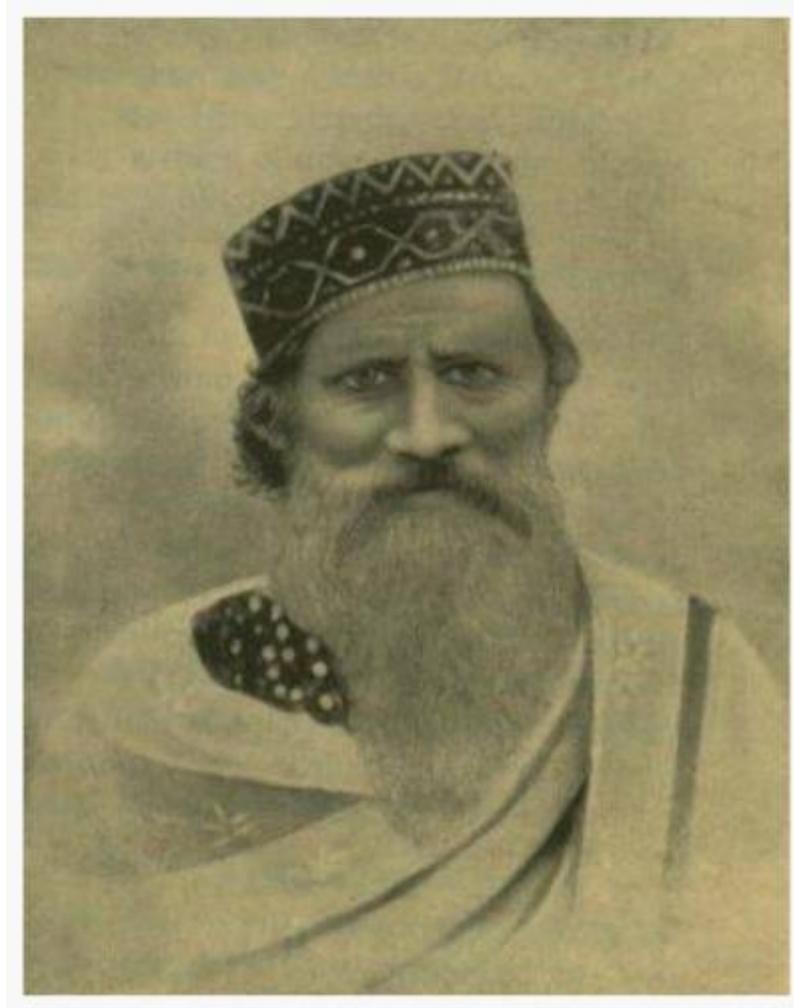


Selections from *Sar Bachan*:  
Sayings of Swami Ji Maharaj  
(Seth Shiv Dayal Singh)



The Great Grand-Guru of Sant Kirpal Singh Ji  
1818 – 1878

You may not have much devotion but if it is sincere,  
it will gradually develop and finally become perfect,  
and the Lord will be pleased with you.

Swami Ji

sayings 108



Devotion to the Guru comes first. Without this, nothing will be accomplished. Perfect and sincere Gurubhakti, though it be difficult, is absolutely necessary. (10)



The worship of the Guru is in a way the worship of the Lord himself, because the Lord has said that He will accept the worship of him only who approaches Him through the Guru, but will not reveal Himself to those who seek Him through other forms of worship. (92)

Devotion to the Sat Guru is most essential. He who loves the Sat Guru will eventually obtain all that he seeks. One who seeks only Nam and Sat Lok, but has no love for the Sat Guru will get nothing. Love for the Sat Guru is of first importance. It detaches us from all bonds. (2)

He who has faith in and love for the Sat Guru will contact the Shabd too; but he who has no faith in Sat Guru will be without the Shabd also. (45)

