires and materiality overcome them. So, they are forever in this inexhaustible fire of desires and want more things to be fulfilled. And they feel that their lives are only for gathering wealth, for taking care of their families and spending time in material pursuits. They fail to understand the true reason of their birth as a human being.

Kabir Sahib Ji says, “kehta hu keh jaat hu, kahu bajaye dhol, swaasa khaali jaat hai, teen lok ka mol.” Kabir Sahib says that each breath that we take is more valuable than the entire value of the three worlds and, despite this, we are wasting these breaths from the store of our life.

People fail to understand the importance of their breath. Therefore, Saints say that you must appreciate the importance of each breath that you take. Each breath must be used in the remembrance of **Naam** because it is this Naam that shall liberate you and take you to your True Home. Our desires for worldly pursuits are the reason why we take birth again and again in this ocean of the world. And these births and this life cycle of birth and death are what give us great sorrow.

Santan saath birodh barrhaaven, Ulti baat kahen

***Satsang mahima mool na jaane,
Bherr chaal mein nitt phasen.***

By not doing Simran, the mind plays upon us and we lose faith in the Master. And sometimes because we lose faith in the Master, we also start distrusting the Master. It is the mind, which plays on this weakness of the soul, which has not gained its strength by Simran and Dhyan.

These people also, when they sit for [Satsang](#) and they listen to the discourse of the Masters, fail to understand the message of the Master, fail to understand the subtleness of the Teachings of the Master.

These people can be compared to sheep. Sheep simply follow the footsteps of the sheep ahead of it. So, if the sheep in the front falls in a well, then you will find that all the sheep start falling in the well.

So, like the sheep, such people also follow each other in pursuit of materiality, and if one person gets entangled in worldly affections and materiality, then others also follow. They get into the cycle of materiality and sorrow.

Therefore, Swami Ji Maharaj says that “With every moment, do your Simran and do your Bhajan, and remain content in this Bhajan and Simran, and that will give you joy.”

***Dhan aur maan bhog ras chahen,
Rog sog mein aan phasen.***

Such people get greedy for wealth and they get greedy for esteem. They fail to distinguish between what is theirs and what belongs to other people also, and they become blind in this greed. They fail to listen to the Satsang properly. They fail to understand the Satsang properly. Because, if they would have listened and understood the Satsang, then they would have realized that this life is very short-lived, and everything that is material has to be left here.

So, Saints say that greed, passion, drive such people and they fail to understand brotherhood and the relationships of their families. They are completely blinded by wealth. And, in the greed for material pursuits, they fail to appreciate relationships.

***Bhaag heen mat heen prani,
Nar dehi barabaad kare.***

Swami Ji Maharaj says that such people are rather unfortunate. God has given such a beautiful body to attain liberation and get salvation. They fail to understand this and they spend their lives in very wasteful materialistic pursuits and worldly matters and, in the end, they repent.

***Aisi dasa maahin nit barten,
Ham kyon kar samhaaye saken.***

So, after explaining all, Swami Ji Maharaj says that such is the state of people who do not do Simran and Bhajan. And though Saints come and keep reminding them to do Bhajan and Simran, there is no transformation in such people and they continue to lose their priceless life, losing it to material worldly pursuits.

***Sadguru ka kahaa na mane,
Manmat apni than thane.***

So, such people who do not do Bhajan, they listen to their mind. They are driven by the mind. Saints and Masters come and caution them through their Satsangs, but such people fail to understand the Teachings of the Masters. They follow their own mind.

Mahatmas say that your biggest enemy is within. It is your very own mind. We should not listen to the mind. We should follow the Teachings of the Master, and if we follow the Teachings of the Master then, in this very life, we will get salvation.

***Kar kookar sam ve nar jaano,
Birtha udhaar bharen.***

So, people who spend their whole lives behind worldly pursuits trying to fulfill desires of the family and accumulating wealth, they are akin to asses and dogs. And there is no difference between such a human being and an ass or a dog. Donkeys and dogs are known to have difficult lives.

In India, you have dogs that come from door to door wanting to eat something. And whatever little food is thrown out is what they get to eat.

And, likewise, a donkey serves his master who is a washerman. And he loads this donkey with a huge amount of clothes, which he takes to the river to wash. But then he does not feed the donkey. So, the donkey doesn't get food either at the riverside or at the home. He is just carrying the load on both sides. The washerman ties the feet of the donkey; the two feet are tied to each other so that he doesn't wander far away. And within the distance that he can manage to wander, he gets very frugal grass to eat.

So, it is similar to a person who moves heaven and earth to fulfill the desires of his family, only to be ignored as he grows older by the same family.

Therefore, if you fail to do Simran and you fail to do Bhajan, then this great opportunity given by the God Almighty, which is the highest of life forms, is a waste.

So, for people who follow worldly desires, the only thing at the end is repentance for

having spent their whole life in pursuit of such desires because none of these material things are going to go along with you at the time of death.

***Jampur jaye, bahut pachtave,
Vahan fir unkee kaun sune.***

In order to fulfill their desires, these people undertake a lot of karmas and they even have to suffer in hell to redeem those karmas. And it is there that they repent for such a wasted life where they have spent so much precious time and done such deeds to fulfill those worldly desires.

* * *

There was a person called **Ratnakar**. He later became a great Saint called **Valmiki**. Ratnakar was a **dacoit** and he had his house in the forest. And he would plunder the wealth of people who passed by that forest. So, the way he plundered people, he would strike from behind, and when the person fell, he would take their wealth. And he would kill them and take the last, the small finger, and he had made a big garland of all such fingers. He was known for that trait.