The first rung of the ladder is to love that form of the Sat Guru by which he imparts instructions. Then love for the Shab form of the Sat Guru will be developed. He who has no love for the human form of the Sat Guru will not be able to love the Shabd form too; and in spite of his best efforts, he would not be able to hear the Shabd within. However, if he is devoted to the human form of the Sat Guru but has not developed much love for the Shabd the Sat Guru, out of his mercy, will emancipate him; but, of course, whoever has love for the Sat Guru will have love for the Shabd too. Love and devotion to the human form of the Sat Guru should come first. This is indispensable. (209)

Love is essential for both effort and submission. Without love, neither of the two is possible. (8)



The roots of lust, anger, greed, attachment and vanity, and the dross of desires are within the mind. Devotion to the Guru alone will remove this dirt and foster love. When love is engendered, our purpose will be accomplished. (46)

Three things alone will lead to salvation in this age of Kaliyug: Surrender to a perfect Sat Guru; the society of a saint; Simran and listening to the Holy Nam. Everything else leads to worry and confusion. Time spent in anything else besides these three things is time wasted. (41)

When one comes to the Satsang of a saint, he finds out the extent of his indebtedness to Kal. If his debt is not so very heavy and can be repaid in this life, he is accepted as fit for initiation. If, however, the saint finds that he is still food for Kal (heavily in debt to Kal), he is not accepted. But in any case his coming before a saint annuls numerous Karmas, and he becomes fit for Nam in the future. (100)

Sat Guru will be recognized by him who suffers from the afflictions of this world; but he who looks upon them as pleasures, will never be able to recognize a Sat Guru. The real recognition of a Sat Guru is that which the Sat Guru himself bestows upon the disciple. No other recognition surpasses this one. (113)

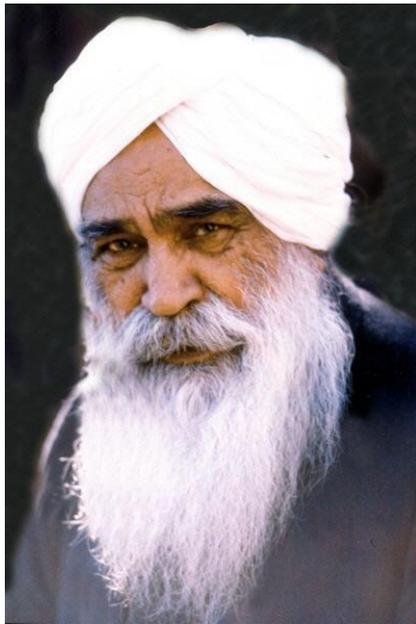
The dirt of Homen (Egotism) must be removed by service of Sat Guru and by devotion to Shabd. Only then will the Lord be pleased with you. In short, one must replace vanity by humility. The grace of the Lord is upon the humble. Only when you are humble does the grace flow from him, and then you succeed. It is, however, not so easy to cultivate humility. (90)



The roots of desire should be cut, for when the desires which one entertains are not fulfilled, he feels very miserable. You should depend upon His Mauj (will) in whatever you do and not on yourself. But the subtlety of these words should be grasped, otherwise one may get lax in effort. This utter reliance on His Mauj will be fully attained only when you see the Lord face to face. Without the Vision, this complete surrender is not possible. This is the condition of the saints, who recognize the Lord as the instigator or mover in everyone. Saints indeed enjoy the show of this world as nobody else can. (76)

Gurmukh is he who looks upon the Sat Guru as the Lord God and does not question any of his actions nor let his faith in him suffer. For instance, if there is death in the family, or some misfortune or loss has to be faced, or there is abnormal heat or cold, or excessive calamity befalls – the Gurmukh will never say that it should not have been so or that it was improper or bad. On the other hand, he should think that whatever has happened was according to the Divine Will and must be right and contain some ultimate good. Only a perfect Gurmukh, however, will behave like this; no one else has this ability. (207)

It is easy to hear and understand; but if you hear and understand only superficially and do not let it enter into your hearts, it is useless. If it enters our hearts, it will be reflected in our conduct too. It is a rule that what is within is reflected outside. Satsangis should always, therefore, be very discerning; and they are, as a rule, discriminating at all times because they are always under the guidance of the Sat Guru. In fact, without keeping the Satguru Soami always in heart, discrimination is not possible; that is, without a helper the mind, who is your enemy, will stand in the way of correct discrimination. It behooves you, therefore, to keep the Shabd and the Satguru Soami in your mind always. Never forget even for a moment. (17)

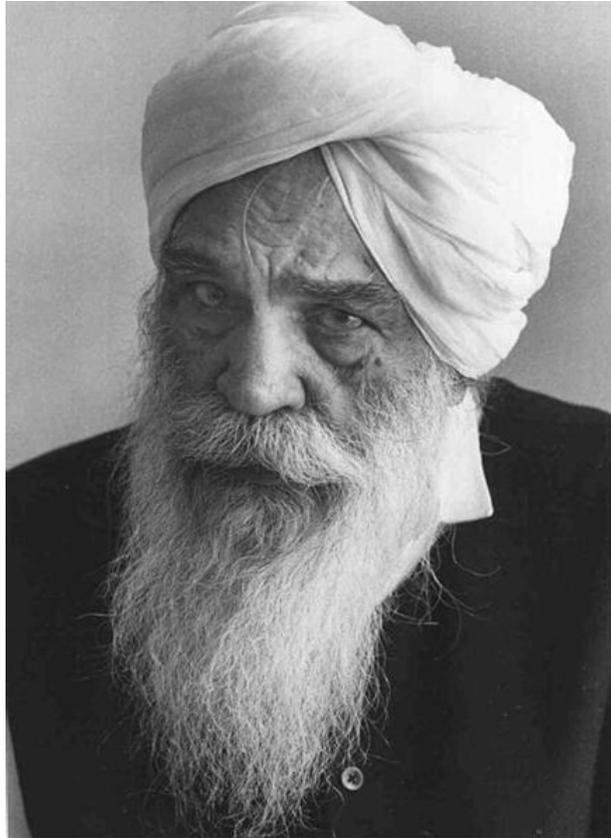


Mere reading and memorizing the Bani (teaching) of the saints will avail nothing so long as the teachings are not translated into action. Make the Bachans (Discourses) that you hear the rule of your life; otherwise what you hear and understand will be useless. (23)

The soul is surrounded by enemies. No one is its friend. Even the mind, which is associated with the three Gunas (attributes), watches the spirit just as a cat does a mouse which it intends to devour. All beings here are unhappy, for Kal inflicts suffering even on his own Jivs – that is those who follow him and obey the dictates of the mind. But the Jivs of a Sat Guru have always his mercy upon them, and even Kal is afraid of them and helps them. It therefore behooves all of us to take refuge in the Sat Guru of the time. This would insure safety and protection, both here and beyond. (154)

The Jiv is being pursued by two lions. One is the mind and the other is Kal. So long as these two are not vanquished, spiritual progress cannot be made. But only a Sant Sat Guru has power to vanquish them. Therefore, only he who takes refuge in a Sant Sat Guru will be able to conquer them and cross over. (157)

Only those who have been initiated by a Nadi Sat Guru (One versed in the practice of Shabd), hear the Anahad Shabd. In these times they alone are blessed who believe in this path and are striving in it. (71)



Nam or Shabd is a great power but nobody realizes it. A sleeping person is awakened when his name is called. Such is the importance of Nam. If you call Him who is always awake, by His Name, why would He not hear? But He tests your sincerity and firmness of devotion. When He has made your eyes fit to behold Him and your heart fit for Him to reside therein, He will manifest Himself. If you lose heart and give up in the meanwhile, He too keeps quiet. But he who is determined not to give up Nam so long as he breathes, will surely realize Him (52)

It is through the Shabd that the soul has descended into bondage, and so long as one does not meet a Sat Guru proficient in the mysteries of Shabd, he will not be able to return to his Real Home. He can go up only via Shabd. There is no other way of escaping from this captivity. (107)

Neither inner nor outer purification is possible without Shabd. The gross body will be purified first, and then will come the internal purification. The spoken words (of the Sat Guru) must first be accepted. Till they are accepted, the inner Shabd will not be made manifest. (144)