Narad Muni, a sage, observed that this person is plundering wealth like this and incurring such bad deeds. Narad knew that it would take Ratnakar several lives to redeem these bad deeds. He took pity and came down to the forest.

He knew that He was being followed by Ratnakar. And when Ratnakar, as usual, attacked Him from behind, Narad Muni turned and gave His Gracious look to Ratnakar. So, that way He kept showering a lot of grace with each step that Ratnakar advanced towards Him.

So, because of this grace, Ratnakar did not attack Narad, but instead, he stopped Narad. And then Ratnakar asked Narad, which was quite unusual to his usual behavior, to part with his belongings.

Narad Muni again looked very graciously and He graced Ratnakar. And He told Ratnakar, “Look, I am a wanderer and a muni. And I only have this instrument with me and this pack. So, you can take both of these things from me. But, before you do that, please answer one question of mine. You plunder so many people, take their wealth, kill them and then you share this loot with your family. Is your family sharing in the bad deeds that you incur?”

So, Ratnakar was intrigued with this question. But he replied, “Of course, they will be sharing both because, eventually, they are eating what I’m giving them, so they will also be sharing whatever deeds I am incurring.”

Narad quickly corrected him, “No, only the person who incurs the deed suffers the deed.

And if you are not sure of this, why don't you go and ask them?"

So, Ratnakar went back and met his parents first and he asked them this question.

So, the parents replied, "Look, we are old and you are our son. It is your duty as a son to fulfill the needs of your old dependent parents. Now, how you are achieving that is entirely up to you. So, we are not going to be sharing in what you have done. We only know that you have to fulfill your duty."

So, he was quite shocked with what the parents said. And he then set out to meet his wife and children and he asked the same question.

So, likewise, the wife told him, "Look, it is your duty to fend for the family and take care of your wife and your children. That is your duty. Now, how you do that and what bad deeds you are incurring for that, we will not be party to that."

So, after listening to this he was shaken up because he realized that he alone would be responsible for the deeds he was incurring, and neither his parents nor his wife and children would share any of those bad deeds. He repented thinking that God alone knew how many lives he would have to take to pay off those bad sins. So, he was overwhelmed by that feeling and he went back to Narad Muni.

Before he had left for asking questions to his family, he had tied up Narad Muni. So, he went back and then he untied Narad Muni. Then he sat there and Narad Muni gave him initiation.

He was so repentant that, after receiving the initiation from Narad Muni, he sat at the same place for meditation for ten thousand years. And for ten thousand years he didn't move; so much so that there was a full ant hill that was built on him over so many years. And that is how he got his name 'Valmiki'.

So, Valmiki is known as "one born from ant hills".

So, after about ten thousand years, Narad Muni felt He should go back and meet this initiate. And He came and then He looked around and He wondered, "This person should have been sitting here, where is he?" And He looked around and there was this huge anthill. So, He put His ear to the anthill. And He could hear the chant of "mara, mara, mara" being recited.

So, Valmiki because of his initiation and so much repentance and meditation, had opened his Third Eye and he had gone within.

So, when Narad Muni brought him out of that mediation, He said, "You should make use of whatever vision you have inside." And He said, "Let the world learn from what you

have seen inside and what experiences you have.”

So, Valmiki wrote the ‘[Ramayana](#)’, which is an epic. And this was written ten thousand years before [Rama](#) was born. Rama was the [avatar](#) of [Vishnu](#). Valmiki wrote this epic in Sanskrit, and it was later that [Tulsi Das](#) wrote this in [Awadhi](#).

* * *

Thus, by doing Simran and Bhajan, all of our karmas get redeemed, our love and faith towards our Master increase, and we get peace within.

***Janm janm chaurasi bhoge,
Yah shareer phir nahin dharen
Durlab deh mili yah ausar,
Aisi kar jo baat banee.***

Under the influence of the mind, a person goes in the 84 [lakh](#) cycles of life and death and becomes sad. Swami Ji Maharaj says, “Do something that gets you out of this, and make use of the human life that has been given to you.”

***Sataguru sharan pakad le abaki,
Toh sab kaaj saren
Itna bachan daya kar bole,
Tu nahi kaan sune.***

So, therefore, He says you should go to the [Satguru](#), or the Master because whatever the Master says is for your benefit. But, unfortunately, you are not willing to listen. He says you should go and surrender to the Masters. By surrender He means that you should surrender your mind, you should surrender your body, and you should surrender your wealth. So, He says that if you go and listen to the Master, and surrender to the Master, and accept what He says, then your work will be done.

***Andha behra phire jagat me
Kul kutumb teri haani karen
Kar satasang maan yaha kehna,
Kan ankh fir dou khule.***

Swami Ji Maharaj says that you should surrender to the Masters and not keep running behind your desires and your family. Swami Ji Maharaj also refers to the family as sweet thugs because they rob you of your life.

There are three types of thugs or thieves; one is a type of thief who actually robs your house. There are earthen homes here. And people in the nighttime, while everyone is asleep, would make a hole in that earthen wall and come inside the house and steal

whatever valuables that house had possessed.

The second type of a thief is a dacoit who at gunpoint, stops you, takes off your wealth and bids you “bye”.

And the third thief is the family because it is for the family that a person strives and spends his whole life to meet and satisfy all their needs. Effectively, what happens is, that he is robbed of all his lifetime in following these pursuits to satisfy the family. And, in the end, he only has repentance.