Effort and grace go together. Without grace, effort would not be possible, and without effort there will be no grace. Dependence of grace alone will make you lazy, and then effort would not be possible. (134)

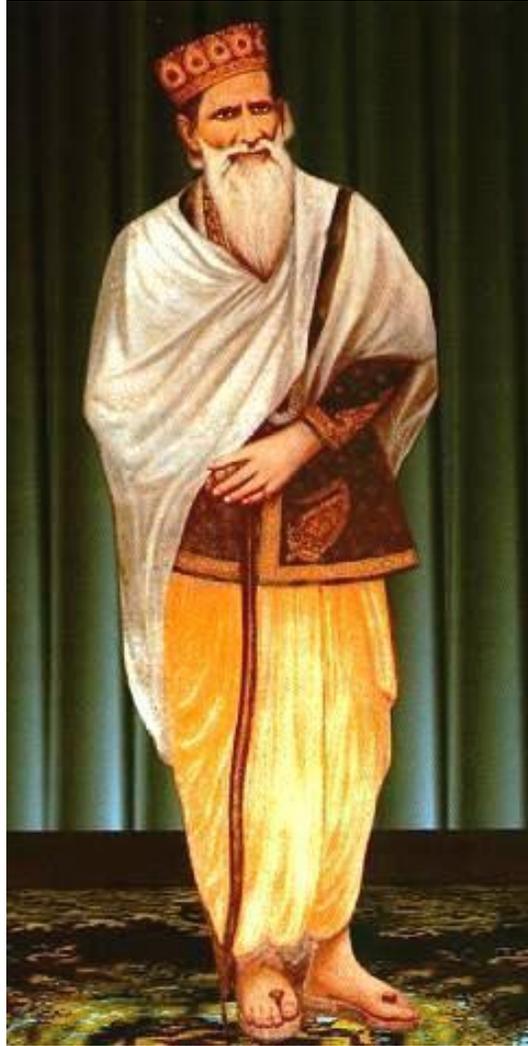


The fruit of worldly actions is quite manifest to the Jiv and hence he is easily entangled in the world. But the fruit of Parmarth is hidden, and belief in its value is therefore slow to develop. Yet, faith is a prerequisite; for without faith effort is not possible, and when there is no effort, how can there be any results and any advancement. (172)

Without the grace of the Sat Guru, it is not possible for a Jiv to have faith. And he alone should be considered the receptacle of his grace who has love and faith in the feet of the Sat Guru. Many people wish that their relatives and family members would believe in the feet of the Sat Guru. The wish is not bad, but it should be remembered that till the Sat Guru looks mercifully upon anyone, it is very difficult for him to have faith and love. This should be left to the Mauj of the Sat Guru, for when he so wishes, he will confer faith and love in a moment and take them out of the snares of the world. (162)

The Lord is always with us all and puts up with our conduct, both good and bad. Wherever He wishes, He will prevent one from misbehaving. Nobody will heed another's advice. Then why hurt others? There is no harm however in giving advice to those who have faith and confidence in you, and they alone will accept advice. (39)

It is not the Mauj (will) of the saints to show miracles, for the love based upon miracles is not reliable. Miracles are shown only to true seeker who have developed faith in and love for the saints as redeemers of their souls. Such disciples always see miracles. (195)



You should not beg for Sat Lok or any other region from the Sat Guru of the time. You should constantly pray that he may give you a place at his Holy Feet; for that is the highest and greatest region of all. (238)

A chaste and faithful wife looks upon her husband alone as man. All other males are regarded by her as wanting in manliness, or impotent. She even forgets her love for her parents. Similarly, the disciples of a Sat Guru should not look upon anyone except their own Guru as their Lord and giver of salvation. As for the past saints, they may believe in them only till they find a living Sat Guru. Once the Sat Guru is contacted, then, like the chaste and faithful wife, they should consider him as all in all, and have no faith in anybody else. (255)

The Jiv should always bear in mind the grace and mercy of the Sat Guru, dwelling upon how the Sat Guru has saved him from the cycle of transmigration and cut the roots of all karmas and superstitions – that is, he has rescued him from fasts and pilgrimages and from being misled, and made him steadfast in the path of Shabd. Then will he be able to love the Sat Guru, and no doubts will arise. Hence, it is necessary to always keep in mind the grace and mercy of the Sat Guru. (257)



In case of any trouble, one should always remember the Sat Guru, as he is always present with the disciple in his Nij Roop (Real Form). Kal and Karma cannot come near that form. They frighten the disciple only from a distance and are themselves afraid too. There is no fear of any sort when you are in the lap of the Sat Guru. Sat Guru is always there to protect and look after his disciples. (261)

Out of mercy, the Sat Guru always takes care of the Jiv and is desirous that all his disciples should have great love and faith in his feet, but the mind does not like that the Jiv should attain this state. It therefore tries to draw him towards the enjoyment of sensual pleasures and wants the Jiv to obey its dictates. The Jivs should, therefore, continue their devotion at the feet of the Sat Guru, beware of the ambushade of the mind and see that they do not fall into its trap. (262)

The human body is short-lived. It is not worthwhile feeling proud of its youth and beauty. As trees lose their leaves in the autumn, likewise this youth and beauty also will be gone in a few days. Therefore, we should not waste it away, but find a beloved Master and devote our time to service and attendance on him.

It should be well understood that all relatives and friends, father, mother, wife, sons and wealth – are not our true friends; rather, they all lead to unhappiness. People of the world, however, look upon them as a source of happiness, and in this they are unfortunate. Fortunate are those who are devoted to the perfect Sat Guru, have faith in him and serve him with their bodies, minds and wealth. Wise is he who has found a Sat Guru in his youth; whoever neglected this will have to repent. (215)



Let the mind and the Sat Guru stand before you. If you obey the Guru, you overpower the mind; but if you follow the mind, you turn your face away from the Guru. Whoever has the pain of love will choose to follow the Guru, but one who has no fear (of offending the Guru) will be carried away by the currents of the mind. (22)

The Shabd is subtle, and the human form is gross. How can the Jiv then take to the Shabd all at once? The grossness can be overcome by Sat Guru Bhakti. So long as Sat Guru Bhakti is not practiced properly, one will not be fit to contact the Shabd. (223)

Disciples of saints feel no pain at the time of death. Rather, they face it bravely because they have already kept death in mind and have taken part in the affairs of the world only as much as was absolutely necessary. They have already struck at the roots of the world in them. The worldly life of the Satsangis of a Sant is like the short-lived greenness of a tree which has been cut down. (163)



People who waste the whole of their lives in the entanglements of the world go alone when they die. They are followed to the crematorium by their kindred, but beyond death they go alone, while satsangis have always got the Sat Guru with them. It is obvious that alone one feels unhappy both during life and at the time of death. In life one gets solace from wife and sons (family), but at the time of one's death Sat Guru alone helps. One can fulfill the purpose of human existence by frequently associating with the Sat Guru so that he may not have to suffer at the time of death. If physical association be not possible, he should always keep him in his heart. (50)

Worldly people are afraid of death because they are attached to the world and its objects; but a Sadh is not afraid to die because he knows that this is not his home, and looks upon the world and what it offers as a source of pain. He sojourns in this world as a traveler and is keen on experiencing the joy of beholding no pain at the approach of death; in fact, Sadhs are accustomed to dying during life and are enraptured in the delight of beholding the real form of the Sat Guru. (197)

In the modern age, the teachings originated with Kabir and Nanak, and the torch of light was carried on by the successive nine Gurus, then Tulsi Sahib, Swami Ji Maharaj, and afterwards by Baba Jaimal Singh Ji, and then by Hazur Sawan Singh Ji Maharaj, by Whose grace the sacred teachings are being imparted even now to the spiritually hungry souls. (Sant Kiripal Singh, <http://www.ruhanisatsangusa.org/gurbhakti.htm>)



[Kirpalct@yahoo.com](mailto:Kirpalct@yahoo.com)

For more booklets go to: [kirpalsingh.org](http://kirpalsingh.org)  
(Spiritual Quotations for Lovers of God)