The family always motivates and encourages the person to earn money, get wealthy, get high esteem for himself, and for the family. But seldom is a family member going to motivate a person to go and do austerities or devotion of the Master.

It was only the great [Dhruva's](#) mother who motivated him right from his early age to actually spend his lifetime in devotion. So, seldom will you get family members who are motivated to do like that.

***Kar satsang maan yeh kehna,
Kaan ankh fir dou kule
Dekhe ghat me jyot ujaala,
Sune gagan me ajab dhune.***

Swami Ji Maharaj says listen to the Satsang of the Masters. Try and understand the Satsang of the Masters and follow that. Do Simran and Dhyan and Bhajan. That is, focus at the Eye Center and get to see the Radiant Form of the Master. With that, your eyes and ears of your soul open up so you can hear the Sound Current of the Almighty and you can see the Radiant Form of the Master within. By doing this, we are saved from all these frivolous desires and waste of time, and we are, above all, saved from the continuous cycle of life and death and the 84 lakh life forms.

***Sunn jaaye tirbeni nhaave,
Heere moti laal chune
Mahaasunn mein surat charrhaave,
Tab satguru tere sang chalen.***

As we follow the Teachings of the Master and do our Simran, Dhyan, and Bhajan, our soul transcends up at the back of the Eye Center and we see the Radiant Form of the Master, and from there on, the Master is there at every step we take, and He takes us to the planes above. He takes us in the [Par Brahm](#). And there in the [Mansarovar](#), He makes us have a bath in the Pool of Nectar where we get rid of all our karmas and sins.

So, He is describing the place where we go. And that's a place where we have bungalows of diamonds, of rubies, and that's where souls reside and that's where we will reside.

***Bhanwar-gupha ki bansi baaji,
Mahaakal bhi sees dhune.***

After the Par Brahm, the Master takes the soul through [Bhanwar Gupha](#). He bypasses the wide expanse of [Maha Sunn](#), which is the place of [Maha Kal](#). And there, Maha Kal also bangs his head and feels the loss of the soul because, at that time, the soul has left the land of [Kal](#).

***Ab charrh gayi purush darbaara,
Vahaan jaave dhun been gone
Le durbeen chali aage ko,
Alakh agam ka bhed bhane.***

Thereafter, the Master takes us to [Sat Lok](#), where there is the Sound similar to that of the [been](#), or [pungi](#). The been is an instrument that is played for charming snakes, or like that of a bagpiper. So, that is the Sound that is there in Sat Lok. The [Gurumukh](#) takes you to Sat Lok first where the soul meets [Sat Purush](#) and gets the radiance of sixteen suns.

And, thereafter, Sat Purush sends the soul to the three planes above, which are: [Alakh](#), [Agam](#), and [Anaami](#). And it is from Anaami that the soul has come.

So, it is in Anaami that you get your True Home, your True Family and that is where the soul has come from. And that Family is everlasting. That Father is everlasting. That Home is everlasting. It is unlike the home, or the bungalow or the house that we are wasting our lives in pursuit of getting riches, and only for four* days. Because, after you leave the body, this bungalow and this house and this family don't remain with you.

** four...referring to the four stages of a man's life*

***Yahaan se aage chali umang se,
Tab radhaswamy charan milen
Mila adhaar paar ghar paaya leela
Vahaan ki kahe na bane.***

Swami Ji Maharaj says that one should go there. You meet your True Family, you get your True Home and you get happiness.

Now there is no way to explain to the soul what that happiness is because there is nothing in this world, which you can imagine or which can give you the hint of that happiness.

***Yahaan se aage chali umang se,
Tab radhaswamy charan milen
Mila adhaar paar ghar paaya leela
Vahaan ki kahe na bane.***

So, once again He says that once you reach there you meet your True Father, you meet the Almighty. You meet your True Family and you get to your True Home. The glory of that place is beyond explanation. There is nothing here that can explain it to you. So, Swami Ji Maharaj has called the Almighty, or the Father, as [Radhaswami](#). In Anaami, actually, there is no Name of that God, so He accepts whatever name you give Him. So, with love and affection, whatever name you call Him, He accepts that name.

***Yahaan se aage chali umang se,
Tab radhaswamy charan milen
Mila adhaar paar ghar paaya leela
Vahaan ki kahe na bane.***

Kabir Sahib has explained the situation by giving an example: It is like giving jaggery to a dumb person and you ask the dumb person how do you feel about it. Now, he can only enjoy the sweetness of the [jaggery](#). But he cannot talk and he cannot explain to you what it is. So, Anaami is beyond explanation and beyond comprehension.

***Yahaan se aage chali umang se,
Tab radhaswamy charan milen
Mila adhaar paar ghar paaya leela
Vahaan ki kahe na bane.***

Radhaswami.

16

Closing Talk 15 Jan 2015 – Morning

Prioritize The Work Of Simran, Dhyan, And Bhajan, To Enable The Masters To Shower Grace On Us

So, now, this fifteen-day program has come to an end. I pray to the Masters — you have all come here, you spent money coming here and you spent time coming here — and I pray to the Masters that They extend Their Grace to all of you and all of you are able to do the maximum amount of [Simran](#) and [Dhyan](#) and [Bhajan](#) when you get back.

[Ajaib Singh Ji Maharaj](#) also used to say, “When we attend programs, we should not leave that meditation there. We should go back home and carry that effect. And whatever time we get and whatever time permits, we should maximize the time spent in doing Simran, Dhyan, and Bhajan.”

Dhyan Bhajan Simran is our true work, because that is the work, which we do for our own soul. Every other work that we do, we are working for somebody else. So, we must prioritize this work — and that should be first priority — in terms of doing our Simran, Dhyan, and Bhajan.

So, by doing Simran Dhyan Bhajan we are enabling the Masters to shower Their Grace on us. And, by doing that, we are also redeeming our deeds and helping the Masters to help us. Because, by not doing so, by not doing our Simran regularly and consistently, we will not be able to reduce or redeem our deeds. And these accumulate and, ultimately, we have to redeem these deeds in the form of illness or loss of wealth or other forms of sorrow.

So, I pray to the Feet of the Masters that They Grace all of you and the Grace enables you to do a lot of Simran, Dhyan, and Bhajan, and devotion.

Achha, [Radhaswami](#).

GLOSSARY

Agam Lok

One of three purely spiritual realms above Sach Khand; lit. “Inaccessible, Unapproachable”; second highest spiritual region, just below the highest of Anaami, or Radhasoami Dham

Agamya karma

Thought-produced karma; impressions left on the mind, erased at the time of death

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of Sant Mat

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as “Sant Ji”; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His Ashrams in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji’s Guru, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second Guru; the term “SomAjaib”, which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of Sant Mat is a combination of the names “Som” and “Ajaib” and provides the name for His ashram in Guddella India, “Som Ajaib Ashram”.

Alakh Lok

One of three purely spiritual realms above Sach Khand; lit. “Indescribable, Invisible, Unperceivable”; sixth spiritual region, located below the seventh, Agam Lok, and the eighth, Anaami Dham

Alal pakshee

Mythological sky bird that lives in the sky only, laying its eggs in midair, which hatch before hitting the ground; also, Anul bird

Aligarh

City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Anaami

Highest of three purely spiritual realms above Sach Khand; lit. "Nameless"; also called Radha Soami Dham; home of Anaami Purush

And, Anda

Astral Realm; lit. "Egg", second subdivision of Brahmand; lies between the Physical Plane (Pind) and the Causal Plane (Brahm); contains the regions of all gods and goddesses

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Anurag Sagar

Lit. "Ocean of Love"; story of God's Creation in book form written by Param Sant Satguru Kabir Sahib

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh Gurus; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; Guru and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true ashram will only be created around a realized practitioner

Ashtanga Yoga

Eightfold Yoga path or system; described in the Yoga Sutras of Patanjali and popularized by Swami Vivekananda; starts with Yamas and Niyamas and ends with Samadhi; also known as Raja Yoga

Asuras

In later Vedic texts and post-Vedic texts, regarded as malevolent 'lords' opposed to the benevolent 'lords', or Devas, within their respective domains

Atman

Soul, spirit

Avatar

Incarnation of a lesser deity, who manifests to restore some karmic or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned

with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of avatar to help eliminate the negative forces of Their time

Awadhi

Language classified as Eastern Hindi; spoken primarily in the Awadh region of Uttar Pradesh and Terai belt of Nepal

Baji Rao II

Peshwa monarch; (1775-1851); younger brother of Tulsi Sahib; last Peshwa of the Maratha Empire

Bali

Benevolent king; born in the Asura race (grandson of Prahlad); became ruler of third netherworld of Patala, Sutala at the hands of Vamana, an avatar of Vishnu; also known as Mahabali

Banaras

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangali Babu

Initiate of Sawan Singh Ji; also known as Bua Das

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for Shabd

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Been

Description of the Inner Sound of the Naam in the Fifth Plane (Sat Lok-Sach Khand); resembles a snake charmer's reed flute (shawm) or bagpipe; sometimes referred to as sound of harp; also, bin

Betta Ashram

An ashram of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhaang

Intoxicating drink or paste made from the buds and leaves of cannabis and then mixed with milk, ghee, mangoes, and Indian spices

Bhai Bela

Illiterate farmer; devoted disciple of Guru Gobind Singh Ji who received a new word each day as spiritual instruction from his Guru while tending to the Guru's horses

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's Satsang and the meals served thereafter to devotees

Bhanwar Gupha

Lit. "Whirling Cave"; vortex-like region of four rotating Sound Currents above Maha Sunn, the fourth spiritual region; region providing access to the fifth spiritual region, Sach Khand

Bharam

State of mental confusion, misconception, or illusion; duality created by mind when one identifies oneself as different, or separate, from God Almighty; also, bhram

Bhringi

Predatory mason wasp that transforms caterpillars into bhringi through its sound

Bibi Rukko

Disciple of Swami Ji Maharaj who subsequently served as a cook for Jaimal Singh Ji Maharaj

Bidi

Kind of Indian cigarette rolled from a tendu leaf (Coromandel ebony) and filled with flake tobacco or other herbs

Bir Singh

Devotee of Kabir Sahib, Raja of Varanasi

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between And and Par Brahm; Lit. “Egg of Brahm” because of its egg-like shape

Brahmin

Considered the highest caste (varna) in Hinduism; specializing as priests, teachers (acharya) and protectors of sacred learning across generations

Crore

Numerically 10,000,000 (ten million)

Dacoit

Bandit, robber; “dacoity” is the anglicized version of the Hindustani word “ḍakaitī”, meaning “armed robber”

Dadu Dayal Ji

Hindu Saint; (1544-1603); resided in Rajasthan, mostly in Jaipur state; Guru of Rajjab Ji, who noted down his Master’s compositions, which are known as “Dadu Anubhav Vani”, a compilation of 5,000 verses

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the “auspicious sight” of a holy person

Dasharath

King of Ayodhya; father of Lord Rama and his brothers: Bharata, Lakshmana and Shatrughna

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Dhan

Exclamation meaning “Hail”, “Congratulations”; also, Dhanya

Dhani Dharam Das

Saint; Soul that was pursued through four yugas by Kabir Sahib to ensure his salvation, as told in the Anurag Sagar; prophesized to be followed by forty-two incarnations of subsequent Masters

Dharam Raj

Lord of Judgment, Lord of Death; also known as Yamraj; holder of the accounts of the uninitiated soul's deeds

Dhoti

Traditional men's garment, worn in the Indian subcontinent made of a rectangular piece of unstitched cloth, wrapped around the waist and the legs, and knotted at the waist

Dhruva, Dru

Mahatma; son of king Uttānapāda and his wife Suniti; initiated by Narad Muni at a young age; through determined devotion and renunciation he was given the boon of becoming the North Star after his death and, as such, became the ruler of our galaxy

Dhun

Sound Current, synonymous with Shabd, Naam, Logos, etc; lit. "Tune or melody"

Dhyan

Meditation, as a state of penetrating and focused attention; with Simran and Bhajan, the means to dispel the illusion of Maya and Kal

Durvaasa Muni

Ancient Rishi; powerful, short-tempered sage; said to be born of the rage of Shiva, which was deposited in the womb of Anasuya, the wife of Atri; cursed the Yadava clan children of a village for mockery

Duryodhana

Eldest of the Kauravas, the one hundred sons of the blind king Dhritarashtra and Gandhari; crown prince of Hastinapur

Dwapar Yuga

"Bronze Age", with decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Gobind Singh Ji

Param Sant Santguru and avatar; (1666-1708); tenth in the lineage of Sikh Gurus; last of the Sikh Gurus recognized by orthodox Sikhism; started the Khalsa military faction to fight the Moguls

Govardhan Mountain

Legendary mountain lifted up by Krishna to protect the villagers from the wrath of Indra's rain; Indra's defeat began the movement in Hinduism away from sacrificial appeasement and emphasized karma and dharma

Guru

Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Gurumukh

Lit. “Mouthpiece of the Guru”; devotee who has submitted his being to the Guru, enabling himself to give full expression to the Guru's teachings

Hanuman

Avatar of Shiva; devotee of Rama; one of the chieftains of Sugriva, lord of the monkey-like Vanara race; rescued Rama's wife Sita from the demon king Ravana; widely revered in India as the consummate disciple

Harishchandra

King of Ayodhya; lived during the Treta Yuga; held accountable by Sage Vishwamitra for abuse suffered at the hands of Vighnaraja, the lord of the obstacles, who was using Harishchandra's body to disturb the sage's meditation; to atone for this Harishchandra gave away his kingdom and all his possessions and later on even sold himself and his family into slavery to pay the debt demanded by Vishwamitra

Hatha Yoga

Yoga system of physical postures and breath control, yoking together the solar and lunar energies (Ha and Tha), limited in reach up to the Akash region

Hathras

City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Indra

Hindu god; king of the gods; the god of rain and thunder; Hindu equivalent of the Greek god Zeus

Jaggery

Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji

Param Sant Satguru; “Soldier Saint” (Santsipahi); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as Guru in 1877; one of Swami Ji Maharaj's successors; Guru of Sawan Singh Ji Maharaj

Jalandhar City

City in India; capital of Punjab until 1953

Jiva

Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jogiawala Gaon

Ashram of Tulsi Sahib, in Hathras

Kabir Sahib

Muslim Saint (1398-1528); Muslim Saint from Kashi; author of Anurag Sagar (Ocean of Love); first Saint to manifest in all four yugas

Kal Niranjana

Time personified; the Negative Power; one of the sixteen sons of Sat Purush; ruler and creator of the lower three worlds: Pind, And, and Brahmand or posing as something which is outside of one's character

Karma

Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Kashi

City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, khir

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; Guru of Ajaib Singh Ji Maharaj

Krishna

Avatar; eighth avatar of Vishnu, Hindu god who gave the oral teaching of the Bhagavad Gita; central character in the Mahabharata who came to usher in the Kali Yuga

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or varna, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kul

A person's family lineage

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Lakshmi

Hindu goddess of fortune and wealth; wife of Vishnu; also called Padma, Kamla, Shri

Lanka

Name of Sri Lanka from the prior Dwapar Yuga; fortress city of the demon Ravana; esoterically a reference to Trikuti

Maha Kal

Form of Kurma whose abode is in Maha Sunn

Maha Sunn

Lit. "Great Void"; plane below Bhanwar Gupha and above Sunn; home of Maha Kal; its enthralling beauty is said to capture spiritual beings who try to traverse it without the protection of a Sant Satguru

Maharaj

Lit. "Great King"; ruler, honorary title

Maharashtra

State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas

Lit. "Great souls"

Mansarovar

Pool of nectar in Par Brahm region beyond the three lower worlds, wherein the soul is cleansed of karmas upon immersion

Marich

Rakshasa; uncle of Ravana, had power to convert his shape to any animal

Masjid

Mosque, a place of worship for followers of Islam

Mastana Ji

Param Sant Satguru; (1891-1960); initiated by Sawan Singh Ji; also known as Baluchistani; assigned the areas of northern Rajasthan and western Haryana to fulfill His mission

Maya

Lit. "Illusion", Co-creator of the three lower worlds with Kal (Physical, Astral, Causal); also known as Shakti or Durga

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Mohammed Sahib

Prophet; (570-632); founder of Islam religion; [Upon his death a schism developed when a faction of followers claimed Ali ibn Abi Talib to be the rightful successor, became the Shia sect; and another faction led by Abu Bakr who was nominated as successor by Umar ibn al-Khattab, became the Sunni sect.]

Mohini

Avatar of Vishnu; served nectar to gods and poison to demons from the churning of the Milk Ocean

Moti Ram Tailor

Disciple of Jaimal Singh Ji Maharaj; associated with the story of Jaimal Singh Ji taking on the karma of seven lifetimes in hell from Hukam Singh

Mumbai

City in India, Bombay, location of Parel Railway Station

Muni

An ascetic; prestigious title among sages

Naam

Sound Current, synonymous with Shabd, Dhun, Logos, etc, lit. "Name"; also the mantra or words given to initiates during Initiation or Naam Daan

Naam Daan

Initiation into Surat Shabd Yoga by a Living Master, connecting the soul with the Inner Sound Current, the power of Naam, or Shabd

Nala and Nila

Two brothers from the monkey-like Vanara race in Rama's army; assisted through their power to make stones float in the water in the building of a bridge (Rama Setu) between India and the island fortress of Lanka, so that Rama and his army could attack and defeat Ravana; [The floating stones did not stick together and could be used as a bridge only after the name of 'Rama' had been written on them.]

Narad Muni

Vedic Sage who plays many roles within the stories of the mystic past; initiated the dacoit Ratnakar, who was later to be known as Valmiki

Narayana

The Supreme Deity in Hinduism; Mahavishnu, Mahashiva; acts through adopting the qualities of Brahma, Vishnu, and Shiva to create, sustain and destroy the universe; Also, another name for Vishnu who resides in Vaikuntha, a realm of bliss and happiness

Nirat

Lit. "Absorption in"; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also Surat (soul's faculty of hearing)

Nirvana

A timeless conscious state free from desire, suffering, and karmic rebirth; also known as Nirban, Mukti, and Moksha in Sikhism; inner realm of Sunn (Void plane)

Nizamabad Ashram

Ashram located in India in the state of Telangana; founded by Baba Somanath Ji

Nrug

King; Raja Nrug of the story of donation of 10,000 cows a day in order to be granted the blessing of crossing the Vaitarani River after death

Octroi

Local Indian tax collected on various articles brought into a different district for consumption

Paathi

Reader or chanter of the sacred verses knowledgeable about the different ragas or singing modes

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga

Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a sadhu named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the Darshan of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his Guru and spent the later part of his life in Ayodhya.]

Panchavati

Lit. "Garden of five banyan trees"; forest home of Rama, where he lived during his exile; located near Nashik at the Godavari River

Pandavas

Sons of Pandu who were cheated and deprived of their rightful kingdom inheritance leading to the great war between the Pandavas and the Kauravas illustrated in the epic Mahabharata

Panduranga

Hindu deity; considered to be an avatar of Vishnu; also known as Vithoba or Vithala

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all karmas and impressions by bathing in the Mansarovar, the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant Satguru

A Param Sant, "Supreme Saint", Who has been ordered to take souls back to God Almighty, Sat Purush

Parshad

Lit. "Blessed gift", usually food or drink blessed by a Saint; also, Prashad

Patala

Netherworld; described in the Puranas as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and Patala are supported on the head, the thousand-headed serpent Shesh Nag; also known as Adi Shesh

Peshwa

Equivalent to a modern prime minister in the Maratha Empire, and later became the de-facto leaders of the Maraths

Pralabdh karma

Karmas, which constitute one's preset destiny; stored and acted out from the eight-petaled lotus at one's forehead; the fate karmas of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for yogic practices it is limited in scope to rising up to Akash region, from where prana, or the 'vital air', originates

Pul

Bridge; also, pool

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the Vedic scriptures, dharma, Hindu philosophy, or secular subjects, such as music

Pune

City in India in the state of Maharashtra; known as Poona during British rule; historical home of Sant Tukaram

Pungi

Shawm, a wind instrument, played by snake charmers in India and Pakistan consisting of a mouth-blown air reservoir made from a gourd, which channels air into two reed pipes; the player employs circular breathing to play with no pauses; also called a been

Punya

Virtuous, righteous; that, which sows good karma; as opposed to papa, which sows bad karma; invisible wealth, can only be exhausted through pleasure, while papa only through pain

Pushpaka

The most famous of all Vimanas (flying chariots or palaces); a gift from Lord Kubera to Ravana and returned to him by Rama; used by Ravana to abduct Rama's wife Sita

R. R. Singh

A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his Simran

Radha Bai

Wife of Swami Shiv Dayal Singh Ji Maharaj

Radhaswami

Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Rahu and Ketu

Rahu, from the Asura race, received a sip of nectar during the churning of the Milk Ocean from Mohini, an avatar of Vishnu, and was beheaded with a disc for his deception before he could fully swallow it. But because the nectar touched part of his body, the head became immortal. The head of Rahu and Ketu, the severed tail, are considered as manifestations of two shadow-planets, the south and north moon nodes.

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., ashrams of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rajjab Ji

Hindu Saint, (est 16th century); a priest; disciple and successor of Dadu Dayal Singh Ji; His 10,013 Banis or poetical compositions are known as “Rajjab Bani”

Rakshasa

Demonic being in Hindu mythology, also called “man-eater”; not all were evil; also known as “shape-changers”

Rama

Hindi god; avatar of Vishnu in the Treta Yuga, brother of Lakshman, husband of Sita

Ramayana

An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the Sat Yuga to the Treta Yuga to veil its true inner meaning

Ratnakar

Dacoit who later became Valmiki, a Saint; disciple of Narad Muni

Ravana

Rakshasa; son of Rishi Vishrava and Kaikesi from the Rakshasa race; half-brother of Kubera; demon enemy of Rama; could not be killed by either god or demon as a boon given to him by Brahma, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji

Hindu Saint; (1450-1520); successor of Ramananda; Guru of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi

Seers or sages who, after intense meditation (tapas), often for many thousands of years, realized truths and eternal knowledge; composers of mantras (mantrakars) and factual writers of history

Roti

Type of Indian flatbread, another name for chapatti

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 paise; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. “True and Imperishable Region”; the spiritual region above Bhanwar Gupha and below Alakh Lok, home of the Saints; also Sat Lok

Sadguru

Lit. “True Guru”; term associated with the Radiant Form of the Master Who connects the soul with the Sar Shabd; Advanced Soul with access to the Third Plane who assists with the inner guidance, or liberation, of souls; also, Sadhguru

Sadhu

Religious ascetic who is solely dedicated to achieving mokṣa (liberation); derived from the Sanskrit root sadh, meaning “to reach one's goal”, “make straight”, or “gain power over”; in Sant Mat, denotes a devotee who has reached the top of the Third Plane of existence, Par Brahm

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of Sar Bachan and other writings published under his Guru's name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Sanchit karma

Storehouse of soul's unredeemed karma, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a Guru; on whole, those who have received Naam initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from sangh, meaning “company”

Sanskari souls

Souls acting under the influence of sanskaras; meaning “mental impressions, recollections, psychological imprints”, also samskaari souls

Sant Ji

Informal name for Ajaib Singh Ji

Sant Mat

Lit. “Path or Doctrine of the Saints”; also known as Surat Shabd Yoga

Sar Shabd

Lit. “Essential Sound”; manifestation of the Sound Current heard in Par Brahm

Sarayu River

River near the site where Raja Dasharath accidentally killed Shrawan Kumar and received his parents curse that he would also lose his son; Ayodhya lies at the banks of this river

Sat Lok

Lit. “True Region”; Sach Khand, the fifth plane; home of the Saints; below Alakh Lok, Agam Lok, and Anaami Dham

Sat Purush

Lit. “True Being”; presides over Sach Khand-Sat Lok; also called Akal Purush

Satguru

Lit. “True Guru”, Saint Who, having access to the Sach Khand, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, Sach Khand

Satsang

Lit. “In Association with Truth”; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and receiving His Darshan; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi

One, who is attending Satsang, inner or outer; an initiate of Surat Shabd Yoga

Sawan Singh Ji

Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; Guru of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva

Selfless service, charitable actions by and from mind, body, and wealth

Sevadar

Person, who performs various acts of selfless service as devotion to the Guru; including physical, financial, and spiritual, in the form of Bhajan and Simran

Shabd

Sound Current, synonymous with Naam, Dhun, Logos, etc; lit. “Word”

Sheikh Ali

Cousin and son-in-law of the Prophet Mohammed; (600-661); acted as Mohammed Sahib's scribe in the writing of the Koran; considered as the rightful successor to Mohammed by the Shia sect in opposition to Abu Bakr, who was proclaimed the successor by the Sunni community; Sheikh Ali later became fourth Caliph between 656 and 661; was assassinated while praying in the Great Mosque of Kufa

Sheikh Farid

Sufi Saint; (1175-1266); also known as Baba Farid or Fariduddin Ganjshakar, “Treasure of Sugar”; very prominent and distinguished Sufi Saint and poet of northern India; one of the founding fathers of the Chishti Sufi Order; [The city of Faridkot is named after Him. Master Sawan was said to have been the Raja of Faridkot in His previous birth. Farid’s tomb is situated in Pakpattan in Punjab.]

Shiva

Hindu god; one of the Hindu Trinity with Brahma and Vishnu; the “Destroyer”; also called Mahesh

Shrawan Kumar

Boy killed accidentally by Raja Dasharath during a hunt in the epic “Ramayana”

Shyam Rao

Original name of Tulsi Sahib

Simran

Repetition of names or thoughts; in Sant Mat, the simran of worldly thoughts is controlled through the Simran of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of Lakshmi; consort of Rama; adopted daughter of King Janak who found her while plowing for a yajna; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great Sant Mat Masters — Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj — Who formed and shaped His life on the Path of Surat Shabd Yoga and to Whom He gives all credit for the success of His mission and ongoing Seva; see also; glossary entries Somanath Baba Ji and Ajaib Singh Ji Maharaj

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a brahmcharya (celibate) and at a young age he took a vow of sannyasa and became a Nath Panth yogi; he performed rigorous austerities and mastered Kundalini Yoga practices through pranayamas, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into Surat Shabd Yoga; with the Grace of his Master, he became a perfect Gurumukh disciple and was entrusted with spreading the Teachings of Sant Mat in the south of India; in 1974, as a Satguru, He gave the Naam Daan initiation to Baba Ram Singh Ji Who was to be come His perfect Gurumukh disciple.

Soorma

A preparation of antimone sulfide with which Mohammedan men anoint their eyelids; called khol in India and used by women as eyeliner

Sri Lanka

Country off the southeast coast of India; said to be the site of Lanka, the island fortress of Ravana in the Dwapar Yuga mentioned in the Ramayana and Mahabharata

Sudarshana Chakra

Spinning, disk-like weapon with 108 serrated edges used by the Hindu god Vishnu; according to the Puranas, used for the ultimate destruction of an enemy

Suraahi

Slender vessel with a thin spout, made of earthenware or porcelain or brass; used for carrying water

Surat

Lit. "Face"; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also Nirat (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. "Yoking the Soul or the soul's hearing faculty (Surat) to the Sound Current (Shabd)"; also provides the power of practical

discernment, enabling the attention to rise higher by moving on through the Nirat's (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the Sar Bachan; Guru of Jaimal Singh Ji Maharaj

Tulsi Das

Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the Ramayana

Tulsi Sahib

Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; Guru of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Bajji Rao II; wrote the "Ghat Ramayana"

Umar

Omar al Faruq; leading disciple of Mohammed Sahib; big farmer with many possessions; later would nominate Abu Bakr as Mohammed Sahib's successor to initiate the origins of the Sunni sect of Islam; after Abu Bakr's death, he became its second Caliph

Vaitarani River

A vile frightening river in the afterlife, filled with blood and pus, which is difficult to cross; only sinful souls have to cross and need at least some deeds of merit to be able to do so; good souls do not have to cross it; equivalent to the river Styx

Valmiki

Maharishi; (est. 1st century BC); originally a dacoit; meditated for 10,000 years covered by a termite nest; author of the Ramayana in Sanskrit; reincarnated as Tulsi Das

Vamana

Avatar of Vishnu in the form of a dwarf; sent King Bali to rule Sutala, the third netherworld of Patala

Varanasi

Prior name of city of Benaras and Kashi; historical home of Kabir

Vashisht

One of the Saptarishis; spiritual teacher of Rama; author of Yoga Vashishtha, as well as Agni Purana and Vishnu Purana

Vedas

Lit. “Knowledge”; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called śruti (“what is heard”) literature, distinguishing them from other religious texts, which are called smṛti (“what is remembered”); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the Mahabharata, their creation is credited to Brahma; the Vedic hymns themselves assert that they were skillfully created by Rishis (sages); there are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda; each being subclassified into four major text types: the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the Brahmanas (commentaries on rituals, ceremonies, and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the Upasanas (worship)

Vidura

Elder half-brother of Dhritashtra and Pandu whose father was Ved Vyasa and whose mother was Sudri, a lady in waiting to the queens Ambika and Ambalika (mothers of Dhritashtra and Pandu); having no royal blood, he was made adviser to the court of Dhritashtra; considered an incarnation of Dharam Raj and thus connected to Yudhishtira, who also is considered to be fathered by the god, Dharma; Vidur was noted for humility and serving Krishna a simple meal

Virata

King of Virata Kingdom, nowadays Nepal; held the Pandavas in his service for the last year of their exile in the Mahabharata story; his daughter Uttara married Arjuna’s son Abhimanyu and their son Parikshit followed Yudhishtira on the throne

Vishnu

Hindu god; one of the Hindu Trinity with Brahma and Shiva; “Sustainer, Preserver” of lower three worlds; Kal in his aspect as preserver

Vishvamitra

Brahmarishi; originated from a kingly family; gave up his kingdom to become a great rishi; known for his anger and violent encounter with Vashishta; debated value of austerities versus Satsang with Vashisht

Worli

Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yadavas

Clan in the Mahabharata epic of which Krishna was king

Yogi

An ascetic who has reached Sahasdal Kamal on the inner astral plane; generically, a practitioner of yoga

Yogjit

From the Anurag Sagar, the name by which Kal refers to Achint (Gyani) which was the name of Kabir prior to his incarnation as Sat Sukrit, during a confrontation in which Kabir chastises Kal for his mistreatment of souls

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NOTES

Time relationships

- 1 Nimish = “Twinkling of the eye” (1/3 second)
 - 18 Nimish = 1 Káshtá (5 1/3 seconds)
 - 30 Kashta = 1 Kala (1 minute, 36 seconds)
 - 30 Kala = 1 Mahurta (48 minutes)
 - 3.75 Mahurtas = 1 Ghadi (180 minutes)
 - 8 Ghadis = 1 Aho-rata (24 hours)
 - 30 Mahurtas = 1 Aho-ratra (24 hours)
 - 30 Aho-ratras = 1 month
 - 12 Months = 1 year
 - 360 Years = 1 divine year
 - 4800 Divine years = 1 Sat Yuga (1.728.000 years)
 - 3600 Divine years = 1 Treta Yuga (1,296,000 years)
 - 2400 Divine years = 1 Dwapar Yuga (864,000 years)
 - 1200 Divine years = 1 Kali Yuga (432,000 years)
-

16 Original Powers Created By Anaami Purush

- 1 Kuram (Maha Kal)
- 2 Gyani (Yogjit)
- 3 Vivek
- 4 Kal Niranján
- 5 Sehaj
- 6 Santosh

- 7 Subhav
 - 8 Anand
 - 9 Kshama
 - 10 Nikam
 - 11 Jal Rangi
 - 12 Achint
 - 13 Prem
 - 14 Deen Dayal
 - 15 Dhiryra Rashaan
 - 16 Bhog Santapan
-